

# THE BEREAN:

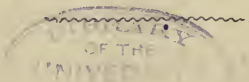
## A MANUAL

FOR THE HELP OF THOSE WHO SEEK THE FAITH OF THE

## PRIMITIVE CHURCH.

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BY JOHN H. NOYES.



THE BEREANS RECEIVED THE WORD OF THE APOSTLES WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO. *Acts 17: 11.*

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## PREFACE.

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THE articles contained in this book were originally published separately, and at distant intervals, in several periodicals with which the author was connected, either as contributor or editor, in the period between the years 1834 and 1846. They are presented here with few alterations, excepting those which were made necessary by the progress of time, and the difference between the proprieties of a periodical and a book. The principal labor in editing the present publication, has been that of selecting, curtailing and arranging.

A book thus compiled will naturally lack formal coherency. But this loss will perhaps be compensated in common minds, by the superior attractiveness of short articles, and definite treatment of definite subjects. Moreover, if the believing reader finds in such a mass of broken materials a substratum of consistency and unity, which shall help him to a comprehensive system of truth, he will have the satisfaction of ascribing it more to the power and care of God, than to the logical art and forecast of the author.

It is fair that a preface should make known summarily what readers may expect in the book before them. We present therefore here, the following frank synopsis of the leading doctrines of this book, as they are distinguished from the doctrines of the most popular sects.

1. In relation to the *Godhead*, we agree with Trinitarians on the one hand, that Jesus Christ is a divine person, co-eternal with the Father, and was his agent in the work of Creation. But we agree with Unitarians, on the other hand, that the Father is greater than he, and that the Holy Spirit is not a distinct person, but an emanation from the Father and the Son. We believe, not in the Trinity, nor in the Unity, but in the *Duality* of the Godhead; and that Duality in our view, is imaged in the twofold personality of the first man, who was made 'male and female.' Gen. 1: 27. As Adam was to Eve, so is the Father to the Son; i. e. he is the same in nature, but greater in power and glory.

2. In relation to the *divine decrees, election, and reprobation*, we agree with Calvinists, that God from the beginning fore-ordained all that comes to pass in heaven and earth; and that this fore-ordination includes the election of the saved and the reprobation of the lost. But we agree with anti-Calvinists that God did not by decree, choice, or permission, give birth to evil. We hold that the 'wicked one,' who is the father of all evil, did not originate

in heaven or earth, but existed from eternity; and that his existence and wickedness, like the existence and goodness of the Father and the Son, is not a subject, but an antecedent, of the divine decrees; that the fore-ordination of God, so far as it relates to evil events, such as the sin and reprobation of the wicked, is predicated upon and necessitated by pre-existent evil; and consequently that all the odium which justly attaches to the fore-ordination of such events, is due to the devil. God fore-ordained the admission of sin and evil into creation, not arbitrarily, but because the judgment and destruction of the uncreated evil one required that measure; he decreed the reprobation of a part of mankind, because he foreknew that as the seed of the evil one they would be incorrigible sinners; and he elected the other part to salvation, because he foreknew that as the seed of the Son of man they would have 'honest and good hearts.'

3. In relation to *human depravity*, we agree with the orthodox that in consequence of Adam's transgression, all men are born under the spiritual power of Satan, or, in scripture language, that the 'whole world lieth in the wicked one,' (see 1 John 5: 19, in the original,) and that in this sense human depravity is total. We hold also that a part of mankind are not only born under the power of the wicked one, but are of his seed, (1 John 3: 12,) and consequently that their depravity is in every sense total. But on the other hand, we agree with Pelagians, Socinians, &c., in relation to another part of mankind, that their depravity is not originally inherent in their individual souls, but is superinduced by extraneous spiritual influence, and in this sense is not total; that their hearts are so far 'honest and good,' that the word of God when it comes to them, finds in them an ear of sympathy.

4. In relation to the *atonement*, we agree with the orthodox in the general truth that reconciliation between God and man was effected by the incarnation and death of the second person of the Godhead. But we differ from them in regard to the mode of the reconciliation. Their atonement is primarily *legal*: ours is primarily *spiritual*. They say that Christ died, that he might satisfy the demands of the law in the place of sinners. We say that the object of Christ's death was, 1, that he might perfect himself in all human sympathies, and so make himself a complete spiritual mediator between God and all men—the living and the dead; (Heb. 2: 17, Rom. 14: 9;) 2, that he might, through death, destroy the spiritual power of the devil, in whom all men, by nature, are held captives; (Heb. 2: 14;) 3, that he might (to use a military expression) *outflank* the law which is 'the strength of sin,' by passing beyond its precincts into the life of the resurrection, and there presenting himself to mankind as the rallying point of faith, the head of a spiritual body which is free from the law, because it belongs to a world on which the law has no claim. Rom. 7: 4. Col. 2: 11—20. The case may be briefly stated in other words thus: The reconciliation of man to God required that there

should be, first, a union of the Father to the Mediator; and secondly, a union of the Mediator to man. The first union was involved in the divine nature of the Mediator, and existed from eternity. Of course it only remained to bring about a union between the Mediator and man. The first step toward this object was the incarnation of the Mediator. Then it was necessary, first, that the incarnate Mediator should descend into the lowest depths of human suffering, that, by spiritual sympathy, he might reach all men; secondly, that he should break the power of the devil by whom men are alienated from the life of God; and thirdly, that he should remove those whom he had thus reached and released, from under the condemning and sin-occasioning power of the law. All this was necessary to effect a stable junction between the Mediator and man: and all this was accomplished by the death of Christ. This is the atonement. As to the extent of its bearing, it is obvious from its nature, that it opens the door of salvation to all. The incarnation of Christ placed him in sympathy with human nature as a whole. His death acquainted him with all human suffering. His overthrow of Satan's power shattered the prison house of the race. His resurrection gave an accessible refuge from the law to all. If any are not saved it is not because the atonement is limited, but because they have no will to avail themselves of it—no ear for the gospel which proclaims it.

5. In relation to *regeneration*, we agree with the new school men and legalists generally, that the motives of the law and a change of purpose in the creature, are necessary preparations to the second birth. But we agree with the antinomians and spiritualists generally, that the substance of the second birth itself, is a change effected only by the Spirit of God—a change, not of purpose or acts, but of spiritual condition—a divorce of the human spirit from the power of Satan, and a junction with the Spirit of God. We agree with the Quakers that regeneration is a progressive work, including the outward cleansing effected by external moral and spiritual influences, and the inward quickening communicated by the life of Christ through faith.

6. In relation to the *holiness* of believers, we agree with the most ultra class of Perfectionists, that whoever is born of God is altogether free from sin. But we hold that the second birth is not attained till the atonement is spiritually apprehended—till the perfect will of Christ crucified is received into the heart, his victory over the devil perceived and realized, and his freedom from law by the resurrection appropriated. This spiritual apprehension of the atonement, is not attained (ordinarily at least) in the first stages of discipleship. Hence we hold with imperfectionists generally, that there was in the primitive church, and is now, a class properly called *believers* or *disciples*, (not *sons of God*,) who, though not free from sin, are yet, in an important sense followers of Christ, and members of his church.

7. In relation to the *perseverance of the saints*, we agree with Calvinists that whoever is born of God will infallibly persevere in holiness, unto salvation. But we hold with Methodists that the relation of sinful disciples to God is not in its nature perpetual; that the promises to them are conditional; and that they are liable to fall away to perdition.

8. In relation to the *judgment*, we agree with the Universalists that the second coming of Christ took place in connection with the destruction of Jerusalem. But we differ from them in regard to the nature of that event; believing that Christ literally came in the spiritual world at the time predicted in Matt. 24, and sat in judgment on that part of mankind, both quick and dead, who previous to that time had been ripened for the harvest of destiny, by the influences of the Jewish dispensation and the gospel of Christ and the apostles. We also differ from Universalists and certain classes of Perfectionists, and agree with most other sects, in believing that the *final* judgment of mankind is yet future—that it will take place at the end of the ‘times of the Gentiles,’ as the judgment of the second coming took place at the end of the times of the Jews.

9. In relation to *future retribution*, we agree with Calvinists that they who sow to the flesh will reap eternal punishment. But we concede to Universalists that, if the Calvinistic theory of the divine origin of the devil, and of the unnecessitated fore-ordination of human wickedness, were true, the doctrine of universal salvation would be justly inferred from the benevolence and omnipotence of God.

As Bereans, we have sought out these conclusions. To help Bereans, we have written from time to time; and to the study of Bereans we now commend this collection; desiring for it only that it may be a servant of the Bible, and for its readers that ‘with all readiness of mind they may receive the word, and search the scriptures daily whether these things are so.’

# THE BEREAN.

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## § 1. THE BIBLE.

As the Bible is the record of God's past communications with men, and especially of his manifestation of himself in Christ and in the primitive church, so it is the most valuable external conductor of his continued communications, and his appointed means of making known to all generations the work of his Son. The continuation of the primitive gospel—that by which the communication with God, opened by the atonement, is *kept* open to the world—is not a church, or a set of ordinances, or a line of successors to the apostles, but *it is the Bible*. By the Bible, Christ and the apostles utter their proclamation across the ages that have past since the destruction of Jerusalem. By it they yet live and speak on earth. Christ promised that 'the gates of hell should not prevail against his church.' Thus far the only church which has had a clear right to be called his, is that which was in immediate personal communication with him, which completed the Bible, and which passed within the veil at the end of the apostolic age. But let no man say that the 'gates of hell' have prevailed against that church, even in this world, till the voice of the New Testament has been silenced—till the Bible has sunk in oblivion. Papists and Puseyites need not thrust forward their line of priests to save the promise. It is safe without them.

The Bible, being thus the representative and organ of Christ's kingdom in the world, has, of course, been the centre of conflict between the powers of good and evil. Heaven has protected it and cheered it onward in its mission. Hell has struggled to destroy its influence and its integrity.

The Jews were God's first secretary, and kept his records till the advent of Christ. But at that time they revolted against him, and refused to take charge of the New Testament. He cashiered them, and gave their office to the Gentile church.

The new secretary, when he had grown great, and put on the crown of Popery, became the instrument of the same diabolical enmity against the word of God which had corrupted the Jews, and turned the power of his office against the trust committed to him. He kept the Bible safely, but he 'kept it laid up in a napkin' instead of putting it to the exchangers, and so proved to be an evil servant. He too was turned out of office. The Reformation gave the Bible into the hands of the Protestant churches; and at the

same time the invention of the art of printing scattered it far and wide, and made its suppression thenceforth impossible.

It must be acknowledged to the honor of the third secretary, that he has thus far discharged his office with a good degree of fidelity. The leading Protestant churches, whatever else may be laid to their charge, have not essentially mutilated or suppressed the Bible. They have indeed loaded it with perverting commentaries, and drawn it to and fro in their sectarian differences; but it may be considered as a fair offset for this, that they have cherished a zeal for biblical investigation, and have scattered the word, without comment, over a great part of the earth. We freely and gratefully acknowledge our indebtedness to the influences of the Congregational church, and to the labors of such men as Stuart and Robinson, for many incentives and facilities to biblical study.

But the war which Satan of old waged against the testimony of God, has not ceased. It has assumed a new form. The enemy, finding it impossible either to exclude a part of the Bible as the Jews would have done, or to suppress the whole, as the Papists attempted to do, has set himself to resist its invading influences by discrediting its authority. Infidelity, in various forms, is, in modern times, the most active assailant of the scriptures.

The infidels of the last century were open and bold in their hostility, giving no quarter to any part of the Bible, and seeking to destroy it by main force of scoffing and blasphemy. The French Revolution was in part, to say the least, the fruit of their labor; and its horrors were such that a strong reaction against the principles of the blasphemers and in favor of the Bible, took place. The event and the result may well be described in the language of the Revelator concerning the two witnesses: 'There was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant *were affrighted, and gave glory to the God of heaven.*' Rev. 11: 13.

The infidel spirit, in its second attack on the Bible, which is now in progress, has adopted a new and more prudent system of tactics. The fashion is to discriminate between certain parts of the Bible and others. It has been found impossible to destroy the entire credit of the sacred writers by summary scoffing, and the next method is to separate them and cut them up in detail, by speaking respectfully of some of them to save appearances, while the war is carried on against the rest. Some of those who are employed by the spirit of infidelity in this way, profess to honor the New Testament, but speak slightly of the Old; others adhere to the four gospels, but despise the writings of the apostles. They generally agree in conceding to public sentiment that Jesus was a great and good man, and that those books of scripture which relate directly to him have some sort of divine authority; but 'as for this Moses,' say some of them, 'we wot not what has become of him;'—as for *Paul*, say others, 'who made him a ruler and a judge over us?' This is the kind of infidelity which, according to our observation, is creeping in at every opening, especially among 'reformers,' and seceders from the churches. We meet it thus:

The credit of the Bible, as a whole, is identified with the credit of Jesus

Christ. The Old Testament, as it is at this day, existed when he was on earth, and he endorsed it, by assuming it as the basis of his own religious system. The New Testament is the work of his accredited agents, and he is responsible for its sentiments, as the President of the United States is responsible for the sentiments of his official organ. The Bible therefore will stand or fall with Christ, and Christ will stand or fall with the Bible. Whoever discredits one, discredits both. Whoever honors one, honors both.—Whoever loves Christ, and knows the power of his grace, loves the Bible as a whole, and knows that it is a vehicle of spiritual light and life. These propositions we proceed to defend.

**L. CHRIST ENDORSED THE OLD TESTAMENT.** It was his constant practice to quote the Jewish scriptures as authorities in his discourses. He cited or referred to all the principal books in the Old Testament. The reader may examine at his leisure the following list of endorsements. Christ cites from the book of *Genesis*, in Matt. 19: 4, 5, 24: 37, Luke 17: 29. From *Exodus*, in Matt. 5: 21, 27, 33, 38, 15: 4, 19: 18, 19, 22: 32. From *Leviticus*, in Matt. 5: 43, John 7: 22. From *Numbers*, in Matt. 12: 5, John 3: 14. From *Deuteronomy*, in Matt. 4: 4, 7, 10, 5: 31, 19: 7, 8, John 8: 17. From *Samuel*, in Matt. 12: 3. From *Kings*, in Matt. 12: 42, Luke 4: 25, 26, 27. From *Chronicles*, in Matt. 23: 35. From *Psalms*, in Matt. 5: 5, 21: 16, 42, 22: 43, 27: 46, John 7: 42, 10: 34, 13: 18, 15: 25. From *Proverbs*, in Luke 14: 8. From *Isaiah*, in Matt. 13: 14, 15: 8, Mark 9: 44, Luke 4: 18, 19, 22: 37, 23: 30. From *Jeremiah*, in Matt. 21: 13. From *Daniel*, in Matt. 24: 15. From *Hosea*, in Matt. 9: 13, Luke 23: 30. From *Jonah*, in Matt. 12: 40, 16: 4. From *Micah*, in Matt. 10: 35, 36. From *Zechariah*, in Matt. 26: 31. From *Malachi*, in Matt. 11: 10, 14.

The following passages, in which the Old Testament is designated by the various expressions, '*the law and the prophets*,' '*the scriptures*,' &c., show Christ's ordinary manner of testifying his respect for the sacred books.—Matt. 5: 17, 18. 'Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 7: 12. 'All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.' 22: 37—40. 'Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' Luke 24: 25—27. 'He said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to have entered into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.' Ver. 44. 'He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.' John 5: 39. 'Search the scriptures; for in them ye think ye have eternal life: and they are they

which testify of me.' Ver. 46, 47. 'Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?' John 10: 35. 'The scripture cannot be broken.'

Christ never spoke disrespectfully or doubtingly of the Old Testament. He labored, not to unsettle, but to confirm the confidence of the Jews in their scriptures. Some of the precepts of Moses were obviously accommodated to the darkness of the age in which he lived, and Christ changed them. (See Matt. 5: 21—48, 19: 8.) But he prefaced his alterations with the most solemn declaration that he 'came not to destroy the law or the prophets, but to fulfil;' (Matt. 5: 17;) in the same discourse he honored the law and the prophets by declaring their essence to be the 'golden rule;' (Matt. 7: 12;) he gave a reason for the imperfection of the Jewish law which implied no wrong in Moses; (Matt. 19: 8;) and instead of setting himself against Moses, he appealed to the predictions of Moses for his authority as the ultimate lawgiver. (See John 5: 45—47, and compare Acts 3: 22.) He prepared the way for the abolishment of the ritual institutions of Moses; but in the meantime, till the full period allotted them was finished, he scrupulously respected the authority of those who 'sat in Moses' seat.' (See Matt. 23: 2, and 8: 4.) Finally, the manifestation of Moses and Elijah with him in glory on the Mount, signally sealed his alliance with the law and the prophets.

From all this it is evident that they who lightly esteem the Old Testament are not followers or sincere friends of Jesus, however they may think it expedient to say many fine things about him. In fact their position implies one of two slanderous charges against him, viz: that he was imposed upon by Moses and the prophets, or that he practised imposition on others.

II. THE APOSTLES WERE THE OFFICIAL REPRESENTATIVES OF CHRIST, AND HIS CREDIT IS IDENTIFIED WITH THE CREDIT OF THEIR WRITINGS. In the first place, as Christ wrote nothing himself, all we know about him comes from his apostles and their assistants. If the four gospels are not true accounts of Christ, we have no true account of him—the whole basis of his credit vanishes, and we are left in the absurdity of honoring a man of whom we know nothing except that he had not understanding or benevolence enough to make, or provide for making, a true record of his life and principles. Even the semi-infidels, therefore, who speak well of Christ, but despise the apostles, are forced to accept that part of the writings of the apostles which relates directly to Christ.

Assuming then the truth of the gospels, we inquire of them what authority Christ gave the apostles. Their answer is contained in the following passages: '*He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.*' Matt. 10: 40. The parallel passage in Luke is stronger: '*He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.*' 10: 16. These declarations were made when Christ first empowered the twelve to preach and work miracles, but they cover the whole period of the apostles' mission, even to the Second Coming, as is evident from the whole tenor of the 10th of Matthew, and especially from the 23d verse. A good reason for the honor thus put upon them, is given in ver. 19, 20—'But when they deliver you up,

take no thought how or what ye shall speak ; for it shall be given you in that same hour what ye shall speak. *For it is not ye that speak, but the Spirit of your Father that speaketh in you.* If the Spirit of the Father spoke in them it is reasonable to conclude that it also wrote by them. The penalty for despising their words is stated in ver. 14, 15,—‘Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.’ This tremendous penalty will certainly take effect on those who despise their *written* word. Christ, in his last conversation with the apostles, promised that the Spirit of truth should come upon them and should ‘teach them all things and bring all things to their remembrance, which he had said to them,’ and ‘lead them into all truth.’ He also promised that they should do the works which he did, and even greater. In his final prayer for them he said—‘*I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received them. . . . I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.*’ John 17: 6—8, 14. Thus having secured their qualification to be his substitutes, he declares the nature of their mission in these emphatic words: ‘*As thou hast sent me into the world, even so have I also sent them into the world.*’ Ver. 18. So again after he had risen from the dead, he said to them—‘*Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*’ John 20: 21—23.

In the commission which Christ gave his apostles just before his ascension, he made them his plenipotentiaries, thus: ‘Go ye into all the world, and preach the gospel to every creature. *He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.* And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.’ Mark 16: 15—20.

Let the reader further consider the following passages: ‘I say unto thee, that thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.’ Matt. 16: 18, 19. ‘Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones,

judging the twelve tribes of Israel.' 19: 28. 'I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.' Luke 22: 29, 30. Compare Eph. 2: 20, and Rev. 21: 14.

In all this there is abundant evidence that Christ endorsed the doings, sayings and writings of the apostles in advance. Every gift of the Spirit which they afterward received, and every miracle which they performed, renewed his endorsement. His credit is inseparable from theirs.

It may be said that Paul, not being one of the original twelve, did not come under this endorsement. We reply, Paul professed to have seen Jesus Christ in the spiritual world, and to have received from him a plenary apostolic commission; and for the truth of his profession we have, besides the assurance arising from his own character as a witness, two sufficient vouchers, viz., the numerous and mighty miracles which he wrought in the name of Jesus, and the recorded acknowledgment of Peter. By this latter voucher he is fully brought in with the other apostles under the endorsement of Christ. Peter was the first officer in the cabinet of Christ; and he not only acknowledged Paul's commission as an apostle co-ordinate with himself, (see Gal. 2: 9,) but expressly recognized his epistles as part of the word of God.—See 2 Pet. 3: 16.

The New Testament is just what we might expect it to be, on the supposition that Christ delegated to his officers authority to expound his principles and works to the world. In order to the full exhibition of Christianity it was necessary that there should be, 1, a history of the life of Christ; 2, a sketch of what followed his resurrection, viz., the advent of the Spirit and the first progress of his kingdom under the administration of his lieutenants; 3, a systematic exposition of the theory of redemption founded on the death and resurrection of Christ; 4, a code of morality, with suitable injunctions and warnings against errors; 5, an exhibition of the mature results of Christian faith; 6, a sketch of the futurity of Christ's administration. The first we have in the evangelists; the second, in the book of Acts; the third, in the epistles of Paul; the fourth, in the whole New Testament; the fifth, in the 1st epistle of John; and the sixth, in the book of Revelations. If Christ did not provide for an authentic and permanent *expose* of his kingdom, of this kind, it is impossible to defend his wisdom or goodness. If he did, we have that *expose* in the New Testament; for it can be found no where else.

If a deist will admit that Jesus was a wise and good man, he can be *compelled* to admit that the New Testament was written by inspiration. For 1. A wise and good man, in undertaking the reformation of mankind, would *first of all* take pains to insure a correct and incorruptible record of his life and principles. 2. But Jesus did not *personally* make any record of the kind. He must therefore have had an *assurance* that his followers would be *qualified* for the task. 3. But his followers, as *uninspired* men, were *not* qualified, and he as a *wise* man must have known it. 4. Therefore his assurance that they would be qualified, must have been an assurance that they would be *inspired*. Or the argument may be stated in another form, thus: 1. A wise and good man, undertaking the reformation of mankind, would

suffer no record of his principles to be published with his implied permission and authority, *unless he had himself superintended the writing of it.* 2. But the New Testament was published by his permission and authority, implied in the fact that it was published by his representatives, and that he made no other record of his principles. 3. Therefore he must have superintended the writing of the New Testament; and as he was not visibly present at the writing of it, he must have superintended it by inspiration.

The connection between Christ and the apostles is a vital one, and cannot be severed without breaking the line of communication between God and man. If he is the head, they are the neck of that spiritual body which is the vehicle of salvation to the world. A blow aimed at the neck is as deadly to the body as one aimed at the head. If he 'sent them even as the Father sent him,' their work was as necessary as his; and contempt of their writings is as antichristian as contempt of his words. Accordingly the apostle John sets forth a twofold test of the spirit of antichrist. 'Beloved,' says he, 'believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God; *every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.* [This is the first criterion, and it relates to the first link in the chain of union between God and man. The apostle proceeds,] And this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them; because greater is he that is in you than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God: *he that knoweth God, heareth us; he that is not of God, heareth not us: hereby know we the spirit of truth and the spirit of error.*' Here is the second criterion, relating to the second link of the chain. Antichrist attacks Christianity on two vital points. He strikes first at Christ's incarnation; and secondly, at the credit of the apostles. The first point most needed defense in the primitive age; for it was long before the adversary allowed the advent of the Son of God to become a fixed fact. The principal conflict at the present day seems to be gathering about the second point. The incarnation of Christ has established itself in popular belief; but it is quite a fashionable and spreading custom to doubt and deny the authority of Christ's lieutenants.

It appears from the preceding argument, that the Bible as a whole is under the protection of Christ's endorsement, and can only be assailed by assailing him. The books of the Old and New Testaments are not to bear the brunt of the infidel onset, but Christ who stands in the midst of them, staking his credit for theirs, and challenging the hosts of hell to strike him, if they wish to strike them. They who sneer at Moses and Paul, while they pretend to honor Christ, will find, when they understand the relation which Christ bears to Moses and Paul, that they have mistaken their policy.—Concessions in favor of Christ and the four gospels, give believers a standpoint, from which they can sally both ways, and rout with ease and certainty all adversaries both of the Old and New Testaments. The semi-infidels may

as well return, first as last, to the war-cry of Voltaire—‘*Crush the wretch!*’—for they can never crush any part of the Bible-phalanx till they crush Christ.

## § 2. INFIDELITY AMONG REFORMERS.

THE spirit of infidelity, when it works under the cover of reform, and with professions of respect for some portions of the Bible, is more captivating and dangerous than when it stands forth in honest nakedness. Thus disguised, it infects not merely open despisers of religion, but many who were once sober and devout. Having given some attention to this particular disease, we propose to present our views of its nature, and of its rise and progress among reformers in this country.

I. THE NATURE OF THE DISEASE. Infidelity in general, is a state of mind, in which the moral affection, called by phrenologists, *Veneration*, is overborne and neutralized by some stronger affection. As ‘the fear of the Lord is the beginning of wisdom,’ so casting off the fear of the Lord is the beginning of skeptical folly. Reverence for God is the protecting rampart of the Bible. Whoever fears his Maker will handle carefully the book which professes to be his word, and search diligently, before he rejects it. This reverent cautiousness is all that the Bible or its Author demands from those who have not yet ascertained its truth by rational investigation. The Bible asks no favors of mere marvelousness. Infidels will be condemned in the day of account, not for refusing to swallow all the absurd marvels which priestcraft offered them, nor even for *hesitating* to believe all the contents of the Bible: but because they had not humility and reverence enough to suspend judgment until they had given the message of God a fair trial; because they ‘spoke evil of things which they understood not;’ because they would not take the trouble to discriminate between a true revelation and the impostures of fanatics, but condemned the innocent with the guilty, in lynch-law recklessness.

Probably in most cases of infidelity, *Veneration* is overborne by *Self-esteem* in combination with *Causality* and *Combateness*. Men are too proud and confident in the sufficiency of their *reason*, to give the Bible a reverent examination. But in the particular form of the disease of which we are treating, there is reason to believe that *Benevolence*, in many cases, is the usurping affection which prostrates *Veneration*. The enthusiasm of reform which has burst forth within a few years, has made many exceedingly fierce for doing good. Their zeal has been too fervent to wait on the slow movements, by which God and the Bible are working out redemption for man.—They have devised more summary processes; and then, by little and little, casting off conservative reverence, they have learned at last to trample on the Bible boldly, whenever they conceive that it crosses the path of their favorite enterprises for human improvement.

Persons who have been beguiled into this course, may flatter themselves that a sentiment so lovely and virtuous as benevolence, cannot lead to any great mischief; that the fervor of their philanthropy will excuse them for stifling veneration, and thrusting aside the word of God. But we are sure that any amount of good which they can do without the Bible, will be accounted in the day of judgment as but dust in the balance, against the mischief effected by discrediting God's main instrument of redemption. We are sure that nothing can excuse ignorance or forgetfulness of the truth that the fear of the Lord is a higher duty than philanthropy; that the rights of God are immeasurably superior to 'human rights.' Incontinent, misdirected benevolence is not less—perhaps more—destructive in its ultimate effects, than any lust of human nature. And it must be considered, that the evil of any usurpation is incurable in proportion to the apparent virtue, and consequent popularity of the usurper.

Let political and religious Jacobins rail at the abuses of subordination, with which this priest-and-king-ridden world abounds, as they may; they can never erase the inscription which the finger of God has written on the scroll of nature, as well as revelation; assigning the throne of all human affections to Veneration. The organ of that sentiment is literally 'the crown of the head'—the top-stone of the cerebral temple—the center, around which all the other moral affections cluster as constituents. Accordingly, reverence for parents is the beauty of childhood; and the fear of the Lord is the glory of manhood. The dethronement of Veneration, therefore, can never be a trivial disorder, even though Benevolence heads the insurrection.

II. THE RISE AND PROGRESS OF INFIDELITY AMONG MODERN REFORMERS. ✓  
Phrenologists say (we think with reason) that the atmosphere of the republican principles and leveling tendencies of this country, is unfavorable to the due development of Veneration. A people whose political and social institutions constantly teach them that independence is their chief glory, and that subordination is disgrace, will naturally have but a stinted growth of reverence toward man; and it would be strange if the deficiency did not extend, in some degree, to the kindred and almost identical sentiment of reverence toward God. Bigoted democrats certainly can have but little sympathy with the principles of that kingdom described and predicted by the Bible, in which one man (viz., Jesus Christ) is appointed, not by the people, but by God, the absolute monarch of all; and claims as his first tribute from all his subjects, unconditional loyalty and subordination.

The divisions of Protestant Christendom have generated another influence, tending especially to weaken reverence for the Bible. As sect after sect has arisen, conflicting commentaries have been multiplied, until men have accustomed themselves to regard the Bible, not as an authoritative judge of controversy, but as a pliable witness that may be brought by a skillful lawyer to favor any side of any question. Such a witness cannot be held in much respect.

Such were the predisposing influences in operation, when the enthusiasm of reform which has characterized the last sixteen years, commenced its career. In the *Temperance* cause, benevolence first essayed the usurping

process, by which veneration has since been subverted. In hurrying on the triumphs of total abstinence, it was found necessary to remove certain obstructions placed in the way by the Bible. These obstructions might have been removed without injury to the Bible, if the leaders in the cause had chosen to defend total abstinence as an expedient, not of intrinsic and permanent obligation, but adapted to the exigency of the times, and adopted on the principle which justifies fasting, and which Paul sanctioned when he said, 'If meat make my brother to offend, I will not eat meat while the world standeth.' But to press the Bible into the service of total abstinence, by denying that the writers of the Old and New Testaments, with Jesus Christ at their head, counteracted the drinking of wine; or by asserting that Bible wines were not intoxicating, is a violence which no man, under the influence of due respect for the Bible, would undertake. The language of such an attempt is—'The Bible is too sacred to be contradicted; but we will evade its force by dexterous commentary.' Yet this attempt was made; and that too, by such men as Stuart, Beecher, and Hewitt. The 'mighty men' of the popular churches planted the noxious germ, which, in the apostate and blaspheming ultraists of later times, has 'gone to seed.'

Next came Anti-slavery. The nature of this enterprise, harmonizing and co-operating with the liberty-spirit of our political institutions, inevitably increased the *atmospheric* predisposition to merge veneration in benevolence. It was soon found in this as in the Temperance cause, that the Bible stood in the way of the extreme ultraisms suggested by enthusiastic zeal. The doctrine that slave-holding is necessarily sinful, and that immediate abolition is in all cases a matter of religious obligation, could not be maintained without forcing a new construction on many things in the writings of Moses and Paul. Theodore D. Weld had learned in the Temperance service the importance of wresting the Bible out of the hands of the adversaries of reform. With lawyer-like shrewdness, in his 'Bible Argument' against slavery he cross-questioned the opposing witness, till he apparently made that witness his own. As it was the favorite position of Temperance men that Bible-wines were not intoxicating, so Weld boldly averred and plausibly proved that Bible-slavery was not slavery. The argument was as good in one case as in the other; and no better. Thus the Bible was the second time placed on the rack of reform, and benevolence prevailed over veneration.

'Woman's Rights' was the next topic of agitation. In both the previous cases, the language of the Bible adverse to the views of the reformers, had been so far dubious, as to admit of favorable construction; and veneration had not yet been so prostrated, as to permit a direct attack. The collision was *oblique*; and the Bible, though dishonored, was not mutilated. But now the time had come for open hostilities. Many influences conspired to bring on this issue. A new baptism of the spirit of irreverence had come upon the reformers, by the accession to their ranks of those Perfectionists who had learned from T. R. Gates to blaspheme Paul. The Quaker, Unitarian, Universalist and Transcendental elements in the spiritual compound engaged in the reforming enterprises, had begun to prevail against the more conservative influences of orthodoxy: and the 'Evangelicals' were preparing to with-

draw. Above all it was manifest, that the theory of Woman's Rights which affirmed the entire equality of the sexes, and repudiated all subordination of woman to man, was in *point-blank* antagonism to the testimony of Paul.—There was no possibility of compromise or evasion. In this crisis the Misses Grimke, who led the van of the Woman's Rights reform, declared independence of the authority of Paul. Thus a third public injury was inflicted on the Bible by the spirit of reform. And it is worthy of notice that as T. D. Weld was accessory to the first, and the principal actor in the second, so he made himself accessory to the third, by publicly connecting himself—and that, too, in avowed allegiance to the theory of the equality of the sexes—with Angelina Grimke.

Finally, Non-resistance became the prominent subject of benevolent enthusiasm. And once more the Bible stood in the way. The wars of Moses, and much of the morality of the Old Testament, seemed hideously repugnant to the ultra peace-principles. Some were prudent and patient enough to forbear railing, and seek a reconciliation of the morality of the Old Testament with that of the New. But others had chafed against the Bible in the previous reforms, till they were irritated, and veneration gave place to combativeness. When the angel of the Lord with a drawn sword had confronted Balaam three times, and his ass had crushed his foot against the wall, the prophet's anger was kindled. Moses was the object of hostility in this reform, as Paul had been in its predecessor. Thus the bulwarks of the Old and New Testaments were assailed.

The last of the series of Radical Conventions which were held in Boston in 1841—2, gave utterance to the growing spirit of infidelity. The attempt was made to place the Bible in the same category with the Sabbath, Church, and Ministry; and although the movement was apparently a failure, many were emboldened in their irreverence. Since then, a considerable class have gradually receded from their allegiance to the Bible, until they now lack little or nothing of the ordinary characteristics of downright infidelity.

We believe this is a true account of the disorder now prevailing among ultraists; and we present it with unceremonious and perhaps offensive plainness; not because we are opposed to the objects of the several reforms concerned—for all our predilections are in their favor; nor because we bear any malice against such men as T. D. Weld—for we have long been accustomed to regard him with respect, and even affection; but because we reverence God more than all ultraisms and ultraists together, and are determined, at all hazards, so far as in us lies, to expose the machinations of the devil against the Bible.

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### § 3. THE MORAL CHARACTER OF UNBELIEF.

The following remark, taken from an article which was published in the Herald of Freedom in 1843, (N. P. Rogers, editor,) presents one of the most popular apologies current among unbelievers:—

“The Clergy charge infidelity upon abolitionists. I, for one, reply that I regard it as no accusation. If it were true, it is not any thing that calls for defense, or needs any vindication. *It is neither a fault nor a virtue, in itself. Belief or disbelief are, of course, mere results of evidence, or of the lack of it.*”

The avowal of a sentiment so grossly unscriptural, and *anti-scriptural*, as that contained in the sentences which we have italicized, is good evidence that the writer is actually an infidel of the most foolish sort. His doctrine, if it were true, would utterly stultify and condemn Jesus Christ. If ‘belief or disbelief are mere results of evidence, or of the lack of it,’ having no moral merit or demerit, Christ miserably abused his disciples when he ‘*upbraided* them with their *unbelief* and hardness of heart, *because they believed not them which had seen him after he was risen.*’ Mark 16: 14. According to Mr. Rogers, they might justly have repelled these upbraidings, and asserted their innocence, on the ground that their disbelief of the report of Christ’s resurrection was an inevitable misfortune—the ‘mere result of the lack of evidence!’ Nothing in all the records of the evangelists stands out in bolder prominence, than the truth that Christ treated unbelief as the worst of moral abominations, and offered all the premiums of his administration in this world and the world to come to those who should believe in his mission and doctrine. ‘Go ye (said he to his disciples) into all the world, and preach the gospel to every creature: *he that believeth [that gospel] shall be saved; but he that believeth not shall be damned.*’ Mark 16: 15, 16. Here is salvation and damnation suspended on acts of the mind, which Mr. Rogers says are neither ‘faults nor virtues,’ but mere mechanical effects of evidence, or the lack of it! It is needless to multiply citations. Every one who is familiar with the Bible can see without much study, that Mr. Rogers’ principle aims a blow at the heart of Christianity. We are safe in assuming that he is an infidel in the worst sense of the word. Having then to deal with one who does not receive the Bible as a judge of controversy, but ‘tramples it under his feet’ (as he says in another article of the same paper) if it crosses his notions of right and wrong, we will leave the Bible argument, and try the dogma which he has propounded, in the court of common sense.

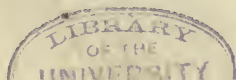
Mr. Rogers’ position obviously is, that praise and blame attach only to acts that are *voluntary*, and that belief and disbelief are *involuntary*—the ‘*MERE* results of evidence or of the lack of it,’ and of course, are not deserving of praise or blame. On the other hand, our position is, that belief and disbelief are, in many cases, voluntary. We do not say that there are not cases in which evidence *compels* belief. In the clear simplicity of mathematics, or in the spiritual brightness of the eternal world, there may be such a thing as involuntary belief. But in such a world as this, where evidence is often

deficient, or apparently contradictory, and especially in subjects so deep, and to worldly eyes so cloudy, as those of which the Bible treats, men have an opportunity, nay, are compelled to exercise their wills in forming their opinions.

We will advert particularly to only one of the many ways in which volition is concerned in belief and disbelief. Evidence that is actually conclusive, does not necessarily insure *that the conclusion will be drawn* in the mind of him to whom that evidence is presented. A man may take two steps in a sound syllogism, and yet refuse to take the third. For example, suppose it is demonstrated to a slaveholder, first, that 'all men are created free and equal;' and secondly, that negroes are men; the necessary conclusion from these premises, *if any conclusion is drawn*, is, that negroes are of right free and equal with the whites. But the drawing of this conclusion is an act of the mind, separate from and independent of the perception of the premises on which it is founded, and the slaveholder has the power to *stop the action of his mind* even at the point where the evidence is complete and admitted, and turn from that evidence to some more agreeable subject, without ever drawing the conclusion. In such a case (and ten thousand such cases occur daily) the unbelief of the man in respect to the rightful freedom and equality of negroes will remain—not for lack of evidence, but because he *voluntarily* refused to look beyond the evidence to the truth evinced.—The general principle which we affirm, is, that in all cases where truth is reached, not by instantaneous clairvoyance, but by a series of steps, man has the power of arresting his mind at any stage of the process; and belief is not the mere inevitable result of evidence perceived, but depends on a continuity of thought which he has power to choose or refuse. The lack of this continuity of thought, which we may call *unfaithfulness of mind*, is a very general cause of unbelief in respect to the advanced truths which are propounded from time to time in science, philanthropy and religion. Multitudes habitually act as a judge would do, who, after hearing the evidence in a suit, should dismiss the case without judgment.

Universal consciousness is an unanswerable witness to the fact, that the transition from evidence to conclusion—'the making up of the mind'—in a word, the act of believing, is in many cases *heroically* voluntary. When apparent self-interest clashes with the conclusion to be formed, however peremptory may be the evidence, it requires effort, self-denial, courage to believe. No man has ever made any valuable progress in wisdom, who has not again and again summoned all the energies of his soul to the work of decisive *judgment* upon evidence. And when a conclusion has been once attained by the clearest demonstration, if it is unfamiliar and offensive, or if the evidence of it is concatenated, and not easily perceivable, every body knows that it costs many a struggle of the will to *keep it in the mind*, and make it a permanent element of thought and action.

The Bible is not alone in making belief and unbelief the criterion of character and destiny. The grand difference between man and man in the estimation of human society, lies in the different degrees of wisdom in worldly matters which each possesses; and wisdom is the result of faithfully and



heroically pursuing evidence to its conclusions: indeed, it is but another name for the *belief* of truth. Common sense, the world over, gives its highest praise and rewards to mental faithfulness, and awards blame and contempt to mental cowardice and imbecility. And in this matter abolitionists are by no means behind the rest of the world. They have a creed,—not religious, but social,—a creed on the subject of slavery; and there is not a church or clergy in the world who blame unbelief and persecute heresy (with the tongue and pen) more unsparingly than the church and clergy of abolitionism.

Does N. P. Rogers account the imperviousness of the South to antislavery sentiments, its unbelief in respect to the expediency of immediate abolition, the 'mere result of the lack of evidence'? Or does he think there is no 'fault' in the belief of the popular clergy that he and his compeers are evil doers? If so, his treatment of them strangely belies his opinions.

We allude thus to abolitionists, not in the way of reproach, but that we may carry our appeal against the dogma of Mr. Rogers in regard to the indifferent nature of belief and unbelief, into his and their own consciousness. The truth is, when a man is certain that he has laid hold of a new and important principle in any department of truth, it is right and good that he should make it a part of his 'creed,' and endeavor to promulgate it; and when he has established his position by substantial proof in the sight of men, he has a right to their belief, and may justly censure them if they believe not. Abolitionists *know* that there is something more and worse than the 'mere lack of evidence' at the bottom of Southern unbelief; and they are right in blaming it. Health Reformers, Phrenologists, Neurologists, the advocates of every new system of truth, *know* that there is something *wrong* in the cold repellant obtuseness with which the world meets their efforts to enlighten it. So also, as believers in the divine origin of the Bible, and of the doctrines which it teaches, we *know* (Mr. Rogers' dictum to the contrary notwithstanding) that infidelity is the result of something more and worse than 'mere lack of evidence'—that there is voluntary mental unfaithfulness, moral perverseness of the most radical and pernicious kind, where the Son of God is denied.

The gospel of Jesus Christ is peculiarly a system of *central* truth. It is the *constitution* of that universal government in which the principles of all other systems, whether scientific or moral, are but *by-laws*. It relates to the soul and to eternal existence. It is properly called *THE* truth, in distinction from mere truth in general. Such a system ought to be investigated first of all, and with principal interest and perseverance by every rational being. Whoever has thus investigated it, has found evidence enough of its truthfulness and divinity; and to such a person, the fact that a man is an infidel, is sufficient proof that he is not a *central* thinker, not a *constitutional* patriot—that he has never turned his mind with steady, persevering gaze, toward the spiritual, the infinite, the eternal. In other words, believers know that infidelity is the offspring and evidence of *superficiality*. An infidel teacher is a *quack* in matters of infinite moment; of course he is infinitely mischievous. More unavoidable ignorance is a misfortune; but superfi-

ciality and quackery are universally condemned as voluntary offenses.

If we go back of superficiality, we find all its antecedents of a voluntary, blamable nature. Mental *laziness* is a very common cause of superficial thinking. It is *easier* to employ the mind about matters on the surface of existence, and give up one's self to impressions from things visible, than to seek wisdom in the far depths of spiritual, central truth. *Sensuality* is another cause of superficiality. The same inversion of right order which leads men to attend more to the enjoyments of their bodies than of their souls, disposes them also to employ their thoughts about things physical rather than things spiritual; and propels them as by centrifugal force, evermore farther and farther from the internal light of the universe toward the darkness of mere materialism. *Worldliness*, which is only a wiser kind of sensuality, is, we may safely say, always in some form at the bottom of that inattention and aversion to things spiritual and infinite, which is the ground of all infidelity. 'The cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word.' A mind full of worldly business of any kind has no time, and can have no taste for the investigation of central truth; and the most convenient refuge for it, is infidelity.

These remarks may be applied to a larger class than that of avowed infidels. A lazy-minded, sensual, worldly 'Christian,' will as certainly be superficial, and centrifugal in his habits of mind, as the open blasphemer of the Bible. He has within him all the essential elements of infidelity, and is actually an infidel with reference to the internal truths of the Bible; though not with reference to the Bible itself. We might properly extend the meaning of the word *infidel* to all who turn away from the spiritual knowledge of God and his Son; and then divide them into two classes—the pro-Bible and the anti-Bible infidels. The groundwork of character is the same in both; viz., unfaithfulness and superficiality of mind, originating in laziness, sensuality and worldliness.

The infidelity which has infested abolition and other kindred reforms, can be traced beyond 'mere lack of evidence.' Though it is apparently peculiar, we have no hesitation in attributing it to the same general causes, as in other cases. If the charge of laziness and sensuality, as the ground of superficiality of mind, may be denied, with reference to the Reformers, still we affirm that they are drawn away from central truth by *worldliness*.—Their worldliness, it is true, is of a peculiar—we might say of a very *sublimated* sort. It is not the 'deceitfulness of riches,' nor the 'cares of this world,' in the usual sense of the expression, which chokes the word in them; but it is *the 'lust of other things' than the spiritual knowledge of God.* The objects which they have set their hearts upon, viz., the abolition of slavery and war, physical and social reform, are as truly *worldly* objects as wealth or political power. They relate primarily to the bodies and temporal interests of men. The fact that they are somewhat nobler objects than those which ordinary worldlings seek, cannot redeem them from the charge we bring against them. They are not within the circle of central, constitutional truth. They are not the *leading* objects of the Bible. A man may seek them all without ever thinking of God, or of his Son, of the spiritual world,

or of eternity. Moreover they are objects which, when pursued in a spirit of ultraism, such as abounds among modern reformers, lead naturally and almost necessarily to irritating collisions with the Bible, resulting in gradual abandonment of it, and finally in enmity against it. The infidelity or semi-infidelity of modern reformers, as we have shown in the preceding article, is the result of lustful benevolence, the love of liberty as the *summum bonum*, and lack of veneration,—not of the ‘mere lack of evidence.’

#### § 4. THE HARMONY OF MOSES AND CHRIST.

THE most plausible of all the usual allegations against the Bible, is, that the New Testament contradicts the Old. The ultra-benevolent semi-infidels are fond of arraying the principles of Christ against those of Moses. We will examine one of the worst of the stumbling blocks thus laid in the way of Bible-believers, as a specimen of the whole.

Moses said—“If men strive, and hurt a woman with child, so that her fruit depart from her; and yet no mischief follow; he shall be surely punished, according as the woman’s husband shall lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.” *Exodus* 21: 22–25.

Christ said—“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.” *Matt.* 5: 38–40.

The scorner says that in one of these passages Jesus Christ forbade what Moses commanded in the other, and thereby proved his infidelity to a portion of the Bible and showed conclusively that he did not consider it the word of God. Let us see if this is true.

1. The mere language which Christ uses in substituting his rule for Moses’ in this case, indicates no condemnation or disrespect of Moses’ rule. For in the context immediately preceding he uses the same form of speech in regard to several precepts of the *decalogue*:—‘Ye have heard that it was said by them of old time, Thou shalt not kill,’ &c. *Ver.* 21. ‘Ye have heard that it was said by them of old time, Thou shalt not commit adultery,’ &c. *Ver.* 27. No one will argue against the righteousness or the divinity of the Mosaic precepts against murder and adultery, because Christ deemed them insufficient for the purposes of his spiritual kingdom, and substituted other rules in their place. He supplanted them, not because they were evil in themselves, but because the nature of his dispensation called for larger principles. The same may be said of his dealing with *Exodus* 21: 24, for aught that appears in his language to the contrary.

2. Christ constantly taught that God’s *ultimate* reckoning with men will proceed according to Moses’ rule—‘An eye for an eye, and a tooth for a tooth.’ Let us glance at some of his instructions on this point. ‘The Son

of man shall come in the glory of his Father, with his angels, and *then he shall reward every man according to his works.*' Matt. 16: 27. What is here meant by 'rewarding every man according to his works,' may be seen by consulting such passages as Matt. 13: 41—43, 25: 31—46. The rule of judgment according to these passages, is that they who work evil shall be rewarded with destruction; and that is equivalent to the rule of Moses. In the parable of the cruel creditor, (Matt. 18: 23—35,) the circumstances stated are these: A king, on the entreaty of his servant, forgave him his debt. The servant, having an account against a fellow servant in similar circumstances, would not forgive him, but cast him into prison. The king, being informed of the fact, called the oppressor to account, and delivered him to the tormentors. Thereupon Christ says, '*So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses;*' which is as much as to say, they that show no mercy shall have no mercy, but shall be dealt with according to the rule—'An eye for an eye, and a tooth for a tooth. Even in the sermon on the mount—the very discourse in which the Mosaic rule of retribution is displaced,—Christ points his disciples forward to a time when that rule shall be enforced. '*With what judgment ye judge,*' he says, '*ye shall be judged; and with what measure ye mete, it shall be measured to you again.*' Matt. 7: 2. This is as strong as if he had said in so many words—'God will reckon with you at last by Moses' rule, An eye for an eye and a tooth for a tooth.' It appears therefore that if there is any inherent wrong in the principle of exact retribution, Christ is as deeply implicated in the guilt of approving and promulgating it as Moses, and is moreover guilty of fastening the wrong upon God. We have then, not merely Christ pitted against Moses, but Christ against Christ. We need not go out of the book of Matthew—not even out of the sermon on the mount—to convict the Bible of self-antagonism, if there is any real antagonism between Matthew 5: 38—40 and Exodus 21: 22—25. This is carrying the matter too far.

3. The simple truth about the matter is, that the relation between Moses' rule and Christ's, is just the relation between justice and mercy, and both are good and worthy of God, though they are appropriate to different times and different circumstances. The rule—'An eye for an eye and a tooth for a tooth'—is the rule of exact justice. Common sense approves of it. It is the counterpart of the golden rule—'Whatsoever ye would that men should do unto you, do ye even so to them.' The selfish passions of individuals ought not to be trusted with the administration of such a rule; and accordingly it should be borne in mind that Moses enacted it, not as a principle of private action, but as the law to be administered in courts of justice, '*as the judges shall determine;*' and the same rule, in different forms, governs courts of justice in all civilized lands. It is by no means certain that Christ, if he had been legislating as Moses was, for the affairs of a visible kingdom, would not have made the essence of Moses' rule the basis of the administration of justice between man and man. Rather it is certain that he would have done so, since, as we have seen, he declared that rule to be the ultimate measure of awards in God's eternal kingdom. But he gave his disciples another rule,

for reasons which grew out of the nature of his mission as an agent not of justice but of mercy. Previous to judgment God interposes a dispensation of forbearance and forgiveness. The rule of justice is suspended; God waves his rights, and returns good for evil, so long as there is hope of saving men. Christ appeared in the world as the agent of this intermediate dispensation, and called on his followers to co-operate with him, by enlarging their hearts beyond the rule of justice, to the fulness of the measure of God's mercy, who for the present 'maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' In all this there was no condemnation of the rule of justice. It was perfectly consistent with Christ's position to affirm (as he virtually did affirm by his endorsement of the law and the prophets in Matt. 5: 17) that Moses gave that rule by divine authority, for he expressly declared it to be a rule which God would even yet enforce in its proper time. He only taught his disciples that the rule of mercy was better for the time then present—i. e., more appropriate to his and their mission of love. Both rules were good. The same God might use both. Suppose A owes B a just debt, which he is able to pay. B may exact the payment of that debt in perfect righteousness. In that case he acts by the rule of justice. On the other hand he may in perfect righteousness forgive the debt. In that case he acts by the rule of mercy. Under certain circumstances it might be best that he should exact payment, and under others that he should forgive; and his acting by a different rule in different cases would be no infraction of his consistency or uprightness. Indeed in the parable of the cruel debtor we have a complete illustration of God's administration of both rules. The king first forgives the servant his debt, according to the rule of mercy. Afterward, on finding him to be unforgiving toward his fellow servant, he delivers him to the tormentors 'till he should pay all that was due unto him.' Thus he enforces the rule of justice. 'So likewise,' says Christ, '*shall my heavenly Father do unto you.*' There is no inconsistency between the different proceedings in this case; and there is no more inconsistency between the rule of Moses and that of Christ. God commissioned Moses to institute a municipal law, which contained the elements, and was a miniature, of the rule of eternal judgment. He sent Christ into the world to administer the fulness of his intermediate mercy. The precepts of both, in their appropriate times and circumstances, were entirely consistent with each other. The allegation of Christ's opposition to Moses in this case, and indeed most of the plausibilities of Universalism, Non-resistance, and semi-infidelities in general, emanate from that shallowness and confusion of mind, which disallows altogether the principle of divine justice, and raises an entire and immutable theory of morality for God and man on the sole foundation of divine mercy.

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## § 5. THE ULTIMATE GROUND OF FAITH.

THERE are several kinds of belief, which may be distinguished thus:—

1. There is a belief of the *imagination*. When a person believes his own thoughts without reference to their agreement with external objects, his belief is imaginative. The romance-writer produces thoughts that have no foundation in external facts. Every person has the faculty of doing the same thing to a greater or less extent. Ordinarily imaginative thoughts are treated as such, and not believed to be true. But sometimes men suffer the distinction between imaginative and true thoughts to be confounded in their minds, and come to believe whatever they think, without comparing their thoughts with objective realities. Devoted novel-readers not unfrequently fall into this confusion of mind; and it is the special distinction of insane persons.
2. There is a belief of *testimony*; i. e., of thoughts which are supposed to agree with objective realities, because they are confirmed by the report of others.
3. There is a belief of the *reason*; i. e., of thoughts that are confirmed by a process of reasoning.
4. There is a belief of the *senses*; i. e., of thoughts that are confirmed by the impressions of the senses.

The three latter kinds of belief are chiefly concerned in the formation of the opinions of sane persons in ordinary life. The *two* latter are principally relied on by those who are considered wise in their generation. The belief of the senses distinguishes the *practical* wise man; and the belief of the reason the *philosophical* wise man. In proportion as a person leaves the guidance of his senses and reason, and relies on testimony and imagination, he approaches credulous folly and insanity.

Besides all these, there is a fifth kind, which may be called *spiritual* belief. One spirit can present itself to the perceptions of another and communicate thoughts and persuasions, without the intervention of any verbal testimony, any process of reasoning, or any impression of the senses. This is proved by the phenomena of Mesmerism, and is recognized as an established truth throughout the Bible. When a man believes thoughts thus caused or confirmed, his belief is spiritual.

This kind of belief is liable to be confounded by superficial observers with imaginative belief. It ascertains the truth of its thoughts by none of the processes ordinarily used. It appeals to no external testimony, no train of argument, no sensual evidence. To ordinary apprehension its resources, like those of imaginative belief, are wholly subjective. Doubtless too, in many cases, pretenders to spiritual belief have mistaken their imaginations for spiritual impressions, and so have been really imaginative believers, having nothing in common with spiritual believers but the negative characteristic of having left the region of sense, reason, and external testimony.

But in its essential nature, spiritual belief is no more allied to imaginative than either of the three kinds that are accepted by the world as rational. It most resembles belief of the senses and testimony. It is, in fact, belief of the internal senses and of testimony conveyed not by words, but by spiritual

impressions. It is not altogether subjective. Its source of evidence is from without the circle of its own thoughts—as truly so as verbal testimony. A man who believes spiritual impressions, is no more properly chargeable with believing his own imaginations than one who believes his neighbor's word.

He is liable, however, to be deceived. There are false spirits, as there are lying men; and he who believes the impressions of all sorts of spirits, will be as miserably misled as he who believes every report that he hears. And in the infancy of spiritualism there is perhaps more danger of running into this indiscriminate credulity, than there is in ordinary life; because the novice naturally imagines that every impression he receives comes from God, and his veneration binds him to believe without questioning.

But assuming that a spiritualist has learned to discriminate between true and false spirits as wisely as persons of common sense discriminate between true and false men, there is no more folly in his belief, founded on spiritual impressions, than there is in theirs founded on verbal testimony. And if he is in communication with God, the source of all truth, his belief is altogether more trustworthy than even the belief of the senses or of reason; for God is less likely to persuade him of falsehood than his own eyes or his own intellect.

This is the nature of true faith. It is not a belief of imaginations, though it may easily be mistaken for that. It is not a belief of human report. It is not a belief of any process of reasoning. It is not a belief of the external senses. It is not an indiscriminate belief of spiritual impressions. But it is a belief of the persuasions of God's spirit. The faith of the prophets in their own predictions must necessarily have been a confidence in divine impressions. So faith in prayer, (which is a kind of prophesying,) must be an anticipative persuasion wrought by the spirit of God. So also all hopes of salvation that are authentic and sure, are of the nature of prophecy, and must be caused and sustained by the spiritual power of him who 'seeth the end from the beginning.'

Now while we recognize and duly value all the lower evidences which may be set in array for the defence of Bible-religion against infidelity, it is still to be borne in mind that the belief which is caused by these evidences is but the precursor and auxiliary of spiritual faith. Here is the advantage which the true believer may claim over all other disciples of truth. From all the sophistries of 'the disputers of this world,' he can appeal to the testimony of his own internal perceptions. While he can say 'I have seen, and therefore believe,' the infidel can only reply, 'I have not seen and therefore believe not;' and a mere negative of this kind in one man's mouth, has properly no force against the positive knowledge of another.—We will illustrate the foregoing positions by a sketch of the grounds, both proximate and ultimate, on which rests the belief of the existence of God.

The evidence that there is a God is of two sorts—*direct* and *indirect*. It is manifest that God himself has evidence of his own existence, independently of any testimony of his works—the evidence of *consciousness*. So they who stand in his presence or are joined to his spirit, whether angels or saints, know his existence by *immediate perception*. This we call *direct* evidence. On the other hand the whole creation is full of the *tokens* of his 'invisible

power and Godhead.' So that a thoughtful and honest observer, however remote from his immediate presence, could not fail to *infer* his existence. This we call *indirect* evidence.

The following is a sketch of the most comprehensive argument for the existence of God, from *indirect* evidence: 1. Mere matter has no power in itself. All *motion* must be the effect, and of course the evidence of *life*. But all visible matter is in motion. Therefore all visible matter demonstrates the existence of *life*. The unity of that life is proved by the unity of all the great movements of matter; and its omnipotence by their immensity.—2. *Order* is not the effect of chance or of a blind will. All *orderly* motion is evidence of *intelligence*. But all visible matter is in orderly motion. Therefore all visible matter demonstrates the existence of *intelligence*. The immense extent and ingenuity of the order of the universe, proves that intelligence to be omniscience. 3. All orderly motion *tending to produce happiness*, is evidence of *benevolence*. But all visible matter is in orderly motion tending to produce happiness. All visible matter therefore demonstrates that the intelligent life which moves it, is *benevolent*. Thus the universe testifies of an invisible being, whose elements are infinite LIFE, LIGHT, and LOVE. Such a being we may safely worship as GOD.

Arguments of this kind show how much proof of the existence of God man *might* have found by the light of nature, had he been an honest and diligent observer. Of course, they show that all, even the heathen, are under the obligations and responsibilities of the divine government. But they by no means indicate the process by which men *do actually* come to the knowledge of the true God. Human perverseness has been found proof against the testimony of creation; and all valuable knowledge of God has come by means supplied by an economy of special revelation. That economy employs, as its chief and final power of proof, *direct spiritual* evidence; making all *indirect* testimony only introductory and subordinate.

The process by which believers generally arrive at a solid practical assurance of the existence of God, is this: First, they hear of him from their parents and teachers; (and it has been God's care from the beginning of the world to provide this first means of instruction;) thus their minds are pre-occupied with a persuasion of his existence. Then they read the book which contains the records of his past manifestations to mankind, and gives them directions for approaching him. Finally, they follow those directions, and ascertain that there is a God by actual communion with him. In other words, they first believe the report of men and books, so far as to seek God; and when they have found him, they believe the evidence of their own spiritual senses.

This method of coming to rest in the conclusion that there is a God, however it may be derided by skeptics, is by no means irrational. An illustration will set it in its true light. Suppose the case of a man born in a remote province of some great empire. He is a subject of a king whom he has never seen. In order that he may be a good subject, he must have a sure belief in the existence of his king. By what process may he most readily assure himself of the truth which he thus needs to know? He hears the

testimony of common report; he sees the administration of government around him; he has a copy of the statutes of the empire; he has conversed with some who profess to have seen the king. With these grounds of belief, he may surely, without exposing himself to any fair charge of credulity, inquire his way to the king's presence, and so convert the persuasion that comes by report into the certainty that comes by personal knowledge. Ever afterward, his answer to those who ask why he believes in the existence of the king, will be—'*Because I have seen him.*' So, to the question, 'Why do you believe in the existence of a God?' the spiritual man answers—'*I did believe at first because I heard reports of him, and saw his works; but I now believe because my spirit perceives him.*'

By a similar process the believer's heart attains immovable confidence in the Bible as the word of God. At first he is persuaded to respect and read it by the testimony of men. Afterward perhaps his understanding is satisfied by historical evidences, by the miracles and fulfilments of prophecy which attest its divinity, and by his own perceptions of its intrinsic goodness and grandeur. But all these vouchers, external and internal, though sufficient to condemn infidelity, are but the harbingers of that 'full assurance of faith' which rests on the spiritual testimony of God. The man who assures himself of the existence of his king by seeking his presence, will also at the same time verify, by personal inquiry, the authenticity of the statute-book which bears the king's name. To the question, 'Why do you believe the Bible?' the best of all answers is—'*Because God endorses it in his communications with my heart, and in all his discipline of me, owns it, as the auxiliary of his Spirit.*'

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## § 6. THE GUIDE OF INTERPRETATION.

HAVING ascertained that the Bible is the word of God, and of course our text-book of doctrine, the question now arises, *Who shall be our instructor in that text-book?* The Catholic answers—'*The Church, by its traditions and the teaching of its priests.*' The Protestant answers—'*We need no instructor; the Bible itself is the only sufficient rule of faith and practice.*' But we may reply to the Protestant, except it be *interpreted* it is no rule at all; and interpretation implies something beside and *above* the Bible, viz., *judgment or opinion.* Still then we ask, *Who shall direct our judgment?—who shall govern our opinion in determining the meaning of the Bible?* In the nature of the case, we need an interpreter with the Bible, as truly as the infant scholar needs a schoolmaster with his spelling-book. And in fact, Protestants have yielded to the necessity of the case. Their laity receive their rule of faith and practice from the clergy; the clergy in turn receive it from the schools; and the schools receive it partly from tradition, and partly from human, and even infidel learning. But even if the Pro-

testant theory could be carried out, and private judgment actually take the place of tradition and human learning, it would still be true that the Bible of itself is not the rule; for then private judgment would be the schoolmaster, and the Bible only its text-book; and in this, as in all other cases, the schoolmaster would be *above* the book.

Seeing then we must have a guide, whom shall we choose? We answer, **THE HOLY GHOST**. It should be presumed that God, if he has given the world a book, has also provided an interpreter. Accordingly we find the Bible itself plainly directs us to its author, the Spirit of truth, as the ultimate guide of faith. The great promise of the Old Testament is, that '*all shall be taught of God.*' (See Isa. 54: 13, Jer. 31: 34.) And the New Testament records the fulfilment of this promise, in the outpouring of the Holy Ghost on the primitive Christian church. Christ did not rely even on his own verbal instructions to his disciples, (though we may presume they were as perfect as those of the scriptures,) but referred them to the Comforter, as their ultimate and effectual instructor. (See John 14: 26, 28.) Paul prayed that the Ephesians, whom he had taught abundantly by word of mouth, might have '*the spirit of wisdom and revelation.*' Eph. 1: 17. John thus describes the church of the new covenant: '*Ye have an unction from the Holy One, and ye know all things; I have not written unto you because ye know not the truth.*' \* \* \* *The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.*' 1 John 2: 20—27. Thus we have the authority of the Bible itself for regarding the Holy Ghost as the superior oracle, not contradicting or superceding the Bible, but interpreting and applying it.

For the sake of developing our views on this point more fully, we will here present and discuss at some length the principles of the anti-spiritual school.

One of the text-books at Andover is *Ernesti on Interpretation*, translated from the German and published with notes by Moses Stuart. The concluding part of the book is a chapter from Keil, a German critic, 'on the qualifications of an interpreter.' Prof. Stuart commends it as a 'well digested summary.' That our readers may have a fair view of the German and Andoverian equipments, we subjoin the substance of Keil's chapter:

§ 1. He who desires to understand and interpret the books of the New Testament, must, *first of all*, acquire some historic knowledge of the author of each book; of the state of things existing when it was written; of the body or collection of the New Testament books; of the particular history of its ancient versions, editions, and parts in which it was written; and other things of this nature. To this must be added a knowledge of the principles of criticism, in respect to the text of the New Testament.

§ 2. *Of the second kind of knowledge, preparatory to the understanding and interpretation of the New Testament.*

(1) *The interpreter must understand the language in which the books are written.* As the diction is not pure classic Greek, but the Hebrew idiom here and there intermixed with classic Greek, and as vestiges of the Chaldee, Syriac, Rabbinic and Latin languages occur; it follows, of course, that the interpreter should not only be acquainted with pure Greek, but with its various dialects, specially the Alexandrine. Above all, he ought to be well versed in the Hebrew, Chaldee, Syriac, Rabbinic, and Latin idioms.

(2) *The interpreter must possess a knowledge of the things respecting which the book treats.* These are partly *historical*, and partly *doctrinal*. The explanation of them must be

sought, primarily, from the books themselves; and secondarily, from those writings of more recent authors, which may be subsidiary to the attainment of this knowledge.

§ 3. *As to the historic matter of these books.* It is of great importance to the interpreter to be well versed in sacred geography, chronology, civil history, and archæology; i. e., to understand those things which respect the situation and climate of the countries where the events referred to happened; as well as those which serve to define the times when they happened; and also the history of the nation among whom they took place, and of other nations mentioned in this history, with their condition, manners, and customs.

(1) *Geographical knowledge.* The geography of Palestine and the neighboring countries should be well understood, as also their natural productions. To this must be added a knowledge of many countries in Asia, and of some in Europe; also the Roman empire, as it then existed, divided into provinces.

(2) *Chronology.* The interpreter should have not only a knowledge of technical chronology, but of the Roman mode of reckoning *ab urbe condita*, and of the Greek Olympiads, on which subjects he may study authors well deserving of credit; but in respect to historical chronology, he should know in what order of time the events related in the Old Testament happened; when and where the first Roman emperors, the various kings and princes that sprung from the house of Herod the Great, the Roman consuls at the beginning of the empire of the Cæsars, the Jewish high priests (and the number of them) in our Savior's time, and the Roman magistrates, specially in the provinces of Syria and Judea, succeeded each other.

(3) *History civil and political.* In regard to the history of events among the nations mentioned in the sacred books, and also their forms of government, it is important for the interpreter to make himself acquainted, first, with the ancient history of the Jews. In studying this, he is not to confine himself merely to the Old Testament; he must also consult the traditionary accounts which were extant in the time of Christ and the apostles. Secondly, he must study the history of the Jews under the Herods, and that of these princes. Thirdly, the condition and circumstances of the Jews in Palestine, while under the dominion of the Romans; and also of the Jews living in other countries. Finally, the history of the Roman emperors at that period, and of the Roman prefects over the Asiatic provinces.

(4) *Manners and customs.* In regard to these, a knowledge of Hebrew antiquities in general is necessary. A considerable knowledge of the Greek and Roman antiquities. A knowledge of the ecclesiastical rites and customs of the primitive churches; both those which they received from the Hebrews, and others which were introduced by Christians themselves.

§ 4. *Doctrinal contents of the sacred books.* That part of the New Testament which is directly concerned with faith and practice, will be rightly understood when the interpreter rightly understands what each particular writer has inculcated. As there are many passages which relate to the Jews; and as the writers of the New Testament and their first readers were of Jewish extraction; it will be important,

(1) To know the sentiments of the Jews of that period, in regard to religion; specially of those who used the Hebrew-Greek dialect, and of the three great sects among which the Jews were divided, viz., the Pharisees, Sadducees, and Essenes.

(2) *The precepts of the Christian religion.* What was adopted from the Jewish religion, what rejected, and what was added anew to Christianity, must be understood in order to explain the New Testament properly. But knowledge of this nature, that is *certain*, can be drawn only from the sacred writings themselves.

(3) *The doctrines of heretical sects.* It is important to know the opinions of early heretics, because, it is probable, some passages of the New Testament have a special reference to them.

§ 5. In enumerating the qualifications of an interpreter, we must not omit a knowledge of grammar, rhetoric, and philosophy.

(1) *Grammar.* Not only a general knowledge of its principles is necessary, but also a special technical knowledge of both etymology and syntax. The interpreter must be acquainted with the various forms of words, and understand how the significations are connected with the forms; he must understand the manner in which words are connected in a sentence; the use of the particles; and also of the grammatical figures, as they are called, such as ellipsis and pleonasm.

(2) *Rhetoric.* A knowledge of this is necessary, not so much to judge of rhetorical figures, as to find out the meaning of them, or the sentiment they are designed to convey.

(3) *A knowledge of philosophy.* Not that of some particular school or sect merely, but that which pertains to the cultivation of the mental powers, and to nice psychological

discrimination. Such a knowledge is requisite, in order to form clear conceptions in the mind, and accurately to define our ideas; to discern what is similar in different things, and what is distinct; to judge of the connexion of thought and argument; and finally, to qualify one perspicuously to represent the opinions of an author to others.—Great caution however is necessary here, lest the interpreter intrude upon his author his own particular philosophy.—*Ernsti*, p. 120–124.

The remarkable thing about this ‘summary’ is its entire omission of all *spiritual* qualifications for biblical interpretation. Every one of Keil’s requisites are as attainable by a studious infidel as by a disciple of Christ. The teachings of the Holy Ghost and a knowledge of the mysteries of the spiritual world have no place in his account.

It may be said however, in extenuation of this omission, that it was not Keil’s intention to describe the *subjective* qualifications of an interpreter, but only to enumerate the departments of *objective* knowledge with which a biblical critic must be conversant. If this is true, the title of the chapter is too general. It should have been—‘The *objective* qualifications of an interpreter.’ And even then there would have been no excuse for not mentioning a knowledge of the topography and history of the spiritual world, as equally necessary with a knowledge of the topography and history of Palestine, the Roman empire, &c. Ouranography is certainly as important an element as geography in the interpretation of the Bible.

But we are not left in any doubt as to the place which the German theologians and Prof. Stuart assign to spiritual wisdom among the qualifications of an interpreter. In the former part of the work to which the above summary is appended, we have a delineation of the *subjective* characteristics of a good biblical critic. We copy the text without Prof. Stuart’s notes:

*Requisites of a good interpreter.* The act of interpretation implies two things; viz., a right perception of the meaning of words, and a proper explanation of that meaning. Hence a good interpreter must possess a *sound understanding*, and be *skillful in explanation*. A *sound understanding* is exhibited in two ways; first, in discerning whether we really understand a passage or not, and, provided we do not, in discovering the difficulties that lie in the way of rightly understanding it, and the grounds of those difficulties; secondly, in finding out, by a proper method of investigation, the sense of those passages which are difficult.

*Means by which difficulties and their causes are detected.* A good degree of talent or capacity is requisite for this; for men of small capacity frequently assent to things which seem to be taught, without any good reasons for so doing; and often believe themselves to understand what they do not understand. To a good degree of talent must be joined a careful habit of distinguishing ideas of things from mere words or sounds; for we ought always to inquire, in respect to any word, whether we have a distinct perception of the thing or idea which it is meant to designate, and not to regard merely the sound of the word.

*Means of removing these difficulties.* The first means is a just and accurate knowledge of languages. The next, an acquaintance with the principles of interpretation. Not that no one can interpret at all, without a *scientific* knowledge of these principles; but because they assist men of moderate talents, and guide them as it were in the right way, so that they are not left to depend on chance rather than reason. Besides, they are, in this way, supplied with a common rule for judging in controverted cases.—Finally, as in *detecting* difficulties, exercise and habit are important, so here, they are of so much consequence that all other advantages will be of little use without them.

*Exercises and habits adapted to overcome the difficulties of interpretation.* First, we should attend the instructions of a good interpreter; next, we should read those works where exegetical knowledge is displayed in the best manner, and reflect much upon them, for in this way we may be led to the imitation of them; and lastly, those books which we desire to interpret must be assiduously and constantly perused.

*Skill in explanation.* This is exhibited by expressing the sense of an author, either in

words of the same language which are more perspicuous than his, or by translating into another language, and explaining by argument and illustration. In addition to an accurate knowledge of the language which we translate, *skill in explaining* requires that we should exhibit purity of diction; still preserving, so far as may be, the features of the original, lest the *mode* of reasoning should be obscured, which sometimes depends on the *form* of the words.—*Ernesti*, p. 2-5.

Here again is no mention of spiritual illumination, no allusion to the Holy Spirit as the guide or even the auxiliary of a sound understanding. Good talents, good habits of thought and study, good human instructors, and good models, are required; but that spiritual discernment which comes by personal acquaintance with God and with the inner world, is not hinted at. The subjective qualifications of an interpreter of the Bible, according to *Ernesti* and *Stuart*, are just those which are requisite in an interpreter of *Homer* and *Blackstone*,—nothing more. Indeed this is distinctly avowed in a subsequent section of the book. *Ernesti* says:

*The principles of interpretation are common to sacred and profane writings. Of course, the scriptures are to be investigated by the same rules as other books. Those fanatics, therefore, are not to be regarded, who, despising literature and the study of the languages, refer every thing merely to the influence of the Spirit. Not that we doubt the influence of the Spirit; or that men truly pious and desirous of knowing the truth, are assisted by it in their researches, specially in those things that pertain to faith and practice.* p. 15.

In a note on this, *Prof. Stuart* says—

If the scriptures be a *revelation* to men, then are they to be read and understood by men. If the same laws of language are not observed in this *revelation*, as are common to men, then they have no guide to the right understanding of the scriptures: and an interpreter needs *inspiration* as much as the original writer. It follows, of course, that the scriptures would be no *revelation* in themselves; nor of any use, except to those who are inspired. But such a book the scriptures are NOT; and nothing is more evident than that '*when God has spoken to men, he has spoken in the language of men, for he has spoken by men, and for men.*' p. 15.

This is all we find in the book on the subject of divine influence as a help to understanding and interpreting the scriptures. *Ernesti* *piously* admits that there is such a thing as the influence of the Spirit; and that it assists men somewhat in their biblical researches; but he evidently considers this assistance not important enough to deserve a separate notice in his enumeration of the requisites of an interpreter. Indeed one would judge that he regarded it as something so inexplicable and unappreciable, that the science of hermeneutics has nothing to do with it, except to put men on their guard against thinking too highly of it. And *Stuart*, wholly passing by *Ernesti's* concession in favor of the Spirit, heartily chimes in with his assertion that the Bible is on a level with other books, and needs no help from heaven for its interpretation.

We are not among those "fanatics, who, despising literature and the study of the languages, refer every thing merely to the influence of the Spirit." We highly appreciate all the qualifications, objective and subjective, which are enumerated by *Keil* and *Ernesti*; and we have quoted at large their delineations of a good interpreter, partly for the purpose of commending them to our readers' attention, as useful suggestions, so far as they go. It is as true of the interpreter of the Bible as of any other professional man, that the more real knowledge of every kind he has, the better. He should by all means avoid smothering his spiritual life under the armor of his learning; but

he should certainly have *at command* all the resources of philology, archæology, &c. Yet knowing as we do, by the testimony of the Bible itself, as well as by every other mode of demonstration, that divine illumination and spiritual experience are by far the most essential of all qualifications for interpreting the word of God, we look upon the disregard of these qualifications, and the implied contempt of them which we have noticed in the preceding extracts from Keil, Ernesti and Stuart, with that kind of indignation which is due to blasphemy; and we enter our protest before heaven and earth against the system of hermeneutics which puts human learning in the place of the Holy Ghost.

The reasoning on which the anti-spiritual theory of hermeneutics is based, is brought to view in Prof. Stuart's note—the last of the above quotations. That reasoning may be condensed into the following syllogism: 1, a revelation to men must be intelligible without inspiration; 2, the Bible is such a revelation; 3, therefore inspiration is not necessary to the interpretation of the Bible. If the first of these propositions is true, it must be assumed that a revelation from God to men which can be understood only by the help of inspiration, is an absurdity, and was an absurdity in Bible-times; and that God never sent such messages, and never inspired men for the purpose of enabling them to interpret his messages. We take issue with Prof. Stuart on *the question of fact* involved in these assumptions. Our present concern is not with the philosophy of the matter. We do not undertake now to say why and how far the interpretation of the Bible requires inspiration, or whether the reason of its requiring inspiration lies in the peculiarity of its laws of language, or of its subjects. These will be matters for after-consideration. The question now before us is whether God has or has not in past times inspired men for the purpose of enabling them to interpret his verbal messages,—whether the idea of a secondary inspiration employed to interpret primary revelations, is or is not an absurdity. The Bible shall be our witness.

1. In the case of the disciples, the Holy Ghost was certainly sent upon them especially for the purpose of enabling them to interpret the verbal instructions which Christ gave them while in the world. 'These things have I spoken unto you being yet present with you; [this was the primary revelation;] but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you;' [this was the secondary revelation, and was indispensable to the efficacy of the primary.] John 14: 25, 26. See also 16: 13.

2. The book of Daniel is full of instances of revelations interpreted by inspiration. Daniel constantly looked to God, not only for the text, but for the commentary. See Dan. 7: 15, 16, 8: 15—19, 10: 21.

3. The 'interpretation of tongues' in the primitive church, which was in effect commentary on the effusions of inspiration, was one of the gifts of the Spirit. 1 Cor. 12: 10.

If it is said that in all these cases the primary communications were not properly *revelations*, since they were not expected or intended to be intelli-

gible till they should be explained by subsequent communications, we reply, it may be found that the Bible itself, or at least a large portion of it, is, in the same sense, not a revelation. The personal instructions of Christ, the symbolical visions of Daniel, and the effusions of those who spoke with tongues, certainly came from God, and in that sense were revelations. They were sealed caskets of truth, which could only be opened by him who gave them. It may be that He who chose to teach men in these instances by the double gift of text and commentary, has chosen to teach men in all generations by the same means. It may be that there are many caskets of truth in his written word unsealed to this day, which none but himself can open. Our instances sufficiently prove that interpretation of inspired messages by inspiration, is not an absurdity.

Again, we may reply, if a communication which needs to be explained is not a revelation, then the substance of the Bible, even as viewed by Prof. Stuart and his German colleagues, is no revelation to the mass of mankind; for these critics insist that it needs an immense amount of scientific explanation, and they require, as we have seen, many and large qualifications in its interpreters. If God has left it in such a state of obscurity that it needs the commentaries of men, why may he not have left it also in need of the elucidations of his own Spirit? If the treasure-house of truth is to be left locked at all, surely God may as well keep the key himself as give it to the literati.

The sophism of Prof. Stuart's argument lies in the indefiniteness of the expression—'a revelation to men'—with which he begins his syllogism. 'If the scriptures (he says) be a revelation to men, then are they to be read and understood by men.' The scriptures are indeed a 'revelation to men,' but to what kind of men? Not to all men. The illiterate cannot receive them at all, except through the mediation of translators; and Prof. Stuart will be the last to admit that they are to be 'read and understood' fully by any body that has not the whole armor of philology. Then on his own principles they are in themselves, without explanation *ab extra*, a revelation only to a small class of men. Why may we not carry the principle a little farther, and say that the scriptures are in the full sense of the word a revelation only to that class of men who have the key of inspiration? Prof. Stuart gains nothing for his position that inspiration is not necessary to interpretation, by saying that the Bible is a 'revelation to men,' unless he means that it is a revelation to *uninspired* men. We deny that this proposition without qualification is true. To assume it, is to beg the whole question.

A great part of the scriptures, especially of the New Testament, was certainly addressed originally to *inspired* men. For example, John's epistles were addressed to persons of whom he said—'Ye have an unction from the Holy One, and ye know all things. \* \* \* The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.' 1 John 2: 20, 27. These believers, though laymen, manifestly had that same Comforter which Christ promised to his immediate followers. They were inspired. So the churches to whom Paul wrote were enriched with the various gifts of the

Spirit, and abounded in prophecies, revelations, and all the fruits of inspiration. It is safe to say that the whole New Testament was written for the church, and not for the world; and for a church too that was confessedly filled with supernatural illumination. What right then has Prof. Stuart to assert roundly that 'the scriptures are a revelation to men,' meaning as he manifestly does that they are designed and adapted as a whole to be read and understood by men without spiritual illumination? Are all sorts of men on a level with the spiritualists of the primitive church? Did the Holy Ghost give those spiritualists no advantage over the world, in respect to understanding the scriptures addressed to them? If they had any special clairvoyance, is it to be supposed that the epistles written to them were constructed without reference to that clairvoyance, and were leveled to the intelligence of ordinary men? If the apostles wrote *appropriately* for inspired men, as it is to be presumed they did, then it is certain that their writings transcend the understandings of uninspired men, and require the help of inspiration for their interpretation. It is ridiculous arrogance for mere intellectualists, however expert in criticism, to pretend that they are competent to judge and interpret writings addressed and adapted to men filled with the Holy Ghost.

It is plain that the Bible is not '*in itself* a revelation to men.' It cannot reach the human mind at all without help from without itself. At the lowest, it requires in those who are to be instructed by it, a previous knowledge of letters. To men who cannot read, (and they are probably a majority of the human race,) it is no revelation.

The principle being admitted then that it is a revelation only to men in a certain advanced stage of intelligence, the question arises, What degree of intelligence is necessary to a *full* understanding of it? Does it unfold all its treasures to those who are merely able to read? Certainly not. Many of its narratives and some of its simpler doctrines and precepts are doubtless intelligible to this class,—enough to give them an introduction to the school of heavenly truth. But we are safe in assuming that, in the view of the learned men whose anti-spiritual theories we are combating, the Bible as a whole is constructed for a far higher degree of intelligence than that implied in the mere ability to read. An acquaintance with its original languages, with oriental life, with the laws of interpretation, and with the commentaries of learned men, unlocks vast stores of truth which are inaccessible to ordinary readers. Thus far then, the apocalyptic power of the Bible increases as the intelligence of its readers increase.

But the scale of possible human intelligence ranges from the mere ability to read, to the perfect clairvoyance of inspiration. The intelligence of the literati is only midway between these extremes. Now must we believe that the apocalyptic power of the Bible ceases to increase, at the highest point of literary intelligence? Are its treasures all open to those who have at command the apparatus of criticism? Has it no mysteries to disclose peculiarly to those who have attained that higher intelligence which comes by inspiration? Assuredly God has provided in his revelation, for all readers their seasonable food; milk for babes, and strong meat for men; simple things

for the ignorant; deeper truths for the learned; and still deeper mysteries for the inspired. The Bible is no revelation to those who cannot read; it is a revelation of certain introductory truths to those who can only read; it is a revelation of much curious wisdom to those who can read with the help of human learning; and it is a revelation of the deep things of God to those who can read with the help of the Spirit of truth. This is the sense, and the only sense in which the Bible is a 'revelation to men.'

The supposition that it is merely a revelation to uninspired men, and has no peculiar disclosures for any class above the literati, is utterly incongruous with the circumstances of its origin. The reader will recollect that Keil says—"He who desires to understand and interpret the books of the New Testament, must, *first of all*, acquire some historic knowledge of the author of the book, and of the state of things existing when it was written." We accept the rule, but we propose an application of it which the learned writer probably did not contemplate. *Who is the author of the Bible?* If 'all scripture is given by inspiration,' (which will not be denied by those with whom we are dealing,) then God is the author, of whom some 'historic knowledge' must be acquired by one who wishes to form a correct idea of the Bible. The question which stands 'first of all' is not, What kind of a book would Matthew or Paul write? but, What kind of a book would God dictate? Is it to be presumed that the *whole* of a revelation, emanating from such a person as we know God to be, would be level to the intelligence of mere literary amateurs? Let Paul answer. 'What man (says he) knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. \* \* \* The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' Our 'historic' or even intuitive knowledge of the author of the Bible would lead us to expect mysteries in it beyond the depth of uninspired men.

Let us now apply the second requirement of Keil's rule. "He who desires to understand and interpret the books of the New Testament, must acquire some historic knowledge \* \* \* of the *state of things existing when they were written*." What then was the state of things when the New Testament was written? We have already suggested that the church of God, to which the New Testament was addressed, was in the full glory of the Pentecostal baptism—flooded with spiritual illumination. And we aver that of all specifications concerning 'the state of things' at that time, this is the most important. By this fact we must estimate the profundity of the New Testament, and the degree and nature of the intelligence necessary to its interpretation. Yet we are not aware that this fact is taken into account at all by literary commentators. It certainly cannot have any great weight with those who hold with Stuart that inspiration is not a necessary qualification of an interpreter. Here we have a book which was confessedly dictated by God, and addressed to men filled with the Holy Ghost; and yet the learned professors of Germany and Andover teach their young theologues to grapple with it, as though it were merely written from men to men! We cannot conceive of a more outrageous violation of Keil's leading precept.

The Bible was written by men to men; but this is not all that is true of it. This describes its *body*. As to its *soul* it was a communication from God, specially (though not exclusively) addressed and adapted to an inspired church. Jesus Christ as to his body was born of a woman, and appeared as a man among men. But had he no higher nature than that which was thus identified with humanity? Would a man be in a fit position to understand and interpret him, who should recognize in him nothing but the earthly part of his being? The Bible as well as Jesus Christ is called the 'word of God,' and in an important sense it is true of the Bible as it is of Jesus Christ, that in it human and divine elements are blended. As Jesus Christ by his incarnation opened communication between the Father and the lowest regions of humanity, so the Bible, in its scope of truth, extends from the highest mysteries of heaven to the simplest earthly truths. An interpreter equipped only with the qualifications prescribed by Keil, Ernesti and Stuart, may be able to expound much that belongs to the *human* element of the Bible; but one who will handle its *divinity*, must have higher qualifications—as much higher as the soul is above the body, or rather as the eternal Son of God is above the human form that was born of Mary.

Another precept of Keil is that "*the interpreter must possess a knowledge of the things respecting which the book treats.*" What are the most important things of which the Bible treats? Surely not those with which a man may become acquainted by studying philology, geography, chronology, civil history, and archæology. The *human* element of the Bible may be illustrated by these sciences. But the things which chiefly occupy that book and distinguish it as a divine revelation, are of a *spiritual* nature. It treats of supernatural powers, of the operations of the Holy Ghost, of prophetic illuminations, of regeneration, of localities and transactions in the spiritual world. A man can be but a very superficial interpreter of the Bible, however learned he may be in the usual way, if he has not an extensive and familiar acquaintance with these things. Suppose a professor of Mesmerism should write a manual for a class of pupils already initiated by his own personal labors into an experimental acquaintance with the elements of the science. Would any one be fit to translate that book from a foreign language, and interpret it, without any practical acquaintance with the phenomena and philosophy of Mesmerism? However minutely he might be versed in the topography and history of the writer's birth place, and in the philology of his language, he would still lack the most important of all qualifications of an expositor. But the Bible is a manual dictated by God, addressed to the pupils of the Holy Ghost, and treating of spiritual phenomena. Then no man is competent to interpret it, who is not a pupil of the Holy Ghost, and practically versed in spiritual science.

Mental sympathy with the writers and original readers of the scriptures is an essential qualification of a good interpreter. Even the critics of Germany and Andover insist that we must place ourselves back in Bible times, and as far as possible in the exact position of those who wrote and read the original scriptures, in order to understand and expound them. But how can an *unspiritual* man sympathize with the writers and original readers of such spir-

itual communications as, for instance, the epistles of Paul? How can an unregenerate man be fit to expound the discourses of Christ and John on regeneration? And if regeneration is necessary as a qualification for interpreting fully the scriptures relating to regeneration, then inspiration is necessary; for regeneration is the effect of the infusion of the Holy Ghost, and that is inspiration.

A mere inspection of the writings of the prophets—the apocalypse, for instance—is sufficient to convince any sober man that the things with which one must be acquainted, in order to interpret them, are beyond the ken of human learning. The ignorance and incredulity of the natural man in regard to the things of the invisible world, is the manifest cause of the miserable perplexity in which the learned world is groping to this day, about the very plainest prophecies in the Bible—those relating to the Second Coming of Christ. And this ignorance and incredulity can be removed only by inspiration. Men will never be able to understand and interpret that large portion of the prophecies which relates to the inner mansions of the universe, till they have spiritual access to those mansions by the baptism of the Holy Ghost.

Nor does the difficulty of interpreting the prophecies, which makes inspiration necessary, lie wholly in the *nature of the subjects* treated of. The Holy Ghost has certainly taken the liberty of using language in ways peculiar to itself. For instance, God said by Malachi<sup>4:5</sup> *I will send you Elijah the prophet* before the coming of the great and dreadful day of the Lord.' Now who would have ever dared, on the strength of any ordinary law of language, to have applied this prediction to John the Baptist? John himself did not so apply it. (John 1: 21.) But Christ saw and declared that 'this was the Elias which was to come!' The expression '*Elijah the prophet*' means literally the person who ascended to heaven in a chariot of fire. But John the Baptist certainly was not that person. Shall we say then that expression is to be understood *figuratively*—that the meaning is, 'I will send you a prophet *like* Elijah?' The language of the prediction is too simple and positive to allow such a construction. Christ did not say that John was *like* Elijah, but that he *was* Elijah. (Matt. 11: 14.) The literal and the figurative senses then are both excluded; and these are the only senses recognized in the *usus loquendi* of the world. Yet it is evident to any one who knows enough of spiritual philosophy to perceive that the *spirit of one person may be revealed in another*, that the prediction of Malachi and the declaration of its fulfilment by Christ were strictly true, not literally, nor figuratively, but *spiritually*. John the Baptist came 'in the spirit and power of Elijah,' (Luke 1: 17,) i. e., he was identical with Elijah not in person but in spirit. Elijah was manifested, not personally, nor yet in any figurative unreal sense, but as a spirit actuating the person of John the Baptist. This is the only method of reconciling the fulfilment with the prediction without doing violence; and it is a satisfactory method; but it is a method that introduces a new element into the science of language. We learn from it that the Holy Ghost uses words in a sense that may be called *spiritual*, and is distinct from the literal and the figurative senses. This example is but a specimen of an extensive usage in the Bible.

The truth is that the Bible brings to view things and relations for which no human language was constructed. It must therefore of necessity use the language of men in new ways. It is written 'not in words which man's wisdom teacheth, but in words which the Holy Ghost teacheth.' We must look therefore to the Giver of it, and not to lexicons and laws of language, as the *ultimate* guide of interpretation. Prof. Stuart says—'If the same laws of language are not observed in this revelation as are common to men, then they have no guide to the right understanding of the scriptures.' He means that they have no guide *in their own independent wisdom*; for he adds—'and an *interpreter* needs *inspiration* as much as the original writer.' This is just what we insist upon; and we see no very alarming consequences that are to result from it. What good would come from men's being independent of God in respect to the understanding of his word, we are at a loss to perceive. But we can see that there may be a very great benefit in their being placed under a necessity of seeking the help of the Holy Spirit in solving the interesting problems which the Bible lays before them.

It is worthy of the consideration of those who think that the interpretation of inspired writings by inspiration is an absurdity or a foolish superfluity, that they themselves, in receiving the New Testament interpretations of Old Testament predictions, lay at the very foundation of their views of prophecy, inspired interpretations of inspired writings. Christ and Peter and Paul are our leaders in the interpretation of the prophets. We are absolutely dependent on their guidance in determining the sense of many of the most interesting passages of the Old Testament. For instance, who would undertake, without their assistance, to determine which of the Psalms are Messianic? But these men were inspired; and their interpretations are appealed to even by the learned as *inspired interpretations*. We may ask Prof. Stuart, then, whether their inspiration was or was not necessary to qualify them to interpret the prophecies which they handled? If it was, then those prophecies, according to his reasoning, were 'no revelations.' According to our view, they were no revelation to *uninspired* men, and were not designed to be. And we believe that this is true of a large portion of the rest of the Bible; and of course that inspiration is now, as it manifestly was in the times of the New Testament, an *essential* qualification of a finished biblical interpreter.

Prof. Stuart lays down the following rule for the interpretation of *types*:

"If it be asked, How far are we to consider the Old Testament as *typical*? I should answer without any hesitation; Just so much of it is to be regarded as typical, as the New Testament affirms to be so; and no more. The fact, that any thing or event under the Old Testament dispensation was designed to prefigure something under the new, can be known to us *only* by revelation; and of course, all that is not designated by divine authority as typical, can never be made so, by any authority less than that which guided the writers of the scriptures." *Ernesti, p. 17.*

Now types may be regarded as prophecies expressed by *things*, instead of *words*. There is no reason why typical prophecies may not be understood and interpreted as easily as verbal. Yet in regard to the former Prof. Stuart insists that we must have inspired interpretations, and allows no authority to any other; while in regard to the latter, he gives no place to inspiration as one of the necessary qualifications of an interpreter!

The anti-spiritual theory of hermeneutics is based on two fundamental errors. The first relates to the *design of the Bible*. It is assumed by Prof. Stuart that the Bible is designed to be *a revelation in itself*, and in fact the *only* revelation from God to man. Whereas we learn from that book itself that God's principal medium of communication with the church, under the Christian dispensation, is the Holy Ghost. The Bible is to be regarded as a text-book, designed, not to supersede, but to assist the personal instructions of the Paraclete. Prof. Stuart publishes Ernesti's manual of interpretation, and places it in the hands of his exegetical class. Does he mean thereby to supersede his own lectures? Suppose his pupils should say—'You have given us a manual; we have therefore no further need of your instructions; if this book needs to be expounded and illustrated by you, it is no manual at all.' Would he not say to them—'I placed that book in your hands merely as an auxiliary to my lectures. If you are to convert it into a substitute for my personal instructions, and turn me out of the lecture-room, you would do better to burn the book at once.' So, to make the Bible a substitute for the teachings of the Spirit of truth, or to account it the principle medium of divine instruction, and the Spirit only secondary, or to use it in any way other than as a text-book auxiliary to the personal instructions of God, is to pervert it from its true design, and grossly to abuse the Giver of it.

The second error relates to the *normal condition of man*. It is assumed by the anti-spiritualists that *men*, properly so called, and even *Christian* men are not to expect the direct teachings of the Spirit. Inspiration is considered an anomalous condition of humanity, restricted to a favored few in ancient times, not accessible to all, and therefore not to be regarded as the appropriate condition of those who are to receive the scriptures. But to us it is evident, that a state of personal spiritual communication with God (which is in fact a state of inspiration) *was* the state of Adam in Eden, *will be* the state of the redeemed in heaven, and *is* the state of Christians in this world. We consider this therefore as the natural, healthy condition of the race—that for which human nature was designed, and with a view to which it was constructed; and the uninspired state as a diseased abnormal condition. To us therefore it seems perfectly reasonable that the Bible—at least in all its deeper parts—should be adapted to men more or less advanced in a state of inspiration.

It is not to be understood from what we have said that we deny the ability of uninspired men to interpret those parts of the Bible which may be said to belong to its humanity; or that we undervalue philology and other resources of ordinary criticism. We hold simply that uninspired men, with all their resources, are utterly incompetent to interpret those parts of scripture which are concerned with the 'deep things of God;' and that the Paraclete, instead of the church as the Papists hold, or the philologists as Protestants hold, is the ultimate arbiter of biblical interpretation.

## § 7. OBJECTIONS OF ANTI-SPIRITUALISTS.

It will be objected against the views presented in several preceding articles, that the idea of open communication with God as the ultimate ground of faith and source of interpretation, is the very charter of all fanaticism. To this general charge, we may oppose the general reply, that the doctrine of the *existence* of God, (which is back of the idea of communication with him) is the more radical germ of all fanaticism; and yet that doctrine is not the less credible and wholesome. Or we may appeal to the undeniable fact, that, belief in immediate access to God has been honored by patriarchs, prophets, and apostles, as much as it has been disgraced by fanatics and impostors.

But this sweeping objection often assumes more specific forms. We find men bold enough to affirm that sensible communication with the spirit of God is *impossible*, and of course that all pretensions to it are delusive, and all aspirations after it presumptuous. The following extract from Coleridge's 'Aids to Reflection' is a specimen of the reasoning and assertion to which we refer, and on which we wish to remark:

"Were it my task to form the mind of a young man desirous to establish his opinions and belief on solid principles, and in the light of distinct understanding, I would commence his theological studies, or, at least, the most important part of them respecting the aids which religion promises in our attempts to realize the ideas of morality, by bringing together all the passages scattered throughout the writings of Swift and Butler, that bear on enthusiasm, spiritual operations, and pretenses to the gifts of the Spirit, with the whole train of new lights, raptures, experiences, and the like. For all that the richest wit, in intimate union with profound sense and steady observation, can supply on these topics, is to be found in the works of these satirists; though unhappily alloyed with much that can only tend to pollute the imagination.

Without stopping to estimate the degree of caricature in the portraits sketched by these bold masters, and without attempting to determine in how many of the enthusiasts brought forward by them in proof of the influence of false doctrines, a constitutional insanity that would probably have shown itself in some other form, would be the truer solution, I would direct my pupil's attention to one feature common to the whole group—the pretence, namely, of possessing, or a belief and expectation grounded on other men's assurances of their possessing, *an immediate consciousness, a sensible experience of the Spirit, in and during its operation on the soul.* It is not enough that you grant them a consciousness of the gifts and graces infused, or an assurance of the spiritual origin of the same, grounded on their correspondence to the scripture promises, and their conformity to the idea of the divine giver. No! they all alike, it will be found, lay claim (or at least look forward) to *an inward perception of the Spirit, and of its operating.*

Whatever must be misrepresented in order to be ridiculed, is in fact not ridiculed; but the thing substituted for it. It is a satire on something else, coupled with a lie on the part of the satirist, who knowing, or having the means of knowing the truth, chose to call one thing by the name of another. The pretensions to the supernatural, pilloried by Butler, sent to bedlam by Swift, and (on their re-appearance in public) gibbeted by Warburton, and anatomized by Bishop Lavington, one and all have this for their essential character, that *the Spirit is made the immediate object of sense or sensation.* Whether the spiritual presence and agency are supposed cognizable by indescribable feeling or unimaginable vision by some specific visual energy; whether seen or heard, or touched, smelt, and tasted—for in those vast storehouses of fanatical assertion, the volumes of ecclesiastical history and auto-biography, instances are not wanting of the three latter extravagances,—this variety in the mode may render the several pretensions more or less offensive to the taste; but with the same absurdity for the reason, this being derived from a contradiction in terms common and radical to them all alike, the assumption of a something essentially supersensual, that is nevertheless the object of *sense*, that is, not supersensual." p. 112,

The enthusiasts alluded to, ought not to be charged with a 'contradiction in terms,' for they certainly never use the *terms* ascribed to them by Coleridge. Who ever heard of an enthusiast, who first defined the spirit as something 'essentially supersensual,' and then affirmed that it is an object of sense? The *definition* belongs to Coleridge, not to the enthusiasts; and the contradiction is between their doctrine and his definition, not between the terms of their doctrine. Coleridge assumes, that the spirit is 'essentially supersensual,' and then assumes that every body admits his assumption—the enthusiasts of whom he is speaking among the rest—and so lays the foundation of his charge of self-contradiction, in a twofold assumption of his own!

We are not disposed to admit that the spirit is 'essentially supersensual,' in the sense which Coleridge attaches to that expression. We agree that it is not cognizable by the five bodily senses. But this does not satisfy Coleridge. He denies that the spirit is immediately cognizable by any 'inward perception,' by 'consciousness or any sensible experience,' by spiritual 'feeling or vision;' and this is what he means by the word *supersensual*. He would have expressed himself more accurately, if he had used some such term as *super-perceptible*, which excludes every mode of cognizance, spiritual as well as sensual. We object to calling all possible modes of direct perception, *sensual*, for that word has commonly been used in connection with the corporeal senses, in contrast to the word *spiritual*, and so has contracted a contemptible meaning. We believe that the Spirit is *super-sensual*, in the proper meaning of that word, i. e. that it is *above* the cognizance of the corporeal senses, but we do not believe that it is *super-perceptible*.

It is certainly too much to assume that the five bodily senses are the only modes of direct perception, and call all other supposed modes, 'indescribable' and 'unimaginable,' as though they were chimerical. By which of the five senses does a man perceive his own thoughts? He certainly neither sees, nor hears, nor touches, nor smells, nor tastes them, and yet he perceives them, and that not merely by their effects, but directly. In fact, the mode of perception by which a man takes cognizance of his own thoughts, or which is the same thing, of his own spirit, is the most direct conceivable; for whereas in all external perception the perceiving power acts through material organs, which are to it as the telescope to the eye, in reflection or consciousness, the perceiving power acts without any intervening organ; the man perceives his own thoughts, or his own spirit, as it were, with the naked eye. If it is admitted (as we suppose it is) that the five senses are only five modes by which *one perceiving power*, called the mind or spirit, takes cognizance of the outward world, is it reasonable to suppose that that one perceiving power has no 'visual energy' in its naked independent state, and with relation to objects in immediate contact with, and homogeneous to itself? As well might we say, that a man in a room with five windows, has no visual power but that which he employs in looking abroad. Whereas, in fact, his perception of things within the room is more direct and naked, than any possible perception of things outside the windows. So it is when spirit looks on spirit.

Consciousness is admitted to be the very highest kind of evidence; more

sure than that of the senses; and consciousness is nothing but self-perception, i. e. spirit looking at spirit. There is nothing in the nature of things so far as we can judge abstractly, which should preclude a man's spirit from perceiving any other spirit as well as his own. If a man can perceive by direct sensation, his own thoughts, (as he does in memory,) why may we not suppose, that under favorable circumstances, by a great increase of spiritual energy, or by special intimacy of spiritual fellowship, he might in the same way perceive the thoughts of others? There is abundant evidence that this actually takes place in the case of the subjects of animal magnetism. It is said of Jesus that he '*perceived the thoughts*' of the people around him; and the power of '*discerning spirits*' was one of the gifts of the primitive church. Spirits in general, then, are not *super-perceptible*; and we have no reason to believe that the Spirit of God is an exception to this principle. The metaphysical argument on this subject, so far as it goes, would lead us to presume that men in a suitable state of spirituality, may perceive the Spirit of God, even more sensibly and nakedly than any material object.

We will now appeal more directly to the Bible for evidence on the point in question. And in the first place, we would ask those who, like Locke and Coleridge, still maintain the sensual maxim of the heathen logician—*nihil in intellectu quod non prius in sensu*, [nothing was ever in the intellect, which was not first in the sense, i. e. in the corporeal senses,] by which of the five senses men perceived those spiritual things, which were manifested in the *visions* which abound in the records of scripture? For instance, when Paul was caught up to the third heaven, and *knew not whether he was in the body or out*, which of his corporeal senses perceived the things which he reports himself to have seen and heard? or are we to believe that his report is a *mythos* or fable, and that he actually perceived nothing but the phantoms of his imagination, which originally entered his mind by his corporeal senses? In a word, are angels, disembodied souls, and all celestial things, as well as the Spirit, *supersensual* in the sense of *super-perceptible*? If they are perceptible, and yet not by the corporeal senses, is it not certain that man is capable of an '*inward visual energy*,' adapted to the perception of spiritual substances?

Again, if the operations of the Spirit are cognizable only by the 'gifts and graces infused' by it, how shall we explain the process of *inspiration*? When the 'word of the Lord' came to the prophets, it was certainly the 'immediate object' of a sense of some kind. So when 'the Spirit bade' Peter go to Cornelius, (Acts 10: 19,) who can doubt that he *heard* in some way, the words which are reported? The sound as of a mighty rushing wind, which came from heaven on the day of Pentecost, was certainly produced by the Holy Ghost, and as certainly was an object of sensation.

The Spirit is represented in scripture, as a *life* given to men, and by their faith *received into their life*. Is it conceivable that the soul should receive life and not feel it, or perceive it in any way but by its objective results? External observers may indeed know its presence only by its fruits: but shall we believe that the soul itself, in naked union with the vital energy of God, has no way of perceiving the presence of that energy but by observa-

tion of its effects, and by inference? The following language evidently represents the presence of God by his Spirit in the soul, as a matter of direct perception:—

“I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but *ye see me*; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will *manifest* myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” John 14: 16—23.

‘He that is joined unto the Lord is one spirit,’ i. e., one spirit with the Lord, as they that are married are one. (See 1 Cor. 6: 17, and context.) This being true, if a Christian can feel his own spirit, he can feel the Spirit of the Lord; for they twain are one. Thus consciousness itself, the most direct mode of perception possible, may be brought to bear on the Spirit of God. In fact the faith of salvation is not our own, but ‘*the faith of the Son of God*,’ and yet we feel it. How? Most clearly by unity with his Spirit, and by fellowship with his consciousness. In the same way also, ‘*the Spirit beareth witness with our spirit*, that we are the children of God.’

But the Spirit of God works not only in the soul, but in the *body*. By the Spirit Jesus healed diseases, cast out devils, raised the dead, &c. Is it probable that an agent that wrought such mighty visible effects, was itself altogether imperceptible? When ‘Jesus perceived that *virtue was gone out of him*,’ we doubt not that the woman perceived that the same virtue had entered into her blood. It is said ‘the fountain of her blood was dried up; and *she felt in her body* that she was healed of that plague.’ ‘If the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also *quicken your mortal bodies*, by his Spirit that dwelleth in you.’ Rom.-8: 11. Can the body be quickened, without feeling that which quickens it?

We see that according to Coleridge’s test, the Bible itself is a ‘vast store-house of fanatical assertion;’ and its ‘pretensions to the supernatural,’ are of the same sort with those which were ‘pilloried by Butler, sent to bedlam by Swift, gibbeted by Warburton, and anatomized by Bishop Lavington.’



## §8. THE FAITH ONCE DELIVERED TO THE SAINTS.

It is apparent to the most superficial inspection of the scriptures, that the religion even of the Old Testament saints, and much more that of the primitive church, was one which placed man in direct communication with God. Not a saint can be found among all whose names are enrolled on the inspired record—from Abel to the last of the apostles—whose biography does not savor strongly of that marvelousness which necessarily waits upon the open manifestations of Divinity. Dreams, visions, oracles, angelic visitations, conversations with God, inspirations, infusions of superhuman power, &c., are profusely scattered through the history of Judaism. And yet the glory of New Testament Christianity as far exceeds that of the preceding dispensation, in respect to all these and many other manifestations of God's presence, as sun-light exceeds star-light.\*

\* Phrenologists define marvelousness to be 'credulity—disposition to believe what is not proved, or what are considered supernatural manifestations.' (*Fowler & Kirkham*, p. 141.) Spurzheim says it is 'a tendency to believe in inspirations, presentiments, phantoms,' &c. Combe says the organ of marvelousness 'is uniformly large in fanatics. It predominates in the Rev. Edward Irving, and in all his followers whom I have seen.' (*Combe's Phrenology*, p. 79.) By the marvelousness of the Bible, we mean that characteristic of the Bible which requires 'marvelousness' in those who receive it. The following statistics give the result of a running examination of the whole Bible with reference to this point:

MARVELOUS EVENTS RECORDED IN THE BIBLE.			
Supernatural omens,	-	-	14
Significant dreams,	-	-	23
Appearances of angels and other supernatural beings,	-	-	51
Supernatural visions,	-	-	66
Miracles specifically mentioned, (not including the vast number alluded to in Matt. 8: 16, and like passages,)	-	-	175
Inspired prophecies, revelations, and other direct communications from the Lord,	-	-	449
			Total, 778

The items here enumerated, by no means embrace all the matter in the Bible that might be classed under the head of marvelousness. Special providences, religious exercises like those described in many of the psalms, and in short every recognition of the presence and direct agency of God or any other invisible being, might be placed in the same category. But the statistics already given are sufficient for our purpose. It is manifest that marvelousness is a very prominent characteristic of the Bible; and any one who will take the trouble to examine, may see that it pervades every part, we might almost say, every page of the book. It is not confined to those portions which were written in the earlier and darker ages of Judaism. Modern philosophy teaches that supernatural wonders diminish, as light increases. But we find the contrary of this true of the Bible. The character and history of Jesus Christ is surrounded with more of the materials of marvelousness, than that of Moses and the prophets. The new dispensation which he introduced, with all its increase of light, was accompanied by dreams, visions, appearances of angels, miracles, revelations and wonders of every kind, in greater abundance than ever was known before. The New Testament begins with the record of the supernatural conception of Jesus Christ, and ends with a gorgeous vision of the spiritual world.

Thus it is manifest that the Bible is fitted to feed and perpetuate what the sages of these philosophical times call *fanaticism*. A book, filled with excellent stories of special providences, miraculous deliverances, angelic visions, spiritual ecstasies, &c. &c.,—and especially a book which is so implicitly credited as the Bible—cannot be generally read without begetting in many minds the image of its own spirit. Such men as Swe-

The main difference between the two dispensations, was this: In accordance with the general character of the introductory dispensation, God manifested himself to the Jewish saints in an *external* manner; i. e., by visions, vocal oracles, angels, or at the most by those external influences of the Spirit which affect, as it were, only the outer surface of the soul, as in the case of prophetic inspiration. Whereas he manifested himself to Christian believers in the deep sanctuary of their hearts, making them radically new creatures, taking away their sins, and giving them full and permanent fellowship with his own vitality. The *indwelling* of God was a mystery which was 'hid from the ages and generations' of Judaism, but was manifested to the primitive church. There was also this further difference. God manifested himself, even externally, only to a *few* under the Jewish dispensation. Whereas the promise of Christianity was, 'I will pour out my spirit upon *all flesh*: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.' This promise was fulfilled. The special manifestations which had before been confined to a few individuals in every age, were given, on the day of Pentecost and afterwards, to the whole church of God.

These differences, however, do not destroy the identity of faith under the two dispensations. The religion of both—i. e. the religion of the whole Bible—was based on immediate communication with God. The later manifestations were more complete, spiritual and universal, and of course produced greater changes of character, than the earlier; but the faith which invited and apprehended those manifestations, was the same in *all* ages. Hence Paul, in the 11th of Hebrews, traces the history of one and the same faith, by a continuous line, from the beginning of the world till the advent of perfection by Christianity. The generic element in all the instances of faith which he adduces—and in the faith of Christianity as well as Judaism,—is an apprehension of, and confidence in the living God, as actually present, manifesting himself by signs and wonders, communicating superhuman wisdom and power, overruling, for the believer's comfort and protection, the powers of the spiritual and natural worlds.

We must distinctly mark the difference between this faith, and several counterfeits which have been extensively substituted for it.

1. Many talk about 'contending earnestly for the faith once delivered to the saints,' as though this were to be referred to *theological controversy*, and as though the faith of the saints were belief in a mere scheme of doctrine. But was it by belief in an orthodox creed that the saints 'stopped the

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denborg and Irving, however false and pernicious may have been their views in other respects, were certainly more nearly in spiritual concord with the Bible, in respect to marvelousness, than the philosophers and theologians who deride them. And while marvelousness remains a part of human nature, and the Bible is allowed to feed it, we may assuredly look for the appearance of such 'fanatics' *ad infinitum*. Those conservators therefore, of the public morals, whose business it is to put down 'pestilent heresies,' must either return to the policy of Popery, and forbid the reading of the Bible by any but the clergy, (and even then some clerical enthusiast like Luther will break forth,) or they must give up their business, and seek the welfare of mankind by endeavoring to *enlighten* and *purify* the fanatical propensities, which they can neither smother nor control.

mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong?" Nothing can be plainer than that 'the faith once delivered to the saints,' as exemplified by Paul in the 11th of Hebrews, was directed, not toward doctrines, but *toward the living God*.

2. Philosophers and poets have an apprehension of God as manifested in the '*the works of nature*,' which they call faith. But this implies no personal acquaintance with God. Believers of this kind sustain no nearer relation to God than one man would to another, in case the parties had never seen each other, or had any communication—but only had seen each other's productions. Whereas the faith exhibited in the Bible, manifestly introduced the saints to personal fellowship with God, so that they walked with him, conversed with him, received messages and messengers from him, and lived under his immediate protection and superintendence.

3. The faith of many religious persons consists in receiving the Bible as the word of God. They apprehend God as revealed *through the scriptures*.—This kind of faith is like that last mentioned—only the believer in this case has not merely seen the works of the unknown being, but has received a letter from him, which he reveres and believes. The letter however is not addressed to him individually, but is a circular sent 'to all whom it may concern.' So that there is still no personal acquaintance.

4. Another class of religionists, a little in advance of the former, by systematizing the legal developments of the Bible, build up in their minds what they call a *moral government*, and place God at the head of it as king over moral beings. Their faith apprehends God in his *official* capacity. The relation between him and them is that of king and subject. Their king, like the kings of this world, is high and lifted up, far above his common subjects, distant and reserved. They see him only through his laws and state transactions. In all this there is no personal acquaintance, no vital union. God thus apprehended, is not in the believer, ruling by spiritual power, but *over* him' ruling by written laws. This is not 'the faith once delivered to the saints.'

5. Many of those already mentioned, and others, go so far as to admit certain measures of God's *personal* influence. They conceive of him not only as manifested through his works, his word, and his moral government, but as operating by his spirit on the mind. But they are careful to disclaim any thing like revelation, inspiration, and supernatural power. They regard the operations of the Spirit as only imperceptible auxiliaries to the truth, influences which never manifest themselves directly to the consciousness, or in any other way; and which never would be recognized at all, if the Bible did not testify of their existence. This is the worst counterfeit of all; for while it appropriates to itself much of the language of the ancient saints, and so makes itself the most respectable substitute for Bible faith, it as effectually excludes the living God from his proper place in the heart, and in the church, as any of the grosser forms of unbelief. It is this kind of faith which, while pretending to honor the spiritual power of God as the chief agent of salvation, yet dares not trust it, but thrusts the law into its place as the great presiding influence; and makes the Spirit its secondary adjunct. It is this kind of

faith which daubs over the apostasy of Christendom from the standard of the primitive saints, by teaching that 'the age of miracles is past'—an assumption, or rather a presumptuous falsehood, which is better fitted to destroy the legitimate influence of the Bible than all the enactments of Popery ; since the Bible relates only to an age of miracles—its entire religion and morality is indissolubly interwoven with supernatural manifestations : it is therefore adapted only to an age of miracles, and if it were true that the age of miracles is past, men of the present day would have little more practical interest in it than they have in the Arabian Nights' Entertainment. It is this kind of faith, which, while it loudly praises the prophets and apostles, derides as visionary enthusiasm every approach toward that direct communication with God which was the glory of prophets and apostles ; and thus covertly, but really casts infamy on the entire religion of the Bible, and on all the saints of God.

The true faith, of which the foregoing are counterfeits, while it recognizes the reflection of divine radiance in the works of nature, in the Bible, and in the moral government of the universe, still turns with chief interest to the direct manifestations of God by his Spirit ; and it limits not the Holy One to imperceptible and dubious influences, but gives him room to reveal himself now, as in past ages, by all the appropriate operations of his infinite energy.

There is an intrinsic and palpable absurdity in the idea of admitting the Spirit of God into the world, and yet curtailing its appropriate and formerly actual manifestations, under the plea that the age of miracles is past. The age of miracles certainly is not past with God. He is as mighty as ever ; and wherever his Spirit comes at all, there is superhuman, i. e., miraculous power ; and if miraculous power is admitted into the world in the smallest degree, it cannot be said that the age of miracles is past with reference to man ; and the way is therefore open for all the primitive manifestations of divine power. And then, how irrational it is to suppose that the same agent which once gave to man gifts of superhuman wisdom and power, is still present, *but only as a latent auxiliary of the clergy!* What a blasphemous descent is this, from the sublime to the ridiculous ! As well might a purblind dotard say that the sun still shines, but the age of daylight is past, and only one of the seven colors which were the elements of ancient sunlight,—and that the dimmest—is now given to the world !

We repeat it—the great central idea of 'the faith once delivered to the saints,' was that of *the living God present in individual believers and in the church, and manifest by manifold tokens of superhuman wisdom and power.* And let it be observed that the relation between God and man which this idea involves, is not, as unbelief would suggest, unnatural, and foreign from the original design of man's constitution. God made man in his own image, with the very intent that this relation should exist between them—that man should be the temple, or, we may say, the *complement* of God. Adam at the beginning lived in open companionship with his Maker. As woman was married to man, so man was married to God. And it was to restore this union, which sin had severed, that the Son of God was made flesh, and suffered death. The renewal and everlasting confirmation of the *at-one-ment* which existed between God and the first Adam, was the great

achievement of the second Adam. Moreover, it is plainly predicted in scripture that the human race in its final glory, shall return to open companionship with God—that ‘his tabernacle shall be with men, and he shall dwell with them, and shall be their God.’ A relation which existed at the beginning—which Christ came and died to establish—which will exist in the final state of man, cannot be unnatural. On the contrary, the present ordinary condition of mankind, living without God, is unnatural—at variance utterly with their original constitution. Man without his original spiritual Head, is as much out of the order of nature, as woman without a husband. The apostasy is the widowhood of the human race.

As the manifest indwelling of God is the essence of Bible religion, so it is the corner stone of Bible morality, education, social order, and physical well-being. All schemes of reform and improvement for soul and body, which have not *this* for their starting point and their end, however popular and promising they may be, are as certainly impostures as the Bible is a book of truth, and man was made to be the temple of his Maker. Who but a madman can expect to check the spiritual and physical disorders of social life, and restore mankind to harmony and happiness, while the first great wheel of the whole machinery by which the result is to be attained, is wanting? Trees without roots will as soon bud and blossom and bring forth fruit, as man will attain holiness of heart, virtue of action, wisdom of thought and health of body, without the indwelling of God.

The true reason why the great Reformation by Luther has failed, is that it turned the faith of the world to the Bible, rather than to God. Protestants are learning by sore experience that the Bible is *not* a ‘sufficient rule of faith and practice.’ The numberless and still multiplying schisms of the reformed churches, are making it more and more manifest that the balance-wheel of original Christianity is *not* yet recovered—that the Bible, without *inspiration* as the regulator of interpretation, is but an ‘apple of discord.’ In like manner all the subordinate reforms of more recent date which have any thing but the living God for their centre and propelling power, will sooner or later fail.

On the other hand, let the foundation of Bible faith be laid,—let God be invited by believing hearts to make his tabernacle with men, and reveal all the glory of his wisdom and power as he revealed it to the primitive church; let Him be installed and acknowledged as the ever-present and presiding Genius of Reform, and speedily sin and death will flee away, and the earth become as Eden.

Let all, then, who seek salvation for themselves, or long for the regeneration of the world—‘*contend earnestly for the FAITH ONCE DELIVERED TO THE SAINTS.*’



## § 9. THE AGE OF SPIRITUALISM.

✓ THE whole world seems to be looking for a Revolution. Some expect an orthodox Millennium; others, a golden age of phrenology; others still, a physiological regeneration of the human race; and not a few are awaiting, in anxious or hopeful suspense, the trump of the Second Advent, and the day of judgment. We also are looking for a Revolution; and we will endeavor to set forth our idea of the form in which we expect it will appear.

✓ Dividing human nature into four departments, viz., the PHYSICAL, MORAL, INTELLECTUAL, and SPIRITUAL, we hold that man can be truly regenerated only by the paramount development of his *spiritual* nature. Accordingly we believe that the great change which is coming, will be an outburst of spiritual knowledge and power—a conversion of the world from sensuality, from carnal morality, and from brain-philosophy, to spiritual wisdom and life. It has been said that the Bible was not designed to teach any of the natural sciences. But the time will come when that book will be acknowledged as the great repository of the facts and principles of a science which rightfully takes precedence of all others, viz., SPIRITUAL PHILOSOPHY—the science which treats of the nature, power, attraction, repulsion, and fellowship of spirits; which refers health, wisdom, and righteousness, to the energy of God; and disease, fatuity and sin, to the power of the devil; which thus points out, as the only means of radical reformation, the expulsion of the spirit of evil on the one hand, and spiritual union with God on the other.—This is the science which in the phenomena of its practical application, gleamed out from time to time along the whole course of the Jewish dispensation; which blazed up and for a little space lighted the whole earth in the time of Christ and the apostles; and which is destined, notwithstanding all the attempts of unbelief to quench it, by covering it with the infamy of mysticism, to break forth again, consume the partition between heaven and earth, and become the judgment-fire of the world.

✓ We have come to the belief that such a Revolution is approaching, by several distinct lines of argument, which we will briefly trace.

I. If our fourfold division of human nature is correct, we may expect to find in the growth and education of the race of man, under the superintendence of God, a progression from the physical to the moral, from the moral to the intellectual, and from the intellectual to the spiritual. Accordingly, the past history of the world may be legitimately divided into three distinct periods, corresponding to three of these departments. The first extends from Adam to Moses, and may be called, the period of *physical* development: the only account we have of it, represents it as a period of physical longevity and sensuality: it certainly was not a period of either moral or intellectual discipline. The second extends from Moses to Christ, and may be called the period of *moral* development, as it was distinguished by the administration of the Mosaic law, and the special moral training of the Jewish nation. The third extends from Christ to the present time, and may be called, the

period of *intellectual* development. The Gentiles, who took the place of the Jews in the school of God after the destruction of Jerusalem, have never equalled them in moral strength, but have far exceeded them in intellectual attainments. 'The *Greeks* seek after wisdom;' (1Cor. 1: 22;) and Greek and Latin wisdom has been the predominant element of Gentile Christianity. Scholarship, rather than moral power, has been, and is, the test of eminence among the clergy. The harvest of this third period has been a wonderful advance of 'science' in every direction.

Three periods, then, of the education of the world are past. The fourth, i. e., the period of *spiritual* development, is that which is approaching.

II. By a more particular survey of the history of the Jewish and Gentile churches, we shall come again to the same conclusion. During the first thousand years of the Mosaic dispensation, i. e., down to the last Babylonish captivity, God instructed and disciplined the Jews, chiefly by ceremonies, providential and miraculous manifestations, and occasional inspiration of individuals. The mass of the nation were ignorant of letters; and for a long time the only copy of the law in existence, was that deposited in the ark of the covenant. The employment of the Bible as a means of general instruction, dates from the period of Ezra, after the return from Babylon. At that time copies of the writings of Moses and the prophets began to be multiplied and circulated, synagogues were built, and the Jews as a nation came under the influence of the *letter* of the word of God. This we may call the *first reformation* of the Jewish church.

After several centuries, when the way had been prepared by the letter, the *Spirit* of the word of God was given. The Holy Ghost was poured upon the primitive church—not merely on a few favored individuals, but on all who believed—and wrought in them, and by them, not only all manner of signs and wonders, but righteousness and salvation. All were taught of God. All were admitted to personal acquaintance with the Father. This we may call the *second reformation* of the Jewish church.

Passing now to the Gentile church which succeeded the primitive, we find that the process just described was, in the course of a few centuries, completely reversed. As the Jewish church received first the letter, and then the Spirit; so the Gentile church, descending by the same steps which the Jewish church had ascended, *lost* first the Spirit, and then the letter of the word of God. The ministers of the *primitive* church aspired to be only the *servants* of the Holy Spirit. It was their business not so much to teach the people themselves, as to introduce them to the great invisible teacher, the Spirit of truth. But the time soon came when the bishops enlarged their office, and became the principal teachers of the people. Of course they crowded the Spirit out of the world. This was the first step of apostasy from the word of God.

In process of time, the bishops began to be jealous of the Bible also, as being a teacher that in part superseded their office. Accordingly they took upon them to forbid the common use of it. The people were cut off from the *letter*, as well as the Spirit of the word of God. This was the second step of the apostasy; and it consigned the Gentile church to the dungeon of the dark

ages. There it lay a thousand years. Then commenced another reformation.

We are prepared by our previous observations to anticipate the nature and process of this return to the word of God. As the Jewish church *ascended*, and the Gentile church *descended*, each by *two* steps, so we naturally look for two steps in the re-ascension of the Gentiles. As the Jews received first the letter and then the Spirit, and the Gentiles lost first the Spirit and then the letter, we may presume that in returning from their apostasy the Gentiles will recover first the Bible and then the Holy Ghost.

This presumption exactly accords with the actual history of the Gentile reformation, so far as it has yet advanced. The great achievement of Wickliffe, Huss, Luther and Calvin, was the rescue of the Bible from its imprisonment. The motto of Protestantism is—'*The Bible is the only and sufficient rule of faith and practice.*' In the translation and universal circulation of the scriptures, which has been accomplished within the last few centuries, we recognize the *first reformation* of the Gentile church, corresponding to the work of Ezra and the fathers of the Jewish synagogue. But the *second reformation* is yet to come. The *letter* of the word of God has been recovered, but the *Spirit* remains yet to be won. The labors of Luther and Calvin have not restored to the Gentile church the inspiration and divine power of the day of Pentecost. Protestantism has no more of the spiritual glory which crowned the primitive church, than Popery; in fact it is an accepted proverb through all reformed Christendom, that 'the age of miracles is past;' and by that is meant, that the age of the manifestation of the power and glory of the Holy Spirit is past, never to return; that all pretensions to inspiration, and spiritual power, such as attended the morning of Christianity, are out of date and under sentence of infamy.

The first reformation, then, has not restored original Christianity, and the analogy of past history clearly instructs us to expect a second reformation, as much more glorious than the first, as the day of Pentecost was more glorious than Ezra's feast of tabernacles.

III. The signs of the times indicate that God is making ready for a great spiritual manifestation. In the midst of the idolatrous enthusiasm of the day for physical improvement, legal morality, and scientific discovery, there is a visible movement of the public mind toward spiritual truth. Germany, the pioneer-land of the Reformation, the emporium of human wisdom, notwithstanding its 'rationalism,' is teeming with psychological theories, which our phlegmatic intellectualists call 'mysticisms;' but which in fact are approximations to the Spiritual Philosophy of the Bible. From Germany the leaven has gone forth into England and this country. Men of note in the learned and religious world, are not ashamed to indulge in speculations, which once would have been classed with the hallucinations of Swedenborg and Ann Lee. Nor is the spiritualizing leaven confined to those upper classes whose leisure and cultivation, allow them to philosophize. 'Mysticism' has assumed a visible and popular form in the phenomena of Mesmerism, and has gone out into the 'highways and hedges,' compelling men, high and low, to believe that spirits are actual and potent substances; that life can dwell in life, and

will actuate will. We know, that both these movements—the philosophical and popular—are only *approximations* to the development of true Spiritual Philosophy, and that they are associated more or less with unbelief and worldly motives in their advocates. Yet we regard them as influences, sent and directed by heaven, to turn the minds of men toward the invisible world—*premonitory symptoms* of the approaching spiritual Revolution.

As the mariner, when he has taken an observation, and ascertained his place on the chart, knows how to trim his sails and set his helm, so we, with these views of the position of the world, and of the counsels of God, find our pathway clearly marked out. Our business is to be co-workers with God in ushering in the last period of man's education—the second Reformation—the *victory and reign of spiritual wisdom and power*. In devoting ourselves to this object, we have the satisfaction of knowing that we are not acting under the influence of blind and therefore impotent benevolence; that we 'run not as uncertainly, and fight not as one that beateth the air.' The direction of our course is parallel with the visible current of human destiny, and with the manifest movements and purposes of God.

The views which have been presented, also direct us to the *means* by which we may most effectually co-operate with God in the spiritual regeneration of mankind. As the Bible is the great manual of Spiritual Philosophy, our main business as co-workers with him, is to serve as door-keepers to the Bible—to do what we can to make all men 'meditate therein day and night;' and especially to bring forth into due prominence the *spiritual* doctrines of the Bible.

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## § 10. THE SPIRITUAL NATURE OF MAN.

I. WHAT IS A SPIRIT? The dictionaries answer—'*An immaterial substance*;' which is the same as to say, 'It is not matter!'—a definition too negative to give any valuable information. We answer—It is a *fluid*; having many of the properties of caloric, light, electricity, galvanism and magnetism; and, in addition to these, having powers of assimilation, growth, and self-originated motion, being susceptible of personality, feeling, intelligence, and will.

If any object to our calling spirit a *fluid*, we appeal for authority to the Bible. On almost every page of that book, the language commonly used with reference to the nature and operations of air, water, and other fluids, is applied to spirits. For examples, see Matt. 3: 11, John 7: 38, 39, and 20: 22, Acts 2: 2, and 10: 44, 45, 1 Cor. 12: 13, Eph. 5: 18.

If it is still objected that it savors of materialism, to say that spirits have many of the properties of caloric, light, electricity, &c., we appeal again to the Bible. Without adverting particularly to the representations in scripture, of powers in spirits analogous to the pervading quality of caloric, the

radiation of light, &c., it is sufficient for our present purpose to refer the reader to a few passages in which one of the special characteristics of electricity—its power of passing from one point to another by material conductors—is attributed to the spiritual fluid. See Luke 8: 43—46. Acts 8: 17, 18, and 19: 12.

Our definition should not be accused of materialism, till it is settled, that caloric, light, electricity, galvanism and magnetism, are material substances. Turner, in the introduction to his *Chemistry*, (p. 15) says that the imponderable fluids are ‘agents of so diffusible and subtle a nature, that the common attributes of matter cannot be perceived in them. They are altogether destitute of weight; at least, if they possess any, it cannot be discovered by our most delicate balances. They cannot be confined and exhibited in mass like ordinary bodies; they can be collected only through the intervention of other substances. Their title to be considered material is therefore questionable.’

But admitting that these fluids are material, still it will be seen that our definition assigns to the spiritual fluid only a part of their properties, and places it in a category beyond them, by attributing to it vital powers. Turner says—‘Matter, though susceptible of motion, has no power either to move itself, or to arrest its progress when an impulse is once communicated to it.’ (p. 13.) This is the true point of distinction between matter and spirit. The one has power of action in itself; the other has none. Our definition, therefore, by superadding to the properties of caloric, light, electricity, &c., the power of *self-originated motion*, as one of the attributes of spirit, places spirit beyond the boundaries of matter.

We freely confess that we are so far materialists, that we believe there is no such vast chasm between spirit and matter as is generally imagined, but that the two touch each other, and have properties in common—that caloric, light, electricity, galvanism and magnetism, are in some sense, connecting links between the material and spiritual worlds—that spirit is in many respects like these fluids, and is as truly substantial as they. We do not ascribe to spirit ‘length, breadth and thickness,’ in the common acceptance of those words, because the nature of all fluids precludes those properties. Who ever thinks of attributing length, breadth and thickness to the sunlight? One would not know how to measure or which way to go in taking the dimensions of such a substance. Yet if a specific portion of any fluid is separated from the mass and confined in a solid vessel, that portion of fluid assumes the length, breadth and thickness of the vessel. So if a specific portion of spirit or life is confined in an animal form, that life assumes the length, breadth and thickness of that form. In this sense we believe that spirits have length, breadth and thickness.

Materialism is not the only error men are liable to fall into in their speculations on spiritual science. Every extreme has its opposite. There is a vast amount of morbid *anti-materialism* among religionists and metaphysicians. When the notion that spirit is an ‘immaterial substance,’ is carried so far as to deny all substantial qualities to spiritual beings, we call it *etherialism*, or *hyper-spiritualism*, and regard it as an error quite as pernicious as materialism.

II. WHAT IS A SOUL? We will seek an answer to this question, by examining the account which the Bible gives of the original creation of man.

'The Lord God formed man of *the dust of the ground*, and breathed into his nostrils *the breath of life*, and man became a living soul.' Gen. 2: 7. Man then was compounded primarily of only two substances—the dust of the ground, and the breath of life—matter and spirit. There was no third substance—no soul, as distinguished from the body on the one hand, and from spirit on the other.

Adam's soul certainly was not made of the dust of the ground; and yet all that God *made*, in forming him, was made of dust. The other element was not made, but existed before in God himself, and was *breathed* into that which was made. Was it Adam's *soul* then that was breathed into the dust which God formed? If so, there is no distinction between soul and spirit; for the language used plainly indicates that the substance which God infused into the body of Adam was the vital fluid, or spirit, as we have defined that term on a former page. Moreover, if it was Adam's soul that God breathed into his body, it is evident that no beginning can be predicated of that soul—since it was not formed with his body, but previously existed in God. This theory will land us in the doctrine of human pre-existence and metempsychosis. Besides, Paul expressly distinguishes between soul and spirit, as broadly as between soul and body, where he says, 'I pray God that your whole *spirit* and *soul* and body be preserved blameless,' &c. 1 Thes. 5: 23. ✓

We are shut up then to the conclusion that Adam's soul was neither formed of the dust of the ground, nor breathed into him from God, but *was produced by the union of the dust of the ground and the breath of God*. The two primary substances compounded, produced a third.

A soul, then, is a *modification* of spirit, produced by union with a material body. What is the nature of that modification, which distinguishes a soul from mere spirit? We answer:—1. When the vital fluid from God entered into combination with Adam's body, that fluid took the *form* of that body. It certainly animated every part of it; of course it existed in every part, was as large as all the parts, and had the form of the whole. A soul then is distinguished from mere spirit in this respect—viz., the former, like the body, has a definite shape; while the latter, like air and other fluids, has none. 2. The spirit which God breathed into Adam's body, by its intimate union with every part of that body, and by its consequent intercourse with various material substances, as food, air, &c., necessarily received into itself some of the properties of matter. As Adam's body was spiritualized matter, so conversely Adam's soul was *materialized spirit*. This modification places the soul in a middle position between mere spirit and matter; and, in conjunction with the first mentioned modification, accounts for the fact that souls, according to the representations of scripture, even in a state of separation from bodies, have the forms and functions of bodies, and are definite visible substances to spiritual eyes. (See Luke 16: 22, 23, &c. Rev. 6: 9.) The spirit which God breathed into Adam's form, was a mere fluid without definite form, and without material cohesiveness. If it had been instantly withdrawn, before a permanent union of it with matter was formed, it would

doubtless have remained an incohesive fluid—an undistinguished part of the whole spirit of life. But as soon as it entered into combination with the dust-formed body, it received the shape and cohesiveness of that body—became partially indurated or congealed; so that it ever afterward retained a definite shape, and of course an identity separate from that of the universal spirit of life. If this were not so—if the soul were a mere fluid spirit, when the body dies that spirit would return into the abyss of life from whence it came, and lose its identity; just as a portion of water, taken from the ocean, when its vessel is broken, returns and is distinguished no more.

Our doctrine then, is, that the soul is spirit in a materialized or partially indurated state—that every man's soul is of the same size and form as his body. Paul's distinction of the several departments of human nature into body, soul, and spirit, we expound thus: the body is the material organization; the soul is the corresponding spiritual organization which animates the body; and the spirit is the vital fluid which radiates from body and soul combined.

But it may be asked, 'If the soul is nothing but the life of the body, what is the difference between man and brute?—why may it not be said that animals, as well as men, have souls?' We reply, it is not true, and we have not said, that man's soul is *nothing but the life of his body*. It is this, *and something more*. The breath of God has in it the whole nature of God. That breath, in combining with Adam's body, became as to its outer surface—its point of contact with matter—the animating principle of that body, and assimilated to it. But, as to its inner being, it was still in communication with God, and assimilated to him. Beside the life of the body, there was a reasoning moral nature, resembling God's. The animation of the body is only *one* of the functions of the soul. We shall speak of other powers—the heart, understanding, &c.,—hereafter. The mere fact therefore that brutes have bodily life—one of the soul's manifestations—does not prove that they have souls like those of men.

We have no objection however to allowing that brutes have souls in a certain sense. They certainly have something distinct from matter that animates their bodies. The difference between man and brutes, as we gather from the account of creation, is this; God caused the *water* and the *earth* to bring forth all the animals below man. (See Gen. 1: 20, 24.) Their life therefore was not received directly from God, but came to them through an intermediate material conductor. At the beginning 'the spirit of God moved [or brooded] upon the face of the waters.' (Gen. 1: 2.) Thus life was infused into the chaos of matter, and the earth became semi-animate. Then God caused the earth to bring forth animals—their bodies and spirits. The life they received was of course previously materialized. They were but the children of the semi-animate mass of matter. Whereas when God created man he made only his body of the dust of the ground, and breathed life into it directly out of his own essence. Adam's life was not materialized before he received it. He was the immediate offspring of God.

We will here note down some of the results which are deducible from the foregoing theory of the soul.

1. The prime element of the soul being not a created substance, but an eternal spirit, is in its nature indestructible. Nevertheless the union of that spirit with the body, and the consequences of that union, which we have seen are the formation of the soul as distinguished from mere spirit, and the establishment of individual consciousness, are not necessarily eternal. Man will owe the immortality of his consciousness, and of his union with a corporeal organization, to the resurrection.

2. The soul, being the animating principle of the body, growing with it, having its size and form, will retain its peculiarities when the body dies. We see therefore the folly of those who teach that there is no distinction of sex in heaven.

3. With these views we see also the error of those who make a wide distinction between the soul and the life of the body, as though these were separate and independent principles, to be managed and medicated in totally different ways. We have no account of Adam's receiving an 'animal' or 'physical' life, in addition to the spirit of life which became his soul. The life of the body is manifestly a *part* of the life that constitutes the soul; not the whole of it, for then, the death of the body would be the death of the soul. 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' It does not however die entirely. The inner germ lives and shoots forth into a new plant. The outer coating dies. But the life of the inner germ and of the outer coating is the same. So the life of the soul and the body is the same. Yet the body may die, and the soul still live, and renew its strength. Doctors, physiologists, and all those theologians and philosophers who treat physical life as though it were altogether independent of the soul, would do well to study Moses' account of the creation of man.

4. We see what Christ meant when he said 'he that believeth on me shall never die.' He did not divide man's life into two parts, calling one the life of the body, and the other the life of the soul; but viewing the life of the body and soul as one, he affirmed as he meant, that in the case of believers that one life should never cease its consciousness and growth. Even though the body should be destroyed, its animating principle should live on.

5. We see in our theory a foundation for the confident expectation of final victory over death, as predicted in Isaiah 25: 8, 1 Cor. 15: 51, &c. If the soul is the life of the body, it is manifest that as faith grows strong, and the life of God abounds and prevails in the soul, the effect will be felt in the body. A long and general warfare may be required, before the souls of believers will acquire energy enough to resist victoriously all the deadly influences which now crowd upon their bodies, and to convert them into spiritual bodies; but every increment of faith and spiritual life in the whole body of Christ is directly tending to this consummation.

Our doctrine has these two advantages over the common cloudy notions about the soul; viz. 1. *It is simple.* It relieves us of the perplexing and false distinctions between the soul and the life of the body. It reduces the primary elements of human nature to two—matter and life; or, in their compound state, to three—one body, one soul, and one life common to both.

2. It represents the soul as a *substantial* existence, that can be thought of and reasoned about; and not, like the common theories, as an inconceivable something, half-way between real substance and nonentity.

✓ III. THE NATURE AND LOCATION OF THE HEART. We know by the familiar phenomena of our corporeal organizations, that the power of perceiving, feeling, and willing, exist; and as there is no activity in mere matter, we know that these powers, though manifested through the bodily organs, belong to the soul. The eye does not see, but the soul sees through the eye; the hand does not feel, but the soul feels through the hand; the muscles do not will, but the soul wills through the muscles. The soul, then, is a perceiving, feeling, and willing, substance.

But we have seen that the essence of Adam's soul was a spiritual fluid—the breath of God. It was not a complex organization, having separate departments, like those of the body, appropriated to the separate powers of perceiving, feeling, and willing. It was a simple substance, without form, till it took the form of the vessel into which it was breathed. It is one and the same substance, then, that sees, feels, and wills. 'There are diversities of operations, but it is one spirit that worketh all in all,' in the organizations of individuals, as well as in the body of Christ. (1 Cor. 12: 6.) All the faculties which manifest themselves through the senses, muscles, nerves, brain, &c., actually reside in the one life which animates the whole man. The power of perceiving which manifests itself through the eye, actually exists in the hand; though it does not ordinarily manifest itself there, because it has there no appropriate organ. So the powers of willing and feeling actually exist wherever life exists, i. e. throughout the whole body; though they manifest themselves ordinarily only where special organs are prepared for them.

Now it is a matter of course that the one life which thus distributes itself as into branches through all the organs of the body, should have somewhere a point of unity—a centre where all the branches meet. In the Bible this spiritual centre is called the *heart*. As it is a matter of some consequence to determine the *location* of the seat of government in such a kingdom as human nature, we will examine the evidence on this point.

Phrenologists, neurologists, and physiologists, generally teach with much show of certainty, that the brain is the seat, not only of perception, but of sensibility, passion, and volition—the centre from which the spirit emanates—'the organ of the mind'—'the palace of the soul.' We join issue with these philosophers, and affirm that the spiritual centre is an *invisible organ, situated in the middle of the lower part of the breast*.

✓ To forestall any objection that may arise from the fact that the organ of which we speak, is not discoverable by dissection, we here remark, that all the most radical and potent agencies of the universe, are invisible. God himself, who is the spiritual centre of all things, is not discoverable by telescope or microscope. If man is compounded of matter and spirit, a part of his nature is visible, and a part invisible. Our doctrine is that the visible and invisible elements touch each other primarily not in the brain, but in the middle of the lower part of the breast.

In support of our position we first appeal to the testimony of nature. Ask any simple minded person, where he *thinks*, and he may point to his head; but ask him where he *feels* such emotions as love, jealousy, remorse, joy, and sorrow, and he will assuredly lay his hand on his breast. If he has ever examined attentively his own consciousness, he will have no hesitation in testifying also that the energy of his *will* is not in his brain, but in something which he calls 'heart;' meaning not the fleshly organ on the left side, but something which he feels (however anatomists may fail to find it) in the central part of his body.

Let any one inquire of his own consciousness, where fear makes its impression. The brain doubtless is the organ of intelligence, through which (as through the eye or any other outward sense) information of danger is conveyed to the spiritual center; but the ultimate sensation of terror, every body knows, is a fainting, death-like feeling at the place called the pit of the stomach.

This testimony of universal consciousness is confirmed by sound views of physiology. The two principal departments in the corporeal nature of man, are those of the *nerves* and the *blood*. The centre of the nervous system is in the head; and the centre of the blood, or sanguineous system, is in the chest. Now if the spirit is primarily connected with the nerves, its central seat is in the head; but if it is primarily connected with the blood, its central seat is in the chest. It is a fair and necessary presumption of common sense, that the spirit is primarily connected with that one of the two systems which takes precedence of the other in order of growth, and importance. It would be unnatural to suppose that the last link of the visible part, that which touches the invisible, is a link of secondary and dependent rank. But it is acknowledged by physiologists that the brain and nervous system are secondary to, and dependent on the blood. The sanguineous system lies at the foundation of every other department in the physical economy. We thence infer that it is the residence of the spirit; and then it follows that the central seat of the spirit is in the chest.

We will quote the opinions of some distinguished physiologists on the relative importance of the nervous and sanguineous systems. The writer of the article on Physiology in the Edinburgh Encyclopedia, says:—

“Although the animal functions act, as it were, in a circle, and are so intimately connected together that the intermission of any one of them is followed by some disturbance in the system, yet *the circulation of the blood seems to be that from which all the rest derive their origin*, and which is the work essential to the well being of the whole. This is, in respect of time, *the first function* which we are capable of observing in the young animal during its foetal existence. Haller informs us that he was distinctly able to trace the rudiments of the future heart in the chicken during incubation, for some time before he could clearly observe either the brain or the lungs.\* With respect to the relative importance of the heart and the brain, it may be

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\* We might safely infer that the organs of the sanguineous system are first developed in other animals, from the situation of the *umbilical cord*. The life of the *fetus* manifestly enters by the belly, and not by the brain.

remarked, that although both of them are necessary for the functions of the most perfect animals, yet we can easily conceive that simple existence may for some time be sustained without the intervention of any of the faculties which originate from the nervous system, but that the nervous system cannot act for the shortest interval without a due supply of blood from the heart, or some analogous organ. *Upon the whole therefore, we are to regard the heart as the centre of the animal frame*, which seems to unite the various functions, however different in their nature and operations, into one connected vital system." Vol. xv. p. 634.

In the great dispute among physiologists of the last century on the question *whether the nerves are necessarily concerned in muscular contraction*, "Haller adduced cases of *acephalous* fœtuses, which had yet grown to their full size, and seemed to possess the various vital functions in a perfect state; so that they must have enjoyed muscular contractility, *although totally destitute of a brain*. He also referred to the fact that the heart is a muscular organ in perpetual motion, and capable of strong contraction, *yet scantily furnished with nerves*, and almost destitute of feeling. It was also advanced as a strong proof that muscular contraction may be independent of the nerves and brain, that muscular parts remain contractile for a considerable time after they are removed from the body, and of course when their communication with the brain is destroyed: *and this is particularly the case with the heart itself*, which in many of the amphibia and cold blooded animals, remains susceptible of the impression of stimulants for some hours after its separation from the body." p. 630.

"Dr. W. Philip showed by a series of elaborate experiments that muscular parts, and *in particular the heart*, can continue to contract for an indefinite period after the complete destruction of both the brain and spinal cord." p. 631.

After viewing the whole discussion, the writer of the article in the Encyclopedia says—"We conceive it to be clearly proved by Dr. Philip, that there are a large class of muscular parts which have but little connection with the nervous system, or are only occasionally under its influence. This is the case, with the parts which are not under the control of the will, and especially with the organs which are concerned in those functions, which, in their ordinary healthy action, do not produce perception," i. e., *all the organs that are concerned in the formation and circulation of the blood*.

The whole of this testimony goes to show that the sanguineous system is primary, and the nervous system secondary; and consequently the spiritual power which moves the first wheel in the whole corporeal machinery, must have its place at the centre of the sanguineous system, i. e., in the middle region of the trunk.

Dr. Hunter came to the borders of this very theory, by a course of reasoning in relation to the coagulation of the blood, the details of which we need not here present. "He supposed that the blood is not merely the substance which gives life to the animal, by carrying to all parts what is necessary for their support and preservation, but that *it is itself a living, organized body, and even the peculiar seat in which the vitality of the whole system resides*."

We are now prepared to hear the testimony of the Bible on this subject ; God is certainly the best of all witnesses, in questions relating to his own workmanship ; and we conceive that he has testified on the point under discussion, very distinctly and peremptorily. The doctrine that the blood is the vehicle of life, or in the language of Dr. Hunter, is 'the peculiar seat of the vitality of the whole system,' is so plainly taught in the following passages, that we cannot but wonder that any difference of opinion should have ever existed among professedly Christian physiologists.

"Whatsoever man there be of the house of Israel or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people. *For the life of the flesh is in the blood:* and I have given it to you upon the altar, to make an atonement for your souls ; for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the stranger that sojourneth among you, which hunteth and catcheth any beast, or fowl that may be eaten, he shall even pour out the blood thereof, and cover it with dust. *For it is the life of all flesh ; the blood of it is for the life thereof:* Therefore I said unto the children of Israel, ye shall eat the blood of no manner of flesh : *for the life of all flesh is the blood thereof.*" Lev. 17: 10—14.

That the life of man is in his blood, and of course that the spiritual centre is not in the brain, but in the middle region of the body, will appear if we consider the process of his original creation. 'The Lord God formed man of the dust of the ground, and breathed *into his nostrils* the breath of life ; and man became a living soul.' Gen. 2: 7. We perceive by this account that the original elements of human nature were simply 'the dust of the ground,' and 'the breath of life ;' or, in other words, *spirit* and *matter*.—Our question is—Whereabouts in the body of Adam, did these two substances come together ? The account clearly points to the answer. 'The Lord God breathed *into his nostrils* the breath of life.' The nostrils are the channel, not to the brain, but to the lungs, and through them to the blood. 'The breath of life,' then, first entered the blood ; and the point of junction was within the thorax.

It does not necessarily follow from what has been said, that the fleshly organ on the left side of the body, commonly called the heart, is the seat of the spirit. That organ is only one among several agents that are employed in the preparation and distribution of the blood. All the great viscera as truly belong to the sanguineous system, as the heart. The stomach, the liver, the pancreas, and the lungs, are the real *generators* of the blood. The office of the heart is chiefly mechanical. In determining the location of the spirit, we should naturally have regard to the whole apparatus over which it specially presides. As it is the vital energy that moves the internal organs and impregnates the blood, its appropriate seat is at the central point of the lower part of the thorax, in the midst of all the several departments of the sanguineous system.

The correctness of this exact result, is established not only, as we have insisted, by the testimony of universal consciousness, but by the plain intimations of scripture. It may be seen by consulting a concordance, that the word *heart*, as used in the Bible, almost universally refers to the spiritual centre, not to the fleshly organ on the left side. We find but three instances in which the several writers apply the word to any part of the body, viz., Ex. 28: 29, 30, 2 Sam. 18: 14, and 2 Kings, 9: 24. In the two latter instances, neither the language or circumstances absolutely determine the exact part of the body referred to. But all the probable evidence that can be found in either, leads to the conclusion that the writers use the word *heart* to designate the *middle of the person*, in the same manner as it designates the middle of the earth, heaven, and sea, in Matt. 12: 40, Deut. 4: 11, Ex. 15: 8, &c. But the first of the three instances happily furnishes conclusive evidence, and that directly from God himself, in regard to the corporeal location of the heart, as that word is used in the Bible. We will quote the passage.

“Aaron shall bear the names of the children of Israel in the breast-plate of judgment *upon his heart*, when he goeth into the holy place, for a memorial before the Lord continually. And thou shalt put in the breast-plate of judgment the Urim and Thummim; and they shall be *upon Aaron’s heart* when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel *upon his heart* before the Lord continually.” Ex. 28: 29, 30.

To satisfy any one who may doubt about the actual position of the breast-plate on the person of Aaron, we quote the following passage from Josephus’ account of the priest’s vestments:—“The High Priest put on a garment called the Ephod. Its make was after this manner: it was woven to the depth of a cubit, of several colors, with gold intermixed, and embroidered; but *it left THE MIDDLE OF THE BREAST uncovered*. It was made with sleeves also; nor did it appear at all differently made from a short coat. *But in the void place of this garment*, there was inserted a piece, of the bigness of a span, embroidered with gold and the other colors of the Ephod, and called THE BREAST-PLATE. *This piece exactly filled up the void place in the Ephod.*” Ant. b. iii., chap. viii., §5.

Thus, in obedience to God’s command that Aaron should put the breast-plate on his heart, he put it on the middle of his breast. The Urim and the Thummim, the instruments by which God revealed his will, the symbols of his spiritual manifestation, stood over the spot which true physiology and universal consciousness point out as the special dwelling place of the soul.—(For other Bible hints on this subject, see Dan. 7: 15, John 7: 38.)

The heart, being the centre-point of all the faculties of body and soul, is the special seat of personal consciousness—the thing commonly signified by the pronoun ‘I.’ It is the collecting and distributing office of the whole man. As we have seen that the powers of perceiving, feeling and willing pertain to the whole life, so they are especially concentrated in this radiating point. In fact it is from this point that all the growth and manifestations of life originally proceed, as the stalk and branches of a plant proceed from

the germ. Of course all the powers that manifest themselves in the senses, nerves, brain, muscles, &c., were first in the heart. Accordingly the Bible applies to the heart almost every form of language commonly appropriated to the senses, and other specific faculties. It is represented as seeing, hearing, understanding, reasoning, believing, speaking, &c.

The heart, then, is distinguished from the soul, thus: The soul is the whole life of man, as it exists in combination with the whole body. The heart is the centre-point of that life, situated in the middle of the body, having no material organ of manifestation, but acting upon the other departments of life as the mainspring on the wheels and hands of a watch, or as the Executive on his subordinate officers in a national government. Mark 7: 21, 22.



## § 11. ANIMAL MAGNETISM.

THIS curious science, (also called Mesmerism,) which was condemned and executed in France fifty or sixty years ago, by a report of Franklin and other scientific commissioners appointed by the government to sit in judgment upon it, has risen from the dead, and is now exciting as much interest in this country, as was excited a few years ago by Phrenology. Nor is it a subject of mere curiosity and ridicule. It claims and compels the attention of sober and learned men, and is evidently fast winning its way to general credence and respectability. Its principles seem to be as yet not fully settled. It breaks forth from time to time in new forms, each more wonderful than any that have gone before it. Its principal advocates are yet engaged, rather in exploring its mysteries, each in a separate direction, than in bringing together their discoveries into a harmonious system. We believe that its *facts* (however crude and discordant may be the speculations of its professors) are overcoming materialistic skepticism, and opening a passage from the highest point of physical science, into spiritual philosophy. It is in our view the connecting link between the sciences which treat of those subtler powers of nature, called electricity, galvanism, magnetism, &c., and the science of life, animal and eternal. As such we introduce it to our readers. A view of its facts and elementary principles will help to complete our view of the Spiritual Nature of Man. ✓

The primary idea of the science, in which all its advocates agree, is that there is a subtle fluid in the human body, in some respects like electricity, which may be transmitted in divers ways, from one to another, and under certain circumstances, may produce astonishing and beneficial effects of various kinds. The following is a brief synopsis of the most lucid and satisfactory exhibition of the subject which we have met with. It is an abstract of two lectures given by L. H. Whiting, in Putney, Vt., in connexion with a great variety of illustrative experiments: ✓

1. The agent of motion, sensation, &c., i. e. the substance which is immediately in communication with the mind, and which conveys its mandates to the muscles and transmits to it the impressions of the senses, is a subtle fluid, resembling electricity or galvanism. This is proved by such facts as that a dead body may be made to perform muscular motions and exhibit various phenomena of life by the application of galvanism.

2. This subtle agent, called the nervous fluid, is evolved by the apparatus of life in all animals, and radiates from them constantly, surrounding them with an atmosphere of greater or less extent, like the atmosphere of animal heat which emanates from them.

3. The developement of nervous fluid is greater in amount and power in some persons than in others, as some electrical machines generate the electric fluid more abundantly than others.

4. The passage of the nervous fluid from one person to another, takes place under the familiar law of nature by which all fluids tend to an equilibrium. As water seeks the level of the ocean—as clouds, unequally charged with electricity, send forth lightnings to each other—as a warm body imparts its heat to a colder,—so by contact, or under other favorable conditions, the nervous fluid of a person whose vital powers are strong, may pass into and possess, more or less perfectly, the body of one whose vital powers are weaker.

5. The senses and muscular powers of a person thus charged with the nervous fluid of another, are shut off more or less perfectly from the medium of their ordinary action, viz. their own nervous fluid, and must act, if at all, in and by the nervous fluid of the magnetizer. Hence the subject sleeps, becomes insensible to the causes of sound, smell, taste, and pain, so far as they are applied directly to his own body; and sees, hears, tastes, smells, feels, &c., only as the nervous fluid of the magnetizer is affected by the causes of sensation applied to *his* body.

6. It is an ultimate indisputable fact that mind does control matter in certain circumstances. Within our own bodies our minds have power to set in motion the nervous fluid, so as to produce the various motions of our limbs. But in the case of magnetic possession, the nervous fluid of the magnetizer comes into a relation to the senses and faculties of another person, similar to that which it ordinarily sustains to his own. Hence his mind can set in motion his nervous fluid so as to produce motions, sensations, and thoughts, in that other person. There is no more mystery in the idea of the mind's operating beyond the limits of the body, than in the idea of its operating in the fingers' ends. The mystery is how mind can operate on matter at all; and this mystery attends not merely the facts of animal magnetism, but every motion of our bodies.

These principles account for all the most common phenomena of the magnetic state, viz. those which result from sympathy between the magnetizer and the subject. *Clairvoyance* involves other principles, of which we shall say something hereafter.

Whether this philosophy is true or not, the facts which it professes to account for are too certain and abundant to be disposed of as the tricks of jugglers. In Mr. Whiting's experiments, (which we ourselves attended,) much

pains was taken to preclude the possibility of collusion between the operator and the subject; and we are very certain that every intelligent person who witnessed them, was satisfied that they were performed in good faith. The following are some of the phenomena which were exhibited:—The pulse of the subject was raised instantly by the will of the magnetizer, accompanied by a motion of his hand without contact, from 72 to 90 beats per minute. This fact was ascertained and attested by a disinterested physician. The subject with his eyes closed and without any visible communication with any one, named and described accurately a great variety of articles, such as pen-knives, coins, pencils, surgeon's instruments, &c., which were held *behind his head* by indifferent spectators. Under the same conditions, he read letters and words from a book, and told the time by several watches set differently, and in each case accurately even to the fraction of a minute. In all these cases the magnetizer simply fixed his own attention on the object presented, and immediately his perception was communicated by sympathy to the subject.

So, pain caused by the spectators in any part of the body of the operator, was manifestly felt in the corresponding part by the subject; though the prick of a pin in his own body produced no evidence of sensation. In the same manner tastes and smells were transferred from one to the other. The subject was compelled to raise his arm, drop it, bend it in various directions, to stand up, sit down, &c. &c., by the silent will and corresponding motions of the magnetizer standing behind him. And the possibility of collusion was precluded by the fact that the magnetizer allowed one of the spectators to dictate, by moving his own arm, the motions to be performed by the subject.

In addition to all this, a great variety of experiments in phreno-mesmerism were performed, by which it was manifest that the magnetizer could control and vary the thoughts and feelings of the subject as easily as a musician calls forth the various tones of an organ.

For further illustrations of this subject, we avail ourselves of the following extract from a pamphlet published some years ago by Charles Poyen:—

“It is a fact well established by the daily observation of all magnetizers, both in Europe and America, that from the moment a person is put in somnambulism, he becomes capable of appreciating correctly and seizing the thoughts, the will, and feelings, not only of his magnetizer, but also of those who are put in close communication with him. This surprising and very interesting mode of knowledge is doubtless imparted to the somnambulist through an emanation of some kind, (call it if you please, the spirit, the magnetic or vital fluid) which springs from the brain of the two parties and thus forms about them a peculiar atmosphere, the fluctuations or movements of which vary according to the direction given by the organ from which the fluid originates. The brain of the magnetizer or of the person placed in communication, is the active instrument or apparatus, every operation of which necessarily impresses a new movement and direction to the fluid, which is more clearly felt by the corresponding analogous organ, viz. the brain of the somnambulist, and thus creates herein the same modifications as those which exist in the organ of the other party. Such modifications constitute what we call thought, reasoning, &c. &c.

“I will quote here a few lines from a distinguished author whose name can but have a great weight in the mind of every well informed man. After describing the manner in which the nervous atmosphere is formed, Dr. Rostan (see his *Es-*

say on Animal Magnetism, in the eighth volume of the *Dictionnaire de Medecine*,) continues thus:—‘The *active* nervous atmosphere of the magnetizer mingles with the *passive* nervous atmosphere of the magnetized person; this one is, thereby, influenced in such a manner that his power of attention is momentarily abolished; and both the impressions which he receives inwardly, and those that are transmitted to him by the magnetizer, resort to his brain through another channel.’

“The nervous agent possesses, like caloric, the faculty of penetrating through solid bodies; a faculty which is doubtless limited; but can satisfactorily explain how somnambulists may be influenced through partitions, walls, doors, &c., also it accounts for their perceptions of the savorous and odorous qualities through certain bodies, which in the natural state cannot be penetrated by those particles. The innumerable facts which prove in an indisputable manner that the magnetic action can be exercised through solid bodies, and that the presence of those bodies does not prevent clairvoyance, compel us to admit that the nervous or magnetical agent must pass through them. This is no more astonishing than light passing through diaphane or transparent substances, electricity passing through the conductive bodies, and caloric penetrating all sorts of bodies. The mingling of the two nervous atmospheres affords a very clear explanation of the communication of the *wish* and *will*, even of the thoughts of the magnetizer to the magnetized person. The wish and will, being ‘*actions*’ of the brain, this organ transmits them to the circumference of the body through the channel of the nerves, and when the two nervous atmospheres happen to meet each other, they are so much identified as to form but one; both individuals become one only; they feel and think together; but one of them (the somnambulist) is constantly under the dependence of the other, while in the magnetic state.’

“In the natural state we are not capable of feeling the fluid above mentioned and experiencing its various movements, so as to become conscious of it: it is surely because in the natural state the vital energy is thrown too much outwardly; the life of relation is then predominant, and constantly keeps our power of attention and feeling upon external objects. But through the profound change determined in the functions of the nervous system, during the state of somnambulism, catalepsy, or ecstasy, we are enabled to hold, with a being organized as we are, a communication more or less perfect; according, of course, to the respective inward organic dispositions and capacity of the two parties. Indeed somnambulism and ecstasy are particularly characterized by a suspension, for the time being, of the life of relation, whereas an inward sense, derived from a great concentration of the vital energy, seems to be developed.

“I hold it to be a well authenticated fact, that the will and thought can be communicated without the aid of language or sign, whatever the medium of that communication may be; out of fifty somnambulists, you will find upward of forty who will present this order of phenomena to a certain degree. I have seen, produced and read innumerable instances of it, and believe it as much as my own existence: I believe it, also, because I can account for it *through philosophical principles, as I have above briefly stated*. On the contrary, the faculty of seeing things that are transpiring at a great distance, ‘*in cities, for instance, where the somnambulist never was in his life, the situation and peculiar distribution of which he does not know, and perhaps never read about,*’ is wholly incomprehensible, and is not, indeed, substantiated by good authority; I have never observed nor ever read any instance of it in the scientific authors who have written on animal magnetism and somnambulism. I easily conceive and am willing to admit, that

certain somnambulists and ecstatic persons have been able to see objects at a distance; but it was *in places where they had been, and the exact situation of which they previously knew*: they had thus the means of directing their faculty of vision through the country, and taking cognizance of things and persons more or less accurately, according to the extent of this power in them. But it is totally inconceivable, that they can see equally well in places about which they have no previous correct impression in their mind! Suppose yourself a somnambulist, gifted with a high degree of clairvoyance. How could you distinguish one particular house or street out of the variety of streets and houses which form the cities of Paris, London, New York, &c., if you have never been in those places, or acquired by reading a perfect idea of them?

"I will quote a few instances of communication of thought and of the influence of the will, which are very well calculated to illustrate the correctness of my views,—and are not less wonderful and conclusive than those described in your narrative.

"The phenomena of the communication of thought and of the influence of the will were the first that were observed by the Marquis of Puysegur, when he discovered the state of somnambulism. In the very interesting letter written by him to some friends of his, immediately after witnessing those singular effects in the first somnambulist he had, he says—'I obliged him to move a great deal on his chair, as though he was dancing by a tune, which by singing *mentally only*, I caused him to repeat aloud.'

"Fournier, in his Essay on the probabilities of Magnetic Somnambulism, dwells principally on this phenomenon, as being the most common and important. He says, page 48, that '*he saw* a somnambulist, whom he willed to get up and take a hat lying on the table in the entry, and to put it on the head of a certain person in the company.' I did not speak a word, says he, but only made a sign which traced out the line which I wished the somnambulist to follow. I must observe that he had a bandage over his eyes all the time; he rose from the chair, followed the direction indicated by my finger, approached the table and took the hat which was lying on it, among many other objects, and . . . put it on the head of the very person I meant.

"I might quote a large number of such facts from foreign authors on Magnetism, of undoubted veracity and merit; but I prefer to refer to some of the same description, which have occurred in this country, as being probably the more interesting and trustworthy to the American reader.

"At one of my exhibitions in Pawtucket, some nine months ago, a medical gentleman from Providence handed to me a bit of paper, upon which this sentence was written: 'Ask *mentally* to the somnambulist how far it is from Pawtucket to Providence.' I put the question to her, without either a sign made or a word spoken: she answered distinctly, 'four miles from one bridge to the other,' which is the correct distance.

"At another exhibition in Boston, I was requested by an eminent gentleman then present, to will the somnambulist to rise from the sofa upon which she was sitting, and go and take another seat; I stood about twelve feet from her, and mentally put her the command. She shook her head negatively, as though she was refusing to do something. I then asked her why she shook her head so: 'You want me to move from my seat; I don't want to.' In reference to this fact, Mr William Jenks of Boston, who witnessed it, says in an article inserted by him in the Recorder of Feb. 17, 1837, 'Farther and more strange to our experience, while the eyes of the somnambule continue closely shut, (the experiments

have been tried too with bandaged eyes,) and while no *gesture* or *sound* is used, I saw the *magnetiser* ask the *magnetised* a question, (suggested on the spot, and secretly by a bystander,) and heard the patient answer audibly and correctly.'

"A scientific gentlemen, who attended the experiments performed in Pawtucket by Rev. Daniel Greene, told me that at his written request Mr. Greene willed that a piece of apple, which he held in his hand, would become a chestnut burr for the somnambulist. He, in consequence, handed it to her; and immediately she began to scratch her hand and complain that it was full of prickles. 'What is the cause of it?' 'Why,' said she, 'you gave me a chestnut burr.'—Mr. Greene, it is well known, has made himself celebrated in Rhode Island for the wonderful power which he exercises by his will only upon his patients.

"Mr. George Wellmarth of Taunton, related to me the following admirable instance of communication of thought that occurred under his own operation. He was requested by a witness to will his somnambulist to quote Byron's well known song, the 'Isles of Greece.' Mr. Wellmarth *mentally* pronounced the first verse, and Mr. Andros, the somnambulist, starting from the last words repeated by the magnetizer, recited the whole song. Mr. Wellmarth *willed* him again to recite another passage; he said he did not know it by heart, but that he knew where it was in the book, and would show it to him. Indeed, the somnambulist got up, walked toward the library, with his eyes perfectly shut, took the volume, and after looking over it awhile, pointed out the precise verses that had been indicated to him.

"Innumerable instances of the same kind might be offered. I will mention a few more; the two following took place last night, in presence of forty of the most respectable citizens of Salem, Mass. A young lady of the place was put into the magnetic sleep by a member of my class, Dr. Fisk, a surgeon dentist. A tumbler of water was presented to the operator, with the 'written request that he would turn the liquid into brandy for the somnambulist.' The tumbler was in consequence handed to her; she drank some of it; and being asked what it was, she exclaimed apparently in displeasure, '*It is rum.*' A moment afterward, the magnetizer was again requested to spill a little of the water upon her hand, willing it to be hot rum. So he did, and immediately the somnambulist began to move her hands and wipe them against her gown. Being asked what was the matter, she said that some hot rum had been dropped on her hands.

"A person under my care, being in the magnetic sleep, a medical gentleman passed me ten or twelve grains of aloes, contained in a paper, and requested me by writing to 'will it to be sugar for the somnambulist.' Aloes is known to be a bitter drastic. The somnambulist tasted it, and exclaimed, 'it is beautiful.' I asked her what it was. 'Confectionary sugar,' said she, and then swallowed a tongue full of it, apparently with much pleasure. But soon the medicine acted on her stomach, and she became quite sick.

On another evening, her eyes being blindfolded, a bunch of white grapes was held over her forehead by a gentleman of the company. I asked her what it was. 'It is a bunch of white fruit,' said she. 'Well, what is the name of it?' 'I do not know; I cannot remember it.' Then I looked at her, and mentally articulated the word *grape*, willing her to repeat it. Instantly she shook her head signifying that she understood me, and repeated aloud, 'It is a bunch of grapes.'

The faculty of understanding the thoughts and will of those who came in communication with them, was likewise remarkably developed in the ecstatic somnambulists,—the 'possessed nuns' of Loudun, the French Prophets or Shakers of the Cevennes, the Convulsionnaires de St. Medard, &c. This phe-

phenomenon was so common and striking, that it was considered as the first proof of the reality of the possession, in the case of the ecstatic nuns of Loudun. '*They could reveal the most secret thoughts.*' These are the very words used in the Juridic information concerning that celebrated affair. Even some of the possessed persons had the extraordinary gift of understanding all languages. Although ignorant, they could answer correctly, questions in Latin, Greek, German, and even in the dialect of some tribe, which one of the visitors had learned during a residence in America. This last fact proves indisputably, that during the very peculiar state of the nervous system, caused by religious exaltation, or the magnetic operation, the human brain acquires the power of comprehending the thoughts, and will, in whatever language it may be expressed,"

It is hardly necessary to say that we dissent from Mr. Poyen in regard to the seat of spiritual life. We believe as he teaches that *a* spirit emanates from the brain; but we hold that the *ultimate* centre of vital emanation is the *heart*: by which we mean, as we have before explained, not the fleshly organ on the left side of the thorax, but a spiritual organ, not discoverable by dissection, situated in the middle of the breast. In the present state of the Magnetic philosophy, (i. e. while the brain is the grand centre of investigation and experiment,) its professors can do but little directly for the benefit of the souls of men; and even their operations on men's bodies can rise to no higher rank than that of auxiliaries to the art of ordinary physicians. They may obtain *information* about diseases, and they may produce some superficial quieting effect on irritable nerves; but the vital centre is beyond their scope of operations. They may give men the fruit of the tree of knowledge, but not of the tree of life. When their philosophy and experiments shall be transferred from the brain to the heart, and their science shall enlarge itself till it becomes *Spiritual* Magnetism, they will penetrate beyond the body and the senses, to the affections, and find out the old Bible secret of combining lives; of joining God to man; of producing righteousness, unity, and health.

We dissent from Mr. Poyen also on another point. He makes a distinction between cases that can be explained by reference to the sympathy of human spirits, and those which cannot be so explained, such as those in which the somnambulists have the faculty of seeing or visiting places at a great distance, places unknown to themselves and those with whom they are in apparent communication. Poyen doubts the reality of these latter cases. We are well persuaded of their reality. Facts are reported from time to time, on evidence that cannot be questioned, showing that the power of *clairvoyance* in some cases far surpasses all the limits that can reasonably be assigned to mere human intelligence. We do not consider such facts inexplicable, as Poyen does. We explain them by supposing that the *clairvoyant* is in communication with invisible superior intelligences. To decide whether the invisible auxiliary in any given case, is a good or evil being, we must 'try the spirits' by scripture tests. When the object of the wonders performed is evidently to pamper curiosity, to exalt the creature, to gratify covetousness; in short when the affair has a Simon Magus aspect, we are bound to recognize the agency of the devil. On these principles we cannot

doubt that many of the works which the world is wondering after, are properly to be classed with the 'signs and lying wonders' of the Man of sin.

The operations of magnetizers were formerly confined chiefly to producing the magnetic sleep, and *clairvoyance*, or the power of seeing with the spirit, distant and hidden objects, and to healing certain bodily disorders. But latterly, by a union with Phrenology, Animal Magnetism has assumed a more intellectual aspect, and the sphere of its operations has been greatly enlarged and dignified. The most curious development of this Phrenological Mesmerism which we have seen, was made by Dr. Buchanan, of Kentucky, in 1842. We extract the following description of some of his experiments from an article first published in the N. Y. Evening Post. The writer of the article is Robert Dale Owen—certainly a credible witness, so far as freedom from superstition and credulity can make a witness credible in such a suspicious case.

#### EXPERIMENTS OF DR. BUCHANAN.

*"New Harmony, Indiana, June, 1842.*

"The most valid objection which has been urged against the claim of Phrenology to a place among the exact sciences, is the fact, that the observations on character, on which it depends to demonstrate the functions of a particular organ, are of a very general nature; and even in their aggregation, are necessarily contingent and inferential, rather than absolutely demonstrative. It is to obviate this objection, that Dr. Buchanan's researches have been, for years past, chiefly directed.

"It occurred to him, that if the different portions or organs of the brain could be excited, so as to manifest on the instant, and in a striking manner, their peculiar function, then, what was before only inference and probability, might become certainty and demonstration.

"Following up this idea, Dr Buchanan arrived by actual experiments, at various results which bid fair to solve at last the great problem that has divided the scientific world, ever since the days of Hippocrates and his 'animal spirits,' down through the disquisitions of Des Cartes, to the present day; when some physicians (Abernethy, I believe, among the rest,) appear inclined to recognize a subtile fluid analogous to electricity as the prime agent in sensation. Some subtile agent, for which Dr. Buchanan has retained, as most appropriate, the name of 'nervous fluid,' appears, according to Dr. B.'s discovery, to pass, by contact, or through the medium of a metallic or other conductor, from one person to another. Experiments further prove, that some temperaments are more capable of receiving its impressions, others of communicating them. Dr. B. found the liability to excitement, or, as he phrases it, the *impressibility*, in some persons so feeble, that hardly any effect could by ordinary means, be produced; while in others, usually of a nervous temperament, the effects were so powerful, that great care was necessary in conducting his experiments.

"The number of those whose brains are thus easily excited, he found to be comparatively small; yet in every society of a few hundred persons, he has been able to meet with some impressible subjects. They may usually be thus detected. Let the operator grasp firmly in his hand any metallic conductor, a bar of steel for example, and the subject receive it loosely in his hand, placed at rest, and remaining without muscular effort; if a benumbing, tingling, sometimes painful sensation, occasionally accompanied by a feeling of heat, be experienced in the arm, often running up to the shoulder, the subject is commonly impressible.

"Dr. Buchanan has found several such among us. The most easily impressed was a young man, T—— C——, about nineteen, of a quick, excitable temperament, but in good health. I have known him from his infancy. He is of one of the most respectable families in this place, originally from Virginia, once neighbors of Thomas Jefferson, with whom T——'s father was well acquainted. He himself is of quick parts, good common education, and irreproachable character. The idea of simulation or wilful deception on his part (even had the experiments been of a nature to permit the possibility of such arts) is, among us who know him, out of the question. But the character of many of the effects produced was, even to a dispassionate stranger, such as to stamp conviction of their reality.

"The first experiments were made in public: and the operator wrote on a black board behind the subject, the faculty or emotion which he proposed to excite.

"The results produced were, for a time, chiefly of a pathognomonic character; indicated by sudden change of countenance, gesture and attitude. Those were striking and unequivocal.

"The organs giving playfulness and good humor, were excited; and the subject, who had seemed somewhat embarrassed by the novelty of his situation, bent forward, smiled, his arms relaxed, his embarrassment was gone, and his whole air was that of ease and mirthful sympathy. The effect was infectious; and the audience indulged in laughter, in which, with much apparent zest, he himself joined. Suddenly the operator raised his hand, and placed it on the organ of self-esteem. An enchanter's wand could not have produced a transformation more sudden and complete. Every expression of mirth or playfulness vanished at the touch; the body was thrown back, even beyond the perpendicular; the chin elevated; the legs crossed consequentially; the relaxed arms drawn up, one hand placed on the breast, the other akimbo; a sidelong glance of the most supercilious contempt, cast on the audience, convulsed them with laughter. The subject of their mirth, however, remained utterly unmoved; not a muscle of the face relaxed, and the expression of proud scorn seemed to harden on his countenance. To the questions of the operator he either disdained to answer, or replied in the brief language of self-sufficient impatience. 'What do you think of the audience?' A look more expressive than words was the only reply. The question was repeated, and at last he said: 'They look very mean.' Dr. B.—'What are they laughing at?' T.—'That is nothing to me.'

"His attitude was so theatrical, that some one, (knowing that his memory was very retentive, and that he was fond of dramatical reading) suggested that he should recite something. 'Will you recite something for the audience?' 'No, I dont care to do it.' 'Perhaps you dont know any thing by heart?' 'I could if I would.' The organs of memory, language and imitation being excited, and it having been suggested to him that he should select something from the play of Damon and Pythias, at last he rose, and, with a tone, and look, and gesture, that Kean himself might have envied—such scornful and withering contempt did they express—he recited the passage commencing:

'Are all content? A nation's rights betrayed,  
And all content? Oh slaves! oh parricides!  
Oh by the best hope that a just man has,  
I blush to look around, and call ye men.'

"After the recitation, he remained standing in the loftiest attitude of sarcastic scorn, and could hardly be persuaded to sit down. The chair seemed too small for his greatness. At last the operator touched the antagonistic organs: and look, tone, manner, gesture—all changed again on the instant, so as to imitate humble,

almost childish good humor. Another experiment was of a more extraordinary character. After writing that he would excite his memory of past events, probably in early infancy, Dr. Buchanan touched the corresponding organ. Instantly the attitude and expression became that of deep and absent thought; the body slightly advanced, the eyes somewhat raised, mild and melancholy, and fixed on vacancy. So classic and truthful was the whole expression, that several around me involuntarily exclaimed: 'A study for a painter!'

"In this almost trance-like frame of mind, he appeared disinclined to converse; but when the question was repeated 'what he was thinking of?' he replied 'Oh, of things that happened long ago.' 'What things?' 'Of coming down the Ohio when we came here.' 'How old were you then?' 'Between two and three.' 'What do you remember about your voyage?' T. then related many particulars, which his father afterward admitted were correct to the letter; corroborating the assertion that he was not three years old at the time. Dr. B. then said: 'What do you expect to occupy yourself about tomorrow?' 'I don't know.' 'Have not you thought about it?' 'No.' 'Well, think about it and let me know.' No answer. 'Have you thought about it?' 'No, I'd rather not.' 'What business would you like to follow?' (Impatiently) 'I know nothing about it; I can't tell.' 'But you can tell what happened when you came down the Ohio?' 'Oh yes.' And the tranquil and rapt expression, which this conversation had disturbed, returned again, and he repeated several additional particulars. Suddenly he stopped, would answer no questions, burst into a fit of tears, and his emotion seemed so great and uncontrollable, that the audience became alarmed, and Dr. B. hastened to calm the excitement: and touching the mirthful organs, T., with his tears yet wet upon his cheek, laughed as gaily as if no sad reminiscences had ever crossed his mind.

"On being subsequently questioned as to the cause of his tears he said, that all the particulars of his grandmother's death, (which happened after his arrival here) rushed upon his mind with so much vividness of reality, that he found it impossible to control his emotions.

"I remark here, that, in this experiment, there was no leading question asked that might have tempted the mind back to the remote past. Dr. B. simply inquired, 'What he was thinking of?' And every attempt which he made by other questions, to divert T's mind to the future, proved ineffectual, and seemed to be regarded by him as an annoying interruption. \* \* \* \*

"Another experiment was very amusing. After writing on the board 'Hunger,' Dr. B. excited what he calls the organ of *Alimentiveness*. T. looked uneasily around. 'What do you want?' 'Nothing.' 'How do you feel?' T.—'I'm very hungry.' 'Would you like something to eat?' (Very eagerly) 'Yes that I would.' 'I have sent for something to eat.' 'Have you?' and T.'s gaze became immediately riveted on the outer door of the lecture room. Shortly after, the messenger returned with something in a napkin. T.'s eyes followed him as he advanced to the platform with such eager intentness as excited shouts of laughter in the audience. The napkin contained some cold, stale, corn bread, which Dr. B. had requested should, if possible, be procured. 'Will you have it?' said the Dr. 'Yes, yes, give it me;' and T. snatched at it with the eagerness of a famished animal, rather than a human being; and literally devoured it with such ravenous rapidity, that the audience were in serious alarm lest he should be choked on the spot. \* \* \* \*

"The private experiments took place in the presence of a small circle of friends, among whom were two members of the medical profession, residing here.—

Previously to commencing these, Dr. B. informed us, that as his intention was to show the absolute control which he could exert over the constitution of T—— C——, he would endeavor to produce any effect which, in writing, he might be requested to do. The experiments which followed, therefore, were either the result of a request expressed in writing by one of the party, or else the Dr. passed around a paper stating explicitly the effect he proposed to produce.

"As Dr. B. had informed me, that he had already, in some instances, produced actual theft, and believed he could do so in the case of T—— C——, I asked him (in private before T. arrived) to make the attempt. He requested me to arrange some tempting articles of jewelry on the table, half concealed by a newspaper. I placed a gold pencil and a signet ring, in accordance with his request, and the chair destined for T. was then set so that they were within easy reach. The subject of this strange experiment had scarcely taken his seat, when, at the touch of the Dr's. fingers, his countenance fell, his head sunk on his bosom, and he cast furtive and uneasy glances around. 'How do you feel, T.?' said the Dr. 'Mean enough' was the reply, in a tone that corresponded well with the words. The Dr. then increased the excitement; and the first effect discerned, was a clutching motion of the hands. The Dr. changed the position of his chair, so that his eyes fell on the pencil and seal. His hands seemed almost instinctively to approach them, but he drew them back several times, as if in fear of detection. Those present then began to converse on different subjects, as if not noticing him. After a few minutes of listless uneasiness, gradually leaning over the table, he cautiously and dexterously conveyed both pencil and seal to his pocket handkerchief, which he had laid on his knee, and hastily wrapped them up in it; his countenance the while exhibiting a strange mixture of fear and eagerness: it was the very impersonation of petty thievery. Dr. B. then approached him. 'Have you a pencil, T.?' T. replied, gruffly, without raising his head, 'No.' 'Why, I saw one here, but this moment, what could have become of it? Can't you tell me?' 'No, how should I know?' 'You must certainly have taken it.' 'I didn't: I never saw it.' 'Have you really no pencil, then?' As Dr. B. asked this last question, he touched some of the honest organs; and T. raising his head, for the first time, abashed and mortified, gave up the articles he had taken.

"I asked T. afterward, what his sensations were, during this experiment.—'They were some of the most disagreeable,' said he, 'I ever experienced; a sensation of fear, overruled by a craving desire of possession; I dare say just as a thief really feels.' 'You thought the pencil very pretty,' said I, smiling. 'Pretty!' said he, 'I thought I had never seen any thing so beautiful in all my life. I felt as if I could go without food for a week, to get it into my hands.' \* \* An experiment succeeded, which it was frightful to witness. By passing his fingers in a peculiar manner, backward and forward, along the median line of the sinciput, corresponding with the upper fissure of the hemispheres of the brain, the effect appeared to be, to destroy all sense of identity; to scatter the thoughts, so that they could not be collected on any subject; and to cause the legs and arms to be extended in opposite directions, violently and involuntarily. The patient sometimes moved his head and body to one side, then to the other; seemed excessively restless and uneasy; his eyes rolled frightfully in their sockets; and his countenance indicated utter confusion of ideas, and vague apprehensions, almost amounting to horror. When requested to strike his hands together, he made the effort unavailingly; when asked to rise from his chair, it appeared that he could not do so; and when assisted to his feet, his legs spread out laterally in so unnatural a manner that he could not walk; and, being afraid he would injure

himself, we replaced him on his chair. He did not reply rationally to any of the questions put to him.

"When restored to his senses, after this experiment, it was some little time before his mind regained its equilibrium. He complained of the effects produced, as painful; though his recollections of them seemed vague. He said he felt as if his consciousness was dissevered; and (as he phrased it) as if 'one part of his head was thinking one way, and one another.' He added, that he experienced an impulse to go in different directions at the same time. \* \* \*

"A series of experiments made in Dr. O.'s laboratory, relative to the capabilities of different bodies to conduct the nervous fluid, furnishes the following general means. Of upward of one hundred inorganic bodies, all were more or less capable of transmitting the nervous influence; but of these, metals and metallic ores were the best conductors. Of organic bodies, muscular tissue conducted the best, and with more rapidity than metals; whilst horn, bone, whalebone, tortoise shell, beeswax, feathers, and silk, but especially hair, appeared to be non-conductors. Perhaps, on that account, hair is the most suitable covering for the head—the central region of nervous action. It appeared also, that the conducting powers of substances augmented with their volume; and diminished as the distance was increased through which the nervous fluid had to be communicated. A very distinct impression, however, was transmitted, a distance of forty feet along an iron wire one sixth of an inch in diameter."

We publish this account, partly for the purpose of turning the attention of our readers to the singular position in which Robert Dale Owen has placed himself. As an infidel, he rejects the evangelists' account of Christ's miracles, and yet he has sent out to the world, under his own signature, with a full confession of belief, an account of facts, quite as mystical and improbable as those miracles. Indeed we may say, that in recording the experiments of Dr. Buchanan, (assuming that his account of them is correct,) he has become the preacher of a theory which establishes the possibility, and explains the philosophy of all the wonderful works by which the origin of Christianity was attested. He believes that Dr. Buchanan possesses an invisible energy, a battery of nervous power, that is capable of acting *out* of himself, on the bodies and minds of other persons, and in such a manner as to produce very sensible effects, both physical and mental; and that this power passes from the operator to the subject, by simple contact, or by the medium of inanimate conductors. In the light of this theory, what is there incredible in the accounts which we have of Christ's healing the sick? It is evident that the effect was produced by a fluid that passed from him to his patients. He usually *laid his hands* on them. What was this but a means of establishing communication between him and them, by which the vital fluid might pass? The case of the woman who was healed of an issue of blood, recorded in Luke 8: 43—48, shows positively that the healing power of Jesus Christ, was a fluid that passed from him, as electricity passes from the machine that generates it. She touched the hem of his garment and was healed. *And he 'perceived that virtue was gone out of him.'* Here is evidence, not only of a transmitted fluid, but of the passage of that fluid, independently of the *will* of Jesus, and by means of an *inanimate conductor*. This is all in accordance with the laws of Animal Magnetism as acknowledged by Owen. At least it does not contradict them, and is no more mystical than the operations of Dr. Buchanan.

It is only necessary to suppose that the battery of vital energy in Jesus Christ was immensely stronger than in Dr. Buchanan—different in degree, not in kind—in order to account for the principal discrepancies between Christ's system of operation, and modern neurology. The vital power of Dr. Buchanan is so feeble that he finds only here and there an individual with nerves weak enough to receive any sensible impression from him. Whereas the Spirit of Jesus Christ was so mighty, that all who applied to him were found 'impressible.' Dr. Buchanan has power enough to affect his subjects simply by contact, or by means of metallic conductors, without going through the long and mystical, not to say nonsensical, process of 'making the passes,' practised by the older magnetizers. But Jesus Christ effected his object in many cases, by a still more simple process. Though he usually laid hands on his patients, he healed many by his simple command, without the intervention of any visible conductor. The battery was so heavily charged, that its fluid passed where faith attracted it, without any vehicle, but a word. A few cases even are recorded, in which cures were performed, without either word or contact, and with a great distance between the operator and the subject. Dr. Buchanan could sensibly affect a person at the distance of forty feet, by means of a metallic conductor. But Jesus Christ healed the centurion's servant (Matt. 8: 5) at a distance probably of miles, and without any wire between. The centurion's faith, which Christ pronounced unparalleled, was the only conductor.

Perhaps in the progress of his investigation, Dr. Buchanan will find means to increase his nervous power, either by self-training, or availing himself of the power of others. But he will never approach equality with Christ, as a practical neurologist, till he establishes communication with God, the great source of vital energy. There is no danger that the miracles of Christ will ever be rivalled by mere human neurologists. The stream cannot rise above its fountain; and so long as mere human life is the fountain of magnetic influence, its effects will only be proportioned to the weakness of human nature. Ordinary animal magnetizers may cast persons into a trance, and awaken an inward sense that shall give preternatural perception. And Dr. Buchanan may, for the time being, exercise a perfect mastery over the faculties of a weak-nerved youth. But it will be found to require the vital energy of God to heal all manner of diseases—to raise the dead—to make a permanent change from sin to righteousness. These are the works of the Son of God.

Nevertheless we say again, that the miracles of Jesus Christ, as recorded by the evangelists, were evidently, as to their philosophical nature, and the process by which they were performed, operations of the same kind with the experiments of Dr. Buchanan; certainly not more mysterious—different only in the degree of their power. And Owen, if he believes in Dr. Buchanan, ought to believe in Jesus Christ.

It is easy to foresee that the development of Animal Magnetism which is in progress, will ultimately turn to good account in relation to many other matters of faith, beside the miracles of Christ. The doctrines of the 'fellowship of spirits,'—of the 'outpouring of the Holy Ghost'—of the union of God and man—of Christ in the saints—of God's 'working in us to will

and to do'—of the manifestation of 'God's righteousness' in human nature—of the workings of Satan in the ungodly—and diabolical possession; in short, all the *spiritual* doctrines of the Bible will cease to be regarded as mystical and irrational, when the principles of neurology, as acknowledged by Owen, are admitted to be true, and are followed out to their consequences. If man can operate on his fellow man, so as to produce any variety of moral character at pleasure, why should it be thought an incredible thing that the omnipotent God should take a permanent possession of the human faculties, and through them manifest his own perfect righteousness? And on the other hand if Dr. Buchanan could make his subjects thievish, or insane, by a touch of his fingers, is there any difficulty in believing that Satan is actually the father of the evil works which the Bible ascribes to him; that he '*entered into*' Judas, for instance, and caused him to betray Christ; or that the insane wretches whom Christ exorcised, were actually possessed of devils? In a word, if human nature is an instrument, the strings of which answer to the touch of flesh and blood, may we not well believe that it is subject to the mastery of the good and evil powers of the spiritual world?

On the whole, we are persuaded that the carnal philosophers and infidels who are investigating and advocating, or giving their assent to the principles of animal magnetism, will find themselves, ere long, shut up to the faith of the gospel of him whom they now despise.

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## § 12. THE DIVINE NATURE.

IN the first chapters of the Bible, we find clear intimations of a plurality of persons in the Godhead. The Hebrew word which is translated God, in Gen. 1: 1, &c., is in the plural form. God is represented as conversing with himself, as though two persons were consulting together. Gen. 1: 26, 3: 22, 11: 7. The plural pronouns *us* and *our*, are so intermingled with the singular pronouns *he* and *his*, in Gen. 1: 26, 27, that we can see no propriety in the language except on the supposition, that there is at once unity and plurality in the constitution of God. Above all, it is declared that he '*made man in his own image;*' (Gen. 1: 27;) and from what follows this declaration, it clearly appears, that the word *man* in this case includes two persons, male and female. The singular and plural pronouns are intermingled, in the language concerning the first man, in the same manner as they are intermingled in the language concerning God. Adam was the name of a male and female being, concerning which the pronouns *him* and *them* might be used promiscuously. Gen. 1: 27, 5: 1, 2. Taking this being as an image or miniature by which we are to form our conception of the nature of God, (we speak of things spiritual, not physical,) we are led to the simple conclusion, that the uncreated Creator, the Head of the universe, like

the head of mankind and the head of every family, though one, is yet 'twain;' (Mark 10: 8;) in a word, that the creation has a Father and a Mother.

The New Testament confirms and illustrates this conclusion. We there learn that as Eve was in the beginning with Adam, and was Adam, so 'the Word was in the beginning with God, and was God;' (Jno. 1: 1;) that as 'the man is the head of the woman,' so 'God is the head of Christ;' (1 Cor. 11: 3;) that as 'the woman is the glory of the man,' (1 Cor. 11: 7,) so Christ is the glory of God; (Heb. 1: 3;) that as the woman is the 'weaker vessel,' (1 Pet. 3: 7,) so the Father is greater than the Son; John 14: 28;) that as Eve was 'the mother of all living,' (Gen. 3: 20,) so 'by the Word all things were made;' (Jno. 1: 3, Col. 1: 16, Heb. 1: 2;) that as the mother suffers for the birth of children, so Christ suffered for the birth of the church.

We do not find the *Spirit* of God represented in scripture as a distinct person, like the Father and the Son; but as an emanation from those persons—a living substance, fluid-like, (Acts 2: 17, &c.,) proceeding from the Father, (Jno. 15: 26,) bearing the same relation to him as a man's spirit bears to a man. 1 Cor. 2: 11.

Having thus in brief and general terms apprised the reader of our position in relation to the grand controversy about the Godhead, we will now examine somewhat minutely, a single New Testament witness, whose testimony is, in our view, plain and to the point. The first epistle of John was written in the ripest period of the apostolic age, and is certainly orthodox. We will rest our case upon its testimony. What is its doctrine concerning the Godhead?

Doubtless the passage which will first occur to the reader as the strongest testimony to be found in the 1st epistle of John, or even in the whole Bible, in relation to the nature of the Godhead, is the declaration concerning the three heavenly witnesses, in chap. 5: 7,—'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.' But unfortunately for the Trinitarian theory, that passage has been abundantly proved to be spurious. Adam Clarke, a laborious critic and strong Trinitarian, says in his introduction to the first epistle of John:—

"On the controverted text of the three heavenly witnesses I have said what truth, and a deep and thorough examination of the subject has obliged me to say. I am satisfied that it is not genuine; though the *doctrine* in behalf of which it has been originally introduced into the epistle is a doctrine of the highest importance, and most positively revealed in various parts both of the Old and New Testament."

We extract from his dissertation at the end of the epistle, the following '*Summary of the whole evidence relative to the three heavenly witnesses*':—

"1. One hundred and thirteen Greek MSS. are extant, containing the first epistle of John; and the text in question (1 John 5: 7) is wanting in one hundred and twelve. It only exists in the *Codex Montfortii*, a comparatively recent manuscript.

"2. All the Greek fathers omit the verse, though many of them quote verse 6 and verse 8; applying them to the Trinity and Divinity of Christ, and the Holy

Spirit; yea, and endeavoring to prove the doctrine of the Trinity from verse 6 and verse 8, without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked.

"3. The *first place* where the verse appears in *Greek*, is in the Greek translation of the Acts of the *Council of Lateran*, held A. D. 1215.

"4. Though it is found in many *Latin* copies, yet it does not appear that any written previously to the *tenth century* contains it.

"5. The Latin fathers do not quote it, even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected.

"6. Vigilius, bishop of Tapsum, at the conclusion of the 5th century, is the first who seems to have referred expressly to the three heavenly witnesses; but his quotation does not agree with the present text, either in *words* or in *sense*; and besides, he is a writer of very little credit, nor does the place alleged appear to learned men to be genuine.

"7. The Latin writers who do refer to the three heavenly witnesses, vary greatly in their quotations; the more ancient placing the 8th verse before the 7th; and very many omitting, after the earthly witnesses, the clause *these three are one*. Others who insert *these three are one*, add—in *Christ Jesus*; others use different terms.

"8. It is wanting in all the ancient *versions*, the vulgate excepted; but the more ancient copies of this have it not; and those which have it vary greatly among themselves.

"9. It is wanting in the *first edition* of Erasmus, A. D. 1516, which is properly the *editio princeps* of the Greek text. It is wanting also in his *second edition*, 1519; but is added in the *third* from the *Codex Montfortii*. It is wanting in the editions of Aldus, Gerbelius, Cephalus, &c. It is wanting in the *German* translation of Luther, and in *all the editions* of it published during his lifetime. It is inserted in our early *English* translations, but with marks of *doubtfulness*.

"10. In short, it stands on no authority sufficient to authenticate any part of a revelation professing to have come from God."

Let the reader examine the train of thought from the 4th verse to the 10th, and he will see for himself that the 7th verse has the marks of an interpolation. The subject of discourse is not the nature of the Godhead, but overcoming faith, and the power which gives birth to it in believers. Having proposed the Son of God as the object of faith in the 5th verse, the apostle, in the 6th, brings to view the influences emanating from him, which give the testimony on which faith rests. '*This is he that came by water and blood, even Jesus Christ; . . . And it is the Spirit that beareth witness, because the Spirit is truth.* [Here follows the interpolation, which we omit.] *For there are three that bear record, the Spirit, the water, and the blood; and these three agree in one.*' This is the original form of the passage. It is obviously all that the subject of discourse requires. The witnesses that work faith in believers, are defined; and any extraneous discourse about the Trinity or about witnesses in heaven and earth, would be a senseless digression.

Setting aside this spurious text, we find that the epistle clearly teaches that the Godhead consists of two persons—the Father and the Son. The divinity of Christ is every where insisted on. He is called '*the Word of Life*

which was from the beginning,' 'that eternal life which was with the Father,' (1: 1, 2,) 'the true God and eternal Life.' (5: 20.) He is coupled with the Father in a multitude of instances as the co-ordinate partner in the work of salvation; e. g., 'Our fellowship is with the Father, and with his Son Jesus Christ;' (1: 3;) 'The blood of Jesus Christ his Son cleanseth us from all sin;' (1: 7;) 'We have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins;' (2: 1, 2;) 'Ye shall continue in the Son and in the Father;' (2: 24;) 'God sent his only begotten Son into the world that we might live through him;' (4: 9;) 'The Father sent his Son to be the Savior of the world.' (4: 14.) His pre-existence is recognized in all those passages which speak of him as having been 'with the Father from the beginning,' as having been 'manifested,' 'sent into the world,' as having 'come in the flesh.' His distinct personality is recognized in the appellation which is constantly given him of 'Son,' or 'Son of God;' as also where he is called our 'advocate with the Father.' Indeed, the main labor of the epistle is to establish the faith of the church in the divinity of Christ, and his incarnation, as being the very corner-stone of salvation. The antichrists against whom the apostle chiefly warns believers, are they who 'deny the Son,' (2: 24,) who 'confess not that Jesus Christ is come in the flesh;' (4: 3;) and he makes the recognition of Christ's sonship and incarnation, the very test-mark of the true believer: e. g., 'Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God;' 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God;' (4: 2, 15;) 'Whosoever believeth that Jesus is the Christ, is born of God;' 'Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?' (5: 1, 5.)

On the other hand there is not an intimation in the whole epistle that the Holy Ghost is a distinct person of the Godhead. It is spoken of as an 'unction from the Holy One,' an 'anointing received from Him;' (2: 20, 27;) 'the spirit which he hath given us.' 3: 24, 4: 13. In all these expressions the idea manifestly is, that the Holy Ghost is not itself a divine person, but an emanation from a divine person. In ch. 4: 2, 3, the spirit of God is contrasted with the spirit of Antichrist; and it might as well be said that the spirit of Antichrist is a person distinct from Antichrist, as that the spirit of God is a person distinct from God. So in ch. 5: 8, the spirit is classed with the water and blood of Christ; and any one of the three may as well be called a divine person as the first.

The discourse of Christ in the 14th, 15th and 16th of John, where he speaks of the Holy Ghost as a personal instructor and 'comforter,' applying to it the pronouns *he*, *him*, &c., (see John 14: 16—26, 15: 26, 16: 7, &c.,) has perhaps as strong an appearance of favoring the doctrine of the personality of the Holy Ghost as any part of scripture. And yet on comparing 1 John 2: 20, 27, with that discourse, we perceive that the apostle had in mind the very agency which Christ promised under the appellation of 'the comforter;' and there calls it an 'unction from the Holy One'—an 'anointing received'—and applies to it the pronoun *it*. There is no good reason why John should have used impersonal language, if he had regarded the

Holy Ghost as a personal being; but there is a good reason why Christ should have personified the spiritual influences which he promised, though in reality they were impersonal. He wished to console his disciples in the prospect of his own departure; and in their state of intelligence, it was necessary that he should personify his promised substitute, in order that they might appreciate it.

We believe that any intelligent, unbiassed mind, taking this epistle for its guide, would never doubt the divinity of Christ, nor ever surmise the personality of the Holy Ghost.

The ultra-Trinitarians of modern times, not only insist that there are three persons in the Godhead, but that these persons are entirely equal. It will be seen that our theory is opposed to the last as well as to the first of these dogmas. That the reader may see the difference between modern and ancient orthodoxy on the subject of the equality of the Son with the Father, and also that we may have occasion of exhibiting our own views more fully, we present the following extract from an Excursus in Stuart's Commentary on Romans:

"If the Son as *God* be *derived* or *begotten*, then it must follow, that as God he is neither *self-existent* nor *independent*. It is of no avail to say here, that his generation is *eternal*, and that the *method* of it is mysterious, super-human, and unlike to that of any created substance; for one may very readily allow all this, and still ask, whether the word *generation* (let the *manner* of the thing be what it may) does not of necessity, and by the usage of every language, imply *derivation*? And whether *derivation* does not of necessity imply *dependence*, and therefore negative the idea of *self-existence*? This the ancient fathers acknowledged almost with one voice, asserting that Christ is not *God self-existent*, but derived from the Father and *begotten of his substance*. The Father only they regarded as self-existent; not deeming it compatible at all with the idea of *generation*, that the Son could vindicate to himself this attribute of divinity. So the Nicene fathers call the Logos, *God of God, Light of Light*. They did truly and really regard the Logos as an *emanation* from the Father; many of the fathers, (most of the earlier ones,) as an emanation from him which took place in time, or rather perhaps an emanation just before time began. Hence the familiar phrase among them, *Logos endiathetos*, i. e. Logos *which was in God as his reason, wisdom, or understanding*, from eternity; and *Logos prophorikos*, i. e. *Logos prophoric, uttered, developed*, viz. by words. This development many of them supposed was made when God said, 'Let there be light;' others supposed it to have been still earlier, viz. at the period when God formed the plan of the world, and thus gave development to his internal *logos*, by the operations of his wisdom and understanding.

"Prof. Tholuck, in his recent commentary on the epistle to the Romans, appears fully to maintain (with the ancient Fathers) the *dependence*, and to deny the *self-existence*, of the Logos; while with them, he strenuously maintains that Christ is *God*. But one who is so earnestly desirous of seeking after truth as he is, will not take it amiss, I trust, if the inquiry be here made: Whether the human mind can conceive a being to be *truly* God, who is *neither self-existent nor independent*? If the Son have neither of these attributes, then is he indeed, what some of the Fathers have called him, a *second God*, and nothing more. I will not aver that those are Arians and deny the divinity of Christ, who believe this;

but I must say, that for myself, if I admitted this, I could make no serious objection to the system of Arius. The whole dispute between him and those who maintain this creed, must turn on the difference between *being begotten* and *being made*; both parties virtually acknowledge *derivation* and *dependence*; they differ only as to the time and manner of these. Can such topics as these, which of course must be mere mysteries, be properly made a serious occasion of division or alienation among those who bear the Christian name?

"The philosophy of the fathers permitted them to believe in a divine nature *derived*. Of course they could maintain the generation of the Son as *Logos*, without any difficulty. But that we can now admit a being to be *truly* God, and to worship him as such, who as to his divine nature is *derived* and *dependent*, does seem to me quite impossible. The very elements of my own views (to say the least) respecting the divine nature must be changed, before I can admit such a proposition.

"To say that the Son is *eternally begotten*, and yet is *self-existent* and *independent*, is merely to say that the word *begotten* does not imply *derivation*; it is to deny that the word has any such meaning, as all antiquity and common usage have always ascribed to it. It is, moreover, to give up the very doctrine which the ancient church strenuously maintained. Tholuck, who appears to maintain the views of the Nicene creed, says (on Rom. 9: 5): 'The Father is the original source of all being, (1 Cor. 8: 6. John 5: 26;) the Son is only the *image* of his being. Col. 1: 15; 2 Cor. 4: 4; Heb. 1: 3. But, as being the *image* of the divine Being, the Son is in no respect different from the Father, but fully expresses the Being of God. As the church is wont to say: The attribute of *self-existence* is possessed *only* by the Father.' Much as I respect this excellent man and critic, how can I receive and accredit these declarations? 'The Son is in *no respect* different from the Father, but fully resembles or expresses the being of God;' and yet to the Son belongs neither self-existence nor independence, but they are attributes which belong exclusively to the Father? What is this more or less than to say: The Son is perfectly like the Father in all respects; and yet in regard to that very attribute which beyond all others united makes God to be what he is, viz. true and very God, i. e. in respect to *self-existence*, (and of course *independence*,) the Son has no participation at all in this, but it belongs *exclusively* to the Father. In other words: The Son is in *all respects* like the Father, with the simple exception that he is, in regard to the most essential of all his attributes, infinitely *unlike* him. If this does not lie on the very face of Prof. Tholuck's statement, and on that of all who hold that the *Logos* is a *derived* Being, then I acknowledge myself incapable of understanding either their words or their arguments."

We do not feel the force of Prof. Stuart's reasoning. In our view, the term *God*, both according to common sense, and according to the scriptures, designates primarily the *uncreated Creator*. Whoever *created* all things, ought to be worshiped by all creatures, and is therefore *God*. Thus John proves the divinity of Christ; '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. *All things were made by him, and without him was not any thing made that was made.*' John 1: 1, 2. Here nothing is said about the *independence* of the Word. His *co-existence* with God from the beginning, and his office of *creation*, are put forward obviously, as the proof of his claim to the name and worship of God. (So Paul, Col. 1: 16.)

The Bible idea of the Godhead is very simple. It has its type in every family. As the father and mother are to the household, so the Father and the Word are to the created universe. The twofold head of a household, is regarded as one by the law; and the first father and mother of mankind were in truth *spiritually* one. Eve derived her being from Adam,—and as a separate person, was the ‘weaker vessel’ of the same spirit. This is the ‘image of God,’ ‘the mystery of God, and of the Father, and of Christ.’ Col. 2: 2. Now it is not necessary, in order to make out the obligation of children to reverence and obey their mother, that we should prove her to be in all respects equal to the father. It is enough that she is co-ordinate with him in her relation to the family,—that she, as well as he, existed before the children, and was the cause of their existence.—So the fact that the Word is co-existent with the Father, and co-ordinate with him in the work of creation, entitles him to the name of God, and the worship of man, whether he is independent of the Father or not.

We do not believe that the Word was *created*, or *begotten*, or that he *emanated* from the Father, in any such sense as to imply that his existence had a beginning. We can as easily conceive that the relation which subsisted between Adam and Eve,—viz. that of one person deriving life from, and therefore dependent on, another,—existed from eternity in the Godhead, as we can conceive of eternal existence at all.

In order that we may fully define our position in relation to the Unitarian as well as the Trinitarian scheme, we will conclude this article with an examination of what we regard as the most imposing form of Unitarianism, viz. the scheme of Swedenborg.

Though the divinity of Christ is largely insisted upon in all his writings, yet Swedenborg was not a Trinitarian. The unity of the Godhead is as prominent an article in his creed as it is in that of Unitarians or Mahometans. He acknowledges a trinity in one person, but not a trinity of persons. His doctrine is that the Father, Son, and Holy Spirit, are the soul, body, and spirit of one person. The following (from his treatise on the ‘Athanasian Creed,’ §17) may serve as a specimen of a large amount of discourse which may be found in his writings on this subject:

“That in the Lord there is a trine, the Divine Itself which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit, may be manifest from the Word, from the Divine Essence, and from Heaven. *From the Word*; where the Lord himself teaches that the Father and he are one, and that the Holy Spirit proceeds from him and from the Father; also, where the Lord teaches that the Father is in him and he in the Father, and that the Spirit of Truth, which is the Holy Spirit, does not speak from himself but from the Lord: in like manner, from passages in the old Word, where the Lord is called Jehovah, the Son of God, and the Holy One of Israel. *From the Divine Essence*; that one Divine by itself is not given, but there is a trine; this trine consists of *esse*, *existere*, and *proceeding*, for *esse* must needs exist, and when it exists must proceed that it may produce, and this trine is one essence and one in person, and is God. This may be illustrated by comparison; an angel of heaven is trine and thereby one; the *esse* of an angel is that which is called his soul, and his *existere* is that which is called his body,

and the proceeding from both is that which is called the sphere of his life, without which an angel neither exists nor is. By this trine an angel is an image of God, and is called a Son of God, and also an heir, yea, also a God; nevertheless, an angel is not life from himself, but is a recipient of life; God alone is life from himself. *From Heaven*; the trine Divine, which is one in essence and in person, is such in heaven; for the Divine which is called the Father, and the Divine Human which is called the Son, appears there, before the angels, as a sun, and the Divine Proceeding thence as light united to heat—the light being divine truth, and the heat being divine good; thus, the Divine which is called the Father, is the Divine esse, the Divine Human which is called the Son, is the Divine existere from that esse, and the Divine which is called the Holy Spirit, is the divine proceeding from that divine existere and from the divine esse. This trine is the Lord in heaven; his divine love is what appears as a sun there."

It will be perceived that Swedenborg was not a *Unitarian* in the usual sense of the term; i. e. he did not teach that Christ was a man or an angel, but that he was one of the component parts of the Divine Being—the body, as it were, of which the Father was the soul.

The doctrine against which Swedenborg's theory is specially arrayed is that of the Athanasian Creed, formerly the accredited standard of universal orthodoxy, which teaches that there are three equal persons in the Godhead. With that doctrine we have no concern. In what we have to say, we shall answer simply for our own views, which are, that the Godhead consists of two persons, the Father and the Word, who are not equal, but bear a relation to each other like that which exists between man and woman, and that the Holy Spirit is their joint effluence or radiating sphere.

On this subject, as on all others, Swedenborg is fond of cutting short all argument and appealing directly to intuition. Thus he says in his treatise on Divine Love and Wisdom, §23—

"All the principles of human reason agree, and as it were concentre in this, that there is one God, the Creator of the universe; wherefore a reasonable man, by virtue of the common principle of understanding, thinks no otherwise, and can think no otherwise. Tell any man of sound reason that there are two creators of the universe, and you will find in yourself a repugnance thence arising, and possibly from the bare sound of the words in your ear; whence it is evident that all the principles of human reason join and concentre in this, that God is ONE."

We scruple not to avow that we have no such intuition as is here described, and that we regard the assertion of its universal existence as a sheer assumption. Our minds are so constructed that we never feel the force of that kind of *a priori* reasoning or talk which undertakes to tell what the limits of uncreated existence *must be*, without looking at the facts which testify what they *are*. Our difficulty is in conceiving of eternal past existence at all. But we know that something has existed from eternity, because something exists now; and when we have past this point, we can as easily conceive, before examining evidence, that there are a thousand uncreated beings as that there is one. The necessity of absolute unity as the sole occupant of the sphere back of the created universe can easily be taken for granted, but can not easily be proved. Indeed the very persons who most peremptorily

assume this necessity, invariably fall away from it in their theories concerning the uncreated unit. The orthodox are sticklers for the unity of the final cause, and yet they have their three divine persons. And even Swedenborg, though he has but one divine person, divides that person into three eternal parts—'esse, existere, and proceeding.' Or, if it should be insisted on his behalf, that these parts are not distinct but altogether one, we may allege further that he divides the divine nature into two constituents, Love and Wisdom, and says expressly that these are 'two distinct things.' (See Love and Wisdom, §34.) Now it matters not whether the unity of the uncreated is broken exteriorly by division into persons, or interiorly by division into distinct spiritual components. If it is broken in either way, the assumption that the uncreated must be an absolute unit is violated. We find in ourselves no more intuitive repugnance against the idea that creation is attributable to a duality of persons, than we have against the idea that it is attributable to a duality of causes in one person, and we have no rational repugnance against either. The only legitimate way to seek the truth in relation to the antecedents of creation, is to descend from intuitive repugnances (which are often nothing but traditional impressions) into the region of evidence.

The moment we begin to interrogate nature in relation to her parentage, we find a repugnance arising *against* the idea of absolute unity in the uncreated. The universe proclaims that it is the offspring of LOVE. But is love possible in absolute solitude? What is love? Swedenborg shall answer. He says in his Divine Love and Wisdom, §§ 47, 48—

"It is an essential of love, not to love itself, but to love others, and to be joined to them by love; it is also an essential of love to be beloved by others, for thereby conjunction is effected. The essence of all love consists in conjunction; yea, the life of it, which is called enjoyment, pleasantness, delight, sweetness, beatitude, happiness, and felicity. Love consists in our willing what is our own to be another's, and feeling his delight as delight in ourselves; this is to love. . . . Who that is capable of looking into the essence of love, cannot see that this is the case? For what is it for a man to love himself alone, and not any one out of himself, by whom he may be beloved again? This is rather dissolution than conjunction: the conjunction of love arises from reciprocation, and reciprocation does not exist in self alone: if it is thought to exist it is from an imaginary reciprocation in others. Hence it is evident that the divine love cannot but be and exist in other beings or existences, whom it loves, and by whom it is beloved; for when such a quality exists in all love, it must needs exist in the greatest degree, that is, infinitely, in love itself."

Now according to this definition of love, if God is but one person, he could not love till he had created objects of love; and hence it follows that unless some part of creation is co-eternal with himself, (i. e. uncreated, which is a contradiction in terms,) there was an eternity before creation in which it was impossible for him to be otherwise than selfish! Have we no intuitive repugnance against this idea? Does not all nature cry out against it? Is God absolutely dependent on creation for the possibility of being happy?

Again, if we reason from the seen to the unseen, assuming that the essential nature of the effect is in the cause, we have proof as broad as the universe, that the Godhead is a duality; for every link of the chain of productive

life, in its whole visible extent from the lowest region of the vegetable kingdom, to the highest of the animal, is a duality. The distinction between male and female is as universal as vitality, and all visible evidence goes to prove that it is the indispensable condition of reproduction, i. e. of vital creation. If we find two elements in all the streams of life, why should we not infer that the same two elements are in the Fountain?

Swedenborg, in all his writings, labors assiduously to make known that the human form is the archetype of all existences. He insists that every specific society in heaven is in the human form—that the universal heaven is in the human form—and finally that God himself is in the human form. On this foundation, certainly, the only consistent doctrine of the Godhead that can be raised is that of its duality. For what is the human form? Is it the form of man? or of woman? Nay; it is certainly the form of all that enters into the constitution of human beings, i. e. it is the form of *both* man and woman. To call a male form alone, the human form, is as absurd as it would be to call the right half of the human body the human form, or to call 'the odd half of a pair of shears' the shear-form. In our reading of Swedenborg's long discourses on the universality of the human form in heaven, we have a continual desire to ask him which of the two human forms, or rather which half of the human form he refers to? He says nothing, so far as we know, directly on this point; but he leaves us to conclude from the fact that he evidently refers to but one of the two parts of the dual human form, and from the constant use of the word *man* in designating that part, that he refers to the male half. This being true, it follows that the female half of human nature is not, in his view, of any account, and has no place in the higher regions of heavenly and divine existence. The heaven and the God of his theory, instead of being in the human form, is, if we may use the expression, in the *bachelor* form—a semi-human anomaly.

For our part, instead of having any repugnance against the idea that God is a bi-personal being, we find all our natural prepossessions in favor of it.—We are quite willing that the indications of the created universe should be true—that woman as well as man should have her archetype in the primary sphere of existence—that the receptive as well as the active principle, subordination as well as power, should have its representative in the Godhead. And we believe that an unsophisticated child would much prefer the family-idea of a dual 'head over all'—a Father and Mother of the universe,—to the conception of a solitary God.

If now we interrogate scripture, we find the testimony of nature exactly and fully confirmed. 'God said, let us make man in our image, after our likeness. \* \* \* So God created man in his own image.' Gen. 1: 26, 27. This is a favorite text with Swedenborg, and he builds large theories on a part of the idea which it presents. But let us have the whole idea. If this passage proves any thing, it proves, even in express terms as well as by implication, the duality of the Godhead. If man is the image of God, it is fairly to be inferred that God has both parts of human nature, i. e., is bi-personal; and this inference is strengthened by the use of the plural pronoun in the clause—'Let *us* make man,' &c. But we are not left to inference.

The sequel of the passage quoted is this: 'In the image of God created he him, *male and female created he them.*' Here is an actual specification of the first great feature in the human constitution which makes it an image of God; and that feature is its bi-personality.

In the New Testament we have an account of the manifestation of God. A person appeared in human form, professing to be, not the entire Godhead, but the Son or Word of God, co-eternal with the Father, but subordinate to him. In our controversy with Swedenborg we have no occasion to prove that this person was divine. On that point he accepts the testimony of the Bible as unreservedly as can be desired by orthodoxy itself. Nay, he goes far beyond all orthodoxy, and insists that Christ is not only a divine person, but the only divine person—the Father himself incarnate. He constantly and vehemently maintains that the Lord (by which term he always means Jesus Christ) is Jehovah, the only God of heaven and earth. He is a Unitarian; but he reaches Unitarianism by a road exactly opposite to that which is usually pursued. Like ordinary Unitarians, he first plants himself on that part of the testimony of scripture which asserts the unity of God. But when he comes to dispose of the problem of Christ's nature, he turns his back on them. While they assume the separate personality of Christ and save the doctrine of the unity by denying his divinity, Swedenborg assumes the divinity of Christ, and saves the doctrine of the unity by denying his separate personality. We think Swedenborg has the more formidable task of the two. It seems easier to get rid of the divinity of Christ than of his distinct personality. But in our view the true theory saves both.

We first plant ourselves on that part of scripture which testifies that God made man in his own image male and female, (from which we infer his bi-personality,) and on the abounding evidence of the divinity and distinct personality of Christ; and then we interpret the assertions of scripture concerning the unity of God by the rule which Christ himself has supplied.—The text which Swedenborg most frequently quotes in proof of the absolute identity of Christ with the Father, is John 10: 30—'*I and my Father are one.*' And it may fairly be assumed that this text involves all that is meant by the unity of God as it is elsewhere asserted in the Bible. Now if it can be shown that the unity here intended is consistent with a plurality of persons in the Godhead, the seeming inconsistency between the unity, and the duality which we maintain, will be removed, and the labors of the common Unitarians to disprove the divinity of Christ, and of Swedenborg to disprove his personality, will be superseded. We conceive that the following sayings of Christ entirely define the sense in which he asserted the unity of himself with the Father:—'*Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. \* \* \* Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.*' John 17: 11, 21. The unity here prayed for is expressly declared to be the same as that existing between the Father and the Son; and it is a unity of many persons, and is certainly consistent with their distinct personality. It follows therefore that the unity of God,

in the sense in which Christ and the Bible assert it, is consistent with his bi-personality.

We know no reason why absolute unity of life or spirit is not as consistent with duality of persons as it is with duality of powers (love and wisdom, for instance) in one person. Universal common sense recognizes the substantial unity of two persons standing in the relation of husband and wife. As 'God created *man* male and female, and called *their* name Adam,' (see Gen. 5: 1, 2,) making 'of twain one flesh,' (see Gen. 2: 24 and Mark 10: 8,) so the common law of most countries treats man and wife as one being, and in common speech they are called 'the *united head* of the family.' On a similar principle we believe that the Bible asserts the unity of God in perfect consistency with the divinity and distinct personality of Christ.

As to its results, Swedenborg's doctrine is much the same as ordinary Unitarianism. In effect, it denies not only the divinity but the existence of the Christ described in the evangelists; for that Christ constantly and in various ways represented himself as a person distinct from the Father. The very names *Father* and *Son* necessarily designate two persons; and to say that the two things meant by those names constitute but one individual, i. e. that the Father is the only actual person, is to annihilate the Son. Christ said that he was *sent* by the Father, that the *Father was greater than he*, that the Father knew some things which were not known to the Son, &c. In all this, according to Swedenborg, there was but one person concerned; which is as much as to say that the apparent person who said these things was a mere phantom or nonentity. Christ constantly prayed to the Father just as though there was a distinction of personality between them; but Swedenborg's theory turns this into a downright farce, such as it would be for a man to present a formal petition to himself, or for a man's body to pray to his soul. But these incongruities are easily smoothed over by resolving as much of the evangelists' account of Christ as is necessary into *apparent truth*, and falling back upon the 'internal sense.' In this respect Swedenborg has an advantage over common Unitarians.

The doctrine which only denies the divinity of Christ is certainly less irrational than that which denies his existence. Both equally deprive the Christian scheme of its divine Mediator, and both, in our view, come within the range of the apostle's test—'Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.'

### § 13. CREATION.

It is commonly believed that God created the universe '*out of nothing*.' Many, we doubt not, seriously imagine that this is explicitly affirmed in the Bible. Yet it certainly is not: neither is there any thing in the Bible, so far as we know, that suggests or favors such an idea. In Hebrews 11: 3, we are told that 'things which are seen were not made of things which do appear.' But this is not an assertion that 'things which are seen' were made out of nothing. They were not made of 'things that do appear,' but they may have been made of things that do *not* appear; and this is even intimated by the form of the expression. Knapp says that the negative in this sentence is placed by some *after* the preposition *of* instead of before it, so that the reading would be—'things that are seen were made of things that do not appear;' i. e., in fewer words, visible things were made of things invisible. This is a more natural reading than the other; and corresponds better to the definition of faith in the 1st verse, which the apostle obviously had in mind. 'Faith,' he there says, 'is the evidence of *things not seen*.' Here he illustrates that definition, by the fact that God made the visible universe out of *things that were not seen*. He does not say in the one case that faith is the evidence of things that *do not exist*; nor does he mean in the other that God made the worlds out of things that *did not exist*, but simply that he made them of things that were invisible. In this view of the apostle's language, it is obvious that, instead of favoring the dogma that God made the universe out of nothing, it expressly affirms the contrary.—And whether we take this view or the other, no assertion or implication of that dogma can be fairly found in the passage.

It may be thought by some that the word *create* in the 1st verse of the 1st chapter of Genesis, of itself implies creation out of nothing. But this can easily be shown to be a false impression. The primary meaning of the Hebrew word translated *create*, is *to carve*; thence it came to mean *to form*, and finally to *make* or *create*. The first two of these meanings certainly imply pre-existing material—something to be carved or formed; and the presumption is that the last meaning is in this respect like the others from which it is directly derived, unless there is decisive evidence to the contrary. We speak of men's *making* or *creating* things, not meaning that they had no material with which to work, but that they produced things which in their distinctive form, had no previous existence. Now there is no evidence in Gen. 1: 1 that this is not the meaning, when it is said that 'God created the heavens and the earth.' Neither the word itself translated *create*, nor any thing else in the verse, determines the question whether God created the heavens and the earth out of nothing, or out of pre-existing material. But in several subsequent verses of the chapter, the same word is used in a way which shows decisively that its proper meaning is to *make something new of pre-existing material*. In the 21st verse it is said that God '*created great whales*.' *How* did he create them? By speaking them out of nothing?

No. *He caused the waters to bring them forth*, as appears by what goes both before and after the clause in question. Again in the 27th verse it is said that God '*created man in his own image.*' How did he create man? In the 7th verse of the next chapter we are told that he *formed man of the dust of the ground, and breathed into his nostrils the breath of life.* Here we find the material out of which God *created* man—dust and spirit;—both pre-existing substances. This demonstrates that the word *created* in the first chapter is simply equivalent to *made* in the usual sense; and does not exclude, but actually implies the idea of pre-existing material. The reader will find further evidence that *create* and *make* are equivalent words, by comparing the 21st verse with the 25th, and the 26th with the 27th, either in the English or in the Hebrew.

'In the beginning God created the heaven and the earth.' How did he create them? The writer immediately proceeds to inform us. In the second verse we have an account of the pre-existing material in its chaotic state, 'without form, and void'—covered with darkness. The first act of creation was the production of light, recorded in the 3d, 4th and 5th verses. This was the work of the first day. The second act was the separation of the waters beneath from those above, by a *firmament*, which firmament God called *heaven*. See verses 6, 7, 8. The third act was the gathering of the waters beneath into one place, and the bringing forth of the *dry land*, which dry land God called *earth*. Ver. 9, 10. It appears plainly by this account that the heaven and the earth were not made in the order indicated by the first verse as commonly understood, i. e. before every thing else, and even before the first day. Heaven was made on the second day, after the production of light; and earth was made on the third day, after the creation of heaven. The first verse then is simply a general statement of the whole transaction, the details of which are given in the discourse that follows. It may properly be regarded as an index or epitome of the whole chapter at the head of which it stands. We are first informed in general terms that God created the heavens and the earth; then follows a detail of the process by which he created them. After this detail, the first general statement is substantially repeated and applied as we have suggested. The second chapter begins as follows—'Thus the heaven and the earth were finished.' The obvious import of this is: 'We said at the outset, that God created the heaven and the earth; we have now related how he did it, recording separately the events of each day.'

The common idea of Gen. 1: 1, represents God as making the heaven and the earth twice over; first at the beginning before the first day, and then again on the second and third days, as recorded in the subsequent verses. The most plausible form of it involves the idea that God made the heavens and the earth by a twofold process, i. e., by first creating the raw material, and afterward manufacturing it,—which is well nigh an absurdity; for if God could create the chaotic material of heaven and earth out of nothing, we may fairly ask why he could not and did not create the finished fabric of heaven and earth directly out of nothing, without going through a double process? Is it not unworthy of the omnipotence commonly ascribed to God,

to suppose that his first creative fiat only produced the mass of confusion described in the second verse?

Our view of the first chapter of Genesis makes the first verse the caption of the account that follows; the second verse a description of the state of pre-existing uncreated matter; and the third verse the beginning of the detail of creation. This view represents God as creating heaven and earth, not out of nothing, but out of substantial though chaotic material, which existed from eternity. We venture to affirm that there is not in all the Bible a hint adverse to this theory, however heretical it may seem to those who have received their views of creation from orthodox tradition.

Having established ourselves on an exegetical foundation, we may now be permitted to say a word about the *philosophical* merits of the dogma that God created the universe out of nothing; and we confess at once that we cannot conceive of a more palpable absurdity. If the Bible did not determine the manner of creation, (as we have seen it does,) we should still rely confidently on the decision of common sense that to create something out of nothing, is as impossible as to cause a thing to be and not to be at the same time. It is no disparagement of the power of God to say that he cannot make something out of nothing; for power, be it ever so great, must have an object to act upon; and where there is no such object, it is no discredit to power that it cannot act. If A can lift a larger weight than B, we give A the credit of being stronger than B. But A has no more power to lift a weight that does not exist, than B. The excess of A's power over B's gives him no advantage whatever, in a case where there is no object to act upon; and if his strength were multiplied a millionfold, he would still be no nearer the ability to lift non-existence, than he was at first. He would have stupendous strength; and the fact that he could not lay out that strength on nonentity would be no disparagement of it. So let God's power be magnified in our conceptions till it is worthy to be called omnipotence; still the exercise of it requires an object; and it is not irreverent to say that he is no nearer the possibility of creating something out of nothing, or performing any other absurdity, than the feeblest infant.

It is a sycophantic spirit that seeks to magnify the power of God, by representing him as able to perform impossibilities. Courtiers who have an interest in swelling the pride of their sovereign, are always ready to believe and prove his ability to be extravagant. The story of Canute, who was assured by his flatterers that he could stop the waves of the sea by a word, is familiar to all. There is a vast amount of this kind of flattery in the popular modes of reasoning about the omnipotence of God. But we may be assured that God is neither duped nor pleased by such sycophancy. We shall honor him more by appreciating his power as applied to substantial material—by comparing his subjective strength with the objective difficulties which it has overcome,—than by 'great swelling words' about creation out of nothing, and notions which bring all his works to one common level of perfect facility, making it as easy for him to create the solar system, as for a man to snap his finger.

If any one, in view of our theory of creation, is disposed to ask—'Where

did the uncreated material of which God made heaven and earth, come from?—we answer by asking another question;—Where did God come from?

That we may still further simplify our views of God's workings, we advance now to the position, that CREATION WAS A WORK OF FAITH. This, in our view, is the specific doctrine of the text on which we have already remarked, viz. Heb. 11: 3.

*"Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear."* Heb. 11: 3.

This verse is commonly supposed to teach that our *understanding* of the fact that God created visible things out of invisible chaos or nonentity, is an act of faith. The clause '*through faith*,' is regarded as an adjunct of the verb '*understand*.' We reject this interpretation, and propose another. The clause '*through faith*,' in our view, is an adjunct of the verb '*framed*;' and the verse teaches that God *created* visible things out of invisible chaos, *by faith*. In other words, the apostle here celebrates not *our* faith in understanding the fact of creation, but *God's* faith in producing that stupendous fact. Our reasons for this interpretation are the following:—

1. Though the mere location of the words seems to connect '*through faith*' with '*understand*,' more naturally than with '*framed*,' yet the context of the passage—the whole scope of the chapter in which it occurs—plainly demands the other construction. In the first two verses of the chapter, and immediately preceeding our text, we have, first, a general definition of faith; and, secondly, an announcement of the way in which the apostle proposes to illustrate it, in the following words—'*By it the elders obtained a good report*.' Let the reader glance through the chapter, and he will see that this announcement is the caption or summary index of all that follows, leaving out of the account, of course, for the present the verse under examination. The object of the writer is to show by a long train of examples, from the beginning of the world to the end of the times of the Old Testament, that '*the elders obtained a good report through faith*.' The reader will also notice that the faith-exploits of the ancients are recounted in their chronological order, beginning from Abel, proceeding along the line of the patriarchs, judges, and kings, and ending with the prophets. Now how incongruous it is to suppose that immediately under such a caption, and at the head of such a series of ancient deeds, the apostle should instance the faith of himself and his cotemporaries as manifested in the mere passive understanding of the fact of creation! What has this to do with the subject in hand, viz. the faith of the *elders*? What propriety is there in placing a *present* and *general* instance of faith at the head of a chronological list of *past* examples? It is as if a man should undertake to recount in order the reigns and exploits of the Roman Emperors, and should begin with the history of the United States! But let us try the other construction. '*By faith the ANCIENTS* [which is the true meaning of the word *presbuteroi* in this case] *obtained a good report*.' Under this caption, how natural and proper it is that the writer should go back to the very beginning, and commence his series of

mighty deeds performed by faith, with the primeval act of the 'Ancient of days.' First of all, God himself set the example of apprehending things unseen, and realizing things hoped for, when he undertook to call visible and magnificent worlds out of black chaos. Then follows in natural order the fragrant sacrifice of Abel, the walk of Enoch with God, the ark-building of Noah, the exile and pilgrimage of Abraham, &c. &c. At the head of the series, instead of a modern instance we have the most ancient of all—instead of an insignificant instance, the most splendid of all. The Almighty Creator himself leads the train of believing heroes. We submit it to the judgment of the reader, whether the scope of the discourse does not require our interpretation with a force sufficient to countervail the objection (which we shall soon show is by no means insuperable) arising from the mere arrangement of the words.

2. By comparing our text with the first verse of the chapter, where the apostle defines faith, the reader will perceive that the language and idea of the definition is carried forward into the illustration. In the definition 'the evidence of things not seen' is spoken of; in the illustration it is said, 'the things that are seen were not made of things which do appear.' It is evident that the latter expression was intended to correspond to the former, and that the faith which the apostle aims to illustrate in what he says about the work of creation, is that which was concerned in the *making* of things that are seen, without visible material; not that which is concerned in *understanding* that they are made. In other words, the latter clause of the text, commencing at the words '*so that*,' determines what kind of faith was in the apostle's mind; and that clause is an adjunct, not of '*we understand*,' but of '*the worlds were framed*,'—showing that God's faith in the act of creation, and not our faith in understanding the act, is the point of illustration. The demand for faith resulting from the circumstance that no visible material existed wherewith to make the worlds, is not addressed to us. The worlds *are* made. The invisible has become visible; and with the record of Moses before us, it requires no great stretch of heroism to believe that the word of the Almighty brought the change to pass. But there *was* a necessity for faith on the part of God, when 'darkness was upon the face of the deep,' and he proposed to call forth from that deep, a radiant, living universe.

3. It may fairly be doubted whether the mere understanding that God called the world out of chaos, is an act of faith, either according to the apostle's previous definition, or according to his subsequent illustrations. Wherein does it differ from common belief of credible historical records in regard to past and distant transactions? Are there not multitudes who credit Moses' account of creation, without pretending to the possession of religious faith? If we admit that such an understanding implies an apprehension of the 'evidence of *things not seen*,' which is one element of Paul's definition, it certainly does not imply a realization of '*things hoped for*,' which is the other and most important element. Devils apprehend 'the evidence of things not seen,' but not the 'substance of things hoped for.' Not an instance can be found among all the subsequent examples, in which faith is exhibited as a mere belief of historical truth. The faith of every worthy from Abel to the last of

the prophets, is represented as embodied in noble *deeds*, heroic reachings after 'things hoped for.' We are not told that Gideon and Barak and Samson and Jephthah and Samuel and David merely '*understood*' certain things by faith, but that they 'subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, put to flight the armies of the aliens.' How puerile is the idea of placing by the side, or indeed, in front of these exploits, a mere understanding of cosmogony, as a kindred and worthy act of faith! But how glorious is the conception, and the analogy, if we understand Paul as placing first in the list of faith-works, the mighty fiat by which God subdued chaos! That act embodied an apprehension, not only of 'things not seen,' but of 'things hoped for.'

4. We admit that the natural position of the words, according to our construction of the passage under consideration, would be this—'We understand that the worlds were framed by faith,' &c. Nevertheless two reasons may be suggested for the different arrangement which we find the apostle actually adopted. (1.) As faith was the grand topic of the discourse, it was desirable that it should be the leading word in the sentence. On this account we find each of the subsequent illustrations commencing with the expression '*by faith*,' and in some of them it is separated even farther from its verb than in the case under examination. See the 7th verse for instance.\* (2.) The verb '*framed*' has another adjunct, viz., the clause, '*by the word of God*.' It is obvious that there would be an awkwardness in saying—'The worlds were framed by faith by the word of God.' Two adjuncts, commencing with the same preposition, ought to be separated for the sake of euphony. Accordingly the apostle places one before, and the other after the verb. We account for the introduction of the clause '*we understand*' in this way:—The position that God made the worlds by faith is a bold one. It is not expressly assumed in Moses' account of creation; and mere worldly believers of that account, would not so understand the matter. They would take for granted that God made the worlds by some inexplicable exertion of omnipotence, wholly foreign from human ideas and experience. Having no conception of the spiritual energy of which believers are conscious, they would not imagine that God in the act of creation only set the first great example of faith; and that men are capable of sympathizing with, and, in their measure, imitating that act. 'But,' says the apostle, 'we, who know by experience what faith is, and how it works, understand that the worlds were framed by it. Let worldly philosophers mystify themselves as they may, this is our view of the matter.'

5. Faith, defined as 'the substance of things hoped for, and the evidence of things not seen,' does not necessarily imply reliance on the strength of a superior, though this is the form which it assumes of course in the case of

\* The reader should know that in the Greek, the word rendered in the common version '*through faith*,' in the 3d verse, is exactly the same as that rendered '*by faith*' in the beginning of many subsequent verses. The translators injured the sound, if not the sense, in using *through* in one case, and *by* in the others.

created beings. God's reliance on *himself* gives him 'the substance of things hoped for, the evidence of things not seen,' and is as truly faith as is the reliance of his creatures on him. But even if it is insisted that faith must have for one of its elements, dependence on another, it can be shown that Creation was a work of faith in this sense. God, the Father, did not create the universe directly. By the Son he 'made the worlds.' Heb. 1: 2. By the Son 'were all things created that are in heaven, and that are in earth, visible and invisible.' Col. 1: 16. See also John 1: 3. The Son of God certainly created the worlds by faith in the Father. This is implied in the expression—'By whom [i. e. the Son] he [i. e. the Father] made the worlds.' The Son was the executive, the Father furnished power, and the faith of the Son was the link that connected them. As Christ, in the days of his flesh, standing before the grave of Lazarus, 'lifted up his eyes and said, Father, I thank thee that thou hast heard me, \* \* \* and when he had thus spoken, cried with a loud voice, Lazarus, come forth! and he that was dead came forth'—so it is no presumption to suppose that the Son, when he confronted chaos, and bid worlds of life and beauty come forth, 'lifted up his eyes' with faith and thanksgiving to the Father.

The practical bearings of the view we have presented, are many. We will advert to only three of the most obvious and important.

1. Our theory corrects a pernicious misapprehension of the nature of faith, which is countenanced by the common view of the text we have considered. We find that Paul is not guilty (as many suppose) of degrading the grand medium of salvation into an intellectual assent to historical truth; but manfully adheres throughout all the examples he gives, and most emphatically of all in the first, to the definition which makes faith '*the substance of things hoped for*,' as well as '*the evidence of things not seen*'—a practical and heroic, as well as an intellectual principle.

2. As far as mystification and darkness are evil, just so far it is good to know *how* God made the worlds. Our theory allows us to regard the resurrection of Lazarus as a miniature of the birth of the universe. By this help we can look steadily at that stupendous scene, and in view of the mighty power, and the glorious faith which flashed life, light and order through the depths of chaos, we can worthily glorify both the Father and the Son.

3. It is good to know that there is a community of feeling between us and God in so vital a matter as that of faith—that God is our example and leader in 'the race set before us,' our fellow-soldier and captain in the 'fight of faith.' In all our struggles with death and darkness, it will cheer us to think that the Almighty himself leads the van of the army of believers—that our warfare is but a continuation of the victorious agonism of creation.

## § 14. THE ORIGIN OF EVIL.

THE great question which urges itself upon the attention not only of theologians, but of every reflecting man in this world of sin and suffering, is—‘Whence came evil?’

Before answering this question, suppose we present another, viz., ‘What is the origin of *good*?’ The plain answer to this, in which all will doubtless agree, is, that all good comes from God; and as God’s existence had no beginning, good has existed from eternity. But what if we say that a like answer may be given to the question concerning the origin of evil?—viz., that all evil comes from the Devil; that the Devil’s existence had no beginning; and therefore evil has existed from eternity.

The objection to this view which most readily presents itself, is, that evil, if it existed from eternity, was unavoidable, and we cannot consistently *blame* the Devil and those who are evil, for their wickedness. But we as readily reply that the same objection may be made to the *praise* which we bestow on God and those who are good, since all admit that goodness existed from eternity. God’s goodness is certainly the necessary product of his essential, eternal nature. But is he any the less praiseworthy? If we analyze our elementary ideas of moral truth, we shall find that we praise God, not because his goodness had a beginning, but for its intrinsic beauty and usefulness. On the same principle, if the Devil existed and was a sinner from eternity, we must blame his wickedness for its intrinsic deformity and mischievousness.

It may certainly be presumed, with strong probability, at the outset of all inquiry on this subject, that sin and death did not originate in God, or in any of his works. If we believe with good evidence, that he is benevolent and holy, we may safely be more solicitous to clear his *moral* character of all responsibility, direct or indirect, for the existence of evil, than to extol his *physical* greatness, by representing him as the author of all beings and acts, bad as well as good. All the proof we have that God is sincerely at war with evil, invites and requires the presumption that he has not, either by creation, by decree, or by permission, given birth to it himself. If evil did actually originate in the creation of God, by his decree or permission, then the whole warfare between good and evil which the Bible exhibits, is apparently, so far as he is concerned, only a great farce.

The way then is fairly open, and a strong presumption plainly points us to the simple intelligible theory that *the ultimate cause of all evil is an uncreated evil being; as the ultimate cause of all good is an uncreated good being*. This is the theory which we propose to establish.

We hope none will be deterred from an examination of what we have to say in support of this theory, by the clamor which professed theologians are always ready to raise against it, as being identical with the ‘exploded heresies’ of the Magians, the Manicheans, and the Gnostics. We might say in answer to this clamor, that many theories which were ‘exploded’ by the

✓ wise men of the dark ages, have, in later times, been found true. But, be this as it may, it is not true that our doctrine is identical with the heresies alleged, if the common histories and reports of them are to be credited.—For example, the Magians, Manicheans and Gnostics, are said to have taught that the evil being created this world; and, since creation is the distinguishing prerogative of divinity, they are justly charged with teaching the existence of two Gods. We are not exposed to this charge, because we have no fellowship with their theory of creation. We believe that one God ‘created the heavens and the earth.’ Again, the Manicheans and Gnostics (with all the other ancient sects of Christians who taught the doctrine of two eternal principles) held that the evil being was the author of the Jewish dispensation and of the Old Testament, which of course they rejected. We believe that the same God instituted both the Jewish and Christian dispensations, and inspired the writers of both the Old and New Testaments. Instead of setting up a theory as they did, *against* the Bible, we have derived our theory wholly from the Bible, and shall bring our proof of it from the Old Testament as well as from the New. It must be tried therefore on its own merits, by the Bible, apart from all prejudice against former heresies of similar aspect.

The great majority of religionists—all, we think, who are not turned far aside from scriptural simplicity by their theological systems, and especially all who have had any considerable spiritual experience,—will admit, without requiring us to prove it, that the Bible recognizes throughout, the existence of a personal, spiritual, superhuman being called the Devil, or Satan, who is the central presiding spirit of the whole kingdom of evil. We are aware, however, that a portion of the Universalists deny this, affirming that the words *Devil* and *Satan* are used in scripture merely as common nouns, equivalent to *slanderer* and *adversary*, and are applied, not to a single spiritual superhuman being, but to men or bodies of men. To this class we offer the following brief argument.

Christ and the evangelists used the words *Devil*, *Satan*, *Beelzebub*, &c., without defining them. Of course, if they were honest, they used them in their *ordinary, well known sense*. What they meant by them, therefore, is to be determined by showing, not what they *might* have meant according to the original significance of the words, or what they *ought* to have meant according to our views of pneumatology, but what they *must* have meant according to the common usage of speech in the age and nation in which they lived. The question is one, not of etymology or philosophy, but of *history*. What was the popular theory of the Jews concerning the Devil, when Matthew wrote his account of Christ's temptation? This is the question on which the whole controversy hinges; for Matthew in that account introduces the Devil for the first time in the New Testament, without a word of explanation, as though he was a well known personage. Of course he adopts a pre-existing theory, and uses the word *Devil* in its predetermined sense. To deny this, is to charge him with using a current word in an *unusual sense without explanation*, which is as bad as forgery. Assuming then that the word *Devil* in Matt. 4: 1, is used in accordance with the *usus*

*loquendi* of Matthew's time, we affirm that *the book of Job* was the source, or at least the channel, of the theory concerning the nature and power of the Devil, which then prevailed. That theory represented Satan as a personal being, having place among angels in the spiritual world; and ascribed to him supernatural power (in subordination to God) over the minds and bodies of men, and over the elements of nature. Every one of these characteristics is plainly visible in the account of Satan in the 1st and 2d chapters of Job. Moreover, it can be shown from extra-biblical authorities that the Jews in Matthew's time actually held this theory of the nature and power of the Devil, whether they got it from the book of Job, or not. Matthew used the word *Devil* in accordance with this theory, and of course meant by it a personal, spiritual, superhuman being. So also Christ and the other writers of the New Testament, used the words *Devil*, *Satan*, *Beelzebub*, &c. in their popular meaning. They did not set up a new theory, and introduce new terms. No matter, therefore, what was the original significancy or application of those words; they meant in Christ's mouth just what they meant in the minds of those to whom he spoke; and we think even Universalists will not venture to deny that in the minds of the Jews they were appellations of a superhuman, wicked spirit.

Assuming then the existence of a central, pre-eminent, wicked being, called the Devil, our inquiry concerning the origin of evil resolves itself into the question whether that being was created by God, or existed from eternity. We argue the eternal existence of the Devil, from the following considerations.

I. The Bible plainly teaches that there is one uncreated person besides the Father, viz., Jesus Christ. There is, therefore, no *a priori* absurdity in the idea that the great antagonist of Jesus Christ is uncreated. Orthodoxy itself teaches that there are *three* uncreated persons, or 'eternal principles.' Why may there not be one evil, as well as two good beings, co-existent with the first person of the Godhead? We see no more difficulty in the supposition of the eternal existence of the Devil, than in the received doctrine of the Son and Holy Spirit.

II. We find no substantial foundation in the Bible, for the Miltonian hypothesis that the Devil is a fallen angel. The idea that the person described under the name of '*Lucifer*' in the 14th chapter of Isaiah, is Satan, cannot be harbored a moment by any one who will candidly read that chapter through. The prophet, foretelling the deliverance and prosperity of Israel, says:—'It shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy hard bondage, that thou shalt take up this proverb against *the king of Babylon*, and say—How hath the oppressor ceased! the golden city ceased! \* \* \* The whole earth is at rest, and is quiet; they break forth into singing. \* \* \* Hell from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones *all the kings of the nations*. *All they* shall speak and say unto thee, Art thou also become *weak as we*? art thou become *like unto us*? Thy pomp is brought down to the grave, and the *noise of thy viols*: the worm is spread under

thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, *which didst weaken the nations!* \* \* \* They that see thee shall narrowly look upon thee, saying, Is this *the man* that made the earth to tremble, that did shake kingdoms?' &c. It is quite evident that this language refers not to Satan, or to an angel of light, but to *a man* who had exercised an oppressive dominion over the nations. Yet this is one of the main props of the common tradition.

The only other passages which are usually cited to prove the apostasy of Satan, are 2 Peter 2: 4, and Jude 6, where the fall of certain angels is mentioned. But these passages will be found on examination to afford no support to that theory. Peter and Jude mention the same events, i. e. the sin of the angels, and the destruction of Sodom and Gomorrah; and they speak of these things as if they were recorded in the scriptures, and well known to those to whom they wrote. Peter says the angels sinned, and were cast down to hell, and reserved in chains of darkness unto judgment. Jude tells us in what their sin consisted; inasmuch as he likens it to the sin of Sodom and Gomorrah. He says, 'The angels which kept not their first estate, (or principality,) but *left their own habitation*, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. *Even as Sodom and Gomorrah, and the cities about them, IN LIKE MANNER giving themselves over to fornication, and going after strange flesh,* [or other flesh, *sarkos eteras,*] are set forth for an example, suffering the vengeance of eternal fire.' The account, and the only one which we have in the Old Testament, to which we can suppose Jude to have referred, of angels leaving their own habitation and going after other flesh, is found in the sixth chapter of Genesis, where it is said, that 'when men began to multiply on the face of the earth, and daughters were born unto them, the *sons of God* saw the daughters of men that they were fair; and they took them wives of all that they chose.' Ver. 1, 2. See also verse 4, &c., where it is said that 'the sons of God came in unto the daughters of men, and they bare [giant] children unto them,' &c. This view of the meaning of 2 Pet. 2: 4, Jude 6 and Gen. 6: 1, involves no intrinsic absurdity. It only makes a breach in the theories of those who assume without proof that angels have not a corporeal and sexual nature. All the ancient Christian Fathers, and most of the Jewish Rabbins at this day refer the term '*sons of God*' in Gen. 6: 1, to angels. Gesenius, the greatest Hebrew philologist in Germany or in the world, gives it the same meaning, and classes it with the same term in Job 1: 6, &c., without a suggestion to the contrary. It appears then, that Peter and Jude refer to a fall of angels which took place just before the flood, long after the original birth of evil in this world. They say not a word that authorizes the assumption that Satan was one of those angels: and the statement of John (1 Epis. 3: 8) that 'the devil sinneth *from the beginning*,' understood in the lowest meaning that can be put upon it, determines that he was a sinner before the fall of Adam, and of course proves that he could not have been one of those angels.

III. As there is no evidence that Satan was ever an angel, we have no

specific account in the Bible of his creation, his original holiness, and his subsequent fall; and the adherents of these dogmas (on whom rests the burden of proof in the case, because as we have shown, the *a priori* presumption is against them) are left without any scriptural support, except what can be gathered from those general statements which represent God as the creator of all things, and the agent of all evil. We may refer to Col. 1: 16, as a fair specimen of this class of statements. ‘By him were all things created *that are in heaven, and that are in earth*, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.’ Now as God and his Son existed before heaven and earth, and are not therefore a part of them, —so we believe that the Devil, being uncreated, is not a part of heaven and earth, and is not included among the thrones and dominions here mentioned. This view of the passage accords with the statement a few verses afterward, that God has ‘reconciled *all things* to himself, whether they be things in earth, or things in heaven.’ The atonement manifestly covers the whole field of creation. The same ‘all things’ that were created, are also reconciled. We must therefore admit either that the Devil was not created, and is not referred to in Col. 1: 16, or that he has an interest in the atonement. Our Calvinistic friends will not consent to the latter alternative; and our Universalist friends must not assume it, till they can show that the Devil is a part of heaven and earth, which they cannot show from this passage without begging the question of his creation.

Such passages as Isa. 45: 7—‘I make peace and create evil,’—we refer to the providential government which God exercises over all the concerns of heaven and earth, whereby he determines the form and circumstances of all events, without implicating himself at all in the origin of sin. He directs the stream of evil, though he did not create the fountain.

IV. All the positive evidence which the Bible furnishes on the subject of the origin of the Devil, goes to prove that he is uncreated.

1. We learn from Gen. 2: 9, and 3: 5, 22, that ‘God knew good and evil’ before the fall of Adam. Evil therefore existed at that time; but not in the things which God had made, for he pronounced them all ‘very good.’—Where then did it exist, if not in an uncreated Devil? We have no allusion in all the Bible to the fall of any angels in the period between the creation and the fall of Adam. A fact so momentous must not be assumed without proof. That the Devil was the evil power which God knew before the fall of Adam, and that he was the seducer of Eve, and the father of Cain, is evident from Rev. 12: 9, Rom. 16: 20, 1 John 3: 12, &c. If he existed at the time of the fall, and was a devil then, as these texts and the whole tenor of scripture indicate, we must either conclude that God created him a devil, which is contrary to Gen. 1: 31; or that he was created good and had fallen, of which there is no account; or lastly, that he was uncreated.

2. In the parable of the tares and wheat, (Matt. 13: 24—43,) the person who sowed the tares (i. e. the representative of the Devil, as appears by the subsequent explanation) is not described as a rebellious son or servant of the owner of the field, but as ‘an enemy,’ altogether alien from his household, which is incongruous with truth, if the Devil is a part of creation.

Indeed if the Devil is a created being, who has fallen from original holiness, he should have been considered as a part of the moral field; and the question 'Whence came the tares?' should have been asked first of all with reference to his apostasy. To answer the question, 'Whence came the sins of mankind?' by affirming that the Devil is the author of them, is only removing the question one link farther back in the chain of causation, without clearing it up, unless we can stop at this second link, and believe that the Devil is in fact the uncreated author of evil, as God is of good. This is the idea which Christ evidently intended to convey. He places the Devil, not in the created field, as one of the seeds which God sowed, but side by side with the uncreated Son of man, as a primary sower of seed. If the parable teaches any thing, it teaches that the Devil existed and was an enemy, before the world was made; and that his agency for evil is co-ordinate with that of Christ for good.

3. Christ says 'the Devil was a murderer *from the beginning.*' John 8: 44. From the beginning of what? If we say from the beginning of his existence—which is the most natural construction,—we must either admit that God created him a murderer, which is contrary to Gen. 1: 31; or that he was uncreated. If we say, from the beginning of the world; then again, we must either show that he was created before the beginning of the world, and had fallen—which we cannot do,—or we must say that God created him at the beginning of the world a murderer,—or that he was uncreated. If we deny, as some do, that the text means any thing more than that the Devil was the *first* sinner, we must place his apostasy before Adam's; and Adam's fall is the first we have any account of after creation: so that we must either build up a baseless supposition of the Devil's apostasy, in the period between creation and the fall of Adam, or we must admit that he was uncreated. If it is said that the clause following the text, viz., 'he abode not in the truth,' is evidence of his apostasy, we reply, that the Greek word translated *abode*, is the same that occurs in John 1: 26—'there *standeth* one among you,' &c. Its first and principal meaning is simply *to stand*; and the translators undoubtedly used their doctrinal, more than their philosophical judgment, in rendering it *abode*. But admitting that it means *abode*, it still appears from what follows the clause in question, that if the Devil was ever in the truth, the truth never was *in him*. 'He abode not in the truth, because *there is no truth in him.*' We may take this as a passage parallel to 1 John 2: 16—'They went out from us, *but they were not of us; for if they had been of us, they would no doubt have continued with us.*' The Devil forsook the external fellowship of the truth, (which we may admit he once enjoyed, as he came before the Lord with the sons of God, Job 1: 6,) *because he never had internal fellowship with it.* If we have regard, in determining the meaning of the phrase 'from the beginning,' to the *usus loquendi* of the evangelist in whose writings it occurs, we must come to the conclusion that he means to designate by it, eternal pre-existence. He constantly describes the pre-existence of Christ thus: 'That which was from the beginning.' 1 John 1: 1. 'I write unto you, fathers, because ye have known him that is from the beginning.' 2: 13, 14. In these cases, it is generally

admitted that the phrase refers to Christ's existence before creation. But why should we change its meaning, when the same evangelist on the next page of the same discourse, says 'the Devil sinneth from the beginning'?

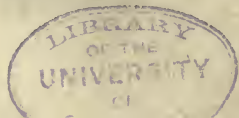
V. Our position that the Devil is an uncreated being, is confirmed by its harmony with several remarkable phenomena which we find connected with his character and history in the Bible.

1. Many passages of scripture place Satan on one hand, and God or his Son on the other, in an antithesis which apparently implies that they are co-ordinate antagonists. For example,—Christ commissioned Paul 'to open the blind eyes, and to turn them from darkness to light, and *from the power of Satan unto God.*' Acts 26: 18. James says, '*Resist the Devil, and he will flee from you; draw nigh unto God, and he will draw nigh unto you.*' Jas. 4: 7, 8. In the parable of the tares and wheat, as we have seen, Christ is represented on one hand, as sowing the good seed—'the children of the kingdom;' and the Devil on the other, as sowing the evil seed—'the children of the wicked one.' Christ is the life of the world: 'the Devil hath the power of death.' Christ is the light of men: the Devil is 'the ruler of the darkness of this world, and blinds the minds of them that believe not.' Christ is 'faithful and true'—is that Word which is truth: the Devil 'is a liar and the father of it,' and 'there is no truth in him.' Christ so loved mankind that he laid down his life to save them: the Devil 'was a murderer from the beginning,' and 'as a roaring lion, seeketh whom he may devour.' The propriety and force of all this antithesis is greatly diminished if we suppose the Devil to be merely a created being.

2. It appears from several passages in the Bible, that Satan's ruling passion is ambition for *divine worship*. In his final assault on the integrity of Christ, he took him up into a high mountain, showed him all the kingdoms of the world, and said, 'All these things will I give thee *if thou wilt fall down and worship me.*' Matt. 4: 9. The Man of Sin, who is an incarnation of Satan, is represented as '*opposing and exalting himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God.*' 2 Thess. 2: 4. Now it is hardly supposable, that a being, necessarily conscious, as all mere creatures must be, of a finite, subordinate nature, should seriously undertake rivalry with God. But that an uncreated being should do so is perfectly natural.

3. The fact that it was found necessary to send an uncreated being into the world to overcome the Devil, indicates that he was uncreated. If he had been a man, he might have been overcome by a man. If he had been only a fallen angel, we may presume that a stronger angel might have been found among the hosts of heaven. If he had been super-angelic, and yet a created being, it is certainly probable that an antagonist might have been found or prepared within the bounds of creation, strong enough to encounter and overcome him. It is only on the supposition of his eternal nature, that we can see the fitness of the mission against him of the eternal Son of God.

In view of these considerations, and in the absence of all counteracting evidence, we rest in the conclusion that the Devil is an uncreated being;



and that evil existed from eternity. We will now glance at some of the consequences of this conclusion.

1. It is obvious that this theory modifies in some important respects, the common doctrine concerning the divine DECREES. All will admit that God's own existence and character are not subjects of his decrees; many will make the same admission in regard to the existence and character of his uncreated Son. To these two primary, undecreed existences we add a third, viz., that of 'the wicked one.' We regard the circle of creation as the boundary of God's decrees; and the existence and antagonism of good and evil not as the subjects, but as the antecedents and motives of the act of creation, and of all resulting decrees. The universe was manifestly created for the purpose of furnishing a theatre of action for uncreated good and evil—a battlefield whereon the Son of God and the Devil might both array themselves, and come to decisive conflict, that the character and strength of each might be tested, and each finally rewarded according to his manifested deserts.—From the fact that God's foreknowledge extends to all events, and that he might have abstained from creation, it follows that his decrees, in a certain sense, extend to every particular of the great conflict—evil as well as good. But we must bear in mind when we refer any evil event to his purpose and agency, that his part in the transaction is simply to furnish the vehicle and form, to determine the time and circumstances of uncreated evil. A general, for the purpose of ultimately insnaring and destroying his adversary, may open to him the passes and barriers of his own territory, and allow for a time a desolating invasion. In such a case it might be said that the general, by his foresight and permission actually purposed all the movements of his adversary; but not his existence and enmity, which made those purposes necessary. So it may properly be said that God decrees all the movements of the Devil in this world; but not his existence and wickedness, which make it necessary that those movements should be allowed, that he may expose and destroy himself.

2. Our theory leads to new views of the nature and extent of human DEPRAVITY. As the source of all evil in this world is an uncreated evil being, it is evident that the ultimate principle of corruption in mankind is *spiritual*. Men are wicked because they are enveloped in the spirit of 'the wicked one,' and so are 'led captive at his will.' This is true of all, in their primary, unregenerate state.

But there is a subdivision in the depravity of human nature. Adam, who was originally the workmanship of God, and a vessel of spiritual good, became by his fall a subject of the Devil, and a vessel of spiritual evil. The streams from the two eternal fountains flowed together in him. His spiritual nature was primarily good, as proceeding from God; but secondarily evil, as pervaded by the Devil. With this compound character, he had the power of propagating his own likeness; and in giving direction to that power, the antagonistic elements of uncreated good and evil were both concerned. In fact, this was the point of their most radical conflict. As the offspring of Adam's body was twofold, distinguished into male and female, part following the nature of the primary, and part the nature of the secondary parent; so

the offspring of his spiritual nature was twofold, distinguished like that nature, into good and evil, part following the character of the primary and part the character of the secondary spiritual element. In other words, Adam had two sorts of spiritual children—one of them like himself, primarily of God and secondarily of the Devil, of whom Abel was a specimen; the other, primarily of the Devil and secondarily of God, of whom Cain was a specimen. See 1 John 3: 12. Thus mankind are divided spiritually into two classes of different original characters, proceeding respectively from uncreated good and evil. Christ's explanation of the parable of the tares and wheat plainly coincides with this theory. 'He answered and said unto them, *He that soweth the good seed is the Son of man: the field is the world; the good seed are the CHILDREN of the kingdom; but the tares are the CHILDREN of the wicked one: the enemy that sowed them is the Devil.*' Matt. 13: 37—39. The reader will observe that two classes of *persons* (not merely of moral qualities) are here represented by the good and evil seed. These two classes are evidently alluded to in Gen. 3: 15, under the names of '*the seed of the woman*,' and '*the seed of the serpent*;' and their conflict and final destinies are predicted. (For further evidence see Matt. 11: 19, 15: 13, 23: 33, John 8: 38—47, 10: 26—27.) The depravity of mankind, then, is of two sorts. The seed of the woman are depraved, as Adam was after the fall,—not in their original individual spirits which are of God, but by their spiritual combination with and subjection to the Devil. In other words, they are *possessed of the Devil*, and as to their voluntary or objective characters are totally depraved. Yet they are not subjectively *devils*. The divinity of their origin is evinced by the fact that they hear and receive the word of God when it comes to them. 'Wisdom is justified of her children.' Matt. 15: 13. 'He that is of God heareth God's words.' John 8: 47. 'My sheep hear my voice.' 10: 27. On the other hand, the seed of the serpent are depraved as Cain was,—not only by combination with and subjection to the Devil, but by original spiritual identity with him. They are not only possessed of the Devil, but are *radically DEVILS THEMSELVES*. —And their distinctive character and origin is evinced by the fact that they have no ear for the word of God. 'Ye therefore hear not, because ye are not of God.' John 8: 47. 'Ye believe not, because ye are not of my sheep.' 10: 26.

The most formidable objection to these views may be stated thus: If there is an original difference in the spiritual natures of men, from which the difference in their voluntary characters proceeds, how can they properly be treated as moral agents, subjects of law, worthy of praise and blame? In order to answer this question, we must define moral agency. A free moral agent, then, is a being who has *power* to act, and *knowledge* of the right and wrong of actions. So Paul lays his foundation:—'The wrath of God,' says he, 'is revealed against all unrighteousness of men, . . . because that when they *knew* God they glorified him not as God, . . . but *worshiped* the creature,' &c. Rom. 1: 18—25. Here is, first, the *power* of worshiping God; (for the same faculties that enable one to worship the creature, are sufficient for the worship of the Creator;) and, secondly, the requisite *knowledge* of God's right to be worshiped. Having simply these two qualifications, the

ungodly are pronounced '*without excuse*'—proper subjects of the wrath of God. Observe that the *disposition* or *propensity* is not taken into the account. It is not necessary that a person should have a *good* disposition, or should be free from an *evil* one, in order to constitute him a moral agent, responsible for his actions. It seems to be thought by some, that the presence of a strong propensity either to good or evil, must take away free agency, even where the power of action and the knowledge of right and wrong exist. But if this were true, God could not be regarded as a free agent; for his propensity to righteousness is all-controlling and unchangeable. As God, with such a propensity, is yet a praiseworthy free agent, because he has the power and knowledge requisite to do evil as well as good; so the Devil, with an all-controlling and unchangeable propensity to unrighteousness, is yet a free agent, worthy of condemnation, because he has the requisite power and knowledge to do good as well as evil. The truth is, common sense in the matters of this world never makes the presence or absence of any given propensity, or a balance of propensities, or a state of indifference, necessary to free agency. The drunkard may have an unconquerable attachment to strong drink; yet he is condemned, because he has power to abstain, and knowledge of his duty.

If then the disposition is not to be taken into the account in our definition of a moral agent, much more is all consideration of the *source* of that disposition to be excluded from the account. If a person has the requisite power and knowledge, it is utterly irrelevant to inquire either what his disposition is, or *where it came from*. He is a free agent, without excuse for doing wrong. He may have a propensity to evil stronger than death; and that propensity may be either without beginning, or innate, or produced by himself; still, according to the philosophy of Paul, and of common sense, he is a free moral agent, justly punishable for his unrighteousness.

Now to apply this philosophy to our views of human depravity. When we say that a part of mankind are the seed of the Devil, spiritually depraved as he is, we affirm nothing inconsistent with their free agency; for *spiritual depravity affects only the disposition, not the power and knowledge of the agent*. The Devil himself, depraved as he is, is a moral agent, free to do right as well as wrong; and certainly his seed are not less free. If men have power to do wrong, they have power to do right; for so far as natural power is concerned, it is as easy to glorify God as to glorify self,—as easy to feed one's neighbor as to kill him. And if men know their own rights and wrongs, they know the rights and wrongs of every other being; for the whole law of God is summed up in this:—'Whatsoever ye would that others do to you, do ye even so to them. Having then the two essentials of moral agency, their disposition, though it be diabolical and innate, does in no way affect their freedom and responsibility.

3. These views reveal the grounds of ELECTION and REPROBATION.—'Whom he did *foreknow* he also did *predestinate* to be conformed to the image of his Son.' Rom. 8: 29. What did God foreknow about those whom he thus predestinated? Our previous doctrine points to the answer. He foreknew them as the seed of the Son of man, 'having ears to hear' his word;

and for this reason he wrote their names in the book of life, from the foundation of the world. The man that sowed good seed in his field, *when the tares first appeared*, said to his servants—'Let both grow together until the harvest, and in the time of the harvest, I will say to the reapers, *Gather ye together first the tares and bind them in bundles to burn; but gather the wheat into my barn.*' Matt. 13: 30. Here is election and reprobation founded on foreknowledge. If the reader will bear in mind that the unchangeable depravity of those who are not elected to salvation is to be traced to uncreated evil, for which God is in no way responsible, he will find no difficulty in justifying their reprobation. God did indeed *permit* the Devil to sow them as tares in his creation, and he *foreknew* that they would be sown. So far therefore as permission and foreknowledge justify the expression, it may be said, that he foreordained or decreed their existence and wickedness, as well as their destruction. In this permissive sense it is true that he 'makes of the same lump, one vessel unto honor and another unto dishonor.' But in this there is nothing arbitrary or unjust, because as we have shown, his decrees of this kind are predicated on the necessity created by the existence of uncreated evil. Whatever odium attaches to the fact of the reprobation of the wicked, must at last be laid upon the head of the Devil, whose eternal wickedness is the foundation of all the evils which disfigure the creation of God.

4. The most interesting result of the theory we advocate, is the glory which it casts upon the BENEVOLENCE OF GOD. Selfishness may murmur and brood over its bearings on the character and destiny of the creature; but loyal, loving hearts, will turn gladly to the brighter side—its vindication of the character of the Creator.

The foundation of Universalism is a *presumption* arising from the acknowledged perfection of God's benevolence. The advocates of that belief argue thus: 'God is perfectly good. But a perfectly good being would not create a universe which should involve in the ultimate working of its elements, incurable, eternal evil. It is therefore irrational to suppose that the universe which God has created involves the endless misery of the wicked.' Or the argument may be stated thus: 'God is *able* to save all mankind. Since, then, he is perfectly good, it is to be presumed that he *will* save all mankind.' We call this presumption the foundation of Universalism, because we believe that without its support, all the other arguments of that system would be too weak to uphold it in the public mind. The attempt to prove, simply by citation and exegesis of scripture, that all men will be saved, is sad up-hill work. It requires no little audacity—and that not merely against popular belief, but against blazing evidence—to undertake to show that '*everlasting punishment,*' in the Bible, means limited punishment, or no punishment at all; and when Universalists find themselves compelled by the exigency of their system, to march up in the face of the heaviest batteries of the Bible, and attempt to annihilate the Devil, their exegetical boldness becomes amusing, if not sublime. We cannot believe that sober men would ever try to extort Universalism from the Bible, if they were not braced up to the work by the antecedent presumption against endless suffering, from the benevolence of God.

But this presumption is valid only on the supposition (which indeed the opponents of Universalism generally allow, though we do not) that evil originated in God's creation, by his decree, or with his consent; and that it is in its nature finite and curable. Whereas, the true Bible-doctrine on the subject of the origin and nature of primary evil allows no such supposition. Evil existed 'from the beginning.' God was in no way concerned in its origin, either by decree, or by permission, or by choosing as best on the whole, a system which involved its birth. The fact that incurable evil exists, instead of being a ground for impeaching the benevolence of God, is an ultimate, ante-mundane, independent fact, for which God is no more responsible than he is for his own existence. However dreadful eternal sin and suffering may be, there is no more occasion to murmur against God on account of it, than a man would have to murmur against his neighbor on account of a flood or an earthquake. We believe that God's goodness is perfect, altogether as unlimited and impartial as Universalists insist; and we agree with them that it is to be presumed such a being would not have created a system which should involve the birth of incurable evil: yet we believe that evil exists which is incurable because it had no beginning; that it has invaded God's creation, and will destroy forever a portion of the human race; and there is manifestly no inconsistency between these two forms of belief. The presumption then, in favor of Universalism from the benevolence of God, is destroyed.

But we go farther, and assert that the presumption from the benevolence of God is as truly adverse to the system which Universalists suppose to exist, as to those systems which they condemn. The same benevolence which would forbid the introduction or allowance of *eternal* evil, would likewise forbid the introduction or allowance of any evil. But Universalists cannot deny that tremendous evil does exist, even though it be finite. They see that there is a 'hell upon earth,' though they may deny that there is one any where else. They clear God's character of the great cloud of endless misery, but they leave upon it the little cloud of misery in this world. We turn their own argument against them thus: 'A perfectly good being would not create a universe, which should involve in its working the horrible evils which we see in this world.' This presumption is the same in kind with that on which their doctrine rests, differing from it only in the magnitude of the evil to which it relates; and it shuts them up to the conclusion that God is not perfectly good, since they, in common with the orthodox, hold that God did actually create the universe, including all the elements which have produced existing evil. We may say then, 'If the God of the orthodox, in allowing endless misery, is, as Universalists insist, far from the standard of perfect benevolence,—so the God of Universalists, in allowing the miseries of this world, is only somewhat nearer that standard, but not perfectly good.' The benevolence of God is seen to be complete, only when it is proved that he is not the author, either directly or indirectly, of either infinite or finite evil; and this is proved only by showing that evil existed from eternity. Believing this as we do, though we see enormous finite evil, and believe that evil will exist forever, we can truly say that *our* God is perfectly good: his

benevolence is without a cloud. We have no doubt that his good will is large enough to save not only all men, but all devils and Satan himself, if the nature of uncreated evil did not make it impossible.

Universalists may say, in reply to our reasoning, that the temporary evil which exists is nothing but good in disguise—that men will be the happier on the whole for having been subject to sin and suffering in this life, so that the benevolence of God is not darkened at all by the theory that he introduced finite evil. We have several objections to this position.

1. By the same mode of reasoning the orthodox prove that the introduction of eternal evil is good on the whole, and not inconsistent with the perfection of God's benevolence. They say that the endless sin and misery of a part of mankind will produce the greatest amount of happiness to the race as a whole; the evil being infinite only in regard to duration, but finite in regard to the number of its victims. If Universalists object that it is inconsistent with justice and impartiality that a part of mankind should be sacrificed eternally for the good of the whole, the orthodox may reply, that it is equally inconsistent with justice and impartiality that finite evil should be unequally distributed, as it manifestly is; that some men should suffer more than others for the good of the whole; and that a part of God's creation, the angels for instance, should share in the blessings of his administration without suffering at all. We do not see but that the reasoning is as sound on one side as on the other.

2. We doubt whether it can be shown that any evil, finite or infinite, physical or moral, is good, or can be turned to good, in any other than a *comparative* or *relative* sense. One evil, as being the preventive of another that is greater, may be, on that account, *relatively* good. Inoculation for the kine-pox is good, because it is a preventive of the small-pox. But if there were no small-pox to be guarded against, men would not take the kine-pox and call it good. The chastisements which men suffer from the hand of God and are justly thankful for, are good as being curatives or preventives of greater moral miseries, but in any other relation they are only evil. This view of the efficacy of evil justifies the wisdom and goodness of God in voluntarily employing certain measures of it in the discipline of his creatures, *on the supposition* (which we hold as true) that the miasma of sin and death existed 'from the beginning,' as an ultimate, uncreated entity, requiring preventives and expellents; but it would not justify him in the twofold, self-opposing work which Universalist as well as orthodox theories impute to him, of introducing into a universe free from evil, an awful disease as well as the painful means of its cure.

3. If it were true that the evil which men suffer is not merely a relative good, (i. e., an evil less than that which it prevents,) but is actually the means of positive good, on the principle that contrast increases pleasure and is necessary to the highest happiness, then these three revolting consequences would follow, viz., (1) that the angels who have never been blessed with sin and misery, are deprived of the highest degree of happiness; (2) that God himself, who has been holy and blessed from eternity, cannot be so happy as those of his creatures who have sinned and suffered; (3) that the

man or devil whose wickedness has sunk him deepest in the abyss of misery, will at last be the happiest being in existence !

4. We have no faith in the theory of the Universalists, that evil is good in disguise, and is a legitimate, necessary product of God's benevolence, because that theory is not in harmony with the *simplicity* and *sincerity* which we have learned to look for in the character and administration of God. The Bible says that 'God is love;' that he 'is light, and in him is no darkness at all;' that 'he tempteth no man;' that his works at the beginning were 'all very good;' that his gifts are 'good and perfect.' In accordance with these representations we find him in all his recorded dealings with man, by word and deed, vehemently resisting all evil. Now to suppose that with all this appearance of single-eyed goodness, he actually decreed or permitted the first birth of sin and misery, either finite or infinite, and regards it as the means of the greatest good, is to make him a double-dealer, unworthy of confidence and love.

We are satisfied that the actual goodness of God in the gift of redemption, or in the blessings of temporal existence, can never be seen in its brightness and immensity, so that the heart shall yield itself to it with perfect faith and love, and be borne by it into full and everlasting reconciliation, so long as that goodness is viewed through the murky medium of that theology, whether orthodox or Universalist, which teaches that good and evil spring ultimately from the same fountain. It matters not whether sin and misery are represented as coming by the decree of God, or by his permission; whether they are attributed to the free will of the creature, or to the motives by which God has surrounded him;—it matters not how ingeniously their origin may be mystified, or how long may be the circuit of second causes by which they are traced to their final author: if they are conceived of as a part of God's creation—results of machinery which he has set in motion; in short, if they are not separated in the mind from the fruits of his goodness, and traced to a distinct and uncreated source, it is impossible for simple-minded men to give him credit and gratitude for any thing more than the bare *balance* of good over evil; which, so far as can be seen in this world, is generally of small amount.

The reader of the Bible sees that the redemption purchased by the atonement is represented as a 'great salvation,' an 'unspeakable gift,' a manifestation of divine goodness which challenges all possible gratitude. But however he may try to believe and conform his feelings to this representation, if he holds the common views of the origin of evil, he cannot help thinking in his heart that the sin and misery which make redemption necessary—as well as redemption itself—is to be ascribed ultimately to God's agency. This being the case, he sees that the greatness of the salvation which God gives, is just the measure of the greatness of the ruin which he has previously brought upon mankind: the debt is as great as the credit, and the account is balanced, leaving God's claims of gratitude no greater than would be that of a physician who should first infect his patients with some horrible disease, and then labor to heal them. So men are exhorted by religious teachers on all sides, to admire and be thankful for the innumerable mercies and bless-

ings which surround them in the present life. But every one sees himself surrounded also by innumerable evils. Sin and death cover the world with desolations. Now if all that exists, good and evil, bitter and sweet, is ascribed to one origin, and lies mingled in the mind as one mass, men will hardly see much of the goodness of God through the compound. It certainly is not to be wondered that the great mass of mankind whose lot scarcely presents a preponderance of good over evil, and who at the same time are taught to attribute that lot altogether to God, are not very warm in their gratitude, or sincere in their worship. They may naturally fear the *power* of God, and therefore be religious; but, with hearts blinded to his goodness, however they may use the forms and professions of faith and love, their religion can be no better than the servility of sycophants, bowing themselves before the throne of a grim tyrant.

The simple remedy for all this lies in separating good from evil, and attributing each to its own distinct, uncreated source—bearing in mind meanwhile, that God, the fountain of good, is stronger than his adversary, the Devil; and that within the circle of creation, evil has its bounds beyond which it cannot pass;—so that all evil may be conceived of, in a negative and protective sense, as subject to the purposes of God. With these views we may sincerely call redemption an ‘unspeakable gift,’ and adore the goodness which bestowed it, without subtracting for the ruin which made it necessary: we may sum up by itself all the good which has crowned our lives, and beholding through that alone the benevolence of God, may trust and love him as heartily as if no evil had ever come nigh us.

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## § 15. THE PARABLE OF THE SOWER.

“When much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side; and it was trodden down, and fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.—But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.” *Luke 8: 4-15.*

### REMARKS.

1. We learn from this parable that there is an *original difference* in the characters of men—a difference which is not produced by the gospel, but which exists before the gospel is heard, and is in fact the cause of the different consequences resulting from the gospel in different persons. The ‘word of God’ (which includes all the influences of the gospel) is represented as seed falling upon different sorts of ground, and becoming productive or unproductive according to the quality of the soil on which it falls. The good and bad qualities of the soil, of course, are not produced by the seed, but exist before the seed is sown, and determine its product. The plain purport of the representation is that some men’s hearts are hard, sterile and deceptive, and others ‘honest and good,’ before the ‘word of God’ comes to them; and that this antecedent difference in their characters determines the effect of the word of God upon them.

2. We learn that the grace of the gospel is given to *all*, and that the only reason of its failure to effect salvation in some is the depravity of their hearts, and not the illiberality or partiality of God, or the defectiveness of the gospel. The seed was sown by the way-side, on the stony ground, and among the thorns, as well as on the good ground. The sower was liberal enough and the seed was good enough to have secured a harvest on the whole field. The only reason that parts of the field were unproductive was the evil nature of the soil. So the gospel is sent to all men. God is good enough and his word is fruitful enough to save the whole world. The only reason that some never will be saved, is that their hearts are not adapted to receive and profit by the goodness of God and the word of his grace.

3. We learn that the hearts of some in their primary state, *are not 'totally depraved'* in the fullest sense of the expression, but are so far 'honest and good' that the word of God when it comes finds sympathy in them. This truth, however, does not imply that such persons, before receiving the grace of the gospel, are 'children of God,' and have no need of salvation. Ground may be good, and yet, for want of seed and cultivation, it may produce nothing good. Nay, its very fertility may give a ranker growth to evil seed. In order that good may be produced, there must be not only good ground, but good seed. So men may have 'honest and good hearts' in the sense intended by the parable, and yet, without the word of God, they may produce nothing good; but on the contrary, evil in proportion to their fertility. Their goodness is negative, or perhaps we should say *receptive*, in distinction from that which is positive and active; and as such, is equally adapted to foster either good or evil influences from without. In order to constitute one a righteous man, and a 'child of God,' there must be not only a primarily 'honest and good heart,' but an infusion of the word of God. The 'children of the kingdom' are not *saved* by nature, but they are *adapted* by nature to be saved by grace. Being primarily in the devil's possession, the soil of their hearts produces nothing but evil, till God takes possession of them by the gospel. They are therefore 'by nature children of wrath even as others,' and can only be saved by being born again.

4. We learn by comparing this parable with another which immediately follows it in Matthew's account of Christ's instructions, that the good and evil natures which men have in their primary state, are the offspring of the Son of man on the one hand, and the devil on the other. This parable, by itself, would be liable to question. One might say—'If the gospel is productive or unproductive according as the hearts on which it falls are good or evil, still there is a difficulty back of all this. *How came the hearts of men, in their primary state, to be good and evil?*' Christ therefore proceeds directly to answer this question, by propounding the parable of the tares and wheat. We will simply quote the explanation of that parable, leaving the text itself to the memory of the reader.

"He answered and said unto them, He that soweth the good seed is the Son of man: the field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil." *Matt. 13: 37—39.*

It will be seen that whereas in the former parable the field is mankind and the seed is the word of God, in this parable the field is the world and the seed is mankind. In other words, the different sorts of men who are represented by the good and evil ground in the first, are represented by the good and evil seed in the second. So that to the question—'How came men to have such hearts as are represented by the way-side, stony and thorny ground?' Christ answers, 'He that soweth them is the devil:' and to the question—'How came men to have honest and good hearts?' he answers, 'He that soweth them is the Son of man.' This ends the matter. There is no room for question still further back; for as the Son of man was good 'from the beginning,' so the devil was evil 'from the beginning.' We

have reached the two eternal causes of good and evil; and we have no more reason to ask, 'How came the devil to be evil?—than 'How came the Son of man to be good?'

These views leave on the character of God no just imputation of illiberality or partiality, either in respect to the gifts of nature or of grace; while they ascribe salvation, both in respect to the 'honest and good heart' which is its antecedent condition, and the word of the gospel, which is its efficient cause, to the Son of man.

### § 16. THE PARENTAGE OF SIN AND HOLINESS.

'WHEN *lust* hath conceived, it bringeth forth sin.' James 1: 15. The Greek word translated *lust* in this passage, means simply *desire*. It is so translated in Luke 22: 15, Phil. 1: 23, and is used there and elsewhere in a *good* sense. James is not to be understood as intimating (as the usual meaning of the word *lust* would seem to intimate) that there is sin in lust or desire previous to the conception and birth of sin. He means that the natural desires of human nature, which are not sinful in themselves, are to sin what the mother is to the child.

Now in every case of conception and birth, there is not only a mother, but a father. Who then is the father of sin? By whom does 'lust conceive'? The obvious answer is—'*The Wicked One*.' Sin is the product of the joint agency of human desire and the spirit of Satan. So it was in the original transgression. Eve's natural desire of food and wisdom was not sinful, but it was a womb in which the serpent, by words of falsehood, begot sin. The transgression was the consequence of a spiritual conjunction between her desire and his wickedness. So it was in the treason of Judas. His love of money was provoked and inflamed by the affair of the alabaster box, and then 'Satan entered into him.' Hence the conception and birth of his horrible crime. So in the case of Ananias and Sapphira, Peter asked—'Why hath *Satan* filled thine heart to lie to the Holy Ghost?' Their lie was a child begotten in their hearts by Satan. Accordingly John says '*the devil is a liar and the FATHER of it.*'

In natural generation the Father gives his own image to the child, and the same mother may bear children of one complexion by one husband, and children of a different complexion by another. So human desire, or the mother of moral action, may conceive by conjunction with the spirit of God, as well as with the Spirit of Satan; and in that case (since the child bears the image of the father) the product will be righteousness, as in the other case it was sin. So that the counterpart of our former statement is also true, viz., *righteousness* is the product of the joint agency of human desire and the spirit of God. Peter's strong susceptibilities in conjunction with the spirit of Satan, produced impudent resistance to Christ, and afterward a

lying denial of him. And those same susceptibilities in conjunction with the spirit of God after the day of Pentecost, brought forth innumerable acts of undaunted righteousness. Paul, with his fiery zeal, while he had Satan for his husband, persecuted the flock of God without mercy. When he was married to Christ, the fruits of the same fiery zeal were gigantic labors of love. By the following specimens it will be seen that the language of scripture concerning the conception and birth of righteousness, is the counterpart of James' description of the generation of sin. 'Being made free from sin and become servants to God, [that is subjects of his Spirit,] ye have your *fruit unto holiness.*' Rom. 5: 22. 'Ye are become dead to the law by the body of Christ, that ye should be *married* to another, even to him that is raised from the dead, that we should *bring forth fruit unto God.*' Rom. 7: 4. See also John 15: 5, Gal. 5: 22.

The Bible theory, then, of the parentage of moral action is briefly this: Human nature is a female which conceives and brings forth sin or righteousness, according as it has Satan or God for its husband.

PRACTICAL REMARKS. 1. We see the folly of attempting to prevent sin by the law, or by any means that operate only to hinder actual transgression. While man is married to the devil, commerce between them must continue, and conception must take place. All the law can do is to forbid the birth, i. e. attempt to produce abortion, or condemn the offspring when it is born. The only effectual way is to bring about a divorce, and stop the commerce and conception. This can be done only by the power of God.

2. We see that the true way to produce righteousness is to preach Christ and the ministration of the Spirit. Let man be married to God by faith and spiritual conjunction, and righteousness will be brought forth, by a process as sure as that of natural generation.

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## § 17. THE CAUSE AND THE CURE.

'THEY that are whole need not a physician, but they that are sick.' So they that are sick, will not call the right physician, or apply the right remedy, unless they know the worst of their case—the inward depth and final cause of their malady.

Antiquated and unfashionable as our doctrine may seem in these days of scientific discovery, we feel bound to proclaim in the ears of all who will hear us, the old Bible theory of universal disease—the pathology of Jesus Christ and his apostles, who constantly ascribed all the spiritual, moral, intellectual and physical maladies of human nature to the POWER OF THE DEVIL. We confess, that the more we investigate, the more we are attached to Bible notions and Bible language on this subject. If a man is afflicted with fever or epilepsy, instead of looking into his blood or his nerves, his hereditary constitution or his diet, for the ultimate cause, we go back with

Jesus Christ to the vital principle, and ascribe his disease to the power of an evil spirit. (See Acts 10: 38, Luke 13: 11—16, &c.) If a man's mind is dark and impervious to the beams of truth, instead of regarding this as the effect simply of the structure of his brain, or of his lack of education or attention, we take Paul's account of the matter and believe that 'the god of this world hath blinded him.' (2Cor. 4: 4.) When men commit immoralities, instead of laying the blame on external temptation, we hold with Peter that they work wickedness because 'Satan hath filled their hearts.' (Acts 5: 3, John 13: 2.) If men's spirits are hard, impenitent and dead to all the attractions of heaven, we find the ultimate cause of the fact, not in their individual wills, but in the dominion which the 'prince of the power of the air' exercises over them. (Eph. 2: 2, 2Tim. 2: 26.) Unphilosophical and superstitious as we may be deemed for this avowal, we are persuaded that even scientific investigation is progressing directly toward this very theory, and that when the wisdom of this world has run through its whole circle of discovery, it will find itself brought back to its most ancient starting point, and will die acknowledging the truth of the Bible philosophy of life.

In holding these views of the ultimate cause of human maladies, we are not obliged to overlook or disregard secondary causes. All those external influences and acts which are ordinarily regarded by physicians and metaphysicians as the *causes*, we admit are the *occasions* of disorder in the economy of human nature, and we attach due importance to them as such. If a man in a state of perspiration exposes himself to a current of air, takes cold, is prostrated by fever, and dies, we do not attribute his death to the devil irrespective of his own acts and the physical influences which operated upon him. But we call the action of the air upon his body, and the consequent corruption of his blood, the *predisposing* causes or occasions of his death, and the power of the devil the *ultimate* cause. We say that by his imprudence he exposed himself to a fatal influx of spiritual poison, and so the devil killed him. If a ship strikes a rock, springs a leak, and finally sinks, the collision and the leak are, in popular language, the causes of the disaster. But strictly speaking, the water which run in at the leak, sunk the ship. So the cold and the fever may properly be called, in common language, the causes of the man's death; but, strictly speaking, the power of the devil which rushed in at the opening made by the cold and the fever, killed him. So, too, outward immoralities are properly regarded as the occasions of spiritual disease and death. Men are 'alienated [from God] *by wicked works*.' Col. 1: 21. But the most deadly result of wicked works is not the direct mischief which they work either objectively or subjectively, but the 'breach in the spirit' and the influx of Satanic influence which they occasion.

For the purpose of embarrassing our position, physiologists may ask whether a man might hold his hand in the fire without injury, if there was no devil? We answer; unless a proper miracle (as in the case of Shadrach and his companions) should suspend the laws of nature, the man's hand would undoubtedly be burned and he would suffer pain. But there would be this difference between his case and ordinary cases at present; viz., there

would be no subsequent inflammation, no chronic ulceration; the power of life would speedily repair the injury: whereas under the poisonous influence of Satan, external wounds sometimes expand into permanent and fatal diseases, and the cure of them is often protracted and difficult. Thus while we may admit that in a world free from diabolical power, external injuries, both physical and spiritual, would be possible, yet we affirm that there would be no *vital* and *chronic* diseases either of soul or body. And we may say further, that, if there was no devil to pervert the understandings and corrupt the ways of men, the laws of nature would not be transgressed, and even external injuries, though physically possible, would be exceedingly rare, if not altogether unknown.

Nor are we obliged by our theory to suppose that the devil is omniscient and omnipresent in such a sense that he personally purposes and superintends every particular instance of sin and death that occurs in the world. The true view is this:—Satan's *spirit* is an atmosphere that envelopes mankind, pressing (we may say figuratively) like the air, with a weight of 'fifteen pounds on every square inch' of human life. Wherever there is a vacuum in men's hearts, there that spirit enters, and manifests itself in selfishness, covetousness, and all evil works. Wherever the laws of life are violated, either physically or spiritually, there that spirit infuses its poison, aggravating and perpetuating the injury. 'We know,' says the apostle, 'that the whole world lieth in the wicked one.' 1 John 5: 19. We can easily conceive that any number of men, lying in a poisonous atmosphere, might be diseased by it in a variety of ways, without supposing any personal superintendence of the being from whom the poison might emanate.

We believe that the devil is a personal being, and that he exercises an extensive personal superintendence over specific transactions, (as for instance, in the temptation of Christ, and in the treachery of Judas.) Indeed we see much evidence that there is a general influence at work in the affairs of the world, which might properly be called *the devil's providence*. But we regard it as altogether unnecessary and foolish to refer (as some are prone to do) every particular manifestation of evil to the personal volitions of Satan. The universal presence and pressure of his spirit is a sufficient cause of general evil; and we are justified by the example of the Bible writers in referring to this cause every specific instance of sin and suffering.

This theory of spiritual pressure throws light on many moral phenomena, just as the discovery of the weight of the atmosphere explained many physical facts which were before mysterious. The time was when men (philosophers and all) supposed that the ascent of water in a pump was produced by some inexplicable attraction, or *suction*, as it was called, of the piston or bucket. In other words, they imagined that the power which raised the water was *in the pump*. But it is now well known that the water is forced up in the pump by the atmosphere without, which presses with a weight of fifteen pounds on every square inch of the earth's surface. The only effect of the piston is to remove this pressure from the water within the pump, and so allow the pressure on the outside to force that water upward. In like manner, men are accustomed to imagine, when they see a person full of

covetousness for instance, that the cause of his covetousness is in himself. Whereas our philosophy teaches that he is nothing but a spiritual cylinder into which the atmospheric selfishness that covers the whole world has forced an extra amount of mammonism. His own will, like the piston, only removes the opposing force—and the phenomena of his character, like those of pumping, may be said to be illustrations of general ‘atmospheric pressure,’ rather than of individual ‘suction.’ The same principle might be applied and illustrated in many other ways; but it is sufficient to say in general that we shall never understand our own characters or those of others—never know how to exercise discriminating charity in judgment—never have just views of the nature and causes of the physical and intellectual, as well as moral and spiritual evils that exist around us,—until we learn to regard individual action and experience as the result in a very great measure of a general spiritual influence.

The fact that ‘the whole world lieth in the wicked one,’ is not inconsistent with the existence of much dormant and incipient good in human nature. Indeed, the ‘prince of the power of the air’ has within his spiritual enclosures many rebellious forces to contend with. The self-preservative and reproductive powers of all life, the whole machinery of nature as constructed by God, as well as the life-giving elements which have been infused into human nature by revelation spiritual and written, are constantly resisting and frustrating more or less the tendencies of the power of death. Satan is obliged to allow in his subjects many liberties which are adverse to his dominion. And indeed he can afford to do so, just as the government of the United States, for instance, can afford to allow individuals and associations to go almost any length in sedition, provided they stop short of overt rebellion. Men may study and combine to preserve their lives and health under the devil’s administration, and may actually preserve them a long time; but they are not allowed to attempt, or even to think of attempting to escape death at last. This would be treason. They may extend discovery far and wide in every department of physical science from geology to mesmerism; but they must not break through into the mysteries of the spiritual world. This would be prying into *State secrets*. They may make great advances in civilization, refinement and morality; but they must not think of attaining entire freedom from sin. This would be renouncing allegiance to his majesty the devil. They may go all lengths in ascetic or benevolent piety; they may ascend even to the verge of heaven in the transports of voluntary devotion; but they must not enter into open communication, and permanent vital union with God. This would be joining the enemy. Thus there is a certain limited circle of improvement in health, knowledge, morality and piety within which men may act freely, without incurring the penalties of rebellion; but if they step beyond that circle, they find themselves engaged in a fierce spiritual war with the ‘god of this world.’

Now it is certain that those who remain within that circle, however moral or religious they may be, are subjects of the devil, ‘led captive at his will,’ not indeed in respect to the minor matters of life, (which we have admitted may be conducted in a manner adverse to his interests,) but in respect to

their weightiest obligations and interests, viz., those which relate to spiritual holiness and communication with God. All the morality or religion which they can have within that circle, can be only a *preparation* for the morality and religion of the second birth. They are 'in the wicked one'—uneasy and seditious under his government perhaps, waiting and hoping for power to escape; but yet, 'in the wicked one.' Their life is open to the pressure of his spirit; their wills are limited by his will. They cannot become sons of God till they break out of the circle of sin and death into the light of heaven, and vital union with God. The simple reason of the hard saying, 'He that committeth sin is of the devil,' is that the spirit of sin is that spirit of the devil which broods over and encloses unregenerate human nature, and he that commits sin, thereby demonstrates his union with and subjection to that spirit, whatever may be his character and state in other respects. 'He that committeth sin is the servant of sin,' and he that is the servant of sin is a spiritual member of the devil.

Redemption commences in an individual when he begins to discover the hatefulness and amazing strength of the evil power that enthralls him.—While he is content with those partial improvements which are licensed within the devil's dominions, the spirit of sin within him is comparatively dormant. But when his conscience is awakened by the perfect law of God, and he begins to try his strength against the outer circle of Satan's spirit, seeking to break through into actual holiness, sin revives within him and shows its power. At first it infuses into him a deceptive notion of his self-sufficiency, by which it leads him to attempt holiness in his own strength, under the point-blank batteries of the law. He marches up to the deadly breach, and falls back wounded and discouraged. Again and again he makes the vain attempt, and at every failure sinks deeper in despair and spiritual death. At length dire experience kills out his false and proud philosophy about free-will, and he discovers that something stronger than his own spirit is concerned in his sinfulness, and that something stronger must help him to holiness. He learns that there is a mighty devil whose spirit envelopes and works in him—that there is a 'law of sin in his members' emanating from a power independent of himself, holding captive his will with inexorable obstinacy, and invincible strength. He is forced to the conclusion—'It is no more I that do it, but SIN that dwelleth in me.' If the difficulty were in his own individual will alone, he might have hope. But he finds that a will far mightier than his holds him in bondage to sin and death. He perceives that the law, acting upon his own understanding and susceptibilities only, and not upon the power which enslaves him, can only torment and destroy him, just as a wheel locked into some mighty machinery and revolving by its power, would only be corroded and broken by being placed in contact with a wheel belonging to a separate machine, and revolving in an opposite direction. He finds that he can be saved only by being detached from the spiritual power of the devil, and that this can be effected only by a SPIRIT stronger than the devil. Experience has taught him that his own spirit is no match for the destroyer, and thus he is brought to look abroad for help. His final cry is—'O wretched man that I am, who shall deliver me from

the body of this death? Who shall detach me from the power of the evil one?' Now he is ready to lay hold on salvation by grace.

Here we may see the nature of true *repentance*; that repentance which *God gives* men, 'that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.' 2 Tim. 2: 25, 26. It may be, at the beginning, a conviction of individual sins—a sorrow for personal deeds done; but in the end it becomes an abhorrence of the devil, and of self as spiritually identified with the devil. The spirit of God, which 'pierces to the dividing asunder of soul and spirit,' begins to insinuate itself between the individual and the evil spirit which envelops him. The effect of this infusion is to turn the eye of his conscience on his spiritual state, and to produce self-loathing. That part of the man which receives and sympathizes with the spirit of God, imbibes God's hatred of sin, and thus begins to hate that other part which is in union with the devil, as God hates the devil.—Instead of looking at his works, the man literally 'hates his own *life*,' as being 'part and parcel' of that poisonous spirit which is the fountain of universal sin. So too, godly sorrow, at the beginning, before it has penetrated to the heart's core, may manifest itself in attempts to turn *from evil deeds, to good deeds*; but in the end it 'works repentance unto LIFE'—a turning from the spirit of sin to the spirit of the living God. Any repentance which exercises itself merely about works, and stops short of a thorough purgation of the vital principle, by expelling the virus of Satan and admitting the life of God, is not Bible repentance, and will need to be 'repented of,' at last. True repentance is effected by the spirit of God ministered through his word. Faith, or a spiritual apprehension of the existence, power and hatefulness of the devil on the one hand, and of the existence, resurrection-energy, and glorious holiness of God in Christ Jesus, on the other, is its principal ingredient.

This repentance is the beginning of universal and eternal victory over the devil. He who has fought and won this fight, will conquer in every battle afterward for ever. Death is dethroned within him, and eternal life is begun. He has found out the CAUSE, and obtained the CURE of all evil.

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## § 18. THE ATONEMENT.

It is important that the great act of redemption, fulfilled by the death of Christ, should not be conceived of as an act of mere benevolence. God's love toward the world, manifested in that act, was chaste, as well as fervent; prudent, as well as generous. The atonement was made for the 'whole world;' it reconciled *human* nature to God; and it freely offers to all *men* forgiveness and salvation. But this is only one half of its object and result. In the other half (which seems to be generally overlooked,) we behold instead of the 'goodness,' the 'severity' of God. The atonement was *not* made for the devil—it effected *no* reconciliation of the divine and diabolical natures—it offers no forgiveness, no salvation to Satan and his angels. On the contrary, Christ died 'that he might *destroy*\* him that had the power of death, that is the devil.' Heb. 2: 14. In the very act by which man was redeemed, 'the prince of this world was judged.' John 12: 31, 32.

When Adam sinned, he threw himself into the arms of the devil. His posterity, in consequence of this surrender, came into being within the circle of the devil's spiritual attraction—under a law of gravitation toward sin and death. Every individual, before Christ, by his own sin repeated and confirmed Adam's surrender. Thus the human and diabolical natures were married and identified—the spirit of man and the devil became one. Thus 'judgment unto condemnation,'—the condemnation of him who was a hopeless liar and murderer 'from the beginning,'—passed upon all men. Thus the devil became '*the prince of this world.*'

We must however distinguish between the guilt of the parties to this dreadful combination. The devil was the seducer; man was the victim. The sin of Adam and his posterity was not original in themselves; but instigated, begotten, spiritually infused by their tempter. This distinction enters into the whole plan of redemption, and determines the measure of the atonement. God has made arrangements for saving the victim, but *not* the seducer. The devil is destroyed, not redeemed, by the act that sets his captives free.

These arrangements are fully justified by the assumption (on the basis of which they are obviously made,) that the devil is a *hopeless* sinner, and man is not. We leave it with those who believe the devil to be a part of God's creation, to verify this assumption as they may. We believe the devil is a hopeless sinner, because he is an uncreated being—one whose sin never had a beginning, and therefore never will have an end.

However this may be, if it is true that under the apostacy, man and the

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\* The word translated *destroy* in this passage, primarily means, *to render inactive, idle, useless.* (See Robinson, Schrevelius, &c.) It does not mean to *annihilate*. This may be seen by an example. In the parable of the fig tree (Luke 13: 7) the master of the vineyard says; 'Cut it down, why *cumbereth* it the ground?' The original word here rendered *cumbereth*, is the same as that rendered *destroy* in Heb. 2: 14. The man certainly does not mean that the fig tree *annihilates* the ground, but that it renders it useless. In fact the word *destroy* is often used in the same way, i. e. to signify, not annihilation, but termination of power, activity, &c. Napoleon was *destroyed* at Waterloo, though he existed afterward. So Christ's death will bring to nought the devil's kingdom.

devil are one, and that the devil is a hopeless sinner, then it is manifest that the first step of redemption must be a separation of man from the devil. This indeed is not the whole, or even the principal work necessary in the case. It is only the *negative* part of salvation. The positive is union with God. But the divorce of the first husband is as essential as the marriage to the second, and must go before it. The evil spirit must first be exorcised, and then the good spirit may take its place.

In examining the nature of the atonement, then, our first inquiry is—How did the death of Jesus Christ destroy the devil?

‘When a strong man armed keepeth his palace, his goods are in peace : but when a *stronger than he* shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils.’ Luke 11: 21, 22. Jesus Christ uttered this saying with direct reference to his warfare with Satan. The principle which it contains may guide us to an answer to the above question.

In the first place it was necessary, in order to the accomplishment of the victory by which man is redeemed, that Jesus Christ should be *stronger* than the devil—i. e. that he should be, as he was, the uncreated Son of God. See p. 103, paragraph (3.)

In the next place it was necessary that Jesus Christ should ‘*come upon*’ the strong man who kept the world as his palace, and held the souls of men as his goods. He therefore took upon him human nature. Thus the strength of the Godhead was brought into immediate contact with the strength of the devil, in the very field which was to be won.

But human nature, in the mere corruption of the original fall, was not the field in which sin manifested its full strength. ‘The law entered that the offense might abound.’ It may be truly said that when God placed man under the law, human nature suffered a second fall. In the Jewish nation during its legal dispensation, sin was ripened—the energies of Satan were concentrated—and the union of the human and diabolical natures was as far as possible perfected. Christ, therefore, took upon him the seed of Abraham—‘was made under the law, that he might redeem them that were under the law.’ The energy of the Godhead entered human nature, at the point where Satan’s seat and strength was.

In due time a desperate conflict commenced between the divine nature on the one hand, and the spirit of the devil on the other, with human nature for the battle-field. We may notice two critical points in the progress of this conflict, previous to the death-struggle, in which it was finally decided. At the commencement of Christ’s ministry, Satan made a personal attempt to seduce him into sin. After plying him with temptations similar to those by which Adam fell, and others more subtle and mighty, with every advantage that could give them force, the tempter was forced to quit the field, baffled and dismayed. Christ followed up this victory by a proclamation of the gospel, and an outpouring of the spirit of life. In defiance of the power of death which had hitherto reigned over human nature, he at once began to heal all manner of diseases and cast out devils, by his word. Matt. 4: 24. At a later period, after he had evinced his own personal triumph, he com-

missioned seventy disciples to go abroad through the land, with the same victorious power. They returned 'saying, Lord, even the devils are subject unto us through thy name. And he said unto them, *I beheld Satan as lightning fall from heaven.*' Luke 10: 1, 18. Here, as in the former action, the defeat of the devil stands in immediate conjunction with the going forth of the spirit of life. By these tokens we may discern the nature of the invisible conflict which was in progress. As the devil withdrew from human nature, God entered. And thus, we shall see, when Satan was decisively and forever overthrown, in the battle of the cross, God was fully reconciled to human nature, and poured forth the spirit of life upon all flesh.

We have said that it was necessary that Christ should become a man, that he might redeem men; and that he should be made under the law, that he might redeem them that were under the law. We now advance a step further. *It was necessary that he should die, that he might redeem the dead.* The same spiritual law that required his incarnation, and his subjection to Judaism, also required his submission to death. Human nature, viewed as a whole, perpetually existing, was principally in the invisible world, beyond the veil. The living generation was only the surface of mankind—as it were, the visible bark of a tree,—whose sap and heart were in the regions of death. In that same inner world, the devil had his sanctuary. 'He that had the power of death,' was in a special sense 'the lord of the dead.' The living were linked to him by sin; but the dead were his by the double chain of sin and death. If Jesus Christ, then, would redeem human nature as a whole,—if he would encounter and destroy the devil in his sanctuary,—he must descend from the surface into the heart of the tree; he must follow human nature, where Satan had dragged it, into the 'lower parts of the earth.' 'To this end Christ both died and rose and revived, that he might be Lord both of the dead and the living.' Rom. 14: 9.

It must not be supposed, however, that Christ's death was for the benefit only of the dead. It was necessary to the redemption of the living, for two reasons: first, because the living were spiritually connected with the dead, and under the power of inevitable gravitation toward death; and secondly, because the destruction of the devil was necessary to the redemption of all. The death of Christ destroyed the *cause* of death, for the living as well as for the dead.

We are now prepared, at least in part, to answer the question—How did the death of Christ destroy the devil? It destroyed him by admitting the eternal life of the Son of God into immediate contact with the seat of his life. It unbarred the last and darkest recess of the strong man's palace,—and there the stronger man overcame and bound him.

The death of Christ was evidently a *spiritual* baptism into the devil, of which the corporeal crucifixion was only an index and consummation. A day, at least, before his crucifixion, he said to the people, '*Now* is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. \* \* \* *Now* is the judgment of this world: *now* shall the prince of this world be cast out.' John 12: 27, 31. He was then entering the cloud of death. A few hours later, when he was

*See 22:44*

alone with his disciples, his 'soul was sorrowful even unto death.' The magnetism of the devil was upon him—as was indicated by the drowsiness of the disciples, as well as by his own bloody agony. With a desperate purpose of either corrupting or destroying him, Satan poured himself out upon the Son of God, thus interposing his own black spirit between the sufferer and his Father, and causing him to drink of the cup of that fury, which was drawn forth from God, not by his sin, but by the sin of Satan.

This Pentecost of the devil, be it remembered, took place on Thursday, the day before the crucifixion. Thus Christ's prediction that he should be 'in the heart of the earth *three days and three nights*,' (Matt. 12: 40,) was fulfilled. Counting from the crucifixion, his death continued only *two nights and a part of three days*. Counting from the time of his baptism into the devil, whose sanctuary was the 'heart of the earth,' he died *three days and three nights* before his resurrection.

In that baptism the devil and the Son of God met face to face—their respective strength was tried to the uttermost—and the devil was overcome and cast out. Thus Christ became what the devil had been before, the 'prince of this world'—the Lord of the living and the dead.

That the destruction of the devil was a part of the atonement, and had an important agency in reconciling the world to God, may be seen by reference to several interesting illustrations in the Old Testament.

I. The following account of the destruction of Zimri and Cozbi by Phinehas, presents a pertinent example of the Bible idea of atonement:

"Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel. And the Lord said unto Moses, 'Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.' And Moses said unto the judges of Israel, 'Slay ye every one his men that were joined unto Baal-peor.' And, behold, one of the children of Israel came, and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas the son of Eleazar the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand: and he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. *So the plague was stayed from the children of Israel.* And those that died in the plague were twenty and four thousand. And the Lord spake unto Moses, saying, 'Phinehas the son of Eleazar, the son of Aaron the priest, *hath turned my wrath away from the children of Israel*, (while he was zealous for my sake among them,) that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and *made an atonement* for the children of Israel. Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur: he was head over a people, and of a chief house in Midian.'" Numb. 25: 1—15.

It is obvious that the atoning value of this transaction—that which reconciled the congregation of Israel to God,—was the *righteousness* of Phinehas, displayed in the *destruction* of Zimri and Cozbi. God evidently regarded the public exhibition of holy zeal on the part of Phinehas, as a redeeming leaven, which would diffuse its influence through the congregation; while the signal vengeance that fell on Zimri and Cozbi was fitted to destroy the spiritual cause, and stay the progress, of the moral infection which had drawn wrath upon the congregation. There was good reason, therefore, why that wrath should be withdrawn. The atonement had virtually made an end of the evil against which it was directed. But it must be noticed that the *penal suffering* in this case was inflicted not on the righteous person who made the atonement, but on *real* offenders and seducers. Zimri and Cozbi were the *vicarious victims* who received the avenging stroke, instead of the whole congregation. Phinehas was indeed the actor of what may be called a *vicarious righteousness*. His zeal was placed to the account of the people, because it necessarily diffused moral health among them. But he did not make the atonement by suffering the punishment himself, which was due to the sin of Israel, but by inflicting it on those who were undoubtedly the leaders in that sin. In all this we have a miniature of the atonement made by Jesus Christ. By a glorious act of righteousness he destroyed the devil, the great seducer of the world. Thus the cause of the sin of the world was put away, and the leaven of righteousness introduced; so that God could safely withdraw his wrath and proclaim forgiveness to man. But in this atonement, as in the other, the *penal suffering* due to sin was inflicted where it was deserved, not on the innocent champion of righteousness, but on the great head and representative of all sin. Christ did indeed suffer in the act by which he destroyed the devil and redeemed the world, but his suffering was not *penal*. The curse to which he submitted, *considered as punishment*, was directed not against him, but against the devil; and he submitted to it, not as a criminal, but as an executioner. He died, ‘that through death he might destroy him that had the power of death.’ If we suppose it necessary that Phinehas should have died himself, in the act by which he slew Zimri and Cozbi, we make the case a complete miniature of the great atonement.

II. In the following account of the scape-goat, we have another illustration of the destruction of the devil:

“Aaron shall take two kids of the goats for a sin-offering, . . . and he shall cast lots upon the goats, one lot for the Lord, and one lot for the scape-goat. And Aaron shall bring the goat on which the Lord’s lot fell, and offer him for a sin-offering. But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness. . . . Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and sprinkle it upon the mercy-seat, and before the mercy-seat; and he shall make an atonement for the holy place. . . . And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat,

and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities to a land not inhabited: and he shall let go the goat in the wilderness. . . . And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp." Lev. 16: 5—26.

What does the scape-goat represent? The popular commentators, such as Scott and Clarke, say without hesitation, it represents Christ, bearing away our sins into the land of forgetfulness. But many objections arise against this theory. In the first place, the goat on which the Lord's lot fell, certainly typified Christ; and the several offices and destinations of the two are represented as so entirely diverse, that we cannot suppose that both typify the same person. One of them is for the Lord; the other is for the wilderness. One is a propitiatory offering, whose blood sanctifies the tabernacle; the other is loaded with sins, and sent away as a polluted and detestable object. And then how revolting and false is the idea that Christ was sent into the wilderness of destruction with the sins of the world upon him, *and left there*. If the scape-goat had been sent away with the sins of the people, and then brought back for a holy offering to the Lord, it might have represented Christ in his death and resurrection. But it was sent away never to return;—and Jewish writers tell us it was left on the brow of a precipice, that it might fall and perish. Moreover, the man by whom it was sent away, was regarded as defiled by it.

*Azazel* is the Hebrew word translated *scape-goat*. Gesenius says: "By this name I suppose is to be understood originally some idol, that was appeased with sacrifices; but afterward, as the names of idols were often transferred to demons, it seems to denote an *evil demon dwelling in the desert* and to be placated with victims. The name *Azazel* is also used by the Arabs for an evil demon. The ecclesiastical fathers have referred the word to the goat itself, translating it *scape-goat*, although obviously in Lev. 16: 8, the antithesis lies between '*for Azazel*,' and '*for the Lord*.'" (See Ges. *Lexicon*, p. 751.) This view of the meaning of the word (which certainly is plausible) is altogether adverse to the idea that Christ is represented by the scape-goat. We should much prefer to regard Christ as the Lord's victim, and Judas as the devil's.

The following curious story is taken from Calmet's Dictionary. The writer is Mr. Bruce, an eastern traveler:

"We found that, upon some discussion, the garrison and townsmen had been fighting for several days, in which disorders the greatest part of the ammunition in the town had been expended; but it had since been agreed on by the old men of both parties, that nobody had been to blame on either side, but the whole wrong was the work of a camel. A camel, therefore, was seized, and brought *without the town*, and there a number on both sides having met, they upbraided the camel with every thing that had been either said or done. The camel had killed men; he had threatened to set the town on fire; the camel had threatened to burn the aga's house and the castle; he had cursed the grand seignior, and the sheriff of Mecca; (the sovereigns of the two parties;) and, the only thing the poor animal was interested in, he had threatened to destroy the wheat that was going to Mecca. After spending a great part of the afternoon in upbraid-

ing the camel, whose measure of iniquity, it seems, was nearly full, each man thrust him through with a lance, devoting him, *diis manibus et diris*, by a kind of prayer, and with a thousand curses upon his head. After which every man retired, fully satisfied as to the wrongs he had received from the camel! The reader will easily observe in this some traces of the Azazel, or scape-goat of the Jews, which was turned out into the wilderness loaded with the sins of the people. Lev. 16: 21."

If this was a ceremony of kindred nature to that of the scape-goat offering, (as Robinson and Bruce both seem to suppose,) it is another evidence that the common opinion that Christ is the scape-goat, is altogether inadmissible. How horrible the thought that men—and much more that God—should deal with Christ, as those foolish barbarians dealt with the poor camel! And yet we can make nothing else of the orthodox atonement. Such treatment however, applied to the devil, would be in accordance with truth and justice.—The sins of all men, when traced to their source, are actually 'the works of the devil' which Christ was manifested to destroy.

These considerations utterly preclude the idea that Christ is the antitype of the scape-goat, and point us directly to that other victim who was destroyed forever when Christ died. The whole ceremony was obviously designed to shadow forth what—as we have seen—the New Testament plainly teaches, that in the atonement, at the same time that Christ offered himself an acceptable sacrifice to God, the devil, as the father and representative of all sin, was devoted to eternal destruction.

This view enables us to understand how the sins of the world are disposed of. Instead of being imputed by a sort of legal fiction to Christ, to whom they do not belong, they are fairly laid upon the head of the devil to whom they do belong. 'The old serpent that deceiveth the whole world' is legitimately made the scape-goat of the whole world. A king, in dealing with a revolted province, may properly make a distinction between the guilt of the common people, and that of the leading instigators of the rebellion. When he has captured the ringleader and made a public example of him, he may safely forgive the rest—'not imputing their trespasses unto them,' but to their seducer. It is necessary that the people should become sensible of the evil of the rebellion, and that they should confess and renounce it, imputing their delusion to its true author, and consenting to his execution. So the priest was required to put his hands on the head of the scape-goat, and confess the sins of the people over him. And so repentance and confession, with an approval of the destruction of Satan as the instigator of the sins of the world, is necessary, in order that men may avail themselves of the atonement. 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them'—because Christ by his death destroyed the cause of their trespasses, and opened the way for men by repentance and faith to separate themselves from that cause, and join themselves to a nucleus of righteousness.

With these views, we can see how God can 'be just and the justifier of him that believeth';—how the law, which immutably joins death to sin, can be faithfully carried into execution, and yet man be saved. The penalty of

all sin is actually inflicted on the devil, who is actually the author of it. Here is no evasion—no substitution of an innocent person for the offender. The law has its course. Man is saved, not because God abrogates the law or evades it by a fiction, but because he rightfully imputes the sins of which men are the instruments, to the devil, as their real author.

But we must bear in mind that the sins which can thus be transferred to the scape-goat, are human, not diabolical sins. They are the sins of the seduced—not of the seducer. It is Christ's office to 'have compassion on those that are *ignorant and out of the way*,' (Heb. 5: 2,) not on wilful transgressors. His prayer on the cross was—'Father, forgive them, *for they know not what they do*.' Luke 23: 34. Paul was forgiven because he persecuted the church '*ignorantly, in unbelief*.' 1 Tim. 1: 13. 'If we sin *wilfully after that we have received the knowledge of the truth*, there remaineth no more sacrifice for sin.' Heb. 10: 26. 'If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. *There is a sin unto death*. I do not say that he shall pray for it. All unrighteousness is sin. *And there is a sin not unto death*.' 1 John 5: 16, 17. The broad difference, as we have intimated before, between sins that are properly diabolical, and those that are properly human, lies in the fact that the latter are not original in the transgressor, but are occasioned by external influences working on ignorance; while the former are the legitimate products of the transgressor's own disposition, and are committed in defiance of opposing knowledge. Diabolical sins, by their very nature are not transferable. They who commit them are intrinsically incorporated with the devil, and instead of being saved by the atonement, are destroyed, with the devil.

If any cite as objections to our theory in regard to the object of Christ's death, such passages as these: 'Christ bare our sins in his own body on the tree,' 'gave himself for us,' 'died for us,' &c., we reply—He certainly did not die *in the same sense* as we should have died, had there been no atonement—that is *eternally*. He died for us in this sense, viz: he was baptized into the spirit of sin and death, and suffered temporarily the curse which rested on that spirit, that he might overcome and destroy it, and that he might lay hold on and redeem those that were under it. If he had not died, we must have been destroyed with the devil. His death, therefore, was a substitute for ours. But it was not as ours would have been, a *punishment*. Gen. Putnam's sufferings in his descent into the cavern to kill the wolf, may be viewed as a forcible, though a homely, illustration of the nature and object of Christ's sufferings. That notable passage in the 53d chapter of Isaiah, where Christ's vicarious sufferings are fully described, is quoted in Matthew 8: 17 in a way which plainly shows that the evangelist understood it in a *spiritual* and not in a *legal* sense. 'When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, *Himself took our infirmities and bare our sicknesses*.' Here it is evident that Christ suffered in the stead of those whom he healed. He entered into a spiritual partnership with them,

by which he gave them his health and took their sickness. But this suffering certainly was not *penal*. It was necessary, not because the law required it, but because, without it, he could not enter into the sufferers and cast the devil out. By this hint of the evangelist we may discern the true nature and object of all the vicarious sufferings of Christ.

The sum of what we have said on the negative part of the atonement, is this: Jesus Christ, by his death, entered into the vitals of the devil, and overcame him. He thus destroyed the central cause of sin. The effect of this act on them that believe, is to release them from the power of sin; and on them that believe not, to consign them with the devil to destruction.

The *positive* part of the atonement, i. e. the *at-one-ment*, or reconciliation and spiritual union of God and man, effected by the sacrifice of Christ, will be brought to view in several succeeding articles.

## § 19. THE CROSS OF CHRIST.

‘THE flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other.’ When the flesh prevails over the spirit, as in the experience described in Rom. 7: 7—25, the spirit is in the bonds of death. When the spirit prevails over the flesh, as in the experience described in Rom. 8, the flesh is crucified. The two powers are at deadly enmity with each other, and whichever is strongest kills the other.

In Christ the spirit prevailed over the flesh, from the beginning. His life in this world was a series of conflicts between the spirit and the flesh, (or, in another point of view, between God and the devil,) in which the spirit constantly overcame the flesh. As the struggle proceeded, his spirit waxed stronger and stronger. In this way he was educated, so to speak, for his office, and became perfect as a champion of the tempted. ‘Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him.’

His last conflict in the garden and on the cross, was more severe and more decisive than any which preceded it; but it was not different in kind from the struggles in which he had been engaged from his birth. The powers of good and evil—the spirit with God for its supporter on the one side, and the flesh with the devil for its supporter on the other—which had been warring within him from the beginning, at last came to a desperate issue. The last great act of obedience which God required of his spirit, and which the flesh, instigated by Satan, struggled furiously to frustrate, was submission to death. The spirit conquered. Hell could not turn the Son of God aside from his appointed pathway. ‘Lo I come to do thy will, O God,’ was the word of his spirit, as he laid himself upon the altar.

In that final sacrifice the flesh was destroyed, and the devil, whose all was

staked on the trial, lost his kingdom. Christ was perfected; and thenceforth could bring to bear on the devil, in all the conflicts of his followers, a spirit on which temptation had done its worst, and which was thus triumphantly proved immutable in righteousness.

With this view of Christ's work, we perceive that his literal death on the cross was not the whole of his crucifixion, but its consummation. The true '*cross of Christ*' was the subjugation of his flesh by his spirit, and that was a process which extended through his whole life, though its most notable act and its termination took place on Calvary. His spirit was mortifying his flesh in obedience to the will of God, and he was therefore '*on the cross*' spiritually, as really when he was tempted in the wilderness, and when he was laboring in Judea, as when he hung between heaven and earth. Indeed he used language referring to death by crucifixion, to express the subjugation of the flesh, long before he was actually crucified. See Luke 9: 23, 14: 27.

We have said that his literal death was the consummation of his entire crucifixion; but it was something more. It presented to the senses a most appropriate symbol—a physical *miniature*—of the whole. The parallelism between the exhibition on Calvary, and the life-long act of Christ's crucifixion, may be stated thus: As the wooden cross on which he suffered was to his body, so was his spiritual nature to his carnal nature, during his whole life in the flesh. The prominent idea of a literal crucifixion, is that of a firm, strong, upright substance holding with unyielding rigor a living body, in hopeless impotence and mortal agony, till death closes the scene. This is a true figure of the antagonism between Christ's spirit and flesh. His spiritual nature, firmly rooted in God, stood up in the strength and rigor of everlasting righteousness, and held his carnal nature, impotent and dying, till it was dead. His spirit was the cross on which his flesh hung, not merely six hours, but more than thirty years. In the scene on Calvary, the self-sacrifice which had been acted within him from the first, came out before the eyes of men, and exhibited itself in a visible and awfully impressive symbol. The apostles, instead of attempting to force into the minds of their readers by metaphysical discourses, the mysteries of the interior work, pointed to the symbol. Their theme was—'*Christ crucified*'—'*the cross of Christ*.' But whoever conceives of nothing but a physical or legal transaction as embodied in those words, sees only the surface of the great spiritual idea which lies beneath them. Abundant evidence may be found in the writings of the apostles that they saw in the '*cross of Christ*' the conflict and victory which we have described, and that it was in their minds the seed of spiritual victory for all believers. As the servants of the Holy Ghost, whose office it is to lead minds from external signs to interior truth, they used the visible crucifixion as the entering-point of the vast idea which it shadowed forth.

Probably the most prominent thought in many minds, in relation to the death of Christ, is that it was a cruel deed perpetrated by wicked men. At the hazard of startling those whose conceptions are thus limited, we aver, that in the truest sense *Christ crucified himself*, and that the act was a glorious manifestation of God's righteousness. The Romans, the Jews, and the devil, were indeed the guilty instruments of the sacrifice; but the power

which ordained and directed it, was the will of the Father and the Son. Christ said expressly, 'No man taketh my life from me; I lay it down of myself.' He steadfastly set his face to go up to Jerusalem, with the avowed expectation and purpose of dying on the cross. Twelve legions of angels were at his command; but he declined a rescue.

The substantial deed which was done under the forms of the crucifixion-scene, was the act of the sufferer; and that act was the destruction of the will of his flesh by the will of his spirit. His spiritual nature was not the crucified, but the crucifier. 'He was put to death in the flesh, but *quicken*ed in the spirit;' and it was the quickening of his spirit that made him strong enough to lay and hold his flesh on the altar of death. That same quickening had made him conqueror in all the battles of his previous life. It was the holy power of the divine nature—the righteousness of God. While the wooden cross held his body, his spiritual will held his carnal will in the agonies of death; and the unconquerable strength of the righteousness of God was manifested to the uttermost.

That same quickening power which carried him triumphantly through the death-battle, went with him into the grave, and so charged his spirit with ascending life that Hades could not hold him. By its strength, he returned from the dead, took possession of that same body which had been the vantage-ground of the devil, *changed* it into a spiritual body, and 'ascended far above all heavens.'

We are apt to separate the resurrection of Christ from his death, and to think of the one as the reverse of the other. But in thinking thus, we are looking at his body, rather than at his spirit, in which the essence of the whole transaction lay. In truth the resurrection-power was the high priest of the sacrifice on Calvary, as well as the conqueror of Hades. '*Through the eternal Spirit* he offered himself without spot unto God,' and through the eternal Spirit he *arose* from the grave to the highest heaven. His resurrection was but the continuation and complete victory of that same holy energy which nailed his flesh to the cross, and which had trodden the wine-press of self-sacrifice in all his previous life. The two elements concerned in his victory over the devil, were life in the spirit, and death in the flesh. To the external senses the resurrection is the most fitting representative of the life; and the crucifixion, of the death. But both elements were present in the crucifixion; and life, though less visible than its antagonist, was actually the principal power.

Hence Paul, though the point at which he constantly aimed, was to plant the energy of the resurrection in believers, as the seed of God's righteousness, gathered up his whole gospel into one idea—'*the cross of Christ.*' 'I determined,' says he, 'to know nothing among you, save Jesus Christ and him crucified.' 1 Cor. 2: 2. It is clear that his conception of 'Christ crucified' was not merely or principally that of a sufferer, but of a conqueror. His eye was on the mighty energy of righteousness that crucified the flesh, more than on the flesh which was crucified. Accordingly he says—'The preaching of the cross . . . unto us which are saved is the *power of God.* . . . We preach Christ crucified, . . . *the power of God* and the wisdom

of God.' 1Cor. 1: 18—24. He set forth the dying scene, as an exhibition of the power of God's righteousness; and he expected that men, in receiving 'Christ crucified,' would appropriate the victorious life of his spirit, as well as the death of his flesh.

The effect which Paul intended to produce in others by preaching the cross, was undoubtedly the same that was produced in himself. He indicates distinctly in the two following passages, the power of the cross as exhibited in his own experience. 1. 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, *by which the world is crucified unto me, and I unto the world.*' Gal. 6: 14. Here is the death of the flesh. 2. 'I am crucified with Christ; *nevertheless I live; yet not I, but Christ liveth in me.*' Gal. 2: 19. Here is the life of the spirit. In the apostle's mind the idea of 'Christ crucified,' evidently *infolded* the idea of Christ *living* and triumphant over sin and death.

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## § 20. THE BREAD OF LIFE.

"Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then said Jesus unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." *John 6: 47—58.*

THIS is one of the most interesting passages in the whole Bible, and ought to be well understood by every disciple of the gospel.

Roman Catholics, Puseyites, and in general all the grosser formalists refer it to the Lord's Supper, thinking that they eat the flesh and drink the blood of Christ, and secure to themselves the promised life, by partaking of bread and wine duly consecrated by a legitimate priest. But this theory is rendered altogether incredible by the fact that the Lord's Supper was not instituted at the time when this discourse was uttered. In the natural order of Christ's instruction, the 6th of John, instead of being a commentary on the institution of the eucharist, is the substantial independent text, of which that institution is an emblematical illustration.

Another class of commentators, who have the credit of more spiritual

views, (such as Scott, Clarke, &c.,) make Christ's death on the cross the main subject of reference in this passage. Their doctrine is that the 'flesh and blood' of Christ here spoken of, so far as these words refer to any actual substance, mean the physical flesh and blood which suffered on Calvary; and that the thing to be received by believers is not really this flesh and blood, but the atonement made by it, which is to be eaten and drunk by appropriating faith. But this theory is nearly as incongruous and barren as that of the formalists. Both make a material object and a physical transaction the medium of eternal life; for the literal flesh and blood of Christ's material body and the visible transaction of the cross, as really belonged to the physical world, as does the bread and wine of the eucharist and the act of eating and drinking it. The Catholic theory makes the eating and drinking literal, and mystifies the flesh and blood by a pretended transubstantiation of the elements; and the Protestant theory makes the flesh and blood literal, and mystifies the eating and drinking, by converting it into an act of meditation. Both make Christ's discourse in the 6th of John an appendage to transactions that were future and unknown when it was uttered, and therefore unintelligible by itself. We believe, and propose to show that it carries its own explication, and relates to a spiritual transaction, of which both the eucharist and crucifixion are but exponents.

First we will endeavor to determine what is meant by the 'flesh and blood' of Christ, which gives eternal life.

Christ says—'I am the bread of life;' (ver. 35, 48;) 'I am the living bread; . . . the bread that I will give is my flesh,' &c. (Ver. 51.) It is himself therefore that he refers to, when he speaks of giving his flesh and blood for food to them that believe on him. But his nature while in the world was twofold. As to the interior of his being he was the Son of God that existed from eternity with the Father; and at the same time he had a material body which was born of a woman. Which of these parts of himself does he refer to in calling himself the bread of life? Most clearly the former. He says expressly—'The bread of God is HE WHICH COMETH DOWN FROM HEAVEN;' (ver. 33;) and this declaration is repeated subsequently not less than four times. See ver. 38, 50, 51, 58. Now as Christ's material body certainly did not come down from heaven; and as the 'bread' or 'flesh and blood' which he offers men as the medium of eternal life, certainly did come down from heaven, it is manifest that these latter terms relate to his interior pre-existent nature. The idea that he was speaking of himself as a man, and of his visible flesh and blood, was utterly excluded by the repeated definition which he gave of the terms he used. Yet some of his hearers could not or would not understand him. 'The Jews murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven.' Ver. 41, 42. They recognized only that part of his nature which originated in this world, and were therefore obliged to understand him as speaking of his literal flesh and blood. Of course they wondered at what he said about coming down from heaven, and 'strove among themselves, saying, How can this man

give us his flesh to eat?' Ver. 52. But it was not his fault that they did not perceive that he had an internal divine nature, and that this was the subject of his discourse.

The carnal theories of the Catholics and Protestants above noticed, are founded on this very mistake of the Jews. Having no clear conceptions of the existence and communicability of the spiritual flesh and blood of the Son of God, they strive among themselves in their secret thoughts, saying, 'How can this man give us his flesh to eat?' and the only answer which they can find, is, that he gives us his flesh and blood (as one party says) by a sort of mystical proxy in the bread and wine of the eucharist; or (as the other party says) by presenting his once crucified flesh and blood to our meditations.

In addition to the evidence concerning the nature of the life-giving flesh and blood of Christ implied in his repeated declaration that it came down from heaven, we have at the conclusion of his discourse a very explicit announcement that it was not his material body, but his spiritual nature. 'Many of his disciples, when they heard [what he said about eating his flesh and drinking his blood,] said, this is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? WHAT IF YE SHALL SEE THE SON OF MAN ASCEND UP WHERE HE WAS BEFORE?' Ver. 60, 62. Their eye was on his humanity; but he reminded them of his pre-existence. It is as if he had said—'I am not speaking of that part of my nature which originated in this world; but of that in which I descended from heaven, and in which I shall ascend there again.' Then he adds—'IT IS THE SPIRIT THAT QUICKENETH; THE FLESH PROFITETH NOTHING.' Ver. 63. He had been proposing to them his flesh and blood as the bread of heaven—that by which they were to be quickened to eternal life. They thought of nothing but his material flesh and blood, and could not see how that should quicken them. Therefore, that he might leave them no excuse for converting what he had said into an offending absurdity, he said to them plainly—'The quickening flesh and blood of which I speak is spiritual: the [literal] flesh profiteth nothing; that is not the bread, which, if a man eat, he shall live forever.' Yet the difficulty of apprehending his pre-existence, and of conceiving how he could give men his spiritual flesh and blood for food, blinded the eyes of those who murmured; and 'from that time many of his disciples went back, and walked no more with him.' Ver. 66.

The proper life-giving body of Christ, then, is a spiritual substance of which his material body was but the envelope. In order to ascertain the distinctive characteristics of the two elements of that substance, we must consider the distinction between flesh and blood in the natural body. Blood, in the ordinary sense, is a *fluid*, and flesh is the *solid* which contains it.—Blood, says the scripture, 'is the life.' Flesh is the *form* in which life subsists. Now the question is—are celestial beings composed of two elements corresponding to flesh and blood, as thus defined? We answer,—man certainly has within his visible body a soul and a spirit; and in a disembodied state his soul is properly called a spiritual body; it is a concrete substance;

it has in all respects the form of the natural body ; it corresponds therefore to flesh. And the spirit is a fluid substance, contained in the soul ; it is the life of the soul ; it corresponds therefore to blood. So far as human beings are concerned then it is proper to apply the terms flesh and blood to the two constituents of their spiritual nature. If then the spiritual constitution of man is an index of the constitution of superior spiritual beings—which there is no reason to doubt, since God made man in his own image,—we may safely conclude that the Son of God, in his pre-existent state, had a soul and a spirit, or a spiritual body and a life within it, which are properly called flesh and blood. These are the elements of which the bread and wine of the Lord's Supper are the emblems. It was the breaking of this body and the outpouring of this blood that took away the sin of the world. The soul and spirit of the Son of God came out from the glory of the Father into the sphere of fallen humanity, put on the likeness of sinful flesh, submitted to the infirmities, temptations and sufferings of a carnal state, encountered the full torrent of the wrath of the eternal murderer, tasted through its mortal envelope the bitterness of death, and sounded the dark abyss of Hades. Thus the Lamb of God gave his flesh and blood for the life of the world. The transaction on Calvary was one scene in this great crucifixion, and a miniature exponent of the whole.

We next inquire, by what process we are to eat the flesh and drink the blood of Christ.

As it is not the material flesh and blood that is to be received, so it cannot be the material body that is to eat and drink. The food and that which feeds upon it must be homogeneous. It is evident therefore that it is our soul and spirit, i. e. the flesh and blood of our inner man, that is to partake of the flesh and blood of Christ. Accordingly the terms 'eat' and 'drink' are repeatedly explained in the 6th of John by equivalent terms which denote acts of the inner man. When Christ exhorted those who followed him, to 'labor for the meat that endureth to eternal life,' they said to him, 'What shall we do that we might work the works of God?' Jesus answered and said unto them, 'This is the work of God, that ye believe on him whom he hath sent.' Ver. 27—29. Thus it appears that believing is the act which appropriates the food of eternal life, and the equivalent of the eating and drinking spoken of afterwards. This is further evinced in the following passages. 'I am the bread of life ; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.' Ver. 35. 'This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life.' Ver. 40. 'Verily, I say unto you, he that believeth on me hath everlasting life ; I am the bread of life.' Ver. 47, 48. When our inner man comes to the Son, sees him and believes on him, we do the thing meant by the terms 'eating his flesh' and 'drinking his blood.'

In exact accordance with this exposition, Christ, in the conclusion of his discourse, specifies the form in which his flesh and blood is conveyed to those who feed upon it. If believing is eating and drinking, then since the thing received in the act of believing is a proposition or word, it follows that Christ's word is the vehicle of his flesh and blood. And so he explains himself. He

says—‘It is the spirit that quickeneth ; the flesh profiteth nothing ; *the words that I speak unto you, they are spirit and they are life ;*’ i. e. the words that I speak unto you, are the food that quickens to eternal life, which I have been proposing to you, under the terms ‘flesh’ and ‘blood.’

It is a fact well known to spiritualists, that the word of every spiritual being is an actual substance, sent forth from his inward center, carrying with it the properties of his life. It is also a known fact that the act of believing actually receives into the soul and spirit, the substance conveyed in the word believed. So that communication by word from one person to another, effects an actual junction of spirits, and conveys to the receiver a portion of the life and character of the communicator. It was with a view to this philosophy and for the purpose of enforcing it, that Christ chose his language in the 6th of John. He wished to apprise his hearers thoroughly that the intercourse with him which he called *believing* on him, was not a mere solitary movement of the believer’s own mind, caused by hearing physical sounds, but a reception of the effluence of his soul and spirit into the believer’s soul and spirit. He would have them understand that in spiritually receiving his spiritual word, they became identified with him as really as a man becomes identified with his food in eating and digesting it.

We protest against the idea that Christ’s language in the 6th of John is merely *figurative*. Though it is not true in a *physical* sense that believers eat and drink the elements of Christ’s body, it is true in a *spiritual* sense, and that sense is as real as the physical. The thing done in eating and drinking, viz., the reception of a nutritious substance into the laboratory of life, is done in imbibing the spiritual elements of Christ’s nature ; and the sensations which attend the two processes are not so entirely unlike as unspiritual persons may suppose. Every one who has had intercourse with the Word of life, knows that its entrance is felt not merely in the mind by its information, but in the center of life by its power ; and that it causes a sensation of strength, growth, and refreshment. Even the place where it takes effect is coincident with the digestive organs of the body. Christ, speaking of this very intercourse, said on a certain occasion, ‘If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, *out of his belly* shall flow rivers of living water ;’ and it is added, ‘This spake he of the Spirit which they that believe on him should receive.’ John 7: 37—39. The idea here is not that rivers of living water shall flow from the believer *abroad*, but from God into him, as Christ said in another place—‘Whosoever drinketh of the water that I shall give him, shall never thirst ; but the water that I shall give him shall be *in him a well of water, springing up into everlasting life.*’ John 4: 14. The expression—‘*out of his belly*’—indicates that the fountain of the water of life rises in the middle region of the spiritual body ; and that coincides with the place where food is elaborated in the natural body.

Finally, we will notice the results of eating Christ’s flesh and drinking his blood.

As food gives its nature to the body that receives it, so the spiritual flesh and blood of Christ, received through his word, communicates its nature to

the soul and spirit of the believer. And as Christ, in his spiritual nature, is the ever-living Son of God, the believer, being identified with him, becomes a son of God and partaker of the eternal life of the Father. This is what Christ declares in these words—‘He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.’ Ver. 56, 57.

It is repeatedly affirmed that partakers of the flesh and blood of Christ shall ‘*live forever*.’ Ver. 50, 51, 58. See also ch. 8: 51, and 11: 26. This has no primary reference to the life of the natural body, as is evident from the following considerations: 1. The whole discourse, as we have seen, relates to the spiritual flesh and blood of Christ—to spiritual eating and drinking—and of course to the spiritual part of him who eats and drinks. It is the soul and spirit of man that receives the effluence of the soul and spirit of Christ; and of course it is that part of his nature, and not his natural body, which is quickened to everlasting life. 2. The death which is set over against the life promised to believers, is not the death of the body, but a death existing while men are in the body. ‘Jesus said unto them, Verily verily I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye *have* no life in you.’ Ver. 53. So John says—‘He that hath the Son hath life, and he that hath not the Son of God hath not life. 1 John 5: 12. The life promised therefore is the opposite of the death of the inner man, i. e. it is the life of the inner man.

Christ had his eye on the soul and spirit; and regarding men in their sins as already dead, he offered them his spiritual flesh and blood as a quickening aliment, by partaking of which, they might enter on eternal life at once. As in the case of the carnal, death is represented as already present, though the body is not dead, so in the case of believers, eternal life is represented as already begun, though they are still in the world. ‘Whoso eateth my flesh and drinketh my blood, *hath* eternal life.’ Ver. 54, and 47. The conception which this discourse is designed to give us is evidently this: Sinners are already dead, and evermore sinking deeper in death. In putting off the body they only take one step in their downward course. The death of the outer man is but the continuation and complement of the previous death of their soul and spirit. On the other hand, believers, by partaking of the flesh and blood of Christ, begin to live, and their life proceeds onward forever. It is the life of their inner man, and is not dependent on the continuance of its physical envelope. If they put off the body, the change is rather birth than death. Their soul and spirit live as they did before, by the life of Christ, and they enter a sphere more favorable to the spiritual body than this world. This is the sense in which they never die.

It must not however be inferred from the fact that eternal life is begun in them, that they enter upon the complete resurrection at the death of the body. If the mere presence of the life of God in the soul and spirit were the whole of the resurrection, believers might as well be said to have attained the resurrection before death as afterward; whereas we know that the primitive saints were waiting for the glorified body. Moreover, on that supposition,

Christ could not have been the subject of a resurrection, i. e. a rising from the dead, at all; for he had the life of God in his soul and spirit from the beginning, and was never dead as to the inner man, and of course never in a condition to be raised from the dead. Whereas, we know that he was the first subject of the resurrection, and a pattern of the resurrection of all believers. It is evident therefore that there is an important distinction between the initial attainment of eternal life, and the final completed resurrection. The former is an operation on the interior of the person; the latter, on the exterior. The former is consistent with a residence in this world or in Hades. The latter is a rising out of Hades and this world into the immediate presence of God. The former, in the case of Christ, was the effect of his permanent, and we may say, constitutional union with the Father; while the latter was wrought by special exertion of the Father's mighty power in bringing him up from the abyss into which he had descended. In the case of those who believe on Christ, the former commences when they see Christ spiritually, and receive his nature into the inner man, and continues onward forever, though they remain in the body, or pass into Hades; but the latter commences when they are brought up from this world and Hades into the presence of Christ's glorious body.

The distinction which we have sketched is explicitly and repeatedly recognized in the 6th of John. Thus Christ says, 'This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have eternal life; and *I will raise him up at the last day.*' Ver. 40. Here it is evident that having eternal life is a present attainment, immediately consequent on believing; but being raised up at the last day is a future blessing, to be effected at an appointed time and by a special act of Christ. So, in another place, Christ says, 'Whoso eateth my flesh and drinketh my blood *hath* eternal life; and *I will raise him up at the last day.*' Ver. 54. This is equivalent to saying that one who *hath* eternal life, nevertheless is not in the final resurrection, but *is to be* raised up at an appointed future time.

These then are the results of our exposition of the 6th of John, viz: 1. The bread of life, or the flesh and blood of Christ, is his interior divine nature, i. e. his soul and spirit, which are properly called the flesh and blood of his spiritual body. 2. The reception of this flesh and blood designated by the terms *eating* and *drinking*, is effected by the influx of Christ's soul and spirit into the soul and spirit of believers, through his spiritual word. 3. The results of this junction are present possession of interior eternal life, and security of an ultimate resurrection to a glorified state.

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## § 21. THE NEW COVENANT.

EVERY reader of the Bible must have observed that two covenants are frequently mentioned and recognized therein, differing from each other in many important respects, and pertaining respectively to the Jewish and Christian dispensations. The division of the Bible into two books, called the 'old and new testaments,' or 'covenants,' (for both of these words are uniformly translations of '*diatheke*,') is a fact fitted perpetually to suggest the existence and difference of the two covenants. For instances of direct allusion to them, see Matt. 26: 28, 1 Cor. 11: 25, Gal. 4: 24, Heb. 7: 22, 8: 6—13, 9: 15. As we live in the 'last time,' (1 John 2: 18,) the period subsequent to the coming of the mediator of the new covenant, (Gal. 4: 4,) it well behooves us to understand the nature, terms and privileges of that covenant, lest we be found at last in the case of those who 'knew not the time of their visitation,' and perished, though the 'kingdom of God came nigh unto them.' This we may do by giving heed to the special discussion of the subject, contained in the epistle to the Hebrews. That book might well be entitled, 'A Comparison of the Jewish and Christian Dispensations;' or in other words, 'The Old and New Covenants.' In this article we invite attention especially to a statement of the principles of the new covenant, contained in the eighth chapter of that epistle, viz.:

"Now hath he [Christ] obtained a more excellent ministry, by how much also he is the mediator of a *better covenant*, which was established upon *better promises*; for if that first covenant had been faultless, then should no place have been found for the second. For, finding fault with them, he saith, Behold the days come saith the Lord, when I will make a *new covenant* with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt; *because they continued not in my covenant*, [although I was an husband unto them. See Jeremiah 31: 32, from which the apostle quotes,] and I regarded them not, saith the Lord. For *this* is the covenant that I will make with the house of Israel *after those days*, saith the Lord; *I will put my laws into their mind, and write them in their hearts*; and I will be to them a God, and they shall be to me a people; and *they shall not teach every man his neighbour*, and every man his brother, saying, Know the Lord: for *all shall know me*, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a *new covenant*, he hath made the first old. Now that which decayeth and waxeth old, *is ready to vanish away*." Heb. 8: 6—13.

In elucidating this passage we shall notice, 1, the *time*; 2, the *nature*; 3, the *mode of fulfilment* of the new covenant.

### I. THE TIME OF THE DISPENSATION OF THE NEW COVENANT.

1. *The new covenant was not made before the time of Moses*; for then the new was made before the old, the second before the first. 'Behold the days come, saith the Lord, when I will make a new covenant, &c., *not according to the covenant which I made with their fathers, when I took them by the*

*hand to lead them out of the land of Egypt,*' i. e. the time of Moses. 'If that *first* covenant,' i. e. the one ministered by Moses, (see ver. 5,) 'had been faultless, then should no place have been sought for the *second*.'

2. *It was not made before the time of Jeremiah*, from whose prophecy this passage is quoted; for then he represented that as *future* which was *past*. 'Behold *the days* come, saith the Lord, when I *will* make a new covenant,' &c. 'This is the covenant that I *will* make with the house of Israel *after those days*,' &c.

These two remarks are made for the purpose of subverting the notion of some who deny that Christianity is established upon better promises than preceding dispensations, saying that the covenant now under consideration was made with Abraham. This notion is chiefly founded on a passage in Gal. 3: 8, &c. 'The scripture, foreseeing that God would justify the heathen through faith, preached before [or foretold] the gospel unto Abraham, saying, [not 'I will put my law into *thy* heart,' but,] In thee *shall all nations be blessed*.' This was only a promise of the *future* preaching of the gospel; not a preaching of the gospel itself. If this proves that the new covenant was made with Abraham, we may prove, by the same rule, that it was made with the house of Israel, at the time Jeremiah said, 'Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel;' for in these words he preached the same gospel which was preached to Abraham, viz. a prediction of the new covenant. By the same rule also, we may prove that every prediction in the Bible, of *future* blessings, gave to those who received them, *present possession* of those blessings. But the passage following, from the same chapter, ver. 15, &c., is perhaps considered more conclusive. 'Brethren, I speak after the manner of men; though it be but a man's covenant, yet, if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.' Do these words declare, as some suppose, that the law was given four hundred and thirty years after the gospel? No, verily; for then as we have seen, the new covenant was four hundred and thirty years older than the old. We concede that the covenant 'was confirmed of God *in Christ*,' before the giving of the law, and before the world began; but it was not confirmed of God *in Abraham*. He received only the *promise* of the future fulfilment of the covenant, when his seed, which was Christ, should come. Our present discussion respects not the question when God *purposed* the establishment of the new covenant, or when he made the covenant *with his Son*, or when he first *predicted* to man its fulfilment; or whether he promised to *Abraham* that it should be fulfilled in his seed; but when it *first took effect upon the human race*. This is what we mean when we inquire when the new covenant was made; and this is what Jeremiah meant when he said, 'Behold the day; come, saith the Lord, when I will make a new covenant with the house of Israel.' In calling it a *new* covenant, and representing it as *future*, he did not intend to

intimate that it was *new* or *future* in the mind of God or of Christ; neither did he intend to deny that it was promised to Abraham and his seed; but he did intend to intimate that the human race had not yet received its blessings. That Paul had no other view of the matter than that which we have given, is evident from what he says in several verses following the passage in question; for example, ver. 19, 'Wherefore then serveth the law? It was added because of transgressions, *till the seed should come, to whom the promise was made.*' Ver. 23, '*Before faith came* we were kept under the law, shut up unto the faith which should *afterwards* be revealed.'

Besides all this, Paul expressly declares in two instances that Abraham had not '*received the promise,*' evidently meaning thereby the new covenant. Heb. 11: 13, 39.

The covenant which God made with Abraham '*and his seed,*' which of course was in existence and force, when Jeremiah predicted the new covenant, was not identical with the new covenant; for if it was, Jeremiah falsely represented that as future, which was past. The covenant made with Abraham stood in the same relation to the new covenant, as that in which Abraham stood to Christ. As Christ, '*the seed to whom the promise was made,*' was in the loins of Abraham, so the new covenant was, if we may use the expression, *seminally* included in the covenant made with Abraham. Yet as Christ was not born till two thousand years after Abraham, so the new covenant was not developed and fulfilled till two thousand years after Abraham's covenant; so that, if Jeremiah could properly represent the coming of Christ as future, he could with equal propriety represent the new covenant as future.

3. *The new covenant was made at the coming of Christ*; i. e. it began to take effect upon the human race, when '*God was manifest in the flesh.*' This is implied in the first words of the passage under consideration. '*Now hath he [Christ] obtained a more excellent ministry, by how much also he is the mediator of a better covenant.*' It is also implied in the comparison, which occupies almost the whole epistle to the Hebrews, between the Jewish and Christian dispensations, as will be seen in the following examples. '*If the word spoken by angels was steadfast, . . . how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord?*' Heb. 2: 2, 3. '*Being made perfect, he became the author of eternal salvation to all them that obey him.*' 5: 9. '*Christ being come, . . . by his own blood, he entered once into the holy place, having obtained eternal redemption for us.*' 9: 11, 12. '*Now once in the end of the world, hath he appeared to put away sin.*' 9: 26.

The tenth chapter expressly designates the coming of Christ, as the commencement of the dispensation of the new covenant. '*When he cometh into the world,* he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. . . . Above when he said, Sacrifice and offering, &c. thou wouldst not, which are offered by the *law*: then said he, Lo, *I come* to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified. . . . Whereof the Holy Ghost also is a witness to us: for after that he had said, *This is the covenant* that I will make with them after those days, saith the Lord, *I will put my laws into their hearts, and*

*in their minds will I write them.*' &c. Heb. 10: 5—17. Here Paul uses the words which predict the establishment of the new covenant, as descriptive of the work which commenced when Christ came into the world, and substituted the sacrifice of himself for the sacrifices of the law.

While we assert that the new covenant *began* to take effect at the first coming of Christ, we believe its principles and powers were not *fully* developed till his second coming, at the final abrogation of the Mosaic institution. 'He taketh away the first, that he may establish the second.' The second was established fully, only when the first was wholly taken away. The *transition period* of forty years, between the first and second coming of Christ, was a period during which the principles of the old and new covenants were blended together. As Judaism was gradually waxing old, decaying and vanishing away, Christianity gradually attained the vigor and maturity of its development. Indeed, in one sense, Christ himself came gradually. He who is 'the way, the *truth*, and the life,' had not fully come, till the canon of scripture was closed. So that the expression 'the coming of Christ,' may properly be regarded as covering the whole time between his first and second coming; and in this sense we may say, without qualification, the new covenant was made at the coming of Christ.

## II. THE NATURE OF THE NEW COVENANT.

1. *It secures salvation from sin.* Its chief promise is—'*I will put my laws into their mind, and write them in their hearts.*' Thus the whole law becomes a promise. Under the old covenant, God said—'Thou shalt love the Lord thy God with all thy heart,' or *suffer damnation*. Under the new covenant, he says—'Thou shalt love the Lord thy God with all thy heart,' *for I have promised it and will secure it*. Grace takes the place of legal penalty: statutes become promises.

That the new covenant is a promise of perfect sanctification, plainly appears from the connection in which it is spoken of in the tenth chapter. 'Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will *we are sanctified*, &c. For by one offering he hath forever *perfected* them that are sanctified.

*Whereof* the Holy Ghost also is a witness to us: for after that he had said before, 'This is the covenant that I will make with them after those days, saith the Lord; *I will put my laws into their hearts,*' &c. Heb. 10: 14—17. Some suppose that the sanctification and perfection mentioned in this passage, refer only to *justification* by the sacrifice of Christ. Whereas Paul's application of the words of the Holy Ghost—'*I will put my laws into their hearts*'—proves undeniably that he referred to subjective righteousness, personal sanctification.

The contrast between the law, as a dispensation which could not purge the conscience or make the subjects of it perfect, and the gospel, as bringing in everlasting righteousness, is insisted upon throughout the epistle to the Hebrews: e. g., 7: 18, 19, 9: 8—14, 10: 1—22, 11: 39, 40, &c.; as also in many other of his epistles: e. g., Rom. 6: 14, 8: 3, 4, 10: 4, 2 Cor. 3: 6—9, (where the new covenant is called 'the ministration of righteousness,') Gal. 4: 3—5, &c. The office of Christ, as the mediator

of the new covenant, was stated at his birth. 'Thou shalt call his name Jesus, for he shall *save his people from their sins.*' Matt. 1: 21. We declare with Paul, 'This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to *save sinners.*'

2. *It secures salvation from sin forever.* This remark, perhaps, can scarcely be distinguished from the former; for salvation from sin, in the proper signification of the expression, is salvation from sin forever. Whatever interrupts everlasting holiness, surely is sin; and he that ever falls into sin, can scarcely be said to have been *saved from sin*; certainly he was not saved from the worst of all sins, viz., apostasy. Yet the distinction we have made is common. Many believe themselves wholly sanctified, who yet have no assurance of remaining so. We observe therefore on this point, that the contrast instituted between the new covenant and the old, decisively shows that the former secures salvation *forever*. 'Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel. *Not according to the covenant that I made with their fathers when I took them by the hand to lead them out of the land of Egypt; for they continued not in my covenant,* (though I was an husband unto them,) and I regarded them not, saith the Lord.' It is plain, that the deficiency of the old covenant was the fact that one party continued not in it; which deficiency, by the terms of the contrast, was not to exist in the new one. 'This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and *they shall be to me a people.*' Under the first covenant, he declared only, 'I will be to them a God,' *if* they will be to me a people. They sinned against him, and the covenant became unprofitable. Under the second covenant, he engages for the faithfulness of both parties. 'I will be to them a God, and *they shall be to me a people,*' for 'I will write my laws in their hearts.' In the first case, God was a faithful husband, but the house of Israel was an unfaithful bride. In the second case, God not only promises to be a faithful husband, but engages to secure the fidelity of his bride. In other words, the new covenant is one in which God secures the fulfilment of its requisitions on both sides. This idea is evidently alluded to in that puzzling passage in Gal. 3: 20—'Now a mediator is not a mediator of one; but God is one.' Having characterized the Jewish dispensation as one given by the ministration of angels, '*in the hands of a mediator,*' he takes occasion to show its inferiority, by contrast with the Christian dispensation, in this respect. The fact that there was a mediator under the law, showed the separation that existed between God and man. 'A mediator is not a mediator of *one.*' Whereas through Christ, under the gospel, God and man are identified. The two parties of the former covenant flow together and become *one in the mediator*; so that he is no longer properly a mediator. God, and Christ, and man, are not three, but *one*; for the divine nature dwells *in all*, and 'God is one.' In fact, there is but one party to the new covenant; so that it might properly be called an unconditional promise.—For confirmation of the point under consideration, we refer again to the mention of the new covenant in the tenth chapter. 'By one offering, he

hath perfected, *forever*, them that are sanctified: *whereof* the Holy Ghost also is a witness to us,' &c., in the words of the new covenant.

But it is objected, that a covenant such as we exhibit, is inconsistent with the free agency of man. Most of those who make this objection, believe the common doctrine of the 'perseverance of the saints,' and pray for sanctification by the power of God. Such are forever barred from a hearing of their objection; for it is inconsistent with their own principles. All believe that the holiness of saints in heaven is eternally secure; all, therefore, admit the consistency of the *principle* of the new covenant, with the free agency of man.

3. *The new covenant gives liberty from external law.* This also is implied in the contrast presented between the old and the new dispensation. The new covenant is '*not according to the covenant*' made with the house of Israel by the mediation of Moses. Under the latter, the law was written on tables of stone. Under the former, it is written in the heart. 'I will put my laws into their mind, and write them in their hearts.' And by this difference of administration, we may account for the difference of the promised success of the two systems. External law of necessity supposes internal depravity. 'The law was not made for a righteous man, but for the lawless and disobedient.' 1 Tim. 1: 9. Who ever heard of a law that men shall eat or sleep? Such a law would be ridiculous, simply because all men are *sufficiently disposed* to eat and sleep. So *if* men were *sufficiently disposed* to love God with the whole heart, a law requiring them to do so would be equally ridiculous. This disposition God promises, by the new covenant, to secure; and his promise abolishes his statute. But under the Jewish dispensation, by reason of the deficiency of this disposition, the statute was necessary, in order to secure at least external obedience. 'It was a school-master unto Christ.' Gal. 3: 24. (See the original.) While the law secured to some extent external obedience, it still by no means *disposed* the heart to the love of God. It could not give righteousness: on the contrary, it aggravated the guilt of its subjects. 'The law entered that the offense might abound.' Rom. 5: 20. 'The law worketh wrath.' Rom. 4: 15. So that the *nature* of the old covenant shows us why 'they continued not in it;' as also the *nature* of the new covenant shows us why it produces a better result. The first operates on the understanding; the second, on the disposition or nature of man. The first attempts to check the leprosy of sin, by external medication; the second purges the blood, and by purging the blood *removes the necessity or propriety of external medication*. Under the old covenant, God said—'Do according to all I command you, and ye shall live.' Under the new covenant, where its powers are fully developed, he may safely say—'Do as you please; for I promise that your pleasure shall be mine. I will write my law upon your hearts.' Thus *perfect liberty* is one essential element of the new covenant. For further discussion of this point, see Rom. 6: 14, 7: 1—25, the whole epistle to the Galatians, 1 Tim. 1: 5—17, &c.

4. *The new covenant sets its subjects above the necessity of man's teaching.* 'They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for they all shall know me, from the least of them

to the greatest.' The difference between the old and new covenants, in this respect, is essentially the same as in the point last discussed. Outward is exchanged for inward operation. Under the Jewish dispensation, in respect to instruction, Moses was the principal mediator between God and man. He, with a few others in succeeding ages, were permitted to draw nigh to God, and receive by personal communication with him, instruction and commandments. But the mass of the people could not be said to '*know the Lord.*' They heard from him by their teachers, but they were not personally acquainted with him. Moses, groaning under the burden of his office, longed for a system of universal personal instruction from the Lord. 'Would God,' says he, 'that *all* the Lord's people were prophets, and that the Lord would put his spirit upon them.' Num. 11: 29. The new covenant gives the blessing he desired. There is now but 'one mediator between God and man, even Jesus Christ;' and he not a mediator in such a sense as implies separation between the parties, but one *in whom the parties meet and are one*. So that *all* the Lord's people are prophets—all *know* the Lord. 'Ye have an unction from the Holy One, and ye know all things. Ye need not that any man teach you.' 1 John 2: 20, 27. 'There hath not been born of women a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven—[the dispensation of the new covenant]—is greater than he.' Matt. 11: 11. Every subject of the new covenant walks in a sure pathway of truth; and shall stand, though he be the least in the kingdom of God, where John the Baptist would have fallen: he shall stand, though every inhabitant of the earth and hell call him a fool and a madman, and work and watch for his downfall. God must be overcome, before he can be hurtfully ensnared. Compare with the doctrine here delivered, John 14: 16—27, 16: 7—15, Rom. 15: 14, 1 Cor. 2: 15, 2 Cor. 3: 18, Col. 2: 3—10.

### III. THE MODE OF THE FULFILMENT OF THE NEW COVENANT.

We have already, to some extent, incidentally discussed this part of our subject; but for the purpose of presenting it more directly, we observe,

1. *Christ is the mediator of the new covenant.* By him we are saved from sin—by him we are *secured* in holiness—by him we are made *free from the law*—by him we have access to God: so that we need not that any man *teach* us.

2. More specifically, *the new covenant is fulfilled in believers by the blood of Christ.* This is evident from the following passages: 'If the blood of bulls and goats, &c., sanctifieth to the purifying of the flesh, how much more shall the *blood of Christ*, who, through the eternal Spirit offered himself without spot unto God, purge your conscience from dead works, to serve the living God: and *for this cause* he is the mediator of the new covenant.' Heb. 9: 14, 15. In the tenth chapter, having stated the principles and introduction of the new covenant, the apostle proceeds thus: 'Having therefore, brethren, boldness to enter the holiest *by the blood of Jesus*, by a new and living way, . . . let us draw near,' &c. 10: 19—22. Again; 'Ye are come . . . to Jesus, the mediator of the new covenant, and to the *blood of sprinkling*, that speaketh better things than that of Abel.' 12: 22—24.

Again; 'Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the *blood of the everlasting covenant*, make you perfect,' &c. 13: 20, 21.

That we may have a more complete view of the testimony of scripture on this subject, we quote several other passages, less explicitly referring to the new covenant, but of a similar character. 'Except ye eat the flesh of the Son of man, and drink *his blood*, he have no life in you: whoso eateth my flesh and drinketh my blood, hath eternal life.' John 6: 53, 54. 'In Christ Jesus, ye who sometimes were afar off, are made nigh by the *blood of Christ*.' Eph. 2: 13. 'Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received from your fathers, but with the *precious blood of Christ*.' 1 Pet. 1: 18, 19. 'The *blood of Jesus Christ* his Son cleanseth us from all sin.' 1 John 1: 7. 'Unto him that washed us from our sins in *his own blood*, . . . be glory,' &c. Rev. 1: 5. 'Thou wast slain, and hast redeemed us to God by *thy blood*.' Rev. 5: 9. 'They overcame him by the *blood of the Lamb*,' &c. Rev. 12: 11.

In these passages the blood of Jesus Christ is represented as having power to 'purge the conscience;' to give access to 'the holiest;' to 'sanctify;' to give 'eternal life;' to 'bring nigh' unto God; to 'redeem from sin;' to 'cleanseth from all sin;' to 'wash from sin;' to 'overcome' Satan. The most careless observer may perceive that all this cannot be true of the mere blood of a human body, however applied; much less of human blood merely shed on a cross, operating as an expiation of past transgression. How such blood thus applied, can cleanse men from all sin, and bring them nigh unto God, we venture to say, nobody can tell. The nature of the case demands that we seek some other signification of the word 'blood' in these passages, and some other mode of its application. We recur, then, to the definition of 'blood' which God has given with great particularity, in Gen. 9: 4, Lev. 17: 11—14, Deut. 12: 23. '*Blood is the life*.' The blood of Jesus Christ then, is the *life* of Jesus Christ. But the life of Jesus Christ is not the blood of his human body. He had life of infinitely higher value than his life in the flesh, before he became incarnate. Manifestly, the supposition that the blood of his human body was his *life*, would be a denial of his pre-existence and his superhuman nature. 'Every spirit that confesseth that *Jesus Christ is come in the flesh*, is of God.' 1 John 3: 2. Such a confession necessarily recognizes the existence of Jesus Christ *before* he came in the flesh; but if the blood of the flesh in which he came is regarded as in a predominant sense 'the blood [i. e. the life] of Jesus Christ,' his pre-existing superhuman life is overlooked. In order to ascertain what is meant in scripture by the '*blood of Jesus Christ*,' we must bear in mind what the scripture teaches concerning his *nature*. Varying a little the words of Paul, in 1 Cor. 15: 39, &c., we argue thus: All blood is not the same blood; but there is one kind of blood of men, another blood of beasts, another of fishes, another of birds: so of the different orders of beings *above*, as well as below man; for there are *celestial*, as well as terrestrial bodies.' If we wish then to ascertain what kind of blood belongs to any of these orders of beings, we inquire what is the *nature* of the being? If we wish to ascertain what is the blood of Jesus

*Blood is the life*

Christ, we inquire what is his nature—is it terrestrial or celestial? If he is a man, then his blood is human; if he is superhuman, then his blood is superhuman; if he is the Son of God, his blood is the Spirit of the living God. However strange this language and reasoning may appear, it is abundantly authorized by the language and reasoning of Jesus himself. In John 6: 51, he says, ‘I am the living bread that *came down from heaven*. If any man eat of this bread he shall live forever; and the bread which I will give is my *flesh*,’ &c. It is manifest then that his *flesh came down from heaven*, and was not that human body which was born of the virgin Mary. Although *thrice*, in immediate connection with this passage, he virtually declared that his flesh and blood came down from heaven, the Jews supposed that he referred to his *human* flesh and blood, when he said ‘Except ye eat the flesh and drink the blood, of the Son of man, ye have no life in you;’ and were greatly offended. He therefore explained himself more fully, ver. 61—63. ‘Doth this offend you? What and if ye shall see the Son of man ascend up where *he was before*? [As if he had said, you must bear in mind my pre-existence, if you would understand my language.] It is the spirit [my superhuman nature] that quickeneth; [and this is what I mean when I say, Whoso eateth my flesh and drinketh my blood, hath eternal life;] the flesh, [my human nature,] profiteth nothing.’ Here then, we have Christ’s own definition of the expression, ‘*the blood of Christ*.’ *It is the life of that superhuman nature which he had before his incarnation*; and in connection with this definition, he declares what that life was;—‘*I live by the Father*.’ The Spirit, then, of the Father, or in other words, the Holy Ghost, was the life, and therefore *the blood of Jesus Christ*. (For cases of parallel and illustrative phraseology, we refer to John 7: 37—39, where the Holy Ghost is called ‘*living water*,’ i. e. blood; and 1 Cor. 12: 13, where believers are represented as ‘*drinking into one spirit*.’) It is manifest that they who regard the human blood that followed the spear on Calvary, as ‘*the blood of Christ*,’ deny his superhuman nature, and degrade the Spirit of the living God into an animal fluid. Who, more than they, ‘tread under foot the Son of God, and *count the blood of the covenant . . . an unholy thing*?’ Heb. 10: 20.

Having then corrected our conceptions of the nature of ‘the blood of Jesus Christ,’ we proceed to inquire how it is applied. Christ says, ‘Except ye *eat* my flesh and *drink* my blood, ye have no life in you.’ Whatever we eat and drink becomes a part of our nature. God forbade Noah and the Jews to drink the blood of animals, ‘which is their life,’ doubtless because, in so doing, they would receive the nature of the animals, and degrade their own. The blood of the bulls and goats which were sacrificed by the law, was not drank, but sprinkled upon the people, that it might at least imperfectly shadow forth the sprinkling of the blood of Jesus, i. e. the effusion of the Holy Ghost. But that which was forbidden in relation to the inferior animals which were used as types, was required in relation to the superhuman Son of God, the typified victim. The virtue of *his* sacrifice must be received by *drinking his blood*, and thus *partaking of his nature*. ‘He that eateth my flesh and drinketh my blood, *delleth in me, and I in him*. As

the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.' It is plain that the act of faith, the operation of God, by which we receive Jesus Christ, is described by the expressions 'eating flesh' and 'drinking blood,' in order to convey the idea that we thereby come into a living union with him, and partake of his nature. His blood becomes our blood—his life our life. Christ endeavored to make this idea permanent and prominent by the institution of the sacramental supper, the initiatory symbol of the new covenant. Paul thus describes the institution of that ordinance: 'The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, *eat*; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, THIS IS THE NEW COVENANT IN MY BLOOD: this do ye, as oft as ye *drink* it, in remembrance of me.' As Christ had before explained to his disciples what he meant by 'eating his flesh and drinking his blood,' in John 6: 63, as we have seen above, he designed, without controversy, to make the sacramental supper a symbol of the transaction by which believers become *one* with him. The wine of the eucharist is a type of the life-blood of the superhuman Son of God, by which the new covenant is fulfilled. Believers 'have been baptized into one body, and have all been made to drink into that one Spirit.' Thus they have eaten the flesh and drunk the blood of the Son of man. Thus they receive the substance, of which the sacramental supper was a shadow. 'The cup of blessing which we bless, is it not the *communion* of the blood of Christ?' 1 Cor. 10: 16. 'Do we not profess to drink the blood of the Son of God, and thus have communion with him?'

It will be seen that these views are opposed to the notions of those who regard the expiatory offering of the human body of Christ as the substance shadowed forth by the sacrifices of the law and by the Lord's supper. Such persons, regarding themselves as justified, but not sanctified by the sacrifice of Christ, make the blood of the everlasting covenant the seal of their license to sin. By '*looking* to Calvary,' their faith receives forgiveness, while they continue in sin. This is not '*eating* the flesh and '*drinking* the blood of the Son of man.' It will be seen, also, that these views, and these only, furnish a satisfactory explanation of those passages touching the efficacy of the blood of Christ, with which the New Testament abounds; some of which were quoted at the commencement of this discussion of that subject. Moreover they greatly help us to understand the meaning of those passages which represent the church as the body of Christ: e. g., 1 Cor. 6: 15, 12: 12, Eph. 1: 23, 4: 4—16, 5: 23—32, Col. 2: 2—19, &c. The body of Christ is filled with his own blood. By becoming a member of the true church, then, we receive the life-blood of Christ; and 'the blood of Jesus Christ cleanseth from all sin.' Thus is fulfilled the promise of God concerning the latter days. 'Judah shall dwell forever, and Jerusalem from generation to generation. *For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.*' Joel 3: 20: 21.

Thus we conclude, as the sum of all that has been said, that the new covenant commenced its operation upon the human race *at the coming of*

*Christ*; that its fulfilment gives *perfect holiness, perfect security of holiness, perfect liberty, and perfect independence of human instruction*; that it is fulfilled in believers by the energy of *the blood of Christ*, the spirit of the living God.

We by no means say, that none but those who have received *all* the blessings of this covenant, are *in any sense* Christians. The disciples were called *Christians* first in Antioch, (Acts 11: 26,) long before the gospel of the new covenant was fully developed. (See the concluding remark under our first head—‘THE TIME,’ &c.) Men are called *Christians* in our day, because they ‘call upon the name of the Lord Jesus;’ because they have experienced ‘conviction and conversion,’ and make an outward profession of religion; nay, even because they live within the bounds of Christendom. We grant also, if any have received any *one* of the blessings of the new covenant, *so far* they are Christians, in the sense that looks at character and not profession. Many profess to have received that blood which ‘cleanseth from all sin,’ without the promise of security. If their hearts are pure, *so far* they are not under the old covenant; for that could not purge the conscience. Many others profess to be free from the law, and not free from sin. So far as their profession is intelligent and sincere, they are not under the old covenant; for that gave no liberty. In short we have reason to believe that there are, and have been, many, in all ages since the coming of Christ, who in one respect or another have had ‘the testimony of Jesus,’ the mediator of the new covenant; yet we do say none are, or have been, *Christians*, in the sense in which Paul was, (if his state corresponded to his preaching,) who have not received PERFECT HOLINESS, PERFECT SECURITY, PERFECT LIBERTY, AND PERFECT INDEPENDENCE, BY THE BLOOD OF CHRIST.

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## § 22. SALVATION FROM SIN.

### I. HOLINESS THE PRINCIPAL OBJECT OF THE ATONEMENT.

‘It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world *to save sinners.*’ From WHAT does he propose to save them? We will answer this question by a few plain texts of scripture.

On the first page of the New Testament it is written, ‘She [i. e. Mary] shall bring forth a son, and thou shalt call his name JESUS, [i. e. Saviour] for *he shall save his people from their SINS.*’ Matt. 1: 21. ‘What the law could not do, in that it was *weak through the flesh*, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; *that the righteousness of the law might be fulfilled in us.*’ Rom. 8: 3, 4. ‘Christ loved the church, and gave himself for it, *that he might sanctify and cleanse it.*’ Eph. 5: 25, 26. ‘You, that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the

body of his flesh through death, *to present you holy, and unblamable, and unreprouable, in his sight.*' Col. 1: 21, 22. 'Who gave himself for us, *that he might redeem us from all iniquity.*' Titus 2: 14. These texts explicitly declare the object of the mission and sacrifice of Christ to be the salvation of his people—not merely or primarily from the consequences of their sins—but from their sins themselves.

Dividing salvation into two great parts, viz., forgiveness of past sin, and purification from present sin, it is plainly implied in nearly all the declarations of the Bible touching the subject, that the latter part is the *primary*, and the former the *secondary* object of the work of Christ. This appears in the above quotations. Purification was so much more prominent than forgiveness in the minds of the New Testament writers, that their language in those passages, and many others, would almost lead to the conclusion that it was the *only* object of the atonement. The promise of the new covenant, as quoted by Paul in Heb. 10: 16, 17, exhibits both parts of salvation, in their proper order of importance. 'This is the covenant that I will make with them after those days, saith the Lord; *I will put my laws into their hearts, and in their minds will I write them;* [this is purification;] *and their sins and iniquities will I remember no more:*' [this is forgiveness.] It is true that forgiveness, in the order of time, necessarily precedes purification.—The past must be forgiven, before men can be saved from the present and future power of sin. Hence we find salvation set forth in the following manner:—'If we confess our sins, he is faithful and just *to forgive us our sins, and to cleanse us from all unrighteousness.*' 1 John 1: 9. Here the order of the actual process of salvation is exhibited—1, confession; 2, forgiveness; 3, purification. But it is obvious that forgiveness, instead of taking precedence of purification in importance, only bears the relation to it of means to an end. God pardons us that he may cleanse us. Forgiveness is the foundation of purification; but purification is that, without which forgiveness would be worthless, as a foundation would be worthless without a superstructure.

When therefore Christ is called the 'Lamb of God, *that taketh away the sin of the world,*' we understand the language as meaning more than that by the atonement he has provided for the *forgiveness* of mankind, and so has taken away the legal *consequences* of sin. The '*taking away of sins*' is spoken of in Heb. 10: 4, as equivalent to a *cleansing*, by which the conscience is *purged from sin*, and by which 'the comer thereto is *made perfect.*' The apostle says that the sacrifices of the law could not effect this cleansing; but he holds up the sacrifice of the Lamb of God, as able thus to 'take away sins.' His language is—'By the which will [i. e. the will of God executed by Christ on the cross, which will is given to believers by the Holy Spirit,] we are *sanctified*, through the offering of the body of Jesus Christ once for all.' Ver. 10. And again, 'By one offering he hath forever *perfected* them that are sanctified.' Ver. 14. This language certainly ascribes a *purifying* power to the atonement, and indeed in such a way as wholly to eclipse its purchase of forgiveness. It is said in 1 John 3: 5, that Christ '*was manifested to take away our sins;*' and the meaning

of the expression is clearly determined by what immediately follows:—‘*Whosoever abideth in him SINNETH NOT; whosoever sinneth hath not seen him, neither known him.*’ He ‘takes away sin’ in such a way, that they who avail themselves of his sacrifice do not *commit sin*.

This view of the object for which Jesus Christ came into the world and laid down his life, and this view alone, justifies us in calling the message which came by him, ‘*the glorious GOSPEL of the blessed God.*’ A ‘gospel’ is *good news*, ‘*glad tidings of great joy.*’ Luke 2: 10. But Jesus Christ brought no *news* to the world, if his message was merely or chiefly a proclamation of *pardon*. Forgiveness had been promised to the penitent from the beginning of the world. God had proclaimed himself to Moses and the children of Israel, ‘merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin.’ Ex. 34: 6, 7. The ‘glad tidings of great joy’ which the angels represented as coming with the birth of Christ, were in fact tidings of things well known to the prophets and patriarchs, if they related only to the pardoning mercy of God. But if Jesus Christ came proclaiming not only the mercy of God in pardoning sin, but also his power to cleanse and preserve from sin; if in addition to the forgiveness which was given to the patriarchs and prophets, he proposed to clothe believers with the robe of righteousness; in a word, if it was, as we have shown, his peculiar office to ‘*save his people from their sins,*’ then truly he brought ‘good news’ to the world—his message is worthy to be called ‘the glorious gospel.’

## II. THE SINS OF THE OLD TESTAMENT SAINTS IRRELEVANT.

It is obvious that the doctrine of salvation from sin, thus exhibited, is not liable to any objections drawn from the experience of saints who lived *before the manifestation of Christ*. We do not rely at all upon the use of the word *perfect* in reference to Noah, Job, &c.; and we have no occasion to prove that any of the ‘Old Testament saints’ were free from sin. On the contrary we admit, nay we insist, that salvation from sin ‘was unknown to the ages and generations’ of the Jewish dispensation, and was revealed only after the coming of Christ. We draw a very broad line of distinction between the dispensation before, and the dispensation after the manifestation of Christ. To adduce the sins of Moses and David, as proof that the gospel does not give entire salvation from sin, is to overlook altogether this distinction of dispensations, and in fact to assume that Jesus Christ brought no new blessings to the world. This is as absurd as it would be to undertake to disprove the realities of the wonders effected at the present time by steam power and the art of printing, by referring to facts that occurred a thousand years ago. For we affirm, and have shown, and shall show more abundantly, that the coming of Jesus Christ effected a revolution in the condition of mankind with reference to spiritual privilege, as great as was effected in mechanics and letters, by the discovery of steam power; and the invention of the press.

The Old Testament saints did indeed foresee the coming of Christ, and rejoice in view of the blessings he was to bring. The prophets foretold that a ‘way of holiness’ should be cast up; that a ‘new covenant,’ securing

obedience, should be given to God's people ; that they should be 'sprinkled with clean water,' and 'a new heart and right spirit' should be given them. But that this foresight did not by any means amount to a *possession* of the salvation of the gospel, is very evident from the following declaration of Peter:—"Ye rejoice with joy unspeakable and full of glory; *receiving the end of your faith, even the salvation of your souls*: of which salvation the prophets have inquired and searched diligently, who prophesied of *the grace that should come unto you*: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand *the sufferings of Christ and the glory that should follow*. Unto whom it was revealed, that NOT UNTO THEMSELVES, BUT UNTO US, they did minister the things which are now reported unto you by them that have preached the gospel unto you, *with the Holy Ghost sent down from heaven*." 1 Pet. 1: 8—12. This passage represents the saints of the primitive church as *receiving* 'a salvation of their souls,' which the Old Testament prophets only *foretold* as about to come *after the sufferings of Christ*.

But an objector may ask, "Were not the Old Testament saints saved?" We answer, Yes ; but not till Christ came in the flesh. Paul, speaking of the whole line from Abel downward, says—"These all, having obtained a good report through faith, *received not the promise*, God having provided some better thing for us, *that they WITHOUT US should not be made perfect*." Heb. 11: 39, 40. Perfect holiness (and of course salvation) was given to the saints in this world and in the spiritual world at the same time ; and it was not given to either, till the reconciliation of the divine and human natures was effected by the incarnation and death of Christ.

"But the Old Testament saints certainly had faith ; and was it not *saving* faith?" Answer. It was saving in this respect—it kept them from despair, and from such gross transgressions as would have sealed their ruin, and gave them a *hope*, more or less clear and joyful, of ultimate, complete redemption ; but it did not save them from sin—it did not put them in *possession* of that which they hoped for. 'They died in faith, *not having received the promises, but having seen them afar off*.' Heb. 11: 13. Their faith, like a cable that connects a ship with the shore, connected them with a *future* salvation. The *end* of their faith, the shore which they hoped for, was perfect holiness ; but that shore they never reached, till after 'the sufferings of Christ'—the outpouring of the blood of the new covenant. Then the saints on earth and in heaven '*received the end of their faith, even the salvation of their souls*.'

"Were not the Old Testament saints *born of God* till the times of the new covenant?" Answer. No ; for Christ was the 'first-born' among all his brethren ; (Rom. 8: 29 ;) 'the head of the body, the church ; *the beginning, the first-born from the dead*.' Col. 1: 18. The saints that lived before his manifestation, were *heirs* of a future sonship ; i. e., they had the promise of God that they should be made partakers of the divine nature at a future time. They were thus *prospectively* 'children ;' but *experimentally* they were '*servants*,' and did not receive the spirit of adoption till the introduction of the Christian dispensation. All this is plainly set forth in the following passage:—"The heir, as long as he is a child, *differeth nothing*

from a servant, though he be lord of all ; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son.' Gal. 4: 1—7. The line of division between the servant dispensation, and the son dispensation, clearly lies where God sent his Son into the world, and, after his sufferings, poured out the Holy Spirit.

In denying that the Old Testament saints were born of God, we must not be understood as denying that they had any religion. It appears by the passage above quoted, that there are *two distinct stages in religious experience*, in the first of which men may properly be called *servants* of God, while yet they are not *sons*. It is important that this distinction should be clearly seen, and constantly kept in view. We admit, and teach, that the Old Testament saints were *servants* of God in the ages before Christ, and that they became *sons* at his coming.

"But what is the difference between servants and sons? Did not the Old Testaments saints love God?" Answer. Yes; and so, many servants love and honor their masters, while yet there is no *vital union*, no *blood-relationship* between them. So there was no *vital union* between God and man, till Christ came in the flesh. Abraham was called the *friend* of God, and he doubtless loved God as a man loves his friend; but it is not said in scripture, and it is not true, that *Christ was in him*—that he *dwelt in God, and God in him*. This spiritual indwelling was 'hid from ages and from generations,' and was manifested only after the mission of Christ. Col. 1: 26, 27. It is this that brings men into *blood-relationship* to God, so that they are entitled to the name of 'sons of God.'

"It is written, '*Every one that loveth is born of God.*' 1 John 4: 7. You admit that the Old Testament saints loved God; does it not necessarily follow that they were born of God?" Answer. No; for while we admit that they loved God as a man loves his friend, we deny that they loved him '*with all their heart,*' and this is the only kind of love that is approved by the law. Any measure of love short of this, however useful it may be in its *external* effects, and as a *preparation* for ultimate holiness, is not love in a *legal* point of view, and is not *the* love which John had in mind when he said, 'he that loveth is born of God;' for he subsequently defines the love which constitutes men sons of God, thus—'*God is love, and he that dwelleth in love, dwelleth in God and God in him.*' Ver. 16. Here it appears that the love of which John is speaking is not a friendly feeling originating in a man's own heart, but the love of God '*shed abroad in the heart by the Holy Ghost,*'—it is love which man can never manufacture by the working of his own will, but which must be attained by dwelling in God, who alone loves with the strength required by the law. This kind of love was not in the world, till Christ reconciled and identified the divine and human natures.

"But were not the Old Testament saints partakers of the Holy Spirit?"

Answer. They were, in an inferior sense. The relation which they sustained to God, of servants or friends, did not exclude them from his favorable regard, and from his spiritual blessing. There was undoubtedly such fellowship of spirit between them and God, as may exist between friends. They were instructed, guided, and comforted by the Holy Spirit. But this communion was not radical enough to make them *one with God*. They were affianced, but not married. Their fellowship with God was not *continuous*, and as compared with that which is given by the new covenant, was *external*. It could not be said of them, that they dwelt in God and God in them. It is evident that they were not partakers of the *same* power of the Holy Spirit, as that given under the Christian dispensation, from the following passage: 'In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive; for the *Holy Ghost was not yet given*, because that Jesus was not yet glorified.' John 7: 37—39.

The Old Testament saints had enough of the Spirit's influence to give them that hopeful faith which we have described. Still it is true, that the *principal* moral influence under which they lived was *the law*; and 'the law made nothing perfect.' Heb. 7: 19. Indeed it was not the design of the law to save men from sin, but simply to keep them within the reach of the ultimate spiritual agency of Christ; just as the sheepfold is not intended to wash the sheep, but to keep them within such bounds that the shepherd can take them and wash them himself. So far as the law produced any *direct* effect on moral character, it increased rather than diminished sin. It 'entered *THAT the offence might abound*.' Rom. 5: 20. This effect was nevertheless subservient to the general design of the legal dispensation, which was to *prepare* men for the subsequent spiritual dispensation; since the law, in aggravating sin, ripened *conviction*, and so made men sensible of their need of an almighty Saviour. The preparatory character of the legal dispensation is set forth in the following passage;—'Before faith came, we were *kept under the law, shut up unto the faith* which should afterwards be revealed. Wherefore the law was our *schoolmaster to bring us to Christ*, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster; for ye are all the children of God by faith in Christ Jesus.' Gal. 3: 23—26.

We conclude, from this view of the condition of the Old Testament saints, that their sins cannot be pertinently alleged as objections to the doctrine of salvation from sin.

### III. THE SINS OF CHRIST'S DISCIPLES, DURING HIS PERSONAL MINISTRY, IRRELEVANT.

We are not yet past the difficulties of our doctrine. The objector may still allege, that sin remained in 'the saints' *after* the coming of Christ. It is manifest that the disciples, while Christ was with them personally, were not free from sin. They exhibited a hasty and bigoted zeal, in proposing to call fire from heaven to consume their opposers. Luke 9: 54. Carnal ambition

and childish rivalry appeared among them. Luke 9: 46. At the cross they all forsook their master; and Peter, the boldest and most devoted of them, thrice denied him with cursing and oaths. 'All this shows (the objector may say) that salvation from sin did not come into the world with the coming of Christ.' We admit the facts, but deny the inference. In order to show that the sins of the disciples during the personal ministry of Christ, have no force as objections to our doctrine, we will now bring to view more distinctly than we have yet done, the process by which salvation from sin is effected, and ascertain more exactly when the Christian dispensation commenced.

The gospel is 'the *power* of God and the *wisdom* of God.' 1 Cor. 1: 24. In other words, salvation is effected by two agencies, viz., the spirit and the truth. The Spirit is the living *agent* in the work, and the truth is its *instrument*. 2 Thess. 2: 13. 1 Pet. 1: 22, &c. Now the question is, at *what time* in the history of Christ's mission, were these two agencies, *in the gospel sense*, introduced and applied? We grant that partial measures of the Spirit and the truth were given to men in all ages. Yet it is true in an important sense that 'grace and truth came [only] by Jesus Christ;' (John 1: 17;) so that the question is pertinent and intelligible—*When was the Spirit and truth peculiar to the Christian dispensation, given to mankind?* We have already seen a plain intimation in the passage quoted from 1 Pet. 1:, that the gospel of present salvation went forth subsequently to '*the sufferings of Christ.*' Ver. 11. That gospel is also specially characterized by the fact that it was '*preached with the Holy Ghost sent down from heaven.*' Ver. 12. We know that the Holy Ghost as promised for the 'last days,' was not sent down from heaven till after the 'sufferings of Christ.' '*The Holy Ghost was not yet given*, [i. e. during the personal ministry of Christ,] *because that Jesus was not yet glorified.*' John 7: 39. '*When he ascended up on high*, he led captivity captive, and [having thus secured a channel for his spiritual power] gave gifts unto men.' Eph. 4: 8. '*If I go not away*' said Jesus, 'the Comforter, [i. e. the spirit of the Christian dispensation] will not come unto you; but if I depart, I will send him unto you.' John 16: 7. Thus it is plain that the *spiritual* agent of salvation which Christ came to give the world, was not in the world at the time when the disciples were guilty of the sins alleged against them.

Neither were they at that time in possession of the *truth* by which salvation is effected. The *death* and *resurrection* of Christ are the great facts employed in the salvation of souls. These are the things 'reported' in the gospel—the *instruments* of the Holy Spirit. 'Brethren,' says Paul, 'I declare unto you the *gospel*, which I preached to you, which also ye have received, and wherein ye stand; *by which also ye are saved.* [What is that gospel? The apostle answers:] I delivered unto you, *first of all*, that which I also received, how that Christ *died for our sins*, according to the scriptures; and that he was buried, and that *he rose again* the third day, according to the scriptures.' 1 Cor. 15: 1—4. Accordingly, the same apostle charges Timothy to remember the resurrection as the principal matter of his gospel, (see 2 Tim. 2: 8,) and makes belief in the resurrection the very basis of salvation. Rom. 10: 9. In fact Paul's gospel was briefly this:—

'Christ died, rose from the dead, ascended on high, and sent forth the Holy Spirit. By that Spirit we are baptized into Christ and made partakers of his spiritual condition; so that *being crucified with him, we are dead to sin, and having risen with him, we live to holiness.*' See Rom. 6: 1, &c., 2 Cor. 6: 14—16, Eph. 1: 19. Now it is evident that this gospel *could not* be preached, until Christ had died and risen. Even if the Holy Spirit had been given before, it would not have had its *instruments*. The facts necessary to salvation were not in existence.

It is manifest that Christ did not enter upon his office as a savior from sin till after his death, from a great variety of such passages as the following: 'Though he were a son, yet learned he obedience by the things which he suffered; and *being made perfect*, [i. e. by the death of the cross,] *he became the author of eternal salvation* to all them that obey him.' Heb. 5: 8, 9. 'Where a testament is, there must also of necessity be the death of the testator: *for a testament is of force after men are dead*: otherwise it is of no strength at all while the testator liveth.' Heb. 9: 16, 17. In accordance with the doctrine of these passages, Christ speaks of the 'new covenant,' or what is the same thing, the covenant of salvation from sin, as being '*in his blood*,' (Luke 22: 20,) and intimates that his blood must be shed, before men could partake of the blessings of that covenant.

The sins, then, of the disciples, before the death of Christ, stand on the same ground with the sins of the Old Testament saints. They occurred before the Christian dispensation began; i. e. before the introduction and application of the great agencies of salvation, viz., the *Spirit* of adoption, (see Gal. 4: 6,) and the *truth* concerning the death and resurrection of Christ. We must look to the period subsequent to the day of Pentecost, for test-examples of the nature and extent of Christian salvation.

That the disciples were not Christians in the proper sense of that term, during Christ's personal ministry, is evident from the language Christ used toward Peter. In one instance he called him *Satan*, (Mark 8: 33,) and in another instance he said to him, '*When thou art converted*, strengthen thy brethren,' (Luke 22: 32,) implying that he was not then converted.

What has been already said of the condition of the Old Testament saints, as servants under the law, and heirs of the future blessings of the gospel, may be applied, without any essential alteration, to the condition of the disciples before the day of Pentecost.

#### IV. THE SINS OF BELIEVERS, DURING THE APOSTOLIC AGE, IRRELEVANT.

Finally it may be objected to our doctrine, that the saints of the apostolic age, though they lived after the death and resurrection of Christ and the effusion of the Holy Spirit, and were therefore certainly subjects of the Christian dispensation, did nevertheless commit sin. This objection is more pertinent and formidable than any that have gone before. We come to the issue now on gospel ground. The apostolic age is certainly the period, where the question whether the gospel gives salvation from sin in this world, is finally to be tried. We admit, if it can be shown that *none* of the saints of that age were saved from sin, our doctrine, by the test of experience, is proved false. And on the other hand we insist, if it can be shown that *any*

in that age were saved from sin, by the same test our doctrine is proved true. Dismissing from our minds, as irrelevant, the history of the saints of all ages before, and of all ages since, we will now bring the gospel to the test of the experience of the primitive church.

In many cases, the power of an agency is not to be estimated by its *immediate* effects. The healing efficacy of medicine, for instance, is not to be judged by the symptoms which it produces instantly after being taken. We must wait till it has had time sufficient for a legitimate operation. We affirm that the gospel is a medicine competent to the complete cure of sin. That medicine (at least the principal element of it) was given to the primitive church on the day of Pentecost. But it does not necessarily follow that on the day of Pentecost, or within any very short period afterwards, it exhibited its full efficacy. The process by which full salvation is effected, is one that requires time, because it is not merely a spiritual operation, but an exhibition and application of *truth*. The office of the Comforter is to '*take of the things of Christ and show them unto*' believers. John 16: 14. On the day of Pentecost it *began* its work, but it did not immediately show the disciples *all* the things of Christ. They then entered the school of the Holy Spirit, but they did not graduate in one day. They were evidently then, and for a long time afterwards, in a great measure, ignorant of the true nature of the kingdom of Christ. It was ten years after the day of Pentecost, before they understood that they were at liberty to preach to the Gentiles, though Christ expressly commissioned them to '*teach all nations.*' In many other cases, the things which he had spoken to them, they did not apprehend at once, even after the Comforter had come, but they were '*brought to their remembrance*' from time to time; e. g., Acts 11: 16. Their introduction to the truth of the gospel was *progressive*, and it began with the most *simple* external rudiments. They preached at first the death of Christ as a reason for repentance, and his resurrection as proof of his Messiahship; but there is no reason to believe that they perceived the deep spiritual meaning and efficiency of those great facts of the gospel.

It cannot be repeated too often, that salvation from sin is effected by the spiritual application of the death and resurrection of Christ. Believers, beholding these facts by the illumination of the Holy Spirit, receive the assimilating impress of them. Christ's death becomes their death, and his resurrection their resurrection. Thus they die to sin and live to God. Until these facts are thus apprehended, the *truth* of the gospel has not had its operation, though the *Spirit* of the Christian dispensation may have been received. Let us look at a specimen of Paul's preaching on this point.— '*Know ye not,*' says he, '*that so many of us as were baptized [i. e. by the Holy Spirit] into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: [this would not follow if the apostle was speaking of water baptism:] knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that*

*henceforth we should not serve sin: for he that is dead is freed from sin.* Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.* Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof: neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. *For sin shall not have dominion over you.* Rom. 6: 3—14. Here we have Paul's gospel—'Christ crucified, the power of God unto salvation' from sin. But is it not evident that the truths exhibited in this passage, are among the deepest of 'the deep things of God'—spiritual problems, the solution of which would naturally engage the primitive church a long time? It is certainly supposable—indeed Paul's language plainly implies—that believers might have been baptized into Christ, long before they were aware that their baptism involved death to sin, and resurrection to holiness. The apostle addresses them, as persons who had taken the medicine of salvation, but had not digested it and realized its legitimate operation. Though they were baptized into Christ, they had not reached that radical spiritual identity with him, by which the body of sin is destroyed. The Holy Spirit was upon them, but had not yet pervaded them. Accordingly Paul, as a servant of the Holy Spirit, held up before them the things of Christ, viz., his death, and resurrection, exhorting them to *reckon* themselves identified with him, that so they might realize his victory over sin.

Interesting as the inquiry is, we cannot perhaps determine at present, exactly at what period in the history of the primitive church, these deep salvation-truths were manifested to the saints. But we may safely assume that it was long after the day of Pentecost. All the evidence there is in the case, goes to show that Paul first apprehended and preached salvation from sin, by spiritual identity with the death and resurrection of Christ. His writings alone present an extended and systematic exposition of that salvation. If it was given to him, first to know and preach the 'mystery of godliness'—Christ in the saints, crucified and risen,—then we must reckon the beginning of salvation from sin, from his ministry; and he was not called to faith and apostleship, till long after the day of Pentecost.

However this may be, it is sufficient for our purpose to assume, (what we believe the evidence and reasoning before us authorize us to assume,) that the development of the truth of the gospel in the primitive church after the day of Pentecost, was progressive; that it began with external rudiments, and, proceeding inward, reached the deep spiritual mysteries of the kingdom of God which contain the power of salvation, only at an advanced period of the apostolic age. With these principles in view, it is obvious that the only fair way of judging the power of the gospel, is to look for test-examples to a period later than the day of Pentecost, and to that class in the primitive church who had received the truth of Christ in the maturity of its development.

## V. HOLINESS ACTUALLY ATTAINED BY SOME IN THE APOSTOLIC AGE.

Admitting as we freely do, that in the early days of the apostolic age, sin still had place in the church; admitting that years after the effusion of the Spirit, 'Peter was to be blamed,' and James was obliged to say, 'in many things we offend all;' still we maintain that the time came at last when they that continued in Christ's word, reached the mighty truth of the atonement, and by it were 'made free'—that Christianity, when its power was fully revealed, 'made an end of sin and brought in everlasting righteousness.' We are fully sustained in this position by the 1st Epistle of John. That epistle was among the latest writings of the New Testament, and as such, is just the testimony we need to determine what was the power of Christianity, when its fruit was ripe. Taking that epistle by itself, disencumbered as it ought to be of the experience of Jewish and semi-Christian saints, it is impossible to avoid the conviction, that the theoretical and *practical* standard of religion there exhibited was PERFECT HOLINESS. John lived to see the full light of that day of righteousness, which began to dawn when Christ came into the world. '*The darkness,*' said he, '*is past, and the true light now shineth.*' 1 Epist. 2: 8. What were the discoveries which he made in the broad daylight of Christianity? Let us hear his own testimony. 'This is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son CLEANSETH US from ALL SIN.' 1: 5—7. 'Hereby do we know that we know him, if we KEEP his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' 2: 3, 4. 'Now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, *purifieth himself, even as he is pure.* Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. *Whosoever abideth in him sinneth not:* whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness, *is righteous, even as he is righteous.* He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil. *Whosoever is born of God doth not commit sin;* for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.' 3: 2—10. 'Herein is our love made *perfect*, that we may have boldness in the day of judgment: *because as he is, so are we in this world.*' 4: 17. 'We know that *whosoever is born of God sinneth not;* but he that is begotten of God keepeth himself, and that wicked one toucheth him not.' 5: 18. If this is not Perfectionism, we know not how, by any human language, Perfectionism can be expressed.

We are aware that all this testimony—the very burden of the whole epistle—is counterbalanced in many minds by one little text that occurs in the first chapter, viz., ‘*If we say we have no sin, we deceive ourselves, and the truth is not in us.*’ 1: 8. But a candid survey of the context cannot but satisfy any discerning person, that this text was not designed to militate against the doctrine of salvation from sin. Let us look at what goes before it. The apostle, having entered into full fellowship with Christ’s victory, *in advance* of the mass of the church, turns toward those who are following him, and announces the *consequences* of that fellowship. ‘This then is the message that we have heard of him and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son *cleanseth us from all sin.*’ Ver. 5, 7. Perfect holiness, then, is the result of the fellowship which he professes to have entered into himself, and which he proposes to them. He next proceeds to state the *terms* of admission to that fellowship; and first, he bars out the self-righteous: ‘If we say *we have no sin*, we deceive ourselves, and the truth is not in us.’ In other words: ‘Jesus Christ proposes to cleanse us from all sin. Now if we say we have no sin to be cleansed from—if, *before availing ourselves of his saving power*, we rest in our own innocence, and deny our need of his salvation,—we deceive ourselves, and the truth is not in us.’ Then comes the alternative: If we confess our sins, he is faithful and just to forgive us our sins, *and to cleanse us from all unrighteousness.*’ It is obvious that the confession in this verse is antithetical to the denial in the verse before, and that both are referable to persons in the same stage of experience. But the confession certainly is represented as *preceding* that forgiveness which Christ offers to sinners. Of course the denial is to be referred to those who have not yet accepted Christ’s offer. The apostle supposes two ways in which his message may be treated. 1. Some may say they have no sin, and therefore have no need of salvation from sin; these he condemns as self-deceivers. 2. Others may acknowledge their sin and need of salvation; to these he promises pardon and perfect holiness. The verse in question is guarded from perversion by plain declarations standing immediately before and after it, that Christ proposes to cleanse those who receive him, ‘*from all sin—from all unrighteousness.*’ Its simple object manifestly is to assert the universal sinfulness of mankind without Christ, and to cut off (as Paul does in the first part of the epistle to the Romans) the hopes of those who entrench themselves in their own righteousness. We think it not uncharitable to say that they who persist in construing this verse as opposed to the doctrine of salvation from sin, and in regarding it as sufficient to offset all the plain assertions, scattered through the whole epistle, that perfect holiness is the only standard of true Christianity, belong to that class of persons who ‘strain at a gnat, and swallow a camel.’

But we need not rely exclusively on the 1st epistle of John for proof that the gospel, in its mature development, gave full salvation from sin. If our theory concerning the progressive nature of the spiritual experience of the

primitive church is correct, we may naturally expect, in examining the records of that church, to find, *after* the period when the great salvation truths concerning the death and resurrection of Christ began to be seen and preached, evidence of the existence of *two distinct classes of believers*. While the mass of the church, and especially the new converts who were added to it from time to time, might yet be in a carnal state, not having apprehended the truth that makes free from sin, there might still be a class of older and more spiritual believers, who had entered into full fellowship with Christ, and thus had attained perfect holiness. In the writings of Paul we find proof that this was actually the case. 'We speak wisdom,' says he, 'among them that are *perfect*.' 1 Cor. 2: 6. It appears by what follows that he uses the word *perfect* in this case to describe those who had attained *complete spirituality*, i. e. had overcome the flesh, and were in full fellowship with Christ. 'The natural man,' he says a few verses after, 'receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned. But he that is *spiritual* [this is the class whom the apostle calls *perfect*,] judgeth all things, yet *he himself is judged of no man*. For who hath known the mind of the Lord, that he may instruct him? *But we have the mind of Christ*.' Ver. 14—16. We perceive by this passage, that there was actually a class in the primitive church, and Paul was one of them, who were *above human judgment, and had the mind of Christ*. It is evident that they were perfectly *holy*, and that this is the sense in which they were *perfect* and *spiritual*, from the contrast which follows:—'And I brethren could not speak unto you as unto *spiritual*, but as unto *carnal*, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able; for ye are yet carnal. *For whereas there is among you envying, and strife, and dissensions, are ye not carnal, and walk as men?*' Chap. 3: 1—3. Thus the perfection of Paul and of those among whom he spoke wisdom, stands opposed to the imperfection of those who were yet subject to sinful passions; it is therefore perfection of *holiness*. The following are instances of the use of the words, *spiritual* and *perfect*, in the same way. 'Brethren if a man be overtaken in a fault, *ye which are spiritual* restore such an one in the spirit of meekness.' Gal. 6: 1. 'Let us therefore, *as many as be perfect*, be thus minded.' Phil. 3: 15. However carnal then the primitive church may have been as a *mass*, and in its early days, it is manifest that in Paul's time there was a class within it who were properly denominated *perfect*. It is also manifest from what we have before said, that this class became more and more numerous and distinct, as the harvest time of the apostolic age approached; till at last, when John wrote his epistles, Perfectionism was fully developed, and had become the acknowledged standard of Christian experience.

Thus we have shown, first, that salvation from sin, present and future, was the great object of the mission and sacrifice of Christ; secondly, that the sins of the Old Testament saints cannot fairly be adduced as evidence against this doctrine, because they were committed before Christ came into

the world; thirdly, that the sins of the disciples during Christ's personal ministry, cannot be so adduced, because they were committed before the death and resurrection of Christ, and the effusion of the Holy Spirit; fourthly, that the sins of many in the primitive church after the day of Pentecost, cannot be so adduced, because they were committed before the truth concerning Christ's death and resurrection was fully developed and applied; and fifthly, that according to the testimony of Paul and John, Christianity in its maturity, did actually make believers perfectly holy in this world.

## VI. PAUL AN EXAMPLE OF SALVATION FROM ALL SIN.

In support of the general argument which we have presented, we will now adduce an individual instance of perfect holiness. And our specimen shall be the apostle Paul. It has already been seen that he belonged to the class of those who were called *perfect*. By a more particular examination of the testimony concerning him, we propose to show that he was saved from sin in this world. For this purpose, we will in the first place notice and explain several passages in which he is said to have confessed sin; secondly, answer the specific charges commonly made against him; and thirdly, produce positive proof that he was holy, from his own testimony.

### I. PAUL'S SUPPOSED CONFESSIONS.

(1.) In the seventh chapter of Romans the apostle says:—‘I am carnal, sold under sin; for what I would, that do I not; but what I hate, that do I. To will is present with me; but how to perform that which is good I find not. . . . O wretched man that I am! who shall deliver me from the body of this death?’ Rom. 7: 14—24. This passage, taken by itself, would seem to be a very explicit confession of sin. Indeed it is a confession of unmitigated, all-controlling depravity. If it is to be admitted as a description of Paul's *Christian* experience, it evidently proves that he was far below even modern Christians in spiritual attainments, or at least in profession; for the very lowest standards of the most fashionable creeds make *some degree* of righteousness the test of Christian character; whereas, according to the above confession, Paul was *completely carnal*, a prisoner of sin bound hand and foot; utterly unable to perform any good thing. He does not say with modern imperfectionists, that he is *occasionally* overcome by sin, but that he is ‘*sold under sin.*’ Most persons admit that the hard saying of John in 1 Epis. 3: 8, means as much as this—that ‘he that committeth sin *habitually*, is of the devil.’ But that text, even thus reduced, gives no quarter to this experience of Paul, for he confesses himself *uninterruptedly* sinful. Before consenting to the intolerable conclusion that Paul was ‘a child of the devil,’ the reader we think will be willing to examine critically the context and scope of Rom. 7: 14—24.

The previous doctrine of the epistle concerning the *law*, is set forth in the following passages: ‘By the deeds of law, shall no flesh be justified in his sight; for *by the law is the knowledge of sin.*’ Chap. 3: 20. ‘If they which are of the law be heirs, faith is made void, and the promise made of none effect; *because the law worketh wrath.*’ 4: 14, 15. ‘The law entered *that the offense might abound.*’ 5: 20. In accordance with these views of the

effect and design of the law, in the sixth chapter the apostle closes his exposition of salvation from sin by the gospel, with the following declaration: 'Sin shall not have dominion over you; *for ye* [i. e. as many as were baptized into Christ, see ver. 3] *are not under the law, but under grace;*' (6: 14;) as though, if they were under law there would be no hope of deliverance from sin. These are the views which are discussed and fully explained in the seventh and a part of the eighth chapter. The substance of the first six verses of the seventh chapter may be stated thus:—'The law is our husband while we are in the flesh, and the only offspring of this first marriage is sin. Christ is our husband, when we are baptized into him, and the offspring of this second marriage is righteousness. We cannot have both husbands at once. Death to the law must precede marriage with Christ. Accordingly, we that believe, are dead to the law, by baptism into the death of Christ.' In the 7th verse the apostle commences a vindication of the law. In view of the foregoing doctrine, that sin is the fruit of marriage with the law, some might say that the law itself is sin. But Paul insists that the evil nature of the offspring in this case is not to be attributed to the husband, but to the wife. The law is holy, just, and good, but the subjects of it being filled with the spirit of sin, only make the law an *occasion* of aggravated iniquity. Ver. 13. Here commences the disputed paragraph, vers. 14—25: '*For we know that the law is spiritual; but I am carnal, sold under sin. . . . The good that I would, I do not; but the evil which I would not, that I do,*' &c. It is plain that the apostle is here giving the reason for the fact that the law produces sin. That reason is the opposition which exists between a carnal nature and the law. A marriage between them brings forth sin and death, because the parties are 'unequally yoked.' 'The law is *spiritual*, but I am *carnal*;' of course the fruit of a union between me and the law must be strife and irritation, resulting in aggravated sin and ultimate despair on my part, though the law is holy, just and good.' Paul's *supposed* confession, then, is actually a description of the misery of a soul married to the law. Now we know that a person in that state is not a Christian; for, to be married to the law and to Christ at the same time, would be that very spiritual polygamy which in the first verses of the chapter is expressly condemned. Moreover in the 4th, 5th, and 6th verses, the apostle plainly and repeatedly speaks of his own state, and that of those whom he addressed, as opposite to the law state which he afterwards describes. '*Ye are become dead to the law* by the body of Christ. When we *were* [past tense] in the flesh, the motions of sins, which *were* by the law, [i. e. those very motions which are described in verses 14—25,] *did* work in our members to bring forth fruit unto death. *But now we are delivered from the law,*' &c. Paul, then, was not, at the time he wrote the epistle, under the law, and therefore did not describe his experience as a Christian, in the paragraph in question. He uses the present tense in that paragraph, because he is not relating historical facts, but is illustrating a perpetual principle, without reference to time.—The present tense and first person are frequently used in such illustrations, because they are convenient and forcible. The actual experience of Paul as a Christian, is fully exhibited in the eighth chapter, which begins thus—

'*There is therefore now NO CONDEMNATION to them which are in Christ Jesus.*' The intelligent reader will perceive, by examining this chapter and comparing it with the seventh, that the peace of the second marriage is the exact reverse of the misery of the first.

(2.) The following passage is often quoted as an instance in which Paul confessed sin: '*Not as though I had already attained, either were already perfect*:' but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, *I count not myself to have apprehended,*' &c. Phil. 3: 12, 13. But we shall see by consulting the context, that Paul is wholly misunderstood by those who take the passage by itself and construe it as an acknowledgment of *moral* imperfection. In the preceding verses Paul says, '*I count all things but loss . . . that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death; if by any means I might attain unto the resurrection of the dead:* [here begins the supposed confession:] *not as though I had already attained, either were already perfect.*' It is obvious that '*the resurrection of the dead,*' not perfect holiness, is to be understood as the object of the verb '*attained*' in this sentence; so that the first clause certainly is not a confession of sin, but simply of a state of mortality. But in what sense does Paul say, '*Not as though I were already perfect*'? We must find an answer by looking back and noticing what he was striving to attain. He counted all things but loss, that he '*might know the power of Christ's resurrection, and the fellowship of his sufferings, being made conformable to his death.*' He was not perfect then in this sense, namely, he had not yet entered into full fellowship with Christ's death and resurrection. Does this imply that he was a sinner? If so, it implies also that Christ himself was a sinner, before he died and entered into immortality. The word *perfect* is used in three instances with reference to Christ, evidently in the very sense in which it is used in this confession. '*Go, tell that fox,*' said Jesus, '*Behold, I do cures to-day and to-morrow, and the third day I shall be perfected:*' [i. e. by the death of the cross.] Luke 13: 32. '*It became him by whom are all things, and for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*' Heb. 2: 10. '*Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him.*' Heb. 5: 8, 9. Now no one supposes that Christ was less than perfectly *holy*, while he was on earth. Yet these passages plainly teach that he was in some sense '*made perfect*' by suffering, and consequently that in some sense he was *not perfect* till his death. Previous to that event then, he might have said, as well as Paul, '*Not as though I had already attained, either were already perfect.*' And on the other hand Paul, as well as Christ, notwithstanding this confession, could claim to be in another sense perfect; as in fact he does a few verses after, where he says, '*Let us, as many as be perfect, be thus minded.*'

The truth is, Paul knew he was '*apprehended of Christ*' for all that Christ had himself attained, viz., the resurrection of soul and body; and though he was already saved from sin, he did not count himself perfect by full fel-

lowship with those sufferings which made Christ perfect, but acknowledged in opposition to those 'who said the resurrection was past already,' (2 Tim. 2: 18,) that he was yet 'following after,' looking, as he says a few verses below the passage in question, 'for the Lord Jesus Christ, who shall CHANGE our VILE BODY.' The imperfection which he acknowledges, so far as it related to spiritual character, was a deficiency, not of holiness, but of experience. A man cannot learn patience without suffering. Previous to the requisite suffering, imperfection in this respect is not voluntary but necessary. It is therefore not a moral, but a physical or natural deficiency, and may be predicated of one who is perfectly holy, as we have seen it was predicated of Christ.

(3) We are sometimes referred to 1 Cor. 9: 27, as evidence that Paul acknowledged imperfection. The passage with its context stands thus: 'I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; *lest that by any means, when I have preached to others, I myself should be a cast-away.*' It is difficult to see how this can be tortured into any thing like a confession of sin. On the contrary, it is actually an assertion of faithfulness. In order that the passage may accord with the common views of the seventh chapter of Romans, and with the experience of imperfectionists, it must be reversed thus: 'I run *uncertainly*, I fight *as one that beateth the air*, and I do *not* keep my body under, but am frequently brought into subjection to it.' The most that can fairly be said of it is, that it indicates the existence of some fear in the apostle's mind that he might be a 'castaway.' But even this is by no means a necessary construction. A soldier in a besieged fortress might say, 'I keep within the walls, lest I should be slain by the enemies' artillery,' without expressing any fear or suggesting any probability that he would actually be slain. *which he kept under*

(4.) Paul's account of the 'thorn in his flesh,' which the Lord gave him, 'lest he should be exalted above measure,' (2 Cor. 12: 7,) is often cited as a confession of imperfection. It is indeed an acknowledgment of weakness, and of a certain liability to sin; which liability however was provided for and extinguished by the means which God employed in the case. Paul does not say that he *was* exalted above measure, but on the contrary, that God took measures to keep him from being so. Doubtless those measures were successful. The thorn in the flesh certainly was not in itself something sinful in him. It was 'a messenger of Satan' sent, not to lead him into sin, but to 'buffet' (i. e. to afflict) him. He besought the Lord that it might depart from him, and the answer was, 'My grace is *sufficient* for thee: for my strength is *made PERFECT* in weakness.' The thorn then was the harbinger, not of sin, but of sufficiency and perfection. So thought Paul. 'Most gladly therefore,' says he, 'will I rather *glory* in my infirmities, [certainly not in sin,] that the power of Christ may rest upon me.'

(5.) The following passage is supposed by some to be a confession of present sinfulness: 'This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom *I am chief.*' 1 Tim. 1: 15. The context plainly shows that the apostle here refers, not

to his character after he became a Christian, but to his wickedness in persecuting the church. See ver. 13. 'Howbeit,' he continues, 'for this cause I *obtained* [past tense] mercy, that in me first Jesus Christ might show forth all long-suffering,' &c. His pre-eminent wickedness in 'breathing out threatenings and slaughter' against the church, rendered him fit to be an example of the greatness of God's mercy. In respect to his state as a Christian, he says just before, that Christ counted him 'faithful;' which is altogether inconsistent with the idea that he was at the same time the chief of sinners.

Thus we have noticed all the passages in Paul's writings which are commonly adduced to prove him a sinner by his own direct testimony, and we have found in every one of them proof to the contrary.

As a sequel to this branch of evidence, let the reader take a survey of all the *prayers* which Paul represents himself as offering. In almost every epistle he gives samples of his petitions; and if he had been habitually as abundant in confessions of sin as modern imperfectionists, he would certainly have left some specimens on record. We venture to predict, however, that nothing of the kind will be found.

## II. SPECIFIC CHARGES AGAINST PAUL.

(1.) *His contention with Barnabas.* The account of this affair is as follows:—'Some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of God, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought it not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.' Acts 15: 36—40. We observe upon this, in the first place, that there is no certain evidence that either Paul or Barnabas sinned. A mere difference of judgment, wisely permitted for the purpose of separating them, may have been perfectly consistent with *unity of heart*. 'The contention was so sharp between them [not that they abused each other with words or blows, but] that they departed asunder one from the other,' and probably by mutual consent, in peace. But we observe further, that so far as there is any probable proof that either sinned, it goes to impeach the character of Barnabas only. John, about whom the contention arose, was Barnabas' nephew, (see Col. 4: 10,) who doubtless was influenced by partiality for him, as his kinsman, and 'determined to take him with them,' without first consulting Paul, or heeding his counsel afterwards. No reason is given for Barnabas' determination; whereas Paul 'thought it not good' to take John, *because* he had once deserted them. It is plain that Paul acted conscientiously in the matter. Nothing but prejudice or carelessness can discover the least evidence in these circumstances, that he departed from integrity; while candor finds fresh proof of his wisdom and firmness.

(2.) *His anathema upon the high priest.* 'Paul, earnestly beholding the

council, said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then saith Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, thou shalt not speak evil of the ruler of thy people.' Acts 23: 1—5. There was manifestly no sin in the mistake which Paul made respecting the official character of his abuser. He acknowledged no *sin*, though he showed a perfect and manly readiness to acknowledge a mistake, as well as a conscientious self-possession, in quoting scripture for the acknowledgment. The chief question is, have we evidence that he was *sinfully* angry in this affair? Admitting that his words bespeak anger, we assert that he was not '*angry without a cause.*' The unrighteous conduct of the high priest called for righteous indignation. Anger is not in every case sinful. See Mark 3: 5, Eph. 4: 26. Paul's accusers must therefore show that he was unreasonably angry. This cannot be shown from his language in the case. He neither smote the high priest, nor threatened to smite him. '*God shall smite thee, thou whited wall.*' Is this an expression of a revengeful spirit? It is only a calm and true prediction of the righteous judgment of God. He used the language of Christ in the severe appellation which he gave the high priest. See Matt. 23: 27. He did not avenge himself, but recognized the truth, that vengeance is the Lord's.

We may remark in general upon these charges, and upon all others of the kind, (if others have been made,) that they are mere private judgments, unsupported by Paul's confession, (who must be supposed to have known his own character better than his accusers, and to have been ingenuous enough to confess sin, if he had committed it,) and unsupported by the verdict of the inspired writers who have recorded the acts for which he is condemned. Moreover, this method of trying character by private judgment of external actions, without hearing the defense of the accused, might as fairly be used to prove sin upon Christ as upon Paul. The external form of Christ's actions was, in many cases, far from being lovely—at least to the carnal apprehensions of the Pharisees. Our belief that he was perfectly holy, certainly is not founded on our perception of the righteousness of every particular transaction of his life. We never feel that there is any occasion for us to inquire whether he did right or wrong in this or that particular action—whether every movement of his body and mind through all his life, was measured and determined by the rule and plummet of theoretical morality—whether he preached and labored for sinners just exactly as much as he was able, and never slept the fraction of a second too much or too little. If it were necessary to go through such a process of scrutiny before we could lawfully believe that Jesus Christ was perfectly holy, we might well despair of ever proving that he was the Son of God. But all such questioning is utterly foreclosed, as every man's consciousness must testify, by the simple fact that Jesus Christ was proved to be the Son of God, by his Father's

power. We reverse the process. Instead of arguing that he was the Son of God because his external actions were perfectly holy, we argue that his external actions were perfectly holy because he was manifestly the Son of God, in full fellowship with his Father. Now we insist that Paul's character ought to be tried by a similar process. If it can be shown that he was in spiritual union with Christ, it ought to be *presumed*, unless full proof to the contrary is produced, that all his external actions were righteous, and the 'evil surmises' of irresponsible accusers ought to be given to the winds.

### III. PAUL'S VIEWS OF HIS OWN CHARACTER.

(1.) He asserts his *identity with Christ*, in such passages as the following: 'It pleased God . . . to *reveal his Son in me*.' Gal. 1: 15, 16. 'I am crucified with Christ; nevertheless I live; yet not I, but *Christ liveth in me*.' Gal. 2: 20. '*For me to live is Christ*.' Phil. 1: 21. '*We are members of his body, of his flesh and of his bones*.' Eph. 5: 30. '*We have the mind of Christ*.' 1 Cor. 2: 16. In accordance with this testimony, he says that the Galatians received him 'as an angel of God, *even as Christ Jesus*;' (Gal. 4: 14;) and instead of rebuking them for man-worship, he rather censures them for not continuing thus to honor him.

(2.) He plainly asserts his *freedom from sin*, as the consequence of his union with Christ, in the following passages: 'How shall *we that are dead to sin*, [i. e. by baptism into Christ's death,] live any longer therein? Rom. 6: 2. 'The law of the Spirit of life *hath made me free from the law of sin and death*.' Rom. 8: 2. 'Ye are witnesses, and God also, *how holily and justly and unblamably we behaved ourselves among you that believe*.' 1 Thess. 2: 10. '*Giving no offense in any thing*, that the ministry be not blamed: but *in all things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in watchings, in fastings. By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, *by the armor of righteousness on the right hand and on the left*.' 2 Cor. 6: 3—7. 'Our rejoicing is this, the testimony of our conscience that *in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world*.' 2 Cor. 1: 12.

(3.) His writings, instead of being filled with confessions of sin and unfaithfulness, every where abound with *vindications of his own conduct, bold assertions of his righteousness, and appeals from human accusation to the judgment of God*. The following may serve as examples: 'We have wronged no man, we have defrauded no man.' 2 Cor. 7: 2. '*I think to be bold against some which think of us as though we walked according to the flesh*; for though we walk in the flesh, we do not war after the flesh.' 2 Cor. 10: 2, 3. 'Our exhortation was not of deceit, nor of uncleanness, nor of guile: . . . neither at any time used we flattering words, as ye know, nor a cloak of covetousness; *God is witness*: nor of men sought we glory, nor of you.' 1 Thess. 2: 3—6. 'Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind. . . . I take you to record this day that I

am pure from the blood of all men.' Acts 20: 18—26. 'It is a very small thing that I should be judged of you, or of man's judgment. . . . He that judgeth me is the Lord.' 1 Cor. 4: 3—5.

(4.) He constantly proposes his own life as a perfect example for imitation. 'I beseech you,' says he, '*be ye followers of me*. For this cause have I sent unto you Timothy, . . . who shall bring you into remembrance of my ways which be in Christ.' 1 Cor. 4: 16. '*Be ye followers of me*, as I also am of Christ.' 1 Cor. 11: 1. 'Brethren, *be followers together of me*, and mark them that walk so, as ye have us for an ensample.' Phil. 3: 17. 'Those things which ye have both learned and received, and heard and seen *in me*, do; and the God of peace shall be with you.' Phil. 4: 9. Let the reader imagine for a moment, how these exhortations would sound in the mouth of one who was in the condition described in the seventh of Romans. The last of them would amount to this:—'Ye have learned and received (viz. in Rom. 7: 7—25) that I am carnal, sold under sin, doing the evil that I condemn, and unable to do the good which my conscience enjoins. Follow me in these things; live in slavery to sin as I do, *and the God of peace shall be with you!*'

The testimony now before the reader, both negative and positive, should be weighed in connection with the fact that Paul unreservedly *preached perfection* to the churches; (for examples see 2 Cor. 13: 9—11, 1 Thess. 5: 23, 24;) and that he made it the main object of one of his most important epistles, viz. that to the Hebrews, to exhibit Christianity as a dispensation of perfect holiness. See Heb. 5: 1, 6: 11—19, 10: 14—19, &c.

In view of all this we must conclude, either that Paul was filled with self-deception, impenitence, and pride, and that his life was altogether at variance with the theory which he preached, or that he was a genuine example of salvation from sin.

## VII. MISCELLANEOUS OBJECTIONS TO THE DOCTRINE OF SALVATION FROM SIN.

Objection 1. 'If perfect holiness is attained, there is no further occasion for *repentance*.' Answer. Repentance is genuine only when it results in the *forsaking* of sin. That periodical repentance, which implies continuance in the sins repented of, is most horrible hypocrisy. The doctrine of perfect holiness does indeed discard this kind of repentance. But it preaches to all sinners—and that too with a sincerity and vehemence which belong to no other doctrine—that scriptural repentance, which needs '*not to be repented of*.' 2 Cor. 7: 10. There are things which, though it is very necessary that they should be done *once*, ought *not* to be done the *second* time. For instance, it is absolutely necessary that the farmer should plow his field in the spring. But he would be a very foolish man, who should continue plowing the same field all summer. So, thorough repentance is essential in the seed-time of grace, but works of righteousness must follow, or the harvest of judgment will bring no reward. They who repent all their days, because repentance is good in its season, will be obliged to say at last, 'The harvest is past, the summer is ended, and we are not saved.' Paul was a faithful

preacher of repentance; yet he said to his converts, 'Leaving the first principles of the doctrine of Christ, let us go on to perfection, *not laying again the foundation of repentance from dead works,*' &c. Heb. 6: 1, 2.

Obj. 2. 'Perfect holiness is inconsistent with *growth in grace.*' Answer. This objection is predicated on a false notion of the nature of the perfection which we advocate. It supposes that one who is perfectly holy, is necessarily free from all infirmity, and has received all the strength and knowledge that God can impart. Whereas, the reader will perceive, by recurring to the second and fourth sections under the head, '*Paul's supposed confessions,*' that one may be perfect in *holiness*, and yet imperfect in *experience*, and subject to *infirmity*. We mean by perfect holiness, (using the expression in its lowest sense,) simply that *purity of heart* which gives a *good conscience*. This primary state is attainable by mere faith in the resurrection of Christ. It is in fact the communication of the purity and good conscience of Christ. It may therefore be received instantaneously, and may exist in us antecedently to all external improvement or good works. There is no difficulty in conceiving that a man may have a *clean heart* and a *good conscience*, and yet be very imperfect in regard to his *understanding* and corporeal faculties and affections. Suppose a missionary, in urging upon a savage a change of life, proposes to take him under his own care and thoroughly instruct him in all the ways of civilization. When the savage embraces the proposal, and puts himself into the hands of the missionary, he has done all that is *now* required of him, and may rightfully have a good conscience. He is a savage still, in every thing except his heart; but he is not to be blamed. The missionary does not condemn him for his *uncouth manners*, and his obtuseness of intellect. He may now enter upon the course of discipline necessary to make him in all respects a civilized man, *with a self-approving heart*.—By this illustration it may be seen how a believer may be free from sin and condemnation before God, and yet be but at the entrance of the discipline necessary to complete sanctification. The difference between the two cases is altogether in favor of the believer: for whereas the missionary can only express his approbation of the converted savage by words, Christ gives the believer his own pure spirit and good conscience, and bears witness not merely *to* him, but *in* him, that his sins are taken away. Between this perfection of the *heart*, and that *glorified* perfection which Christ attained by the cross, and which Paul set before himself as the hope of his calling, the way is long and difficult enough to make occasion for all the diligence and energy which the most laborious legalist can desire. Let the reader judge for himself whether a good or an evil conscience is *most favorable* to alacrity and success in the pursuit of sanctification.

Obj. 3. 'The Christian life is represented in scripture as a *warfare.*' Answer. It is indeed a warfare, but not a series of *defeats*. It is not necessary that we should be overcome by the devil, in order that we may resist him. Christ, while he was in the flesh, was engaged in tremendous conflicts with the powers of darkness; yet he was without sin. Paul called the warfare of his Christian life a '*GOOD fight*'—an appellation certainly not befitting such a series of defeats as constitute the warfare of modern profes-

sors of Christianity. Our theory of Christian life, while it equips the spiritual soldier with a pure heart and a good conscience at the outset, nevertheless does not discharge him from service. To *keep* his heart pure and his conscience good; in the midst of a world of pollution and accusation—to follow Paul and Christ in the way to the glory of the resurrection—will cost him many and sore conflicts with his own corrupted propensities, and with ‘principalities and powers, and spiritual wickedness in high places.’ We are not of those who imagine that the work of winning the glory of God, and the rest of heaven, is accomplished in a moment. We believe that all who are in any stage of spiritual life short of the full resurrection of the body, have in their own compound nature, two opposing elements, which will war against each other till that resurrection is attained. ‘If Christ be in you,’ says Paul, ‘the body is dead because of sin, but the spirit is life because of righteousness;’ (Rom. 8: 10;) and again, ‘The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would;’ i. e. the desires either of the flesh or of the spirit *must* be mortified. Gal. 5: 17. A Christian is one who ‘walks in the spirit;’ and the apostle says expressly that such ‘*shall not FULFILL the lusts of the flesh.*’ Nevertheless the lusts of the flesh *will remain as long as the body is dead*, and of course the conflict between the flesh and the spirit will remain. An enemy may remain on the borders of an empire, and trouble the inhabitants with much hard fighting, and yet never conquer the empire, or even win a battle.

Obj. 4. ‘I have seen an end of all perfection, but *thy commandment is exceeding broad.*’ Answer. 1. The assertion in the first clause of this quotation, however true it may have been in the mouth of David, is not true in the mouths of modern objectors to the doctrine of holiness. Even though they may find an end to the perfection of all the Old Testament saints, and though they may think they have seen an end of the perfection of all modern claimants of holiness, yet they have not seen an end of the perfection of Jesus Christ, of Paul, or of the mature part of the primitive church. 2. Though we should admit that the law is as broad as the objector conceives it to be, yet we might safely say that the grace of God in Christ Jesus is still broader. But some things may be said to show that the law, as viewed through the new covenant, is not so ‘exceeding broad’ as to place any very formidable difficulty in the way of one who wishes to be holy. A thing may be ‘exceeding broad’ in one view of it, and exceedingly narrow in another. For instance a tree, surveyed from a point above its branches, would present a wide circle of unconnected leaves and twigs, which the inspector might well despair of ever being able to reckon and minutely describe. While the same tree, viewed from a station where its *trunk* could be seen, would be a very simple object, easily comprehended by the mind, and easily described. So the law, viewed in all the details of its external development and with all the ceremonial additions of the Jewish economy, is vast, complicated, incomprehensible, presenting a hopeless task to the will, and a perpetual stumbling-block to the conscience. But the same law, viewed in its spiritual principle, is so simple that a child may comprehend it. It was one main

object of Christianity to call off the minds and consciences of men from the branches of the law to its root. Christ condensed all the requirements of the law and the prophets into the simple rule, 'Whatsoever ye would that men should do to you, do ye even so to them.' Matt. 7: 12. Paul said, '*He that loveth another, hath fulfilled the law* : for this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is *briefly comprehended* in this saying, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore *love is the fulfilling of the law.*' Rom. 13: 8—10. And again, 'All the law is fulfilled in *one word*, even in this, Thou shalt love thy neighbor as thyself.' Gal. 5: 14. Thus the law, viewed through the new covenant, instead of being 'exceeding broad,' is as narrow as one little word, LOVE. The question before the mind of one who seeks after holiness, is not whether he can duly observe all the ordinances of the Jewish or Christian ritual, or whether he can *immediately* perform all the good works which may be conceived of as resulting from the principle of the law, when it is perfectly developed in external action, but simply whether he can *love*. If he does this one thing, the word of God authorizes his conscience to be content; for 'love is the fulfilling of the law.' This root of all righteousness, this cure for the conscience, is provided for in the gospel, not by the application of a written commandment, but by the power of the Holy Spirit. He that believes, loves, not by the power of his own will, but because 'the love of God is shed abroad in his heart by the Holy Ghost.' Thus Christ, by first concentrating the whole law into the simple requirement of love, and then converting that requirement into a spiritual gift, is 'the end of the law for righteousness to every one that believeth.'

#### VIII. DIRECTIONS TO THOSE WHO ARE SEEKING SALVATION FROM SIN.

The gospel offers salvation from sin as a free GIFT. Of course the first thing to be done by one who seeks that salvation, is to clear away the rubbish of his *own works*. He must heartily repent, not only of his manifest sins, but of his supposed works of righteousness. All works that are not the fruit of God's life in the soul are '*dead works*,' utterly loathsome to one whose eyes are open to spiritual truth. Let the inquirer settle it in his heart that 'there is none good but one, that is God;' that the righteousness of every being in the universe, from the highest archangel to the lowest saint, is the righteousness of God; and of course that he is not to make himself righteous by *working*, but is to be made righteous by *receiving grace*; and he will see the necessity of setting his face toward the *at-one-ment*: spiritual union with God, instead of 'doing duty,' will become the object of his efforts and hopes.

In order to attain this union, its nature must first be clearly ascertained. We will therefore look at some specimens of Bible language concerning the condition of those who attained it in the apostolic age. Paul says—'I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me.*' Here is the reconciliation embodied—God and man made one. We must not explain away this testimony, by calling the language *figurative*. Spirits can dwell in each other, if bodies cannot. Paul means that the spirit of

Christ (which is the same as Christ himself) actually lived and wrought righteousness in him. In another place he says, 'If any man have not *the spirit of Christ*, he is none of his;' and then immediately adds, 'If *Christ be in you*, the body is dead because of sin,' &c.; (Rom. 8: 9, 10;) from which it is evident, that to have the spirit of Christ, is the same thing as to have Christ himself indwelling. The church is the 'body of Christ:' and as a man's life dwells in every member of his body, so Christ dwells in every member of his church. 'Know ye not your own selves,' says the apostle, 'how that *Christ is in you* except ye be reprobates?' 2 Cor. 13: 5. The condition, then, for which the inquirer seeks, is one in which he can truly say—'Christ liveth in me.' The necessary consequence of that condition is perfect holiness, because Christ is perfectly holy.

The mind must not be embarrassed here by any imagination that a spiritual union with Christ is inconsistent with free agency. The power of *willing* is that which distinguishes a free agent from a machine. Now the presence of Christ in the soul, instead of taking away or diminishing the power of willing, greatly increases it. 'God worketh in [believers] to *WILL*,' as well as to do. Their power of willing, therefore, is proportioned, not as in other men to their own natural energy, but to his omnipotence. The influence of motives is not inconsistent with free agency. If a man's own will goes with his acts, he is a free agent, however mighty may be the influences which persuade him. Christ dwelling in believers, persuades them to righteousness, not only by external motives, but by spiritual power applied directly to their will. They are free, because their will is not superseded, but quickened and actuated by Christ's will.

Moreover, we may appeal to a multitude of admitted facts to prove that one spirit may dwell in another, and one will actuate another, without interfering with free agency. God dwelt in Christ, and determined all his actions. And yet was he not free? Who does not believe that the prophets were free agents when they 'spake as they were moved by the Holy Ghost'? Was Judas any the less free, because 'Satan entered into him'? There is not a sincere professor of the common faith of the churches, who is not sometimes conscious of the spiritual control of God. If that control, partially and occasionally exerted, is consistent with free agency, why may it not become perfect and perpetual, without making the subjects of it machines? There is not a professor in all the churches, whether sincere or not, who does not expect to be kept from sin in heaven by the power of God. If this is acknowledged to be consistent with free agency, the principle we insist upon is admitted—Christ may dwell in us and actuate our wills, consistently with our freedom, here as well as in heaven.

We now come to the main question—How is this union, by which Christ dwells in the soul, and so saves it from sin, to be effected? The witnesses of the New Testament answer with one voice—BY BELIEVING THE GOSPEL. We will expound this answer, by showing, first, what the gospel is; and, secondly, what it is to believe.

I. The gospel is a proclamation issuing from God. Human language and utterance, the preaching and writings of the apostles, are employed as its

vehicles, but in its essence, it is not 'word nor speech, but *power*.' It is a 'voice that shakes heaven and earth.' Heb. 12: 26. It is a word of the same nature as that which 'commanded the light to shine out of darkness,' (2 Cor. 4: 6,) which cast out devils, healed the sick, and raised the dead. It is a *spiritual* energy, emanating from the Almighty. Whoever then merely believes certain thoughts about the gospel, which are excited in his mind by reading the Bible, or by hearing a preacher, without discerning the voice of the spirit of God, cannot be said to believe the gospel. It is only when the message is received *as from God*, and its spiritual energy is apprehended, that it is 'the power of God unto salvation.' Rom. 1: 16. 'When ye received,' says Paul, 'the word of God, which ye heard of us, *ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.*' 1 Thess. 2: 13.

But again; the gospel is a proclamation of *God's reconciliation with man by the death of Jesus Christ*. We need not here speculate upon the exact nature of the enmity which existed between God and man, before the atonement, nor on the exact mode of the reconciliation. It is sufficient that we know that the offense and condemnation, which commenced with Adam's transgression, which came upon all men, and which was increased instead of diminished by the law, was taken away by the sacrifice of the Lamb of God; so that 'the free gift came upon all men unto justification of life.' Rom. 5: 11—21. 'God was in Christ, reconciling the world to himself, not imputing their trespasses unto them.' 2 Cor. 5: 19.

It must be distinctly understood that the reconciliation which the gospel thus proclaims is a *fact* that has actually taken place, not a *proposal* from God conditional on man's repentance and faith. It is a reconciliation on the part of God, not with believers only, but with the whole race of man. 'Christ is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.' 1 John 2: 2. We do not say that all men are reconciled to God, but that God is reconciled to *all* men. The enmity on one side of the breach is ended. God has forgiven all for Christ's sake.

Accordingly the natural consequences of reconciliation on the part of God, have extended to all men. The atonement was not a mere *formal* transaction. It brought the world nigh to God, and he 'poured out his Spirit upon *all flesh*.' Acts 2: 17. 'The Paraclete' is given not to believers only, but to the whole world. Its business is to 'convince THE WORLD of sin, of righteousness, and of judgment.' John 16: 8—11. It is the life of Christ; and that is 'the light that lighteth every man that cometh into the world.' It shines in darkness, though the darkness comprehends it not. Jno. 1: 5—9. The wicked are not excluded from its influences; for they are represented as resisting it. Acts 7: 51. They perish, not because the spiritual grace purchased by the atonement is withheld from them, but because they 'count the blood of the covenant *wherewith they were sanctified* an unholy thing, and do despite unto the Spirit of grace.' Heb. 10: 29. The effusion of the Spirit which followed the atonement, effected a *general* union of the divine and human natures. The apostles and church at Jerusalem were only the point of contact, where that union took place. Christ, as the second Adam,

is spiritually connected with, and present in, the whole race of man. 'The grace [i. e. the spiritual power] of God that bringeth salvation, hath appeared to all men.' Tit. 2: 11. 'This is the record, that God hath given to us [i. e. to mankind] eternal life, and this life is in his Son.' 1 John 5: 11.

It is obvious that this gospel calls men first of all, not to works, but to faith. If our forgiveness were yet future and contingent, and Christ were not in the world, but only in believers and in heaven, we might *labor* to propitiate God, and to procure the presence of his Son. But since God is already reconciled and Christ 'is come in the flesh,' it only remains for us to *believe*. Accordingly Paul's direction to one who is in quest of the righteousness of God, is—'Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) . . . *The word is nigh thee, even in thy mouth, and in thy heart*: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' Rom. 10: 6—9.

II. To *believe* the gospel, is to credit and heartily embrace the truth that God is reconciled to man, and that Christ is in all flesh. To distinguish true faith from false, we must notice several specific characteristics involved in this general definition.

1. True faith is an act of the *heart*. It is not a passive or forced assent of the understanding, nor a movement of the feelings, in view of the truth, but a determination of the *will* to seal the veracity of God. Its language is—'I **WILL** believe God, though men and devils and my own feelings contradict him.'

2. True faith proceeds directly to *self-application* of the general truths of the gospel. It argues thus:—'God is reconciled to the world; therefore he is reconciled to me. Christ is in all flesh; therefore he is in me.'

3. True faith boldly follows primary facts to their *consequences*, thus:—'If Christ is in me, his death and resurrection are in me; I am crucified with him; my soul is with him in the resurrection; I sit with him in heavenly places; his victory over sin and death is mine.'

4. True faith acts itself out by openly *confessing*, with self-application, the truth that 'Christ is come in the flesh' with all its consequences.

Thus the inquirer will perceive that to believe the gospel is by no means a trivial act. In 'setting to his seal that God is true,' he must break through all the spiritual barriers of the world of darkness; he must 'cast down his own imaginations,' and command his understanding into subjection to 'the evidence of things not seen;' he must follow the word of God wilfully and boldly, where feelings draw back and resist; he must gird himself for conflict with the scorn and gainsaying of the world. The bravery of the battle-warrior is cowardice in comparison with the courage of him who can heartily say, 'Let God be true and every man a liar.' 'This is the **WORK** of God,' that ye believe on him whom he hath sent—a work too great for fallen human nature. 'No man (says Christ) can come to me except the Father which hath sent me draw him.' This is true, not because men are destitute.

of the natural faculties necessary to the belief of the gospel, but because they have not *moral* energy enough to resist the devil and lay hold on the truth. Faith therefore is not the fruit of the flesh, but 'the gift of God;' (Eph. 2: 8;) an act of the heart of man, possible to all, and in the highest degree obligatory on all, but actually existing only where God in his sovereign mercy gives special grace. 'God is the Savior of all men, *specially of those that believe.*' 1 Tim. 4: 10. He has forgiven all, and sent the Spirit of grace to all, and so has left all utterly without excuse for remaining unreconciled; but he has given *faith* only to them whom he chose in Jesus Christ before the world began.

The effect of simple belief on the conduct and condition of men, may be illustrated by many familiar examples. Suppose two nations, that have been engaged in war with each other, are reconciled and enter into a treaty of friendship. Proclamation of peace is sent forth from the governments to their subjects. All who heartily *believe* the proclamation, immediately cease hostilities, and conform their feelings and conduct to the friendly relations established by the treaty. If any refuse to believe, they continue the war in their own hearts and actions, though it has ceased between the governments.

Again, suppose a poor outcast is made heir by the will of a friend, to a large estate. He is informed of his good fortune. Now if he refuses to believe that the will exists, and that he is actually the owner of the estate, he remains a beggar in feelings and condition, though he is a rich man, by lawful title. On the other hand, if by any means he is persuaded to believe the truth in the case, his feelings and actions immediately come into correspondence with that truth: he becomes in his own consciousness as well as in fact a rich man.

Examples of this kind, however, cannot fully illustrate the power of faith in the atonement; for in all such cases, the word to be believed has no special power, and its effect on the condition and conduct of the believer is produced simply by the *information* which it conveys; whereas, we have seen that the word of the gospel is 'quick and powerful, clothed with the energy of God, and produces its effect on believers, even more by its spiritual influence than by its effect on the understanding. Truth is to the heart, as food to the body. The effect of food is proportioned not merely to the digestive power of the consumer, but also to the nutritive power of the food itself. So the effect of truth received into the heart, is proportioned not merely to the mental energy of the believer, but also to the spiritual energy of the truth believed. Hence when the gospel is received 'not as the word of man, but as it is in truth the word of God,' the heart not only hears information, but *feels* power.

God having reconciled the world unto himself, and having poured out his Spirit upon all flesh, the inquirer is apprised by the external word, that Christ 'stands at the door.' He may properly conceive that the spirit of truth surrounds and presses upon him like the atmosphere; that it has penetrated his spirit as far as it can without his consent; that it is 'nigh, even in his heart and in his mouth.' Now when he believes with practical, that is with

*confessing* faith, the facts of which he thus conceives, his spirit comes into sympathy with the Spirit of truth; they coalesce and become one. That which was before an unperceived influence, present only as it were to the surface of his spirit, and repelled by unbelief as oil is repelled by water, now enters into his consciousness; he *feels* that Christ is *in* him, with the power of the resurrection, the victory over sin and death, the hope of glory.

If the inquirer asks, 'How may I know that I shall *hold fast* the profession I have made?'—our answer is, Your security, like your faith, though it depends subordinately on your own will, is nevertheless 'the gift of God.' The same power that first disposed you to believe, must 'strengthen, settle, and establish' you in the faith. You have good right to hope this will be done, from the consideration suggested by Paul—'If when we were enemies we were reconciled, . . . *much more, being reconciled, we shall be saved.*' Rom. 4: 10. If God has laid hold of us, will he not secure us? 'Know ye not,' says the apostle, 'that to whom ye *yield* yourselves servants to obey, *his servants ye are?*' (Rom. 6: 16;) i. e., the first act of yielding, places us permanently under the power of him to whom we yield. 'He that hath begun a good work in us, will perform it until the day of Jesus Christ.' Phil. 1: 6.

To those who neglect or reject the offer of salvation from sin, we must address a word of warning. Though the atonement has purchased forgiveness and spiritual grace for all, it must be remembered that this forgiveness and grace, once decisively and deliberately refused, is not proffered the second time. 'If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation that shall devour the adversaries.' Heb. 10: 26, 27. Sins are of two kinds, viz: sins against the law, (written or unwritten,) and sins against the truth and grace of the gospel. Sins against the law, i. e. all sins that are committed previous to the knowledge of the gospel, are provided for by the atonement, and will exclude no one from salvation. But the *second growth* of sins—those which are committed in full view of the provisions of the gospel, and under its spiritual influences—those which 'tread the Son of God under foot, and do despite unto the Spirit of grace,'—can never be expiated. If the sanctifying power of the sacrifice of the Son of God has tried its strength upon a sinner's heart in vain, that sinner has passed beyond the possibility of salvation; for all subsequent influences must be weaker than those which have already failed. Mere disease may admit hope; but disease that has withstood the power of appropriate medicine is given up as incurable. 'If any man see his brother sin a sin which is not unto death, he shall ask, and [Christ] shall give him life for them that sin not unto death. *There is a sin unto death.* I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin which is not unto death.' 1 John 5: 16, 17. Christ, in his dying intercession, did not pray for the sin 'that is unto death.' 'Father, forgive them, *for they know not what they do.*' Here is the true limitation of the atonement. Men may even crucify the Son of God *in ignorance*, and yet be forgiven. Paul persecuted Christ in his members with 'threatening and

slaughter,' and yet he found mercy, because he 'did it ignorantly in unbelief.' 1 Tim. 1: 13. But when sinners, once forgiven by the atonement, 'crucify the Son of God afresh, and put him to an open shame,' *knowing what they do*, their sin is no longer human, but diabolical—they have passed beyond the precincts of the atonement. We repeat it therefore, let those who hear the tidings of God's mercy with indifference, bear in mind that, if he is now reconciled to them as *men*, 'that are ignorant and out of the way,' he will not be reconciled to them when they become *devils*, by wilful, deliberate rejection of the proffers of his grace. Let them remember that though the tent of salvation is spread over the whole world, unbelief can dig out of that tent into hell.

That no one may mistake the views presented in this article for Antinomianism, we will add in conclusion, that we believe a day of judgment is coming, in which God will literally 'reward every man *according to his works*;' that it is therefore absolutely necessary, in order that men may be saved, that they should be put in the way of *doing good works*. In fact we carry our estimation of good works so far, that we fully believe that every man who comes to the judgment with no better works than those described in the seventh chapter of Romans, will be damned. We therefore present this gospel of faith, not as an easy method of escaping the necessity of works, but as the only and the sure foundation of such works as will survive the fire of judgment. We believe the words of Christ—'*As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit.*'

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### § 23. PERFECTIONISM.

PERCEIVING nothing in the sound or form of the word Perfectionist, essentially odious, and assuredly anticipating the time of its redemption from infamy, we will take the liberty to explain the meaning of it, as used by those who consent to bear it.

We will not attempt to state what a Perfectionist *is not*;—for this would require us to dissect and disclaim all the varying and incongruous images of perfection conjured up by the word in the various fancies of men, from a picture of a monk in sackcloth and ashes, to that of a seraph with six wings. It is sufficient to say, that in the minds of those who consent to bear the name, so far as we know, perfection is predicated of only a single attribute, viz., holiness; and of that only in a limited sense. We find in the Bible, as well as in the nature of the case, three modifications of *perfect holiness*:—perfection of obedience; perfection of security of obedience; and perfection of holiness by experience or suffering. These distinctions may be easily

understood by a simple illustration. The success of a general on a battle-field, may be perfect in a threefold manner. 1. He may be simply successful at the outset. 2. He may be successful at the outset, with an assurance of final victory. 3. He may be successful by the actual accomplishment of the victory.

1. The holiness of Adam, and of the angels that left their first estate, was perfect, considered simply as obedience to law, but destitute of prospective security, as was proved by their apostacy.

2. The holiness of Christ, the second Adam, was perfect, both as present obedience to law, and as prospectively secure. Yet in another sense it was imperfect, during his residence on earth. For 'though he were a *son*, yet *learned he obedience* by the things which he suffered; and *being made perfect*, he became the author of eternal salvation to all them that obey him.'—'For it became him, by whom are all things, and for whom are all things, in bringing many sons unto glory to make the captain of their salvation *perfect through sufferings*.' Previous to his crucifixion, this captain of our salvation was perfectly successful in his conflict with sin, both presently and prospectively; yet the battle was before him. So Paul, while counting all things but loss, that he might overcome death by knowing the fellowship of the sufferings of Christ, denied that he had already attained the victory, or was already perfect; and yet in the next breath, falling back upon an inferior meaning of the word, he could say, 'Let us therefore, as many as be perfect be thus minded.'

3. The present holiness of Christ, on the throne of his glory, and of those who, having overcome by his blood, have attained that likeness of his resurrection toward which Paul was urging his way, is perfected in the highest sense. The battle is fought; the victory won; their holiness is perfect as obedience—perfect in security—and perfect by victory over suffering. Perfectionists, then, if they may be allowed to designate the place which they suppose they hold on the scale of perfection, universally disclaim the profession of attainments above those of the *suffering* Son of God. They covet not the premature glory of victory before battle. They stand with Paul on the middle ground, between the perfection of Adam and of Christ, saved from sin—eternally saved—yet 'saved by hope, waiting for the adoption, to wit, the redemption of their bodies.'

We acknowledge that the phrase *perfect holiness* is almost a solecism in the first of the three senses above mentioned; for any thing short of perfect *present* obedience, is perfect disobedience; and we might as well speak of the imperfect success of a general who never began to conquer, as to speak of the imperfect holiness of one who has not yet obeyed God. The truth is too simple to need expansion, that every individual action is either wholly sinful or wholly righteous; and that every being in the universe, at any given time, is either entirely wicked or entirely holy, i. e. either conformed to law or not conformed to law: yet the prevailing modes of thought and speech force us to recognize a quality of action and character, called *imperfect holiness*, which takes rank somewhere indefinitely below what may seem the lowest possible or conceivable modification of holiness. So that, with refer-

ence to this, we must name *mere* holiness, *perfect* holiness—consigning the censure due to the impropriety of our language, to those who maintain the possibility of serving God and mammon, i. e. of being holy and sinful, at the same time. A profession, then, of *perfect* holiness, thus understood, is in truth merely a profession of holiness, without which, confessedly, none can claim the name of sons or servants of God; and instead of deserving the charge of arrogance, should rather be censured, if at all, for conveying, in the language of it, the implication that men may be less than perfectly holy, and yet not perfectly sinful. But we take higher ground. The first Adam was holy; the second Adam was, in a more proper sense, perfectly holy—his holiness was *secure*. The gospel platform is as much above the ground of mere holiness, as a deed in fee simple is above mere possession.

As obedience is the test of all holiness, so we believe, under the gospel, *perpetuity of obedience* is the test of all holiness. Here we may speak, without solecism, of perfect holiness; and here we are exposed to a more plausible charge of arrogance. Let us examine the ground of this charge. Without entering the wide field of scripture argument, it is sufficient for our purpose to notice a single fact in relation to the views of those who most freely stigmatize the supposed self-righteousness of Perfectionists. These very persons universally and confessedly expect, at death, to become Perfectionists, and that not merely of the second, but of the third degree: in other words, while earthly Perfectionists claim only secure deliverance from sin, their accusers anticipate, within a brief space, secure deliverance from sin and all evil. What is the consideration which exempts their anticipation from the charge of self-righteous presumption, and yet leaves the burden upon our claim? Their answer assuredly must be—‘We anticipate, at death, secure redemption from sin and evil, as the *gift of the grace of God*.’ But the self-same apology relieves our claim. We *receive* present redemption from sin as the gift of the grace of God; we only enter, ‘by a new and living way,’ upon the possession of a portion of that gratuitous inheritance which they expect to receive at death. We must be permitted, then, to say boldly, that the same rule which allows men to *hope* for heaven without presumption, allows us to *receive* heaven here without self-righteousness: and the charge of arrogance is due to those who hope for the gift, while they daily displease the Giver. The same Christ who will be the believer’s portion in heaven, is our righteousness and sanctification here. While, therefore, we shrink not from the odium connected with the name *Perfectionist*, we cannot despair of disabusing all honest men, ere long, of a portion of their prejudices against it, by convincing them that we join in the testimony of our living head, that ‘there is none good but one, that is God,’ and believe that by the energy of his goodness alone we are delivered from sin.

The standard by which every man judges of the nature of true humility, and of its opposite, spiritual pride, is determined by the answer which his heart gives to the question—‘Who is the author of righteousness? If the credit of holiness is due to him who professes it, then his profession exalts himself at the expense of God, and justly exposes him to the charge of spiritual arrogance, however high or low may be his claim. But if God

alone is acknowledged as the author of righteousness, a profession of holiness is only the acknowledgment of a gift—and not only consistent with, but necessary to, the exercise of true humility. The man who has no conception of any righteousness other than his own, may well count the confession of imperfection—genuine modesty. From such we expect no mercy. But if there are any who ascribe all righteousness to God, we hope to convince them that the arrogance which boasts of the ‘Lord our righteousness’ is the perfection of humility; and that the profession of humility which delights in the confession of sin and in the expectation of a continued commission of it, is only a modest way of robbing Christ of the crown of his glory.

Is it imagined that the man to whom God in truth has given perfect holiness, has done some great thing? He has done nothing. The great achievement of his will which, be it remembered, the grace of God has secured, is the cessation from his own works, and the commencement of an everlasting repose on the energy of the living God, as the basis and hope of his righteousness. He has simply died—and with his dying breath bequeathed his body, soul and spirit to his Maker, rolling the responsibility of his future and eternal obedience upon the everlasting arm.

We believe it is incomparably easier to receive deliverance from all sins, than to conquer one. Paul clearly presents the principle in Rom. 1: 21—32, which accounts for the difficulty men find in obtaining freedom from sin.—Because they refuse to glorify God, he *gives them up* to vile affections. The affections of men are rightfully under the perfect control of God. When he is dethroned, he abandons his kingdom, and anarchy ensues; every effort to quell the rebellion of desires, which falls short of a reinstatement of God in his sovereignty over the heart, must result in disheartening failure. But why should it be difficult for Him who ‘stands at the door,’ if his petition for entrance is heard, and his claim for dominion admitted, to restore peace and security to the ruined kingdom? Why should it be thought an incredible thing, that God should raise the dead? Pride, envy, anger, sensuality, &c., are but limbs of the tree of sin, the stock of which is that *unbelief which rejects the righteousness of God*. The man who commences the work of exterminating sin at the top of the tree, or among any of the branches, will soon be disheartened by the discovery that the branches he has once lopped off, soon grow again, or send their juice into other limbs. We say, therefore, it is easier to lay the ax at the root and fell the whole tree at once, than to exterminate effectually a single limb. In view of these considerations, though we object not to the name, Perfectionist—and though we verily believe and unblushingly maintain that we are free from sin—we beg to be relieved of the glory, and of the shame of the achievement; as we have been taught with the scourge, that the day has come when ‘all the haughtiness of men shall be brought low, and the Lord alone exalted.’

## § 24. 'HE THAT COMMITTETH SIN, IS OF THE DEVIL.'

MUCH has been said and written to show that John, in the above declaration, did not mean what he said. It is admitted on all hands that he did not mean *more* than he said; for, assuming that his intention was to convey the idea that any one who sins has no part or lot in the salvation of the gospel, he could not have expressed it more clearly in an equal number of words, than he has done in these. The only question is, whether he meant *less* than he said; whether his words are to be qualified in such a manner as to mitigate the rigor of their simple sense. In determining this question, we shall resort, 1, to the context; 2, to other parts of scripture; 3, to the nature of the case.

### I. THE CONTEXT.

"Every man that hath this hope [viz. of seeing Christ] in him, purifieth himself even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness, is righteous, even as he is righteous. He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God." 1 John 3: 3—10.

1. It is manifest in the above passage, that the apostle was laboring seriously and earnestly to establish the truth, (whatever that truth may be,) that 'he that committeth sin is of the devil.' He has expressed it not less than eight times, in varying phraseology, within the compass of this short paragraph. Among all these expressions, we may surely expect to ascertain beyond controversy, whether he meant to assert that 'he that committeth sin is of the devil,' absolutely, or in a qualified sense. If he has not definitely and perfectly conveyed his meaning, he was either singularly unfortunate as a writer, or a wilful deceiver. But he cannot be misunderstood. Not a particle of evidence can be found in the whole paragraph, that he designed to suggest or admit any qualification of the simple declaration 'he that committeth sin is of the devil.' On the contrary, he has expressed the same idea in at least seven other instances, without qualification; and in two instances, with such a comparison as perfectly determines the extent of his meaning. 'Every man that hath this hope in him, purifieth himself *even as he [Christ] is pure*.' 'He that doeth righteousness, is righteous, *even as he is righteous*.' If it is not absolutely true that 'he that committeth sin is of the devil,' the apostle has eight times in succession repeated a false assertion without the least intimation of his covert meaning, and with such definitive explanations that we cannot avoid the conclusion that he designed and earnestly labored to establish those to whom he wrote in the belief of its truth.

2. The immediate context strongly intimates the nature and extent of the truth declared in the words in question. ‘Little children, *let no man deceive you*; he that doeth righteousness, is righteous, even as he is righteous: he that committeth sin is of the devil.’ The apostle was evidently dwelling on a point, concerning which the greatest danger of deception existed. We may well perceive the necessity of his caution—‘Let no man deceive you’—if we understand that he was insisting upon the truth that all men are either as righteous as Christ, or as wicked as the devil. Doubtless there were then, as there are now, multitudes who could not receive Christ’s assertion, that ‘a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit’—who believed it possible to serve God and mammon at the same time. Such persons might be expected to deceive themselves and others. Hence it was needful that the truth on the subject should be stated with what seems to be almost puerile repetition, and with explicit caution against deception. There is no subject at this day, in respect to which there is so much manifest looseness of thought, and tendency to self-deception, as the question, whether, and how much, men may sin and yet be Christians. Human depravity teaches us to expect a tendency to lean away from the severe doctrine of the apostle. In these circumstances, his warning—‘Let no man deceive you’—is not only appropriate to his subject, but a pledge of his plainness. With such a warning in his mouth, how could he use the language of poetry or metaphor? If he was honest, he could say no more nor less than he meant. If he did not mean that all men are either as righteous as Christ or as wicked as the devil, he has done what he could, so far as language is concerned, to deceive those to whom he wrote, while he solemnly cautioned them against the delusions of others. ‘Little children, let no man deceive you; he that doeth righteousness, is righteous, even as he is righteous.’ As if he had said, ‘There are those who will try to deceive you with the notion that there is such a thing as imperfect righteousness—sinful holiness; but beware of such. He that committeth sin is of the devil.’ If the common view of this passage is true, instead of diminishing the danger of deception, by his plainness and caution, he has greatly augmented it. If he did not mean to convey the idea that men cannot sin at all and be Christians, we confess, for ourselves, he has greatly deceived us. Though by no means naturally inclined to exalt the standard of holiness, we have been compelled to believe that John was a Perfectionist of the highest standard, so far as the subject of holiness is concerned.

3. It is manifest, in the paragraph we have quoted, that the apostle’s object was to establish a definite and intelligible test by which the children of God, and the children of the devil, might be distinguished. ‘In this the children of God are manifest, and the children of the devil; he that doeth not righteousness is not of God.’ And forasmuch as he had already declared that ‘he that *doeth* righteousness, is righteous *even as Christ is righteous*,’ he virtually proposed this test, viz: ‘He that is not as righteous as Christ, is not of God: in other words, he that committeth sin [without qualification] is a child of the devil.’ In this view of his language, the test is simple, intelligible, perfect. Two classes only are recognized, and they are easily and

certainly distinguished. The children of God are perfectly holy. Sin, in every case, proves the subjects of it children of the devil. If we substitute any of the common versions of this passage for the simple words as they stand in the text, we destroy the nature and value of the test. For example, 'He that committeth sin *habitually* is of the devil.' Now it would puzzle the keenest casuist that ever 'cavilled for the ninth part of a hair,' to ascertain the limits, and define the meaning of the term, 'habitual sin.' Thus the virtue of the test is lost. This may be seen by an illustration. While the principle was held that 'he who drinks ardent spirits habitually is intemperate,' and no other test was known, nobody could with any satisfactory degree of accuracy, distinguish between the temperate and intemperate. Every man had his own standard of temperance. Some claimed the character of temperate men, because they drank only once a day; and some who drank before and after every meal, thought themselves by no means habitual drinkers. But when the principle was established that 'he that drinks ardent spirits is intemperate,' a perfect and practical test was furnished. A fulcrum was fixed for the action of that lever which has revolutionized the public sentiment of the civilized world. So, while the word 'habitually' is added to the declarations of the word of God concerning sin, we can expect nothing but looseness of thought and looseness of practice, which shall confound all valuable distinctions between saints and sinners. Receive the word of God as it stands—'He that committeth sin is of the devil'—and a fulcrum is fixed for a lever which by the power of God shall ere long turn an inverted world upside down. These remarks apply with equal force to various other versions of John's 'hard saying:' e. g., 'He that committeth *known* sin is of the devil;' 'He that committeth *wilful* sin is of the devil;' 'He that committeth sin is of the devil *while committing sin.*' &c. But it is needless to protract this examination. It is perfectly manifest to every candid reader, that John intended to take the high ground of TOTAL ABSTINENCE FROM SIN; and we are so uncharitable (if it must be called *uncharitable*) as to believe that they who insist upon inserting the words 'habitual,' 'known,' 'wilful,' &c., in his unqualified declarations, in so doing, commit *habitual, known, and wilful sin.*

## II. OTHER PARTS OF SCRIPTURE.

If we can clearly ascertain the sense of one assertion of God's word, we need no more proof to establish the truth which it exhibits. If that word by legitimate rules of interpretation applied to every part individually, is not consistent with itself, its authority is destroyed. Yet we have thought it well, for the sake of those who make great account of what is called the 'analogy of faith'—the principle by which one part of scripture is distorted into seeming consistency with another, and by the abundant use of which systems of divinity, creeds, &c., discordant as they are, have usually been constructed—to show by a few examples, that John is not the only writer in the Bible who denies that they who sin have any part or lot with Christ.

Paul says—'If ye live after the flesh, ye shall die.' Rom. 8: 13. Who live after the flesh but they that commit sin? Again; 'If while we seek to be justified by Christ, we ourselves are found sinners, is Christ therefore the

minister of sin? God forbid.' Gal. 2: 17. Having shown that believers are justified by Christ, and not by the works of the law, the antinomian question suggests itself to the apostle, whether justification by Christ abolishes the necessity of personal holiness—whether Christ will justify, and thus serve men in their sins? He replies with a decisive negative, and proceeds to show that in true believers Christ makes an end of the law and its works, by living in them, crucifying their flesh, and making them personally partakers of his perfect righteousness.

James says—'Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God.' 4: 4. Most professing Christians will admit that this is true in some general and indefinite sense. If it is true in any sense, a 'worldly Christian' (we use the language of antichrist) is an enemy of God. But we may easily perceive that it is true in its most rigorous sense, by attending to the hint furnished by the address with which it begins:—'*Ye adulterers and adulteresses.*' The apostle is dealing with professors of religion: for he says immediately before, '*Ye ask and receive not,*' &c., showing that the persons he addressed recognized God as the source of blessing; and he afterwards characterizes them as '*double-minded.*' Ver. 8. We understand then that he called them adulterers and adulteresses, because they professed to stand in the covenant of God, which the Bible every where represents as a *marriage covenant*, and yet loved the world. In other words, the love of the world is a breach of a *marriage covenant* with God—spiritual adultery. Now let any one consider how delicate and sacred the marriage relation is, as it exists between two fellow-worms—how the least suspicion of a single instance of unfaithfulness destroys all fellowship—and he will understand how often and how long men may commit adultery with the world, and yet remain in marriage covenant and fellowship with the great God.

As it is this class of persons, called by James the 'double-minded,' i. e. 'worldly Christians,' whose standing is principally concerned in the interpretation of our hard saying—'He that committeth sin is of the devil,'—we will notice particularly several other passages which treat of their case.

Matt. 6: 22, 23. 'The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light: but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!' In the first two clauses of this passage, Christ represents all men as either full of light or full of darkness: i. e., wholly righteous or wholly sinful; for all men have either a single or an evil eye. In the last clause he evidently alludes to the case of those, who, *having an evil eye*, imagine themselves at least *partially righteous*, and thus put darkness for light. That this is his meaning, appears from what immediately follows:—'No man can serve two masters,' &c. 'If the light that is in thee be darkness, [i. e., if you have an understanding of religious truth, profess and believe yourself to be in the way of righteousness, while yet your eye is not single—while you are seeking to serve both God and mammon,] how great is that darkness!' The expression intimates

what is manifestly true, that 'a worldly Christian,' a 'double-minded man,' is in greater moral darkness than a mere heedless sinner.

Compare Matt. 24: 48—51, with Luke 12: 45, 46. In these passages we have a clear description of the character and doom of a double-minded man. 1. He is an '*evil servant*;' not an open rebel, neither a good servant, but a rebel at heart, and a servant by profession: in other words, an adulterer, a double-minded man, who is seeking to serve God and mammon. 2. He takes advantage of the delay of his master to indulge himself in wickedness, saying, 'My Lord delayeth his coming;' an exact pattern of the case of those who neglect preparation for meeting Christ, in expectation of death-bed sanctification. 3. His master comes upon him unexpectedly, cuts him off, and assigns him a portion with *hypocrites and unbelievers*. This last expression intimates that he was neither entirely a hypocrite, nor an unbeliever. In some sense he was truly a servant of his master; in some sense he was a believer; but he was an *evil servant*, a *wicked believer*, and therefore unexpectedly shared the doom of sheer hypocrites and unbelievers.

In John 8: 30—44, we have a delineation of the character and standing of wicked believers. Observe, 1, the persons there spoken of *believed* on Christ; 2, they thought themselves Abraham's seed and therefore heirs of the promises; 3, they denied that they were in bondage; 4, they thought themselves the children of God. Christ declared to them the test—'Who-soever committeth sin is the servant of sin.' They disputed, cavilled, rejected his word, as thousands of wicked believers do in this day. He said to them plainly at last, 'Ye are of your father the devil.' For this they called him a Samaritan, and a child of the devil. Such is now the usual result of the application of John's test, 'He that committeth sin is of the devil.'

Revelation 3: 14—18, describes a double-minded church. It appears that this church was well pleased with its supposed good estate. But Christ gives us to understand that he loathed its character more than he would have done had there been no profession of righteousness.

We give but a specimen of that testimony concerning sin, which is the most prominent characteristic of the New Testament, and indeed of the whole Bible. We give enough to show that the Scripture makes but *two* classes among men, the children of God, and the children of the devil; and subdividing the children of the devil into careless sinners and religious sinners, or unbelievers and 'double-minded,' assigns the lowest place to the latter class.

### III. THE NATURE OF THE CASE.

Every body admits in some general sense that sin characterizes the children of the devil, and holiness the children of God. The only question that calls for discussion is whether sin is of such a nature that a *single instance* of the commission of it is a sufficient criterion of character. For the sake of illustration we put another question: Is the juice of a tree of such a nature that a single specimen of the fruit it produces is a sufficient criterion of the tree? We are authorized by right reason, as well as by the example of Christ, to use this illustration. As in the case of the tree, *one principle* of vitality pervades every limb, so that there is a unity of character, and the

nature of all its fruit may be known by one specimen ; so in the case of moral beings, one principle of action, call it heart, or 'governing purpose,' or what you will, pervades the whole conduct of the man, and one clearly ascertained instance of moral action decides his whole character. Can a man's heart be opposed to *all* sin, and yet his conduct be sinful ? If so, he acts contrary to his own will, which is absurd. If his heart is only opposed to sin 'in general,' if he has only what is called a 'supreme,' not an entire or perfect purpose to avoid sin, he may indeed, consistently with such a heart, sin more or less as occasion demands ; but let him compare such a heart with the law of God, 'Thou shalt love the Lord thy God with *all* thy heart,' &c., and he will discover that his 'governing purpose' is a sinful one, and therefore corrupts his whole character. Sin, and sin only, is the legitimate fruit of such a 'governing purpose.' This is true of every 'governing purpose' which falls short of the perfect love of God which the law requires ; and when that perfect love of God is attained, sin is no more. If men love God with *all* the heart, they cannot sin ; and if they do not love him with all the heart, their governing purpose is sinful, and therefore they can *only* sin.

James spoke good philosophy when he said, 'He that offendeth in one point, is guilty of all.' The principle involved in that saying has a wider sweep than is generally discovered. He that offendeth in one point is guilty of a breach of the whole law ; his offense betrays a state of heart, which under similar circumstances would break every specific commandment, and which now violates the spirit of that whole law, which requires universal love. He that offendeth in one point, is guilty of all the sins of the universe, past, present, and to come ; for he endorses the whole, and by one act, so far as lies in his power, makes himself responsible for the whole. If ten persons endorse successively a bill of exchange, each one becomes responsible for the whole amount. So every person who commits sin, by so doing endorses the bill of universal sin. What though he has not exhibited so barefaced impiety as others ? If he in a single instance commits sin, he places himself in fellowship with all sinners and makes the barefaced impiety of others his own. The accessory is equally guilty with the murderer, and every instance of sin makes him who commits it accessory to the prince of murderers. If this principle is correct, every sinner without exception is as guilty as the devil. Every principle of common law and common sense develops the truth of John's test—'He that committeth sin is of the devil.'

§ 25. PAUL NOT CARNAL;  
AN EXPOSITION OF ROMANS 7: 7—25.

“7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died. 10 And the commandment, which was ordained to life, I found to be unto death. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 Wherefore the law is holy; and the commandment holy, and just, and good. 13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. 14 For we know that the law is spiritual; but I am carnal, sold under sin. 15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law, that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would, I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin.” *Rom. 7: 7—25.*

THIS passage (especially from the 14th to the 23d verse) is commonly received throughout Christendom, as a description of *Christian* experience—nay, as the experience of the greatest of the apostles, the *best* specimen of Christianity. Believing this view of the passage to be palpably erroneous, and exceedingly pernicious, we propose, in the following dissertation, to present some of the prominent reasons for adopting a different interpretation.

That our design may be clearly understood, before subjoining the reasons proposed, we present a paraphrase of the passage, as follows, beginning at the seventh verse:—

7 We said above (in the 5th verse) that the motions of sin which were *by the law*, did work in our members, to bring forth fruit unto death. What shall we say then? It appears the *law* is the *occasion* of the motions of sins, and the fruit is death. Is the law in fault? Is aggravated guilt and death the object, and legitimate result, of the application of law? God forbid; on the contrary, its object, and *actual* result is not the promotion, but the *exposure*, of sin. I should never have come to the knowledge of sin, but by the light of the law; where there is no law there is no sin: where the light of the law (i. e. the expression of the will of God) is feeble, as in the case

of the heathen, there consciousness of sin is correspondingly feeble: and where, as in my own case, the light of the law, by direct revelation, becomes strong, the consciousness of sin, if the sinful principle remains, becomes correspondingly strong. I should never have recognized the existence and guilt of forbidden desire in my heart, if the law had not expressly said, Thou shalt not covet, (i. e. indulge inordinate desire,) thereby carrying its claims beyond external action, into the thoughts and intents of the heart. So that the law, instead of being the efficient cause of sin, is the means of its exposure and condemnation.

8 The fatal result, therefore, of the application of law in my case, is to be ascribed, not to the law, but to my own wickedness. The sinful principle, which was within me before, instead of ceasing to exist in consequence of the additional light and motive of a revealed law, taking occasion by the commandment, wrought in me all manner of forbidden desire. Its evil nature was aggravated and developed by the opposing claims of the law. For before I came to a knowledge of the law, the sinful principle was dead. It made no manifestation of its pernicious power, and I was not aware of its existence.

9 At that time, sin thus being dead, I was alive, free from the curse of an evil conscience and expectation of wrath, happy, independently of the grace of God. But this was because I had no just views of the law. When the commandment came home to my soul, in its power and spirituality, the sinful principle, which had been comparatively powerless and dead, revived. I became conscious of its existence and malignity. As I have said, its evil nature was aggravated and developed by the opposing claims of the law. As light increased, by the necessity of the case, so long as the sinful principle remained, its malignity and fatal power increased. I became worse and worse, my case more and more hopeless, till I sunk into despair of salvation and died.

10 In this way, the commandment, which was ordained unto life, I found to be the occasion (not the efficient or legitimate cause) of death.

11 It was my own wicked heart, that made the increased light and motive of the law, an occasion of aggravated perversity. I was deceitfully led on by it, from one degree of wickedness to another, till I sunk down under hopeless condemnation.

12 Wherefore, notwithstanding the fatal result of its application, we must pronounce the law holy, and the commandment holy, just, and good.

13 As there is a difficulty in discerning how a thing can be good, and yet be the occasion of evil, that we may view the subject in all its bearings, we repeat the question in substance, which was asked at the outset. How can we pronounce the law holy, just and good, and yet affirm that the consequence of its application was death to my soul? Was that which is *good* made death unto me? God forbid. Death, as we have repeatedly said, is no part of the design, or legitimate result, of the law, but must be ascribed, in my case, *wholly* to my own wickedness. In this view of the subject, the malignity of the sinful principle is clearly developed. What greater proof can we have of its evil nature, than the fact that it works death by that which is *good*? A *good* principle extracts *good* from that which is *evil*.

But here the reverse is true. Evil is extracted from that which is good. Thus sin by the commandment becomes *exceeding sinful*.

14 But to trace out more definitely, and in detail, the process by which the law becomes an occasion of death, we say the fatal result flows from the *incongruity*, or opposition, which exists between my nature, or condition, as a man in the flesh, and the claims of the law. For the law is spiritual—its claims extend to the thoughts and intents of the heart—it proposes to control the *spirit*; of course its claims can be met only by one whose spirit is *free, predominant over the flesh*: whereas I am carnal, sold under sin. My inferior propensities predominate over my spiritual nature, and lead captive my will. In this state, it is *impossible* for me to obey the law. They that are in the flesh *cannot* please God. My spiritual nature must predominate, before I *can* obey a law whose claims are spiritual. So that the law, shedding its light upon me while in the flesh, only shows me the impossibility of obedience and salvation, so long as the flesh predominates over the spirit. Remaining then in the flesh, the bond slave of sin, the law, which I know is spiritual, and which my conscience approves as holy, just and good, only wakes the sinful principle within me to tenfold malignity and power.

15 Thus I am brought into a deadly warfare with myself. The commandment, like a two-edged sword, pierces even to the dividing asunder of soul and spirit. I become, as it were, *two beings*. Reason, conscience, and constitutional self-love, take sides with God and the law. My inferior propensities, having the will under their control, array themselves *against* their claims. A conflict commences between my spiritual and carnal nature, in which the flesh uniformly triumphs. For that which I do under the control of the flesh, as a rational being enlightened by the law, I allow not. What conscience and self-love constrain me to wish to do, that do I not; but what I hate, because I know the guilt and ruin it brings upon me, that do I.

16 It is plain, then, if I do that which, as a rational being, I would not, I consent unto the law, that it is good, perceiving its adaptation to secure the well being of my spiritual nature, notwithstanding the opposition of my carnal nature and will to its claims.

17 Now then it is no more I that act thus, in opposition to conscience and the law, but sin that dwelleth in me. The time was, when reason, conscience and self-love consented to the course of my carnal nature and my will, and then it might be said, *I* did what was done. But now my being is divided; I have, as it were, two wills, at war with each other; and the best half of my nature is arrayed on the side of that will which opposes my actual doings. My fleshly propensities, though they control the will, are unworthy to be called *the man*. *I*, as a *spiritual* being, no longer consent to my own actions. Sin that dwelleth in me, subjecting the whole man to its control, drags me into conflict with the law. While the noblest of my powers, those which most truly constitute me a *man*, take sides with the law, my actions are uniformly in opposition to its claims. Truly this exhibits the *exceeding sinfulness* of sin.

18 I now know, since the spiritual claims of the law have enlightened my understanding, and developed my sinful condition, that in me, that is, in my flesh, in the carnal nature which belongs to me as an unregenerate man,

there dwelleth *no good thing*. It has come to be a certainty with me, that I shall never perform a right action while in the flesh. When I look upon the goodness of the law of God, and upon the happiness of its subjects, as a rational being, I long to obey it. To will is present with me. My hungerings after righteousness even exhibit themselves in efforts, and resolutions of obedience, which either contemplate mere specific action, without a radical change of principle, or respect future, and not present obedience, and, of course, prove abortive. How to perform that which is good, I find not.

19 For the good that I would, I do not, but the evil which I would not, that I do. After all my wishes and resolutions, I act uniformly in direct opposition to the dictates of my better nature.

20 And I say again, if I do that which I would not—if my spiritual nature, that which only deserves to be called *the man*, approves the law which condemns my actions,—it is no more *I* that do it, but sin that dwelleth in me, which, in thus dragging me, I may say, against my will, into conflict with the law, manifests its exceeding sinfulness.

21 I find then at last, by the ruinous conflict I have sketched, I am forced upon the conclusion that sin is an abiding, universal principle within me. The law which controls my spirit, is the very reverse of that law which my conscience approves. The rule by which I live is this—*When I would do good, evil is present with me*. Being the servant of sin, I am *totally* free from righteousness. (6: 20.)

22 I hesitate not to use the expression—‘*When I would do good*’—for I delight in the law of God, after the inner man. I see its goodness and glory, and long to be a subject of it. I look into the kingdom which it sways, and involuntarily delight in the beauty of the prospect. I wish an omnipotent arm would take me up and place me beyond the gate, within its precincts.

23 But how to enter that gate, I find not. A present and full surrender of the sinful principle, a triumph of my spiritual over my carnal nature, alone can give me admission to that kingdom. Here, on the very threshold of obedience and salvation, I find myself morally impotent. I see a *law* in my carnal nature, warring against the law of God and of my own spiritual nature, and triumphing in the conflict, bringing me into captivity to the law of sin and death. Thus sin, which was dead when I was alive without the law, by the coming of the commandment, has revived, and with merciless, living malignity, is driving me to despair. I am dying to hope and happiness.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 (I thank God, who is able, through Jesus Christ our Lord, to deliver a soul thus sinking to perdition, as we shall see in the chapter following.) We conclude then, from what has been said, that I myself, as a man in the flesh without Christ and under law, serve the law of God with my spiritual nature, that which constitutes me a man; and yet with my flesh, that part of my nature which predominates, and controls my will, I serve the law of sin; thus according to the principle stated at the beginning of this discussion, in the 5th verse, by the knowledge and approval of that law which condemns my actions, bringing upon myself aggravated guilt, condemnation and death.

It will be seen, by a glance at the foregoing paraphrase, that we view the passage in question as a description of the exercises, not of a Christian, nor yet of an ordinary unbeliever, but of a sinner *dying under the law*—of one to whom the commandment has come, in whom sin is reviving, and who is thus sinking without a Savior into hopeless condemnation. We subjoin the following reasons for adopting this interpretation.

I. The necessity of it appears on *the face of the language* of the passage. We concede that some of the expressions are descriptive of the exercises of Christians; e. g., 'I delight in the law of God after the inward man,' &c. Yet we affirm that they are equally descriptive of the exercises of convicted sinners, who recognize the goodness and glory of the law which condemns their actions, and under which they are dying. We affirm that intellectual delight in the law of God is the essential cause of conviction, and that the exceeding sinfulness of sin is never so fully developed, as when it drags its victim down to death, in defiance of the remonstrances of the noblest part of his nature. To delight in the law of God after the inward man, and yet in action uniformly to serve the law of sin, is truly a 'hyperbole' of wickedness. (See verse 13 in the original.) Moreover we affirm, that while the expressions alleged as descriptive of Christian experience, are equally applicable to the exercises of convicted sinners, many of the opposite expressions, which describe the *sinful state* of the character in question, cannot, without manifest violence be applied to the experience of Christians; e. g., 'I am carnal, sold under sin,' &c. That we may have a general and comparative view of the strength of the expressions on the one side and the other, we place them in parallel columns:

#### MARKS OF A SINNER.

"I am carnal, sold under sin. That which I do, I allow not. What I hate, that do I. I know that in me (that is, in my flesh) dwelleth no good thing. How to perform that which is good, I find not. The good that I would, I do not. The evil which I would not, that I do. I find then a *law* that when I would do good, evil is present with me, &c. bringing me into captivity to the law of sin. O wretched man that I am! &c. With the flesh I serve the law of sin."

#### MARKS OF A SAINT.

"I consent unto the law, that it is good. It is no more I that do it, but sin that dwelleth in me. To will is present with me. I delight in the law of God after the inward man. I thank God, through Jesus Christ our Lord. With the mind, I myself serve the law of God."

*Note.*—We place in this column all the expressions, which by any violence can be distorted into marks of Christian character.

II. The *form of the argument* of the passage, requires the interpretation we propose. Concerning the first half of the passage we have paraphrased, (from the 7th to the 13th verse,) all are agreed. No controversy arises till we come to the clause, 'I am carnal, sold under sin,' in verse 14. Here the question presents itself, Does the apostle mean absolutely, according to the form of the expression, I am *now*, while writing, (though a holy servant of God,) carnal, sold under sin? If so, the remainder of the passage may indeed describe the exercises of a Christian; and men may, by the example of the great apostle of Christianity, claim the character of holiness, while

they acknowledge themselves carnal, and the bond slaves of sin. It is plain, that the whole value of the hypothesis which authorizes this conclusion, depends on the form of the expression, 'I *am* carnal,' &c. It is said the use of the present tense confines the application of the expression to Paul's present character. Here, then, we come to the point on which the whole controversy turns. We are at issue concerning the *time* to which Paul referred, when he said—'I am carnal.' We allege, before entering upon positive argument, as proof that the mere *form* of the expression determines nothing, the following passage—'Christ Jesus came into the world to save sinners, of whom I *am* chief.' 1 Tim. 1: 15. Here the same apostle who elsewhere calls God and man to witness the holiness of his life, (1 Thess. 2: 10,) declares himself, if the use of the present tense necessarily respects present character, to be *now*, while writing to his own son in the faith, the *chief of sinners*. This will not be pretended: of course the argument from the mere form of expression is abandoned. Now then, if by any other means we can ascertain the *time* to which Paul refers, when he says 'I am carnal,' we settle the question concerning the interpretation of the whole passage: for the remaining language of the disputed paragraph is in immediate connexion with, and dependent on, this first expression.

We resort, then, to the preceding context—to the chain of argument, of which this expression constitutes a link. Observe, verse 14 is introduced with a causative, '*for*.' It contains, then, a reason for some preceding truth. What is that truth? Obviously this: 'The consequence of the application of the law to my soul, while in the flesh, was death; yet the law was not in fault, for the law is wholly good. The procurement of this fatal result is attributable wholly to my own wickedness, the exceeding malignity of which is thus developed. [Here comes in the clause under consideration.] For the law is spiritual; but I am carnal,' &c. It is plain that the opposition which existed between the spiritual claims of the law, and the carnal condition of the person whose case is described, is given as a reason why death resulted from the application of the law. That opposition must have preceded the death which it wrought. The cause must precede the effect. We may paraphrase then the 9th verse, which is a summary statement of the whole matter in discussion, thus: 'I was alive without the law once; but when the commandment, in its spirituality, came, the opposition of my carnal nature awoke, sin revived and I died: for the law is spiritual; but I am carnal, sold under sin.' The carnal nature and the captivity to sin, then, of which he speaks in the 14th verse, preceded the death of which he speaks in the 9th verse. 'I am carnal,' means, if there is any logic in Paul's argument, 'I *was* carnal, when I was alive without the law, before the commandment came and sin revived and I died.' We need not go into an argument here, to prove that this was before his conversion. As the interpretation of the whole disputed passage turns upon this point, we conclude the *argument* of it requires our interpretation.

A shadow of an argument for the interpretation which makes the expression, 'I am carnal,' descriptive of Paul as a Christian, has been drawn from a case of supposed analogy, in which, it is alleged, Paul calls *saints*, car-

nal. 1 Cor. 3: 1—3. This is not the place for proving, as we might abundantly prove, that this allegation is untrue. It is sufficient for our present purpose to deny that the charge which Paul brings against the Corinthians, is, in any way, proof even of the probability that he himself was *carnal*.—On the contrary, the very fact that he rebuked the Corinthians for being carnal, is evidence, to those who believe the apostle a consistent Christian, that he was *not* chargeable with the same sin himself. If, in saying in the 7th of Romans, ‘I am carnal, sold under sin,’ the apostle described his own character and condition as a Christian, what could hinder the Corinthians from retorting, and that justly, his rebuke?—‘Physician, heal thyself.’ ‘Thou hypocrite, first cast out the beam out of thine own eye; then shalt thou see clearly to cast out the mote out of thy brother’s eye.’ ‘You sharply rebuke us for external action, which you suppose to be proof that we are carnal; and yet, in your epistle to the Romans (7: 14) you say, without qualification, I am carnal, sold under sin. We have better proof, in your own *confession*, that you are carnal, than you have in our *external actions*, that we are carnal.’ Moreover, the context of the passage under consideration most decisively proves (if Paul’s own words will be received as proof) that he was *not carnal*. In the preceding chapter (1 Cor. 2: 6—16) he declares that the wisdom which he communicated to those who were perfect, was communicated to him by the Spirit of God, and was of such a nature that it could be received only by those who have the Spirit. He then contrasts the natural, with the spiritual man, exhibits the superiority of the spiritual man in respect to understanding and authority of judgment, and claims that character for himself. ‘We have the mind of Christ,’ says he; i. e. ‘We are spiritual, being instructed by the Holy Ghost, and qualified to instruct even the perfect, and to judge and rebuke the carnal.’ ‘And,’ he proceeds, ‘I, brethren, could not speak unto *you* as unto spiritual, but as unto carnal’—evidently claiming for himself exemption from the charge which he laid against those whom he thus undertook to reprove.

III. The obvious *contrast* between the passage in question, (Rom. 7: 7—25,) and the description of the character and privileges of Christians, which follows it, in the 8th chapter, requires the interpretation we propose. Our argument is this: It is acknowledged by all, that the 8th chapter describes the character and condition of Christians. We say, if this be true, the 7th describes one who is *not* a Christian; and this we show by a contrast of the passages, placed in parallel columns, as follows:

## EIGHTH CHAPTER.

To be carnally minded is death. The carnal mind is enmity against God.—They that are in the flesh cannot please God. Ye are *not* in the flesh, but in the spirit.

The law of the spirit of life hath made me *free* from the law of sin and death. Ye have not received the spirit of *bondage* again to fear.

## SEVENTH CHAPTER.

I am carnal, sold under sin.

I see a law in my members, warring against the law of my mind, and bringing me into *captivity* to the law of sin. I serve with the flesh the law of sin.

## EIGHTH CHAPTER.

What the law *could not do*, in that it was weak through the flesh, God sending his own Son, condemned sin in the flesh, that the *righteousness* of the law *might be fulfilled* in us.

To be spiritually minded is life and peace. We know that *all things work together for good* to them that love God. We are more than conquerors, through him that hath loved us.

## SEVENTH CHAPTER.

To will is present with me, but how to *perform* that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do.

O wretched man that I am! who shall deliver me from the body of this death?

The accounts, then, of the two characters, stand thus. The man described in the 7th chapter is carnal, sold under sin—led captive by a *law* that wars against his own conscience and the law of God—of course under condemnation—acting in every instance contrary to the dictates of his own better nature—unutterably wretched. The man described in the 8th chapter, is spiritually minded—not in the flesh—delivered from condemnation—free from the law of sin and death—having received, not the spirit of bondage, but of adoption—in Christ—fulfilling the righteousness of the law—enjoying life and peace—confident that *all things work for his good*—made *more than conqueror* through Christ. One is dying—the other rising from the dead. One is dealing with the law in his own strength—the other is in Christ, who is ‘the end of the law.’ In other words, one is under law—the other under grace; one is a sinking sinner—the other a conquering Christian.

The contrast is too obvious, on the face of the language of the two passages, to need further commentary; but we shall see more fully, in the following paragraph of our discussion, the design and bearing of this contrast, with reference to the general argument of the whole epistle.

IV. The *scope of the argument of the epistle* requires the interpretation we propose. The subject of the epistle is salvation by grace—the gospel ‘the *power* of God unto salvation, to every one that believeth’—Christ our justification and *sanctification*. 1: 16. As preliminary to an exhibition of the way of salvation, the apostle proves the depravity of Jews and Gentiles. 1: 19—3: 20. The atonement is then set forth, and shown to be consistent with support of law, as a ground of gratuitous justification. 3: 21—31. The relations of that faith, which is the condition of justification, are the subjects of the 4th chapter. In the 5th chapter, the apostle mentions the prominent blessings resulting from this mode of salvation—peace, hope, patience, ‘the love of God, shed abroad in our hearts by the Holy Ghost which is *given to us*, (being the purchase of the blood of Christ, as truly as the pardon he bestows,)—concluding with a contrast between the free gift of Christ, and the curse of Adam, in which he shows that the gift surpasses the curse, of course that believers are more than reinstated in the condition of Adam before the fall. The 6th chapter begins with an inquiry concerning the moral tendency of this method of salvation, whether sin is consistent with the reception of the gift of grace? Having answered this question, by assuming that the very profession of union to Christ implies final death to sin, and resurrection to newness of life, in the 14th verse the apostle exhibits

the ground of the confidence which believers possess, of deliverance from sin, in the fact that they are *not under law, but under grace*; their salvation depends, not on their own efforts to obey the law, but on the promised grace of God in Christ. He proceeds to draw the contrast between a state of sin, and a state of grace, making freedom from sin the test by which men may know whether they are partakers of grace. Ver. 16. His argument establishes this point: that *under the gospel, men are wholly sinful, or wholly righteous*. They that are servants of righteousness are free from sin, in like manner as they that are the servants of sin are free from righteousness. Vers. 18—20, &c. So that grace gives no license to sin; for grace, if it gives any thing, gives *eternal life*—redemption from the curse and power of sin forever. In the first four verses of the 7th chapter, the apostle shows *how* men come out from under the law, and enter upon a state of grace: viz., by death, i. e. despair of salvation under the law. As a marriage contract binds the parties for life, so a man's relations to the law remain as long as he lives. Death only can divorce him from the law, and give him liberty of union to Christ. In the 5th verse, we have a brief statement of the condemning, fatal influence of a law system, upon men in the flesh. In the 6th verse, we have a parallel statement of the deliverance and blessing of a state of grace. The contrast first suggested in the 14th verse of the 6th chapter, between law and grace, is still pursued, with a view to the development of the truth then intimated, that the moral tendency of a *gracious*, is far better than that of a *legal* system. In the 7th verse the apostle takes up the principle stated in the 5th, and in the remainder of the chapter exhibits, in detail, the process by which the law, which was ordained unto life, becomes, through the wickedness of men, the instrument of death. In the 8th chapter, the idea suggested in the 6th verse of the 7th chapter, is resumed and fully developed. The saving, sanctifying power of the gospel system of grace is triumphantly exhibited; Christ fully set forth as our *sanctification*, as well as our justification.

Any one, who will dwell upon the general view of the argument of the epistle thus sketched, will see without perplexity, the place and bearing of the passage we have undertaken to expound. It stands in the midst of an argument for the superiority of grace to law, as a means of deliverance from sin; evidently constituting one side of the contrast between the two systems. The 8th chapter constitutes the other. On the one hand, we have the *law*, instead of giving sanctification and salvation, aggravating the wickedness, and securing the condemnation and death, of its subject. On the other hand, we have *grace* in Christ Jesus, giving liberty and life, righteousness and eternal redemption. The contrast is a commentary on the 14th verse of the 6th chapter—'Sin shall not have dominion over you; for ye are not under law, but under grace.'

To show the absurdity of that interpretation which regards the man described in 7: 7—25, as a Christian, under that *grace* which delivers from the dominion of sin, we quote a single clause, (recommending a reperusal of the whole.) 'I find a *law*, that when I would do good, evil is present with me.' Can it be imagined that the wretched man, who acknowledges himself, with-

out qualification, the bond slave of sin, is under that *grace* whose *sanctifying* power the apostle is endeavoring to recommend?

V. The intimations which Paul elsewhere gives, concerning his own moral character, are inconsistent with the interpretation which regards the passage in question as descriptive of his exercises as a Christian. In proof of this, we quote the following passages. 'Herein do I exercise myself to have always a conscience void of offense toward God, and toward man.' Acts 24: 16. 'In all things approving ourselves the ministers of God—by *pureness*—by the armor of righteousness, on the right hand, and on the left.' 2 Cor. 6: 4—7. 'I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God.' Gal. 2: 20. 'The world is crucified unto me, and I unto the world.' Gal. 6: 14. 'For me to live is Christ.' Phil. 1: 21. 'Brethren, be followers together of me—for our conversation is in heaven.' Phil. 3: 17—20. 'I can do all things through Christ which strengtheneth me.' Phil. 4: 13; (comp. 7: 18, 'How to perform that which is good, I find not.') 'The Father hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness.' Col. 1: 12, 13. 'Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you.' 1 Thess. 2: 19. 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him.' 2 Tim. 1: 12. 'I have fought a good fight, I have finished my course, I have kept the faith.' 2 Tim. 4: 7, &c.

If Paul could say these things of himself, and in the same breath declare, 'I am carnal, sold under sin—how to perform that which is good, I find not—I find a law, that when I would do good, evil is present with me,' &c. &c., we confess we see no method by which his consistency, or inspiration can be maintained.

REMARKS. 1. The interpretation which we have endeavored to present, and sustain, is by no means new. It is often alleged, in favor of the ordinary views of this, as of other passages, that they are the ancient and universal views of the Church. We will not dwell on the fallacy and wickedness of such attempts to chain the Bible to tradition. But we deny the truth of the allegation. The early Fathers, without exception, so far as is known, down till the 5th century, regarded Rom. 7: 7—25, as applicable, not to a Christian, but to an unregenerate man. Augustine first proposed the opposite interpretation, in the heat of a dispute with Pelagius, about natural depravity. He had himself accorded with the Fathers and church of the first ages of Christianity, in his views of the passage, and he changed his interpretation, obviously to avoid defeat in an argument. Pelagius pressed him with the expressions, 'I consent unto the law,' 'I delight in the law,' &c., as proof of the existence of something morally good in the unregenerate man. We have seen, on the contrary, that these very expressions, in the mouth of one, who, in every instance, acts in opposition to the conviction which they disclose, prove him to be unutterably depraved, a 'hyperbole of wickedness.' So that Augustine, needlessly, as well as wickedly, resorted to an interpretation, which the consent of the Fathers, and his own common

sense had before rejected. From him, this perversion of the word of God soon gained extensive authority, prevailed over Christendom during the darkness of the middle ages, and by tradition has come down to our day, with all its damnable influence, a time-honored suggestion of Satan. Since the dawn of the Reformation, many distinguished interpreters, from time to time, have returned to the original interpretation, and it is now the uniform testimony of *competent biblical students*, that Rom. 7: 7—25, describes the exercises of an unregenerate man. (For the authorities on which this remark is founded, we refer to Stuart's commentary on the Epistle to the Romans. Excursus 6.)

2. It is often alleged, in favor of the prevailing interpretation of Rom. 7: 7—25, that the passage actually describes the exercises of true Christians, whether the apostle designed such an application of it, or not. We deny again the truth of the allegation. We fully concede that the description is applicable to the exercises of those who are *accounted*, by themselves and others, true *Christians*: but it must be shown that they are so *in fact*, or the allegation cannot stand. How then shall we ascertain this point? By traditions of the church? By public opinion? By the *feelings* and *hopes* of the persons whose character is in question? Shall we, by *any*, or all of these tests, determine that they *are true Christians*, and then try the word of God by *their exercises*? Or shall we take the ground of the apostle—'Let God be true and every man a liar'—and leaving traditions, public opinion, feelings and hopes, betake ourselves at once, and fearlessly, 'to the word and to the testimony,' certainly believing, that there and there only, we shall find a legitimate standard of Christian experience? In a word, shall we try the word of God by the exercises of supposed Christians, or their exercises by the word of God? For the benefit of those who regard the testimony of Jehovah as paramount to the traditions and opinions of *all* men, even of supposed saints, we cite the following passages, as presenting *his* standard of Christian character.

'Whosoever shall break one of the least of these commandments, and teach men so, shall be called the least in the kingdom of heaven.' Matt. 5: 19. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father in heaven.' 7: 21. 'Verily, verily, I say unto you, he that committeth *sin*, is the servant of sin.' John 8: 34. 'Not the hearers of the law are just before God, but the *doers* of the law are justified.' Rom. 2: 13. 'Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ, being raised from the dead, *dieth no more*; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon yourselves to be *dead indeed* unto sin, but alive unto God.' Rom. 6: 8—11. 'When ye were the servants of sin, [comp. John 8: 34, 'He that *committeth sin* is the servant of sin,'] ye were free from righteousness: but now being made free from sin, ye have your fruit unto holiness,' &c. Rom. 6: 20—22. 'If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth.' 1 John 1: 6. 'He that saith, I know him, and keepeth not his commandments, is a liar,

and the truth is not in him.' 1 John 2: 4. 'Whosoever abideth in him, sinneth not; whosoever sinneth, hath not seen him, neither known him. Little children, *let no man deceive you*; he that doeth righteousness, is righteous *even as he* is righteous. He that committeth sin is of the devil. Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. *In this* the children of God are manifest, and the children of the devil: whosoever *doeth* not righteousness, is not of God.' 1 John 3: 6—10.

In view of the standard presented in these declarations of the Most High, we say, without hesitation, the man who can adopt the language of Rom. 7: 7—25, as descriptive of his own exercises, *is not a Christian*. If he that doeth not righteousness is not of God, and hereby the children of the devil are manifest, surely the man who can say, 'How to perform that which is good, I find not,' is a child of the devil.

*Finally*—We believe the common perversion of the passage we have endeavored to expound, has done more for the ruin of the church and the damnation of souls, than any other single device of the adversaries of God. The supposed exclamation of the *holy* apostle, 'O! wretched man that I am,' is the watch-word of wicked believers—the defensive talisman of all who roll sin as a sweet morsel under their tongues.

## § 26. A HINT TO TEMPERANCE MEN.

So long as the rulers of public opinion in the religious world, hold up the 7th chapter of Romans as the standard of legitimate Christian experience, it cannot be expected that vigorous and permanent advances will be made in any department of moral reformation. The spiritual impotence there described, if tolerated in the sanctuary of the church, will surely manifest itself with irresistible power of corruption, in all those classes of society which surround the church, and depend on it for moralizing influences. If the Christian, quickened by the grace of God, still allows himself to say in regard to his *religious* obligations, 'The good that I would I do not, and the evil I would not, that I do,' why should he not expect that the worldlings around him, dead as they are in trespasses and sins, will exhibit equal or greater laxity of principle, even in regard to their social and moral obligations? The thief, as well as the Christian sinner, may say, by way of accounting for his transgressions, 'I see a law in my members, warring against the law of my mind and bringing me into captivity to the law of sin:' and if this is an admissible excuse for the one, so that he is justified before God, why should it not also shield the other from the judgment of man, and the vengeance of the law?

What avails it to preach against the various forms of external sin, while the great radical vice of the heart, *moral imbecility*, is openly tolerated, and

defended by the preachers themselves? Yet this is just what a large portion of our religious teachers are doing. They announce to the world that they are slaves to sin, (according to the supposed apostolic model, in Rom. 7: 7—25,) powerless against temptation, approving and desiring to keep, but invincibly prone to break the commandments of God; and with this groveling confession on their tongues, they turn upon ‘poor sinners,’ and require them to keep the Sabbath, to abstain from profanity, lewdness and intemperance, to forsake all their darling lusts, and lead a life of prayer and benevolence. Surely, these are they who ‘lade men with burdens grievous to be borne, and they themselves touch not the burdens with one of their fingers.’

Let us look for a moment at the bearing of this miserable mistake about the 7th chapter of Romans, on the cause of temperance. Suppose that a poor captive of alcohol, one who has broken all sorts of resolutions and pledges under the pressure of appetite, in the anguish of a sober hour takes up the Bible, and searches its pages for something applicable to his ease. He reads Rom. 7: 7—25, and finds in its language the very echo of his daily experience. To accommodate it to his peculiar infirmity, he paraphrases it thus: ‘I am carnal, sold under [the love of liquor.] That which I do [viz. tipping,] I allow not: for what I would, [viz. keep my pledge,] that do I not; but what I hate, [viz. drunkenness,] that do I. If then I do that which I would not, I consent unto the law [of the temperance society,] that it is good. Now then it is no more I that do it, but [the love of liquor] that dwelleth in me. For I know that in me, that is in my [rum-ruined] flesh, dwelleth no good thing; for to will [total abstinence] is present with me; but how to perform I find not; for the good that I would, [viz. sober living,] that do I not; but the evil which I would not, [viz. tavern haunting,] that I do. Now if I do that I would not, it is no more I that do it, but [the love of liquor] that dwelleth in me. I find then a law that when I would [keep sober, the rum bottle] is present with me. For I delight in the [doctrines of temperance] after the inward man; but I see another law in my [stomach] warring against the law of my mind and bringing me into captivity to the [enchantments of alcohol.] O wretched man that I am! who shall deliver me from [this brutal appetite?]’ The commentators tell the poor wretch that Paul talked in this drivelling way all his days: his minister tells him so: all his Christian neighbors tell him so. He learns that this is the common language of ‘the saints’ of the present day—‘from the least of them even unto the greatest.’ How naturally he may say to himself, ‘If Paul, the best example of Christian energy, was thus morally impotent; if all Christendom thus unblushingly avows its slavery to sin, why should I think of overcoming the lusts of the flesh? Why should I be ashamed of the beastly bondage in which I groan?’ Under the influence of such teachings and reasonings, resolutions and pledges will be but chaff to the winds. We venture to predict that the temperance reformation will be nothing but a series of splendid failures, till, either the church changes its doctrine on Rom. 7: 7—25, or the world leaves the church in the rear, adopts a new standard of moral energy, and goes up to the battle against lust, in the strength of God and of common sense.

## § 27. PAUL'S VIEWS OF LAW.

THERE is reason to believe that Paul thoroughly understood the great doctrines of Christianity; and as his writings are chiefly doctrinal, and were evidently designed to exhibit his entire system of theology, we may reasonably expect to find in them, if any where, a satisfactory decision of the great question, which has been so much agitated in modern times, respecting *the legitimate office of the law*. There are indeed, as Peter observes, 'many things in his epistles, hard to be understood;' and it is needful, in order that we may safely attempt to interpret him, that we prove ourselves by self-examination, to be neither 'unlearned nor unstable.' That his doctrines have been wrested by persons of this character, even to the destruction of themselves and many others, is not to be doubted by any one who observes the opposite extremes, into which modern disputants about law have run. With some, Paul's *whole* doctrine on the subject seems to be crowded into that one saying—'Ye are *not under law*, but under grace;' and all the limitations of that saying, which are found elsewhere in his writings and practice, are carefully kept out of view. With others, he is allowed to speak for himself only in that other saying—'Do we then make void the law through faith? God forbid: yea, *we establish the law*;' and whatever else he has said that runs counter to the *apparent* meaning of this, is either wrested into agreement with it, or condemned as antinomianism. Bearing in mind that there are in all cases, at least *two* wrong ways, and only *one* right one, and that the right way generally lies *between* the two wrong ones, we propose to pass in review all the passages in the writings of Paul, which seem to have any direct bearing on the subject of law,—adding such remarks as, in our judgment, they demand.

I. THE EPISTLE TO THE ROMANS. It will be impossible in the compass to which we are limited, and indeed it is unnecessary, to quote the entire argument of the apostle in this epistle, extending as it does through eleven chapters. We shall simply give an abstract of the long and general passages referring to law, and connect them by quoting such as are shorter and more pointed.

In the second chapter, and a part of the third, to ver. 19, Paul proves that all men are condemned by law; the Jews by the law of Moses, and the Gentiles by the law of nature. 'Therefore,' says he, 'by the deeds of the law, shall no flesh be justified in his sight; for *by the law is the knowledge of sin*. But now the righteousness of God, *without the law*, is manifested, being witnessed by the law and the prophets.' Chap. 3: 20, 21. We notice here two points: 1, that the *office* of the law is *conviction*, and not justification; 2, that the righteousness of God, revealed in the gospel, is *independent of the law*. After showing that this righteousness excludes boasting in the Jews, because it is independent of their law, and because it is the righteousness of *God*—who is God of the Gentiles as well as the Jews—he asks, 'Do we then *make void* the law through faith? God forbid: yea,

we *establish* the law.' Ver. 31. If this last assertion rests, for its proof, on any thing that has gone before it, it must be on one or both of these two things, viz: 1, the law is established by the righteousness of God, because the law and the prophets 'witnessed' that righteousness, and so their testimony is established by it; and 2, the law is established, because the righteousness of *God* of course perfectly *fulfils* the law, though it be independent of it. There is nothing here from which it can be argued that the law is *established as a means of producing righteousness*. On the contrary, this is plainly denied in what goes before; and if true, would utterly subvert the apostle's argument.

The case of Abraham is next taken up and tried by the principles which have been stated. The apostle concludes his argument thus:—'*The promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression.*' 4: 13—15. We perceive that Paul's object here, as before, is to clear the '*righteousness of faith*' of all dependence on the law. Moreover, he shows that the law is *established*, not by being made a means of producing righteousness, but by giving place to a righteousness which is independent of it: since, if the righteousness of believers depended on law, the law and promise both would be made void; because the law produces no righteousness, but its opposite, wrath. Let the reader notice the increasing plainness of Paul's language about the operation of law. In the preceding chapter he simply says, '*By the law is the knowledge of sin.*' Here he declares more positively that '*the law worketh wrath*;' evidently meaning the opposite of obedience. In the next chapter—and in the next passage that need be noticed in this examination—he goes still further, by affirming that '*THE LAW ENTERED, THAT THE OFFENSE MIGHT ABOUND.*' 5: 20. We have here an unequivocal statement of his views of the legitimate office of law, and of God's design in employing it. With such views, Paul consistently held, as we have seen, that the true way to *establish* the law is to remove it, and put the righteousness of God in its place; and the true way to *nullify* the law is to continue its condemning operation, and so perpetuate transgression.

In the next passage referring to the subject of law, we find the *application* of the foregoing principles:—'*Sin shall not have dominion over you; FOR YE ARE NOT UNDER THE LAW, BUT UNDER GRACE.*' 6: 14. If they were under law there would be no hope of their deliverance; because '*by the law is the knowledge of sin*'—'*the law worketh wrath*'—'*the law entered, that the offense might abound.*'

The apostle here introduces by a question, the most natural objection to his doctrine:—'*Shall we sin, because we are not under the law, but under grace?*' His answer, rightly understood, most effectually closes the mouths of those who might be disposed thus to pervert his language. '*Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteous-*

ness?' The word '*yield*,' in this passage, describes the *initial* act of surrender. The expression, '*his servants ye are*,' describes the *bondage* which is the consequence. The first part of the passage may be paraphrased thus—'*Know ye not, that after ye have let yourselves to service, ye are no longer your own masters?*' Peter expresses the same idea, (2 epis. 2: 19,)—'*Of whom a man is overcome, of the same is he brought in bondage.*' The principle involved in these sayings is familiar to some theologians. We have frequently heard preachers labor to prove, that after a man has once given himself up to the power of sin, he has no longer in himself the moral ability to break his bondage, and can be released only by a higher power than that which enslaves him. It is true this principle is commonly applied to the power of evil; but with equal propriety it may be applied to the power of good; and so Paul actually applies it. '*Know ye not, that to whom ye let yourselves, his servants ye are, whether of sin unto death, or of obedience unto righteousness?*' Extending the application of Peter's saying to good, as well as to evil, Paul would say—'*If a man is overcome of Satan, he is brought in bondage to Satan. If he is overcome of God, he is brought in bondage to God.*' Now it is fairly implied in the language which occasioned the question under consideration, that *believers have been overcome of God—have let themselves to him.* Paul does not say simply, '*Ye are not under law*;' he adds—'*BUT UNDER GRACE*;' and that addition amounts to this:—'*Ye have surrendered yourselves to God, and are no longer your own masters.*' '*Being made free from sin*,' says he in a subsequent verse, '*ye were enslaved*<sup>\*</sup> to righteousness.' We may perceive, then, the pertinence of his answer and the *safety* of his doctrine. Whoever is '*under grace*,' being '*enslaved* to righteousness,' has no disposition, and of course no *moral power*, to take advantage of the fact that he is '*not under law*,' for *sinful purposes*. Whoever is *not* '*under grace*,' has no authority from the language of Paul, to say he is '*not under law*.' To *such*, his language is not addressed. If they apply it to themselves, and pervert it to serve their lusts, they do it at their own peril. Paul is not responsible.

That none may mistake in this matter, and suppose themselves *free from law*, while yet they are *not* under grace, Paul next proceeds to point out the only legitimate way of obtaining a divorce from the law. '*Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?* For the woman which hath an husband is bound by the law to her husband, so long as he liveth; but if her husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become *dead* to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that

\* This is the most *literal* translation of the original. The critical reader will observe that, throughout the passage in question, (from ver. 17—22,) the apostle describes the *bondage of believers to righteousness*, in the very words with which he describes the bondage of the ungodly to sin. His language plainly conveys the idea that the *binding power* is as *strong* in one case as in the other.

we should bring forth fruit unto God.' 7: 1—4. We observe upon this—  
 1. The figure employed by the apostle, implies that a man cannot be joined to the law and to Christ at the same time. 2. That as men, in the first place, are joined to the law *for life*, they can only be released from their relation to it, *by death*. 3. That believers *are* released by fellowship with the death of Christ. For an explanation of the clause 'Ye are become dead to the law *by the body of Christ*,' we refer to the beginning of the preceding chapter. 'Know ye not, that so many of us as were *baptized* into Jesus Christ, *were baptized into his death*?' &c. 6: 3. As the death of Christ's body is the death of those who are baptized (or *immersed*) in him, they, and they only, of the inhabitants of this world, are released from the law. And because they are also dead to *sin* by their immersion in Christ, (see 6: 2, &c.,) they are released from the law without the danger of licentiousness. Taking then, the passage which has been so much stumbled at—'Ye are not under the law, but under grace,' (6: 14)—in its connection with what goes before and what follows it, (7: 1,) we see it amounts to this: 'Ye are not under law, but are lawfully divorced from it, by that spiritual baptism into Christ which has released you from sin.' Who but a reprobate can pervert this doctrine to purposes of wickedness?

We come next to a conclusive illustration of the fatal effects of the law, by Paul's own experience. Bearing in mind the prominent points of his doctrine which we have already reviewed, viz. 'by the law is the knowledge of sin'—'the law worketh wrath'—'the law entered that the offence might abound'—'ye are not under the law, but under grace;'—justified as they are, and defended from perversion, by the proof that they do not 'make void, but establish the law,' no candid inquirer for truth can possibly mistake Paul's meaning in the famous passage which closes the seventh chapter. Without wasting words to prove that this passage describes an unregenerate state, we shall notice only its testimony concerning law. That testimony may be reduced to the following propositions:—1. *The law is the great occasion of sin*. 2. *Yet the law is holy, just and good*. To illustrate the former, he gives an account of his own experience, first when he was *without law*, and secondly *after he came under law*. His story in brief, is this. Before he knew the law, he was comparatively guiltless; but as soon as he came under law, sin began to manifest its power within him, and a struggle commenced between his conscience and his carnal propensities, in which, the proper influences of the law were constantly defeated, and that which should have persuaded him to obedience, was turned into an occasion of transgression. To establish the *second* proposition—and so guard his readers against the impression which they might otherwise receive from his illustration of the first, and from many things which we have noticed in the former part of the epistle, viz. that he attributed evil to the law—he carefully explains the process by which the law aggravates sin, and clearly shows, 1, that the law, instead of participating in the guilt of sinners, exposes, and reproves it; 2, that sin perverts the law from its proper design into a stumbling-block, and by thus making good an occasion of evil, magnifies its own sinfulness, without casting any blame on the law; 3, that in this very process of perversion, the noblest

(though the weakest) part of his nature took sides with the law: so that he actually acknowledged and commended its holiness, while he was converting it into an occasion of sin. We must refer the reader to the whole passage itself, for a verification of this analysis.

We learn from all the evidence now before us, that *Paul was a warm friend of the law*. He insists that it is holy, just, and good, vindicates it from all accusation, and shows that full provision is made in the gospel, for the perfect fulfilment of its claim. Indeed the very earnestness with which he argues for its abandonment, as a means of producing righteousness, is the best proof of his affection for it. Knowing by his own experience, that the law is too weak for successful conflict with sin, and knowing also that another and a mightier champion of righteousness is in the field, ready to take its place, and *able* to win its battles, how could he testify his friendship for it otherwise than by rescuing it from the officiousness of those, its misguided advocates, who would honour it by thrusting it into a needless, unequal, and self-destroying war? His friendship was so faithful that he dared to succor the law, by removing it, and bringing in an omnipotent substitute.

Every parent knows that an *attempt* to control the will of a child, which, by the *inefficiency* of the influences employed, proves *unsuccessful*, not only avails nothing, but actually feeds and strengthens the spirit of disobedience. On this principle, Paul deprecates, as we have seen, the employment of the law, as a means of producing obedience to God. His objection lies not against the moral character of the law, but against its *inefficiency*. Having clearly manifested that inefficiency in the 7th chapter, he proceeds in the 8th to contrast with it the efficiency and complete success of the substitute which the gospel proposes. 'What the law *could not do*, in that it was *weak* through the flesh, *God*, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; THAT THE RIGHTEOUSNESS OF THE LAW MIGHT BE FULFILLED IN US, who walk not after the flesh, but after the spirit.' 8: 3, 4. The *object* proposed in substituting Christ for the law, as here distinctly declared, is such as fully redeems Paul's doctrine from the charge of antinomianism. And the *means* employed will be condemned only by those who dissent from his views of the *weakness* of the law. If his philosophy on this subject can be shown to be false, if it can be proved that the law is *able* to secure the righteousness which it requires, Paul will be convicted of antinomianism—not indeed in intent, but in effect; and moreover, God will be convicted of sending his Son in vain. But if his philosophy be sound, all those advocates of the law who ignorantly plead for its employment as an influence to produce obedience—and so virtually condemn Paul, as its enemy—will finally be convicted themselves of the most fatal antinomianism, in the very zeal of their legality.

In the conclusion of the 9th chapter and in the beginning of the 10th, we find a striking illustration of the truth of Paul's theory. 'The Gentiles, which followed *not* after righteousness, *have attained* to righteousness, even to the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath *not* attained to the law of righteousness. Wherefore? *Because they sought it not by faith, but as it were by the works of*

*the law.* . . . I bear them record, that they have a zeal of God, but *not according to knowledge*. For they being ignorant of *God's* righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.' 9: 31, 32, 10: 2, 3. We here perceive that *facts* fully bear out Paul in the paradox which he maintains; viz., that *cleaving to the law, defeats the law—and forsaking it for Christ's sake, fulfils it*. The Jews, being by their previous education a nation of legalists, as a body rejected the gospel, because it set aside the law which they adored. Their very zeal for righteousness, because it was not according to knowledge, made Christ 'a stumbling-stone and a rock of offense;' and so put away from them the *only* source of righteousness. While the Gentiles, being hindered by no such attachment to the law, readily received Christ and by him attained righteousness.

The next and last passage in this epistle which requires to be noticed, is well worthy to stand as a summary of Paul's whole doctrine. 'CHRIST IS THE END OF THE LAW FOR RIGHTEOUSNESS, TO EVERY ONE THAT BELIEVETH.' 10: 4. The meaning of the word '*end*' in this passage, is clearly determined by our previous developments. If '*the law worketh wrath*,' Christ must be its *termination*, before righteousness can come in. If the reader will observe the four following things, he will have no occasion to stumble at this construction. 1, Paul does not say *an antinomian theory* is the end of the law: 2, he does not say Christ is the end of the law *for licentiousness*: 3, he does not say 'Christ is the end of the law *to every body*:' but 4, he *does* say, 'CHRIST is the end of the law FOR RIGHTEOUSNESS to every one that BELIEVETH.'

Now lest any one should say, (according to the popular mode of evading the reasoning of Paul in this matter,) that the whole discourse which we have reviewed, refers not to the *moral*, but to the *Jewish* law, it may be well to cast a rapid glance over the whole ground again. The first passage which we specially noticed—'Therefore by the deeds of the law shall no flesh be justified; for by the law is the knowledge of sin,' &c., (3: 20,)—is the conclusion of an argument which refers to the Gentiles and *the law of nature*, as well as to the Jews and the law specially given to them. Moreover, the power of *conviction* which is ascribed to the law in the last clause, determines its nature. Paul evidently refers to any and *all* law which operates on the conscience; and to the Jewish law specially, only because that law is distinguished from others by the *degree*, and not the *nature*, of its operation. The righteousness of God is '*without that law*' by which is *the knowledge of sin*, whether it be Jewish or Gentile. We have in this first instance, a clue to Paul's meaning in his whole subsequent argument. Speaking to them that knew the Jewish law, it was natural that he should make that law the representative of all others, and leave the general application of his reasoning to the good sense of his readers. If the *Jewish* law '*worketh wrath*'—causing '*the offense to abound*,' insomuch that the promise to Abraham, and the salvation of the gospel were necessarily made independent of it—a *fortiori*, that promise and that salvation must be independent of any law whose sanctions are inferior to those of the Jewish. His reasoning in the

7th chapter, where he shows how and why the law worketh wrath, expressly refers to that law which says, '*Thou shalt not covet.*' 7: 7. It will hardly be pretended that this is *exclusively* a Jewish law. The precept mentioned, certainly stands in that decalogue which is generally held to be of universal application; and Paul's illustration of the effects of that precept on himself, shows that in his view, the decalogue, above all other law, 'worketh wrath.' Moreover, all that he says about 'establishing the law,' (3: 31,) and 'fulfilling the righteousness of the law,' (8: 4, &c.), proves that he had in his mind, not the external law of the Jews, but that *spiritual* (see 7: 14) and eternal law of righteousness which applies equally to all moral beings: for that only is established and fulfilled in the gospel. Finally, in connection with the last passage noticed in our review, we find the following definition of legal righteousness, which fully determines the nature of that law of which Christ is the termination:—'Moses describeth the righteousness which is of the law, That the man which *doeth* those things shall live by them.' 10: 5. Whereas the righteousness of the gospel, as the apostle proceeds to declare, calls upon men simply to *believe* and confess. *Faith*, in the gospel, stands contrasted with *doing*, in the law. Of course Christ is the end of all that sort of law, whether Jewish or Gentile, which sets men upon *doing* instead of *believing*.

Another common method of evading the conclusions to which the Epistle to the Romans naturally leads, is to refer all Paul says about the inefficiency and death-working influence of the law, to the subject of *justification* merely, and not to personal righteousness. Many are ready to agree with Paul, that the law has nothing to do with justification, while they still insist upon employing it as an influence to produce obedience. In answer to this, it may be observed, that Paul no where makes the vast distinction between justification and sanctification, which is so prominent in many systems of divinity. He refers both to the operation of the same spirit of life, and so identifies them, that none but a scholastic imagination can tell where, in the epistle to the Romans, his discourse on justification ends, and where that on sanctification begins. At all events, his doctrine about the law is the same, without a single contrary suggestion, in the 6th, 7th and 8th chapters—which manifestly refer to sanctification—as it is in those preceding chapters which are *supposed* to refer more particularly to justification. Indeed he lays out most of his strength in the 7th chapter, directly to prove and illustrate the destructive influence of the law on *personal character*; and in the 8th chapter he expressly declares that *the fulfilling of 'the righteousness of the law IN US,'* is that which '*the law could not do,*' and that for which God sent his Son.

II. THE EPISTLE TO THE GALATIANS. After the usual address and benediction, the apostle commences this epistle thus: 'I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if

any man preach any other gospel unto you than that ye have received, let him be accursed.' This is truly a portentous introduction. We naturally expect the disclosure of some awful departure from truth. Modern notions of heresy prompt us to ask—'Is it Universalism, or Unitarianism, or New Haven divinity, or Perfectionism, or Antinomianism, that has invaded and desolated the Galatian church, and thus called forth the thunders of apostolic indignation?' But the views that have already been suggested in this examination, are fitted to check all such surmises, and point us to an error more radical, practical, plausible, and destructive, than any that are mentioned in these days. In the epistle to the Romans Paul exhibits in a didactic form the system of theology which he calls *his gospel*; (Rom. 16: 25 ;) and we have seen that gospel summed up in the comprehensive saying, '*Christ is the END of the law for righteousness to every one that believeth.*' The heresy which most naturally arrays itself against this gospel, and when successful, most completely subverts it, is LEGALITY. The acknowledged goodness of the law furnishes a pretext, and natural unbelief the disposition, to reject a gospel which makes an end of the law as a guide to righteousness, and demands faith in an invisible spirit. Accordingly we have seen all but a remnant of the Jewish nation, rejecting Christ for the law's sake: and we might anticipate that the first and worst heresy which would break out among those who professed to receive Christ, would be legality—a disposition to return from Christ to the law. Such, we shall find, was actually the heresy which drew from Paul the redoubled anathema with which the epistle before us commences.

After certifying the Galatians that he received his gospel directly from Christ, and instead of being instructed by the other apostles, had communicated the gospel to them—he mentions his reproof of Peter for succumbing to the legality of certain Jewish believers, and thence takes occasion in the conclusion of the second chapter to make a brief, summary statement of those great principles concerning law and grace, which are more largely discussed in the epistle to the Romans. 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? [i. e., if we adopt the previous doctrine as a mere *theory*, and seek to be justified by the faith of Christ—not by being immersed in him, and so putting on his righteousness—but by an imaginary imputation of his righteousness to us, while we still remain ourselves in sin; or if, after having been immersed in him, we return from the Spirit to the law, and thus again become sinners, is Christ responsible?] God forbid. [Christ is responsible only for those who have lawfully abandoned the law, by entering into an *everlasting* spiritual union with himself.] For if I build again the things which I destroyed, I make myself a transgressor. [Any one who intelligently seeks to be justified by Christ, first destroys his own righteousness, which is of the law, and thus dying to sin, becomes a *vessel* of Christ's righteousness. If one who professes to

have done this is afterwards found a sinner, it is proof that he has ceased to be a vessel, and has become *his own man again*—and of course proof that there was some defect in his initial act of surrender.] For I through the law am dead to the law, that I might live unto God. [Such is the legitimate position of one who seeks to be justified by Christ; and in this position sin is impossible. A man must separate himself from God and revert to the law, and so build the things he once destroyed, before he can become a sinner.] I am crucified with Christ: nevertheless I live: *yet not I, but Christ liveth in me*: [Christ is not a sinner;] and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. I do not frustrate the grace of God: for *if righteousness come by the law, then Christ is dead in vain.* Gal. 2: 16—21. We have here our old theory that *the law is the great occasion of sin*, and *that death to the law by union to Christ, is the only way of salvation from sin.* For the violation of these principles the apostle proceeds to rebuke the Galatians. ‘O foolish Galatians, who hath bewitched you, &c.—This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?’ Gal. 3: 1—5. The apostle appeals to the plain fact that they received the Spirit originally without any reference to the law, and that the ministration of the power of the gospel among them was independent of the law, as proof that their legality was heresy and apostasy. He then shows that in like manner the original gifts to the Jews through Abraham, were made independent of the law—1, by the language of the covenant; 2, by the fact that the covenant was for all nations; 3, by the condemning nature of that law; 4, by the testimony of the law itself that the just shall live by faith; 5, by the fact that the covenant was given before the law. Gal. 3: 6—18. ‘Wherefore then serveth the law?’ [Here is the grand difficulty of his doctrine.] Ans. ‘It was added FOR THE SAKE OF transgressions, till the seed should come, to whom the promise was made.’ 19. The English translators have obscured the meaning of this last verse, by using the equivocal expression—‘*because of transgressions,*’ instead of the more literal translation of ‘*Charin parabaseon*’ which we have given. Perhaps they *dared* not let Paul speak for himself, for fear that the unlearned and unstable might stumble at his doctrine. We admit the original might bear the construction they have given it, if other considerations required it; but it is evident that other considerations require the literal translation which we have given; 1, because Paul has before proved, repeatedly and abundantly, that the only effect of the law is to increase transgression; and it is not to be supposed that the all-wise God instituted it for any other purpose than that which it is actually fitted to effect; 2, because Paul has in one instance at least before, expressly declared, that ‘*the law entered that the offense might abound.*’ Rom. 5: 20. Holding as we know he did that ‘*the strength of sin is the law,*’ (see 1 Cor. 15: 56,) what folly, what self-contradiction would it be for him to say that

the law was added to prevent or diminish sin! His doctrine manifestly is, that God having secured the inheritance of salvation to Abraham, and his seed, by hanging it, not on the law, nor the works of man, but on his own simple promise—and having appointed a future time for the execution of the promise by the revelation of Christ, the promised seed—introduced the law, as a sort of parenthesis in the transaction, occupying the interval between the promise and its execution, not for the superfluous purpose of anticipating the work of Christ, viz. the establishment of righteousness, nor yet for the suicidal purpose of subverting the original promise to Abraham, by establishing hopeless transgression; but for the wise and necessary purpose of increasing the intensity and bitterness of sin, *for a limited period*, that he might thus awake a hungering for righteousness, and prepare the way for its revelation at the appointed time. Observe the apostle does not say simply ‘the law was added for the sake of transgressions;’ he adds—‘*till the seed should come*, to whom the promise was made.’ Again; ‘The law entered that the offense might abound.—But where sin abounded *grace did much more abound*;’ i. e. by the subsequent revelation of Christ. The time of the evil wrought by the law, was limited, and the good that followed it was surpassing and without end. Moreover, the law by causing the offense to abound for a season, was not the enemy, but the servant of him who afterwards caused the offense to cease; for Paul says in a passage which we have already noticed in this epistle—‘I THROUGH THE LAW *am dead to the law*, that I might live unto God.’ Gal. 2: 19. Turning to the account of his experience in the 7th chapter of Romans, we see the truth of this saying. *Through the law*, he was made to despair of righteousness under the law, and so was driven to Christ. So that the evil effected by the law, is *self-limited*, and *subservient* to the righteousness that follows it.

The case may be stated and justified thus. Man has a disease which God has engaged to cure. The disease is such, that if left to its natural course, it will slowly consume and finally destroy life. It can be cured by being first aggravated and brought to a crisis, and then skillfully managed with restorative applications. God has two medicines. One of them is violent and inflammatory in its operation. He gives this first to increase the disease, and drive it forward to the desired crisis. The other is mild and nourishing, but useless to the patient in the premature stage of his disease. He gives this at the point where the operation of the former is complete, and so effects a cure. It would be folly and cruelty to give the restorative first; and it would be equally foolish and cruel to give the *inflammatory medicine after the cure is effected*. Giving each in its proper time, God manifests his wisdom and benevolence.

That we have not misinterpreted Paul in his answer to the question, ‘Wherefore then serveth the law?’ is further evident from what next follows. Having said that ‘the law was added for the sake of transgressions,’ this objection naturally occurs: ‘Is the law then against the promises of God?’ for it would seem at first view, that anything that increases sin must tend to defeat the promise. Paul answers, ‘God forbid; for if there had been a law given that could have given life, verily righteousness should have been

by the law.' 3: 21. God's only object in the whole matter, was to execute the covenant; and if he could have done it by the law, he would have spared his Son. If the disease could have been cured by the first medicine, it would have been folly in the physician to torment himself and his patient with a second.

'But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.' Ver. 22. There was a necessity that an outward law should first shut all men up in the prison of sin, before there could be such a demand for a Savior as would give value and efficacy to his service. We find a parallel and perhaps a clearer statement of this idea in Rom. 11: 32—'God hath concluded them all in unbelief, that he might have mercy upon all.' Mercy is for the *lost*; and as the mercy of the gospel requires to be desired and embraced on the part of the sinner in order to become available, it is necessary not only that men should be lost, but also that they should be *sensible* of the fact. The law effects this preparation for the gospel—1, by revealing, and 2, by increasing sin. 'But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.' The law, by revealing and increasing sin, leaves no way of escape but through Christ; so that the saints under the Jewish dispensation lived only by the *hope* of future grace. The law constantly drove them from itself to that hope; and that hope joined them to the Lord. They had not the perfect faith and life of the gospel; but they had a faith and life of the same kind, sufficient for a refuge from hopeless condemnation. Otherwise the law would have destroyed them. 'Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.' Ver. 24, 25. The business of the law is to drive us to Christ; and there its office ceases.

In the remainder of the epistle, Paul amplifies and illustrates in several ways the foregoing positions. First he compares the state of the Jews under the law, to that of *babes*, 'differing nothing from servants,' and declares that the object of the gospel was to release them from the dominion of 'tutors and governors,' and place them in the position of *sons*. Afterwards he presents the same great idea, in an allegorical form, comparing the subjects of the law to Ishmael, the son of a bond-maid, and the subjects of the gospel to Isaac, the son of a free-woman. The moral of his allegory is, that the law, (viz. the *decatalogue*, for that was the chief message from Sinai,) 'gendereth to bondage,' and the gospel to liberty. He intersperses his arguments with most earnest expostulations with the Galatians, for their legality, and concludes with many exhortations like the following: 'Stand fast in the liberty.—Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh.—Walk in the Spirit.—If ye be led by the Spirit, *ye are not under the law*.—The fruit of the Spirit is love, joy, peace, &c.: *against such there is no law*.'

If the preceding sketch shall help the reader to a view of the *drift and spirit* of the epistle to the Galatians, our object will be gained. We think it is sufficiently manifest that *legality* was the heresy which made occasion for

the anathemas and invectives with which it abounds. As this is the only one of Paul's epistles in which he makes it his *main* object to expose and suppress doctrinal error, we must conclude either that he was a very superficial theologian, and had never discovered the main avenues of error, or that legality is, as he represents it, the heresy of heresies.

III. 1 TIM. 1: 5—11. "Now the *end* of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved, have turned aside unto vain jangling, desiring to be *teachers of the law*; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; knowing this, that *the law is not made for a righteous man*, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God."

This passage is the beginning of Paul's charge to one who had been his pupil in the gospel, and was just entering upon the ministry. The reader cannot fail to notice that it perfectly coincides with and confirms the views presented under our last head. The first and chief heresy against which Paul thought it necessary to caution Timothy, was not Universalism, or Unitarianism, or New Haven divinity, or Perfectionism, or Antinomianism, but LEGALITY.

The meaning of the word '*end*' in the first verse, is clearly determined by the considerations which were presented in connection with Rom. 10: 4. (See p. 206.) As '*Christ is the termination of the law for righteousness*,' so '*charity, out of a pure heart, and of a good conscience, and of faith unfeigned*,' (which is but an *analysis* of righteousness, and of Christ,) is the *termination* of the law.\* The main idea in both passages is that presented in Gal. 3: 25—'*After that faith is come, we are no longer under a school-master*.' Indeed we need not go beyond this passage itself, to find a *demonstration* of the truth of the interpretation proposed. After declaring that '*charity &c. is the end of the commandment*,' Paul proceeds to caution Timothy against those who '*desired to be teachers of the law*.' What was their error? Plainly that of desiring to teach what ought not to be taught, *because its end had come*. This very plainly appears by what follows, viz:—'*the law is not made for a righteous man*;' which is as much as to say—*righteousness is the termination of the law*. This amounts to the very thing which is

\* We observe Prof. Robinson defines the word translated *end* in these passages, in one case as we have done, and in the other, according to the more popular interpretation. On Rom. 10: 4, he says, *Telos* is '*one who puts an end to any thing—one who abolishes*.' He remarks however, that '*others here consider telos as signifying one who accomplishes or completes any thing*,' &c. On 1 Tim. 1: 5, he says, *telos* means '*the end, i. e. the object, the principal point, the sum of any thing*.' We take the liberty to differ from the learned professor in the last case, for the very reason that leads us to agree with him in the former. Since the *first* and *principal* meaning of *telos* is *termination*. We are bound thus to interpret it, unless the context and the analogy of faith require a different interpretation; whereas we find the context and the analogy of faith in the case of 1 Tim. 1: 5, as well as of Rom. 10: 4, unequivocally demanding the primary and most literal signification of the word in question.

said in the first verse, according to the construction which we have given it. Moreover, nobody can reasonably object to the sentiment, that the commandment ends where 'charity out of a pure heart, and a good conscience, and faith unfeigned,' begins; for surely the claim of the law is fully satisfied by these elements of righteousness, and Paul's declaration simply amounts to this—the commandment ends *where its fulfilment begins*. As he has before proved in (Rom. and Gal.) that the *converse* of this declaration is true, i. e. *while the law continues, its fulfilment cannot begin*, any one who objects will do well to consider the alternative which the case presents. Which is better, to have *the law without righteousness, or righteousness without the law*? The truth is, no one *really* objects to the sentiment under consideration. The contention of those who take upon them to cudgel antinomianism, is not with Paul, or any of his intelligent disciples, but with ignorant perverters of his doctrine, and probably in many cases, with figments of their own imagination, mere 'men of straw.' The idea of the law's coming to an end, is frightful to them only because they disjoin it from that which Paul constantly connects with it, viz., consequent righteousness. Their experience has never given them a clear and strong conception of the power of grace, and they naturally imagine that the end of the law is necessarily the end of all godly influence, and of all righteousness. Perhaps these imaginations are confirmed by the evil practices of some who make a *speculative theory*, and not Christ, the end of the law, so passing from legality to licentiousness. Thus they come to such a pass of prejudice, that when any one quotes Paul's saying, 'Ye are not under the law, but under grace,' they hear only the first part of the declaration, '*Ye are not under the law*,' and forthwith commence an outcry against antinomianism, licentiousness, &c. They *see* the law, and have some confidence in its regulating influence; but they *see not* the Spirit of life, which in the gospel stands at the end of the law. Of course to them the transition from law to grace, *seems* like leaping from a rock into a void abyss. We can assure all who, for such reasons, shudder at the very mention of 'the end of the law,' that they shudder at their own imaginations, and not at any doctrine which Paul or any of his honest followers hold forth. The transition which Paul proposes is not from a rock to nothing, but from a *visible* 'Slough of Despond,' to an *invisible* rock of strength; and he truly says of those who, under the false imagination which I have described, 'desire to be teachers of the law' for fear that the gospel will lead to antinomian licentiousness, that they '*understand not what they say, neither whereof they affirm.*'

'*But we know that the law is good, if a man use it lawfully.*' All things are good in themselves, but evil to those who abuse them; and indeed their goodness is the measure of the evil they produce when perverted. The law, considered merely as a standard of righteousness, is wholly good. It is a perfect expression of the character and will of a perfect God: and the establishment of the righteousness which it requires, is the highest object of the gospel which supersedes it. But good as the law is in itself, it may be used unlawfully; and then like violent medicines, it works mischief in proportion to its power. Hence, mere zeal for the honor of the law, when unaccompanied by a correct knowledge of its design and appropriate effects,

will never 'magnify the law and make it honorable.' Whoever drags it from its appointed place, and crowds it upon the field of Christ's conquests, through ignorance disgraces that which he seeks to honor.

'The law is not made for a righteous man.' Why? Because a righteous man has gone over to the party that *gives* the law, and of course is no longer under it. The law surely is not made for God, for then God would be found commanding and threatening *himself*. Moreover, the very idea that a law is *given*, supposes that the giver has in himself beforehand the standard of righteousness proposed in his law. If then a righteous man is one who is '*joined to the Lord*,' and with him '*is one spirit*,' he has become a member of the law-giving instead of the law-obeying party, and is partaker of a righteousness which was not formed by the law, but was its antecedent and its source.

They greatly err, who say that 'all the virtue on earth or in heaven consists in obeying the law, and that if the law were abolished there could be no such thing as moral character of any kind.' (See Oberlin Evangelist.) This statement should be inverted thus: 'All moral law in heaven and on earth, is a transcript of antecedent virtue; and if there was not previous moral character, there could be no moral law;' for law is the expression of the will of a law-giver; and it is self-evident that the will must exist before its expression. God's righteousness, which existed before a law was made or a subject of law created, is the *original* of which all moral law is the copy; and that righteousness, independent as it is of the law, is the only righteousness in heaven or on earth. The gospel reveals no other; and the law works not righteousness, but wrath. So that not only the converse but the *reverse* of the above statement is true—i. e., *There is no virtue on earth or in heaven, that consists in obeying the law*. Whoever would disprove this assertion, must show either that God's virtue is dependent on the law, (and of course that the law existed *before* God became virtuous, and emanated not from him, but from some higher authority,) or that men have some other righteousness than God's. The error of the Oberlin legalists doubtless arises from the false or indefinite meaning which they attach to the word, *law*. When they say 'the law is the only standard of character,' they refer merely to that which may be called the *indicative* element of the law, i. e. the *description* which it contains of right and wrong, which standing alone, only addresses the understanding, and is not properly called law. This kind of law may be given by an equal to an equal; or by an inferior to a superior; or by a man's understanding to his own heart. But law, properly so called, *can be given only by a superior to an inferior*. It is the *imperative* element—that which implies superiority and authority on the part of the giver—that which addresses *fear* in the subject and puts constraint upon his will, that constitutes the distinctive nature of law; and this element has no essential connection with the *standard of right and wrong*, which is necessary to the existence of moral character. God unquestionably is under the *indicative* portion of the law; i. e. his will is subject to his understanding, and his understanding discerns between good and evil. But who will say that he is under the *imperative*? He has no superior, and he cannot *command* himself. Then he is

not under law. In his case at least, the indicative is disjoined from the imperative; and yet he has a perfect standard of character, and a perfect righteousness. A standard of character then may exist without a law; and it may so exist in man as well as in God. To illustrate, suppose a father merely *instructs* his son in the principle that truth is good and falsehood is evil, without uttering a *command*; has that son no standard of morality? Must sound doctrine be backed by orders and penalties, before it becomes a standard of character? Or is there no *virtue*, as the legalists say, in regarding good instruction, unaccompanied by threats? Universal consciousness and common sense testify the contrary of all this. All virtue lies, not in subjecting the will to *fear*, as must be done under the law, but in *subjecting the will to the understanding*. It is self-evident that God's virtue is of this description; and if man's virtue is from God, or is homogeneous with God's virtue, it lies in subjecting the will to the indicative and not to the imperative portion of the law; in other words, it lies not in obedience to a *law*, but to a *doctrine*. Legalists, in confounding the doctrine contained in the law with the law itself, and thence deducing the dogma that the law is essential to the existence of virtue, place themselves among those who, Paul says, 'understand not what they say, nor whereof they affirm.'

Paul evidently makes the distinction which we have made between the indicative and the imperative elements of the law, in the passage which commences our present head. 'The end of the *commandment*,' says he, 'is charity,' &c.; but this is not the end of *sound doctrine*; for he proceeds, 'the law is made for the lawless, &c., and if there be any other thing that is contrary to SOUND DOCTRINE, according to the glorious GOSPEL of the blessed God.' The gospel then has the indicative portion of the law, so far as the law is spiritual. Whatsoever is contrary to the *command* of the law, is also contrary to the *doctrine* of the gospel. The difference between the law and the gospel, is not in respect to their standards of right and wrong, but in respect to their mode of influence in securing or seeking conformity to those standards. The law is imperative; the gospel is persuasive. The law addresses fear; the gospel addresses love. The law presents its orders to the eye in writing; the gospel carries its persuasions to the heart by spiritual power. And yet they have a standard of right and wrong in common.

Bearing in mind and duly considering this distinction, we can easily reconcile Paul's doctrines with his practice, which otherwise seem inconsistent. While he labors to prove that the law aggravates instead of healing the moral diseases of mankind, and repeatedly declares it abolished by the advent of the gospel, he nevertheless abounds in *precepts* and *exhortations* in all his epistles. A blind legalist will say 'these precepts and exhortations are of the nature of law, and prove that Paul held no such doctrine as that the law is abolished.' On the other hand, a reckless antinomian will say, 'Paul preached against the law, but after all he was under the law, and laid law upon others.' One of these is as far from the truth as the other. Paul's precepts and exhortations were not laws, because they were neither given nor received in the *imperative*. (We speak not of their grammatical form, but of their nature.) They were enforced not by authority and penalties, but by persuasions and spiritual power. They were therefore expressions of

the will of God as a father, and not as a law-giver. Thus joining the indicative to the persuasive and spiritual, instead of the imperative and penal, Paul could consistently and did actually transfer to the gospel the whole spiritual code contained in the law. Look at the 12th chapter of Romans. It is an unbroken series of moral precepts; and superficial observers may call it law. But any one who has pondered the grand argument of that same epistle concerning the deadly influence of the law and its abolishment by the gospel, will hesitate before he adopts an opinion that imputes to Paul the most outrageous inconsistency. As laws commonly suggest the nature of their authority in some such form as this, '*Be it further enacted,*' &c., at the beginning of each section, we naturally turn to the beginning of the chapter under consideration to ascertain the nature of the legislation which it contains. And there we find a formula that relieves our perplexity and saves Paul's consistency. 'I BESEECH you therefore, brethren, BY THE MERCIES OF GOD, that ye present your bodies a living sacrifice,' &c. Here is a form of enactment that leaves full room for Paul's antinomianism, and limits not the liberty of the gospel. Under this form Paul re-enacted the indicative portion of the law, as fast as he abolished the imperative. See Rom. 13: 8, 1 Cor. 9: 8, 21, 14: 34, Gal. 6: 2, especially Heb. 8: 10, where the New Covenant is represented as adopting the '*laws*' of the Old Covenant, but not its *mode of enforcement*; in other words, as connecting the indicative part of the law with spiritual power, instead of command and penalty.

IV. 1 COR. 9: 20, 21. "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, [not being myself under the law,] that I might gain them that are under the law; to them that are without law as without law, (being not without law to God but under the law [or in law] to Christ,) that I might gain them that are without law."

In order to a right understanding of this passage, it is important to notice the two criticisms on the common version, which we have suggested in brackets. 1. According to the best editions of the Greek Testament, (such as Knapp's,) there is a parenthesis in the first verse, (of which the clause in brackets is a translation,) qualifying Paul's statement about being 'under the law,' corresponding to the qualifying parenthesis in the last verse.—Paul evidently thought it as necessary to repel the idea of legality as of antinomianism, though our translators seem to have thought otherwise, in leaving out the first parenthesis. 2. The last clause of the parenthesis in the last verse, is so translated in the common version as to give the impression that the original of the expression, '*under the law*,' is the same there as in the first verse. Whereas, in the first verse there are *three* words, '*upo ton nomon*,' literally translated '*under the law*;' while in the last verse there is but one word, '*ennomos*,' compounded of *en*, signifying *in*, and *nomos*, signifying *law*; literally translated '*in law*.' It is obvious that there is a difference between being *under* law and being *in* law, as there is also between being '*under the law* to Christ,' and being '*in law* [i. e. subject] to Christ.' The unauthorised introduction of the definite article, makes Paul declare himself under the same law that he had professed himself free from;

whereas he simply declares himself loyal to Christ, or under the regulating influence of Christ. The parenthesis may be freely paraphrased thus: Though I am not under *the* law written on tables of stone, or with ink, as the regulating influence of my life, yet I am not without a regulating influence from God. His Spirit takes the place of the law; and being in Christ, I am in a spiritual law of righteousness, though I am not *under* the written law.' Regulation of life is to be distinguished from the means by which it is produced. God may govern by *law*, or he may govern by his *Spirit*. The apostle simply means to refer the regulation of his life to the immediate influence of God in Christ, that no one may suppose him to be, in an evil sense, lawless, because he says he is 'without law.'

There is a generic sense in which all regulating influence is properly called *law*. In this sense we may speak of the 'law of matter;' not meaning by that expression, that matter is governed by imperative verbal enactments, but that it is governed by a regulating power which produces the same orderly effects as law produces in the moral world. In a similar sense we may call the spiritual influence by which the sons of God are governed, a law; not because it is verbal, imperative, or penal; but because it produces those orderly effects which are required by the written law of God. Indeed Paul frequently uses language in this way. Romans 8: 2, 3, is a good example. '*The LAW of the Spirit of life in Christ Jesus*, hath made me free from *the law of sin and death*. For what *the law* could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us,' &c. Here are three distinct laws: 1, the law of the Spirit of life; 2, the law of sin and death; 3, the written law. Now no man will say that the second law is a verbal enactment. 'The law of sin and death' is not a command operating *upon* men, but a spiritual principle working *in* them—a 'law *in* their members.' See Rom. 7: 23. But the law of 'the Spirit of life' is the exact counterpart of this principle. One is the antagonist of the other. The first law then, like the second, is a spiritual power, working in men's members,' and as such only is competent to produce that righteousness which the verbal law can only require. Paul was '*in* the law of the Spirit of life in Christ Jesus,' but not *under* either the law of commandments or the law of sin and death.

## § 28. ANTI-LEGALITY NOT ANTINOMIANISM.

WHEN we say 'we are not under law,' we do not mean that we are not under *government*. God does not cease to *reign* over man by the change from Judaism to Christianity. He is '*king of saints*' in heaven. 'His throne is forever and ever.' But government may be administered in various ways. Law is not the only means by which a king may seek and secure obedience to his will. Even earthly governments, in many cases, rely on education more than on law. Our position is, that in the Christian dispensation, God reigns not by law, but by other and far more effectual influences, viz., by grace and truth.

Neither do we mean, in saying that 'we are not under law,' that we are released from fulfilling the *righteousness* of the law. Perfect love to God and man is the only standard of holiness, under the Christian, as well as the Jewish dispensation—the great end for which God administers his everlasting government. But law is not the only influence that can be used to secure that end. A king may certainly induce his subjects to love himself and each other, by personal persuasion, by the influence of the press, by general education, as well as by the exhibition of authority and penalty. The question at issue between us and the legalists, relates not to the standard of holiness, the ultimate object of God's government—but to the measures which God chooses to employ to effect that object. It is not a moral but a prudential question. We may suppose God to have presented it to his own mind thus: It is *right* that men should love; they can never be admitted to my presence till they do: now shall I drive them into love by a threatening law, or shall I draw them into it by exhibiting to them my own love, giving them grace and truth? We believe the latter policy characterizes the Christian, as the former did the Jewish dispensation. We look upon God in Christ, not as a law-giver, but as a Father, governing his children, not by formal statutes, but by the power of his spirit, his word, and his example. This is what we mean when we say 'we are not under law.'

'The law was given by Moses, but grace and truth came by Jesus Christ.' Did grace and truth come only to help the law, or to take its place? Was Jesus Christ sent only as an auxiliary to Moses, or as his substitute? We answer in the words of Paul—'*Christ is the END of the law.*' When God commenced his government by grace and truth, he abolished the statutes of Moses. 'But did he abolish the *moral* law?' Yes. Paul expressly speaks of the law 'written on tables of stone,' as 'done away.' 2 Cor. 3: 11. We find no sufficient authority in scripture for the separation which is commonly made between the moral and ceremonial law. The decalogue certainly contains one command which in its nature is ceremonial, viz. that relating to the Sabbath; and the whole code of Moses is an intermixture of natural with artificial laws. Paul never attempted to sunder them as modern theologians have done, but called them all 'the law,' and declared them abolished in Christ. And indeed the very nature of the new government, instituted at

the coming of Christ, as we have before defined it, required the abolishment of all previous law.

But while we say this, it must be borne in mind, that the abolishment of the Mosaic code is not an abolishment of the nature of God and man, in which the necessity of the righteousness required by that code is grounded. It is not the abolishment of the will of God that men should love himself and each other, but only of a particular *legal form* of expressing and enforcing that will. To illustrate: Suppose the Legislature of Vermont to be annihilated by a sudden revolution, and its whole code of laws to be thus abolished. Would that be an abolishment of all the moral *truth* contained in that code? Would it leave the people of Vermont at liberty to steal and murder with impunity, and with a good conscience? The nature of things remaining the same, the nature and necessity of virtuous conduct would remain the same, though the authority of the local legislature, and the specific penalties of their code, should be removed. So the abolishment of the whole Mosaic institute, (which, as compared with the eternal foundations of moral truth, is but a local legislature,) affects not the value and necessity of love to God and man; while it enables God to approach men as a father, instead of a law-giver, and thus by grace and truth, to put the righteousness of the law in their hearts.

But Christ says, 'Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill: for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' How is this consistent with the truth that 'Christ is the end of the law?' The difficulty in the case bears as heavily on the common doctrine, that 'the *ceremonial* law only was abolished by the coming of Christ,' as on the doctrine we have presented; for if Christ abolished the ceremonial law, he destroyed in some sense a 'tittle' at least of the law. If it is answered, that Christ established and fulfilled the spirit, though he abolished the letter of the ceremonial law, the self-same answer is good in respect to the moral law; he established and fulfilled its spirit, though he abolished its letter. We may take a view of the whole matter by an illustration. Suppose a family, in the absence of its head is subjected to an imperative code of *written* regulations, some of them founded in the immutable nature of things, and some of them merely temporary and circumstantial. The father at length returns to his place in the household. At the outset of his personal administration, he addresses the family thus: 'Think not that I am come to set aside the principles which have hitherto directed your conduct; my object is to carry them into full execution; and I shall do this, not by means of the formal statutes which have heretofore been your rules, but by my own personal influence and example. I now abolish the written code—the whole of it,—and call upon you to look to me for direction.' In such a case, it might be said, in one sense, that the law of the household was established, and in another, that it was abolished. But it would certainly be foolishness to divide the written code, and say a part of it was established and a part of it abolished. It is true that in the new personal government, the distinction between that which was necessary and that which was only circumstantial in the old code might appear. Essential moral

principle might be insisted upon in the exhortations, persuasions, and example of the father, while mere formal regulations might be neglected.—Even so Christ and his apostles transferred the vital elements of the Mosaic law to the discipline of the gospel, while they left the ceremonial part under the sentence of abrogation.

‘Wherefore then serveth the law?’ In answer to this question, we will notice, first, the purpose which the law served while it was in force as God’s instrument of government; and secondly, its use in the present dispensation as a witness of truth. 1. ‘Before faith came, we were kept under the law, shut up unto the faith that should afterward be revealed.’ The law was an enclosure, which, while it by no means purified its subjects, yet kept them within the reach of God’s influences, till the purifying power of the gospel could be brought in. A shepherd proposing to wash his flock, first shuts them up in a fold, to bring them within his reach. The use of the fold is not to wash the sheep, but to keep them within necessary bounds, till the shepherd can take them and wash them himself. 2. Though the righteousness of God revealed in the gospel is ‘without the law,’ yet it is ‘*witnessed* by the law and the prophets.’ Rom. 3: 21. The Mosaic code, though abolished as an instrument of government, yet stands on record as a glorious development of truth. While we cannot give it the place of Christ, as our sanctifier and judge, we may still interrogate it as a witness: for though we are not under law, we are under grace and *truth*; and the truth contained in the record of the law, is a part, and a very important part, of the instrumentality of the gospel. Indeed the information conveyed by the law, concerning the holiness of God, the standard of character necessary to man’s acceptance with him, and the wrath which awaits ungodliness, is the very platform on which the gospel is erected.

Having disposed of the law, we come now to inquire more particularly, *What are God’s instruments of government in the kingdom of Christ?* And first of all, we name the *power of the cross of Christ*. In that, God set man a perfect example of love. That example lifted up like the serpent in the wilderness, in the sight of sinners, is a moral engine far mightier than the law.

Next in importance, is the *Holy Ghost*. By this power the cross is spiritually revealed to believers, and its virtue infused into their hearts, so that they receive it not as a mere outward example, but as an assimilating energy, by which they are crucified with Christ to the world, become dead to sin, and fully subject, as Christ was, to the perfect will of God. While the Holy Ghost thus plants the root of all righteousness in the heart, it also leads the understanding into all truth, sanctifies the susceptibilities and directs the outward conduct.

A third influence by which God governs men in his kingdom of grace, is his *outward word*. One vehicle of that word is the scriptures. But the principal external agency employed in the primitive church was that of apostles, prophets and teachers. The chief office-work of these also was to bear witness of the cross of Christ. They were auxiliaries of the Holy Ghost, in setting forth before the eyes of men and applying to their hearts, the great example of God’s perfect love.

But it is evident that they were not mere witnesses. The whole record of the New Testament exhibits them as commissioned to reprove, correct, exhort, and watch over the church. There is reason to believe that this element of the government of the gospel has been extensively confounded with the law. Many have seemed to suppose that the doctrine that 'we are not under law,' necessarily implies that we are not subjects of exhortation and correction. The falsehood of this notion might be assumed, from the simple fact, that Paul, from whom in fact we get all our anti-legal views, was 'instant in season and out of season, reproving, rebuking, exhorting, with all long-suffering.' It is not to be supposed that he misunderstood and practically contradicted his own doctrine; that on the one hand he taught believers that they were not under law, and on the other imposed law upon them. He evidently saw a clear distinction between the government of a father, and that of a law-giver. Exhortations and even commands, addressed by spiritual men to spiritual men, were certainly not regarded as savoring of legality in the primitive church. And in truth, a little reflection will discover that the exhortations of Paul differed from law in many particulars. In the first place, they were not like law, dead-letter rules, but like the words of Christ, they were spirit and life. Moreover, they did not depend on a penalty for their execution, but carried with them the power of their own fulfilment. As they were living words, they found a living echo in the hearts of those to whom they were addressed; and obedience was not a matter of conscientious constraint, but of spiritual impulse. Love, instead of fear, presided over the transaction. So in their effects, Paul's spiritual commands proved themselves to be widely different from laws. We know that 'the law worketh wrath;' but Paul's letter of reproof to the Corinthian church, in respect to the case of fornication, wrought a thorough reformation. See 2 Cor. 7: 8—11.

We admit that this branch of the gospel government, is in its nature temporary, adapted only to the incipient stages of the spiritual dispensation. It is manifest that the kingdom of God as administered in heaven, has no occasion for the employment of exhortation and reproof; and in the progress of the church on earth, when 'we shall ALL come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ,' (a state which we believe is attainable and will be attained in this world,) this semi-legal part at least, of the office of apostles, prophets and teachers, will come to an end. But few will venture to affirm that that time has already come to us. Experience has shown that the same necessity of discipline, exhortation and reproof, exists now, as existed in the primitive church; and we may reasonably expect that God, as a wise father, looking at the necessities, not of individuals, but of his whole household, will in due time provide the necessary agencies of temporary external discipline.

In order to complete our view of the means of government in the kingdom of Christ, a fourth element of discipline should be noticed, viz., *God's providential application of suffering*. It is evident that 'fiery trials,' both of a temporal and spiritual nature, were among the chief agencies of the education of the primitive saints; insomuch that Paul said, 'If ye endure chasten-

ing, God dealeth with you as with *sons*: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye *bastards* and not sons.' This kind of discipline, however, like the preceding, belongs to the government of the transition period, not to the final kingdom of God. The two may be regarded as of kindred nature, and of course appropriate during the same period; that is, so long as the church as a body endures providential chastening from the Lord, it may safely be regarded as needing verbal exhortation and reproof.

Thus we see that the abolishment of the Mosaic code is not the abolishment of all regulating influence. Though God reigns not by *law* in the kingdom of his Son, he has not therefore surrendered his supremacy, and abandoned his purpose of subjecting all things to his will. We are sure that the blood of the cross, the power of the Holy Ghost, the testimony and reproofs of the gospel, and the chastenings of God's providence, are elements of government incomparably more vigorous and effectual than any possible application of legal influence. We feel safe under the sceptre of grace and truth.

## § 29. TWO KINDS OF ANTINOMIANISM.

THE word *antinomian* is compounded of two Greek words, viz., *anti*, meaning *against*, and *nomos*, meaning *law*. An antinomian is an *anti-law* man. Now the law of God may be viewed in two aspects, viz.:—first, as his will embodied in words; and secondly, as his will embodied in a spirit. The '*law of the spirit of life in Christ Jesus*' is the law of God, as truly as is the law of Moses. When God says, in the new covenant,—'I will put my laws in their hearts and write them in their minds'—he does not mean that he will put a verbal code of laws in men's hearts and minds, but that he will put a *spirit* within them which will secure the righteousness defined in his verbal code. We may say, then, there is a *letter-law* and there is a *spirit-law*. The letter-law was the glory of Judaism, but the spirit-law is the glory of the gospel. Both are expressions of the character and will of God; but the latter is as much more effectual and valuable than the former, as spiritual power is stronger than words. There are therefore two kinds of antinomianism. A man who discards or lightly esteems the law '*written and engraven on stones*,' is an antinomian in one sense;—he is *against* the letter-law. And the man who discards or lightly esteems the '*law of the spirit of life*' written on the heart, is an antinomian in another sense;—he is *against* the spirit-law. Which of these kinds of antinomianism is the worst?

A man who reverences the will of God as embodied in his Spirit, may turn away from the letter-law, without any sacrifice of loyalty. Nay, if he sees that the letter-law only causes the offense to abound, and that his actual fulfilment of the will of God depends on his turning to the spirit-law, loyalty

requires him to renounce the former for the sake of the latter. Paul was an antinomian in this sense. In his view, the law 'written and engraven on stones' had no glory in comparison with the law of the spirit of life.

But what shall we say of those who are jealous for the permanent authority of the letter-law, and are ever ready to cry down Paul's kind of antinomianism, while they lightly esteem and practically reject the 'law of the spirit of life'? There are many antinomians of this sort—men who are exceedingly indignant at any supposed attempt to 'lower the standard of the law,' while they disclaim all pretence of actual conformity to its demands,—law-extollers, and at the same time avowed law-breakers.—These may be called friends of the law of God *in the abstract*, and enemies *in the concrete*. The law 'written and engraven on stones' is their idol; but the law written on the heart by the Spirit of the living God, i. e. actual holiness, (which is Perfectionism,) is their abomination. They are vigilant guardians of the abstract standard of holiness, (which is in fact no standard to them, since they do not profess or expect to live by it,) but incontinently lax in relation to the practical standard of Christ's holiness embodied in the Holy Ghost, and professed by the primitive saints. They are ready to rise in arms against any profane meddling with the statutes of the decalogue; but scruple not at all to lay violent hands on such gospel manifestos as these—'He that is born of God doth not commit sin;' 'He that sinneth hath not seen him, neither known him.' The standard of God's *requirements* they extol and magnify; but the standard of gospel *experience* answering to those requirements, they level down to their own carnality, and that of their favorite *sinful* saints. It is as if a merchant should be religiously solicitous that his yard-stick should be of the full length, but free and easy as to cheating his customers of a hand-breadth in the actual measurement of every yard of cloth. We call this the worst kind of antinomianism.

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### § 30. THE SECOND BIRTH.

THE object of this article is to show by an examination of Scripture, that *none except Christ were born of God, previous to the day of Pentecost.*

In the first place, let the reader take his concordance and look at the references under all the principal phrases which designate the second birth—such as, '*born of God*,' '*born again*,' '*children of God*,' '*sons of God*,' &c. He will find that this sort of language is confined almost exclusively to the New Testament. *Sons of God* are spoken of in a few instances in the Old Testament, as in Gen. 6: 2, Job 1: 6, 2: 1, 38: 7; but it is evident that in these instances the expression refers to *angels*. In Psalm 82: 6, magistrates are spoken of as '*children of the Most High*;' but simply with reference to their office, not to their character, as appears by the preceding context. God calls himself the *Father* of Israel, (Mal. 1: 6,) but only in a

sense similar to that in which he is the Father of all his creatures, viz., as a benefactor. He speaks of the Jews as his *children*, (Ezek. 16: 21,) not as intimating that they were *born again*, but that they owed their being and blessings to him. There are also, in the Psalms and prophets, *predictions* relating to the second birth—such as those concerning ‘the new heart,’ ‘the resurrection,’ ‘the new heavens and the new earth,’ &c. From these a wise man, even under the Jewish economy, might have learned that men would be ‘born again’ at some future time, i. e. when the promised reign of heaven should begin; so that Jesus justly reprov’d the ignorance of Nicodemus. John 3: 10. But there is no evidence that the *second birth*, in the peculiar sense which that expression has under the economy of the new covenant, was ever professed, preached, or alluded to, otherwise than by prediction, till Christ came into the world.

The great idea of a conjunction of the divine with human nature—which is the true idea of the second birth—evidently took its rise, so far as its development in the Bible is concerned, from the peculiar conception of Jesus Christ. The angel said to Mary—‘The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; *therefore that holy thing which shall be born of thee, shall be called THE SON OF GOD.*’ Luke 1: 35. Here for the first time a human being took the name of a Son of God.—Jesus, not merely as the Everlasting Word, but as a man, was the ‘first-born among many brethren.’ And it is evident that he was called the Son of God in a higher than figurative sense, and for a stronger reason than because he was a righteous man. *The father-part of his compound nature was literally the life of God; and for this reason he was called the Son of God.* In this we have the original Bible idea of the sonship—a definition of the divine birth; and we must apply this definition to Christ’s brethren as well as to himself. We say then, that none were born of God, till the life of God took the place of the *father-part* of the natural life; and there is no reason to believe that this took place until after the day of Pentecost, when the ‘Holy Ghost came upon the church, and the power of the Highest overshadowed it.’ Without denying that men had received a measure of the Holy Ghost, and were *servants* of God, in previous ages, we still affirm that Jesus Christ was the first who had the *divine nature*; and that he did not enter upon his office as the second Adam, and commence the work of *communicating* his divine nature, until he had *ascended* up on high, and sent forth the Holy Ghost.

This general view of the subject will be confirmed, if we consider that the *Christian church* is the *body* of Christ, (Eph. 1: 23,) and that this body is formed by the *baptism of the Holy Ghost*. 1 Cor. 12: 13. Christ is called the ‘*only begotten*’ Son of God. John 1: 18. If then God has but one Son, all others are sons *only* by being *members* of him. But the formation of his spiritual body did not begin till he arose from the dead, and bestowed on believers the baptism of the Holy Ghost. Therefore believers did not begin to be members of him, i. e. sons of God, till after the day of Pentecost.

We will now proceed to examine the more *direct* testimony which we have in Scripture, on the point in question, under several propositions.

Matthew 16: 15-20 my Father revealed  
unto me all that thou wilt do. 2: 10 by his Spirit  
2: 22-28

I. *The second birth is described as the effect of the faith that came into the world by Jesus Christ.* 'As many as received him, to them gave he power to become the sons of God, *even to them that believe on his name.*' John 1: 12. If it is said that the saints 'received' Christ and 'believed on his name' *before* he came into the world, and so received power to become the sons of God: in reply we cite a parallel passage, which clearly determines *when* the faith that is the foundation of the sonship came:—Gal. 3: 23, &c. '*Before faith came* [i. e. during the ages before the coming of Christ, see the previous context] we were kept under the law, shut up [or kept in ward] *unto the faith which should afterwards be revealed.* Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster: *for ye are all the children of God by faith in Christ Jesus.*' It is here plainly implied that while they were under the law, they were *not* the children of God; and it is explicitly stated that they became children of God by faith which was not in the world before the coming of Christ. *Acts 21. 2*

II. *The second birth is described as the effect of faith in the RESURRECTION OF CHRIST.* 'Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy *hath begotten us again unto a [living] hope by the resurrection of Jesus Christ from the dead.* 1 Peter 1: 3. The sons of God are begotten by the word of the *gospel.* 1 Peter 1: 23—25. What is the gospel? Paul answers—*the death, and especially the RESURRECTION of Christ.* 1 Cor. 15: 1, &c. '*Remember,*' says he to Timothy, '*that Jesus Christ was raised from the dead according to my gospel.*' 2 Tim. 2: 8. 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that *God hath raised him from the dead,* thou shalt be saved.' Rom. 10: 9. The reader may discover the *reason* for the efficiency of faith in the resurrection of Christ, in causing the new birth, by reflecting on the following texts. (1.) 'Whatsoever is born of God overcometh the world.' 1 John 5: 4. (2.) 'Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?' 1 John 5: 5. (3.) 'Christ was declared to be the Son of God with power, *by the resurrection from the dead.*' Rom. 1: 4. Christ's resurrection was the *proof* of his sonship, and faith in that proof was the *power* of the second birth. The second birth, then, did not commence till after Christ's resurrection.\*

\* It should be observed that in respect to his natural *body*, Jesus Christ himself was not born of God, till after his resurrection. The *mother-part* of his nature previous to that change was the fallen nature of Adam. The *father-part* only was divine. Hence Paul applies Ps. 2: 7,—'*Thou art my Son, this day have I begotten thee,*' to Christ's resurrection; so that in an important sense Christ himself was 'born again,' when he rose from the dead. In this sense, none of the saints of the primitive church, were born of God until the second Coming. We have a complete definition of the sonship, as pertaining to the *whole man*, in Luke 20: 35, 36.—'*They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, BEING THE CHILDREN OF THE RESURRECTION.*' This was the '*adoption*' for which Paul was waiting. Rom. 8: 23. See also Phil. 3: 11. The second birth, in its most extensive sense is nothing more nor less than the *resurrection of soul and body.* When this is attained, the child is ushered into the world where his father and mother dwell. See Gal. 4: 26.

III. *The second birth is described as the effect of that power of the Holy Ghost, which was given after Christ's death and resurrection.* John says, (7: 39,) '*The Holy Ghost was not yet given, because that Jesus was not yet glorified.*' But the Holy Ghost in some form of power had been given in all ages before. What then was the power of the Holy Ghost which was not given till Jesus was glorified? We answer, '*the power of his resurrection*' was not given, and could not be given till he had died and risen again. And it is the '*power of Christ's resurrection*' that fulfills in believers that word, '*Out of his belly shall flow rivers of living water*,'—that '*works in them that believe,*' and '*quickens them with him,*' (see Eph. 1: 19,)—that '*saves from sin.*' See Rom. 6: 1, &c. This power—the quickening and uniting element of Christ's spiritual body, the church—was given on the day of Pentecost, and was called *the baptism of the Holy Ghost*. Then Christ's body began to be formed, and then his members began to receive the sonship in him. Accordingly, when Paul says, as before quoted, '*Ye are all the children of God by faith in Christ Jesus,*' he adds this reason: '*FOR as many of you as have been baptized into Christ, have put on Christ;*' (Gal. 3: 27;) i. e., '*Ye are the children of God by putting on Christ, who is the only begotten, and ye put on Christ by being baptized into his body by the Holy Ghost.*' See 1 Cor. 12: 13. Hence, the Spirit which was given to the primitive church is called '*the Spirit of adoption,*' (*uiotthesias*—sonship.) Rom. 8: 15. It is spoken of in Gal. 4: 6, as being given *after* Christ '*was made under the law,*' and is clearly distinguished from any power of the Spirit which was given under the Jewish dispensation. '*When the fullness of the time was come,*' God sent forth his Son first, and then the *Spirit of his Son* into believers' hearts. '*The Comforter,*' '*the baptism of the Holy Ghost,*' and '*the Spirit of sonship*' are only different names of the same peculiar bestowment of the Spirit which followed the death and resurrection of Christ. See especially 1 Peter. 1: 10—12.

IV. *The second birth is described as a state of complete salvation from sin, which state no man ever attained before the day of Pentecost.* '*Who-soever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*' In this the children of God are manifest, and the children of the devil.' 1 John 3: 9, 10. '*Whatsoever is born of God overcometh the world.*' 5: 4. '*We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*' 5: 18. These texts are commonly regarded as exaggerated and unguarded statements which need to be qualified. The argument against them is this;—'*The saints of the Jewish dispensation, the disciples of Christ while he was personally with them, many believers in the primitive church after the day of Pentecost, and all Christians in later ages, certainly were not free from sin; therefore it is not literally true that he that is born of God doth not commit sin.*' It will be seen that this argument takes for granted what is no where stated in Scripture, and what our whole previous discussion contradicts, viz., that men were born of God before the day of Pentecost. It also takes for granted, that no higher attainments were set before the primitive church than had been made in pre-

vious ages. Whereas we know that the primitive church lived in 'the fulness of time,' when God sent forth his Son, and the spirit of adoption, and brought believers up from the state of servants into that of sons. This argument moreover proceeds in the wrong direction; it makes the characters of men the rule of judging the word of God, instead of making the word of God the rule of judging the characters of men. The true argument is this: 'He that is born of God doth not commit sin'; therefore all the saints of the Jewish dispensation, and all in later ages, except a part of the primitive church, were not born of God.' Let the judgment cut where it will, the 'seed of God' must not be disgraced. He that is born of God, has the life of God in the place of the *father-part* of his natural life, and Jesus Christ is his own brother. He has in the essence of his life, the same security from sin that Christ has. The blood royal of heaven is in his veins; and that blood never was and never will be disgraced by sin.

The great objection to these views is, that they seem to make void nearly all that has been called religion in the world from the beginning. 'Except a man be born again, *he cannot see the kingdom of God*;' 'therefore,' says the objector, 'according to your theory, Abraham and David, with all the worthies of ancient and modern ages, could not enter heaven.' This objection will be much diminished by a consideration of the *natural* meaning of the word *birth*. It seems to be generally imagined that the second birth is the *beginning* of the process of spiritual gestation. Whereas, the *natural* birth is the *end* of the process of natural gestation; and there is no reason why the spiritual should not follow the order of the natural. The proper idea of the second birth is, that it is the end of the primary process of spiritual growth; the concluding attainment of those who seek after God. With this idea, we may admit that the Jewish saints, and others of like experience, though they had not received the spirit of adoption, and therefore were not born of God, yet were *embryo* candidates for the second birth. Indeed many of them were more than candidates; they were '*heirs*;' (see Gal. 4: 1;) i. e. they had the sure promise of the future sonship; they were already sons in the mind of God, though they 'differed nothing from servants' in their own experience. At the conclusion of the Jewish dispensation, 'when the fulness of the time was come,' God sent forth his Son and Spirit; and all the spiritual embryos of preceding ages, as well as those in this world, received the sonship. This view alone accords with the fact that Christ was the 'first-born.' See Heb. 11: 39, 40; 1 Peter 1: 12, &c.

Regeneration was the *harvest* of the Jewish dispensation; and it is the *harvest* of individual religious experience. 'To as many as received him gave he power to become the sons of God.' The *receiving* him was the sowing of the seed; and the *becoming sons of God* was a subsequent harvest. Even in the primitive church little appears to have been said distinctly of the second birth until near the period of the Second Coming. John, writing in 'the last hour,' (see 1 Epis. 2: 18,) speaks more plainly and fully of the character and state of the sons of God than any other writer in the New Testament.

It is plainly discoverable in the writings of Paul that there were in the

primitive church *two classes* of believers. One of them (which may be called the highest class) he distinguishes as '*spiritual*;' (see 1 Cor. 2: 15; Gal. 6: 1; ) as '*perfect*;' see 1 Cor. 2: 6. Phil. 3: 15. &c. The other he calls '*carnal*,' and '*babes*.' See 1 Cor. 3: 1, Heb. 5: 13. This lowest class coincides with the embryo class of the Jewish dispensation. See Gal. 4: 1. &c. The highest class only are properly called the sons of God. There is reason to believe that this class was not developed until a considerable period after the day of Pentecost: Paul appears to have first apprehended and preached the '*power of Christ's resurrection*.' The two classes were blended more or less. But in the time when John wrote his epistle, they had become clearly distinct. When '*the darkness was past, and the true light shone*,' the sons of God were manifested.

The views that have been presented lead to the conclusion that the primitive church differed essentially from any church that has existed either before or since. The mark of its distinction may be stated thus—*It had Perfection at its core*. While Jesus Christ was on earth, the church that gathered around him, certainly had a *perfect centre*, however imperfect it might have been in its external parts. So the church that was subsequently formed under the administration of Peter and Paul, as it is described in John's epistle, certainly had for its *nucleus* a class of men who were free from sin—'*sons of God without rebuke*.' This *perfect nucleus* was the *ruling power* of the whole church. the moral engine at the centre, which was constantly drawing into itself and conforming to its own nature, the '*raw material*' of imperfect spirituality that gathered around it. The previous Jewish church had for its *nucleus* only a class of *imperfect* spiritualists; and its '*raw material*' was a class of formalists who had no spiritual life whatever. When Christ came, '*the light of the moon became as the light of the sun, and the light of the sun sevenfold, as the light of seven days*;' in other words, the lowest class in the church became what the highest was before, and the highest class became sons of God. See Zech. 12: 8. The peculiar constitution of the church continued only long enough to become a model. At the Second Coming the sons of God were taken away, and the '*imperfect saints*' who were left became the Fathers of a second Jewish church among the Gentiles, which continues to this day. Whenever the harvest of the Gentiles comes, we may look for another church formed on the primitive model, having *sons of God* at its core. The mistake of the churches is, in allowing only *one* class of believers, and that the lowest. A similar mistake has existed among Perfectionists in allowing also only one class, and that the highest. The church that will save the world, must make room for *both* classes, giving the predominance to them that have ceased from sin.

### § 31. THE TWOFOLD NATURE OF THE SECOND BIRTH.

‘EXCEPT a man be born of *water* and of the *spirit* he cannot enter into the kingdom of God.’ John 3: 5.

In the original of this passage, there is nothing connected with the word translated ‘the Spirit,’ which should give it a specific meaning, and entitle it to the definite article. Literally translated, the passage would stand thus: ‘Except a man be born of *water and spirit* he cannot enter into the kingdom of God.’ And as the Greek word *pneuma* primarily means *breath, air, or wind*, (being used in this latter sense in the subsequent context of this very passage, ver. 8,) and is applied to spiritual existences only by metaphor, it is evident that Christ’s intention was, not to designate *directly* ‘the Spirit,’ but an element naturally belonging to the same category with water, viz., *air*; so that the most literal translation possible would be this:—‘Except a man be born of *water and air* he cannot enter into the kingdom of God.’ It is impossible, we know, that any English translation should present the precise aspect of the original in this case, or should make the transition from the literal, to the figurative meaning of *pneuma*, and from the figurative, back to the literal, which occurs several times in John 3: 5—9, so easy and natural as it is in the Greek; because we have no single word that is ordinarily used to signify both *air* and *spirit*. Yet we think our translators have taken an unwarrantable liberty in rendering *pneuma*, in some cases *wind*, and in others *spirit*, in the same passage. They make a discourse, which in the original is well connected, to the English reader very incoherent; especially in the eighth verse. That the whole passage may be seen in its original form, we will translate it, using the word *pneuma* itself, instead of any version of it, wherever it occurs. ‘Except a man be born of water and *pneuma*, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the *pneuma* is *pneuma*. Marvel not that I said unto thee, Ye must be born again. The *pneuma* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the *pneuma*.’ Since the words *water* and *pneuma*, in the first part of the passage, are both of them, in their literal sense, names of material elements, and it appears from what follows that one of them is used in a symbolical way to denote a spiritual element, it is safe to conclude that both of them are so used: i. e., since *pneuma* stands not merely for literal air, but as a symbol of *spiritual air*, we conclude that *water* stands not merely for literal water, but as a symbol of *spiritual water*. Christ’s meaning then is—‘Except a man be born of two elements, which are to the soul as water and air to the body, he cannot enter into the kingdom of God.’ Water is the element of external purification, and air is the element of internal life. So that, laying aside the symbols, we may paraphrase the passage thus:—‘Except a man be born of an outward cleansing, and an inward quickening, he cannot enter into the kingdom of God.’

There is another line of argument by which we may reach the same conclusion concerning the meaning of John 3: 5. At the close of Christ's discourse on the second birth, Nicodemus asked him, 'How can these things be?' He answered, 'Art thou a master [i. e. teacher] in Israel, and knowest not these things?' In this answer he plainly intimated that the doctrine he had delivered was taught in the Old Testament, and ought to have been known to a professed teacher of the scriptures. We turn then to the Old Testament to find the original, of which Christ's teaching was a copy. In Ezekiel 36: 25—27, it is written, 'Then will I sprinkle clean *water* upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new *spirit* will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my *Spirit* within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them.' Here we discover, first, a prediction of the *second birth*: for as the heart is the seat of life, the taking away of one heart, and giving of another, must be death and birth; and, secondly, a *twofold agency*, described by the very terms that Christ uses in John 3: 5, viz., *water* and *spirit*. 'I will sprinkle clean *water* upon you; [but this is not all;] a new heart *also* will I give you, and a new spirit will I put within you.' That word '*also*' plainly implies that the 'new heart and new spirit' is something over and above the 'sprinkling of clean water.' A glance at this prediction shows that it was the source of Christ's doctrine of the second birth, the very passage from which he derived the terms *water* and *spirit*,—and well he might wonder at Nicodemus' ignorance. But what light does this passage throw on the meaning of the word *water* as Christ used it? What *kind* of water is here made one of the agents of regeneration? Our answer is not doubtful: God promises to sprinkle his people with water *so clean* that it shall wash away '*all their filthiness and all their idols.*' This must certainly be cleaner water than that of Jordan, or any Baptist pool. Its purifying properties take effect on the spiritual and moral character. In the light of this passage, we may paraphrase John 3: 5, thus:—'Except a man be born of that water which shall cleanse him from *all* his filthiness, and from all his idols, and of that Spirit which shall take away his stony heart, and give him a heart to keep God's judgments and do them, he cannot enter the kingdom of God.' Here is the outward cleansing and the inward quickening which we found before.

We will notice one or two other passages in the New Testament in which the same twofold agency appears. John says, (1 Epis. 5: 4—6,) 'Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by *water* and *blood*; not by water only, but by water and blood.' Here that new birth, which gives victory over the world, is made the effect of faith in him whose operation is *twofold*—by water and blood. Now it is certain that the blood in this case is spiritual; for John says in this same epistle that 'the blood of Jesus Christ cleanseth from all sin;' and we know that sin is

purged only by the Spirit of the living God. The blood by which Jesus Christ *'came,'* was that which he brought from heaven, (see John 6: 51,) that which he poured through the veins of his spiritual body, the church, communicating to every member the divine nature; thus effecting the second birth, and giving victory over the world.\* If then he came by spiritual blood, he came also by spiritual water. There would be not only an utter incongruity of idea, but an absolute violation of the plain import of John's language, in construing it as though he meant to say that Jesus Christ came by *his own* blood, but resorted to *Jordan* for water. This passage is evidently a parallel of John 3: 5, to be explained as that is, by comparison with Ezekiel's promise. We may explain it thus:—'*This is he who came to effect the second birth, and give victory over the world, by cleansing power and inward life.*'†

Again, Paul says, (Titus 3: 5,) '*According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.*' Here is *water* and *spirit*. The phraseology in this case, as clearly as in Jno. 3: 5, indicates its derivation from Ezekiel 36: 25—27. '*The washing of regeneration*' corresponds to the '*sprinkling with clean water*;' and '*the renewing of the Holy Ghost,*' is almost identical with the '*giving a new heart and a new spirit.*'

To the same class we must refer Mark 16: 16—'*He that believeth and is baptized, shall be saved.*' Here are two requisites of salvation. And as we have found in the previous case, that *the* two requisites of salvation are outward cleansing and inward life, it is to be presumed that this passage teaches the same doctrine. We need not, however, rely on this presumption. The passage itself, viewed in connection with the whole discourse in which it occurred, requires no collateral aid to establish its meaning. Comparing Mark 16: 16, with Acts 1: 4—8, and Matt. 28: 19, (all items of Christ's parting instructions to his disciples,) we find the discourse, put together, amounted to this:—John baptized with *water*, but ye shall be baptized with the *Holy Ghost* not many days hence. Tarry therefore at Jerusalem, until ye receive this baptism. Then go and teach all nations, baptizing them with the same baptism; i. e., not in the name of John, but in the name of the Father, Son, and Holy Ghost. He that believeth and is *thus baptized*, shall be saved,' &c. The fact that the disciples did not at first thus understand this discourse, is no valid objection to our paraphrase. They wholly misunderstood the direc-

\* For a full discussion of the import of the expression, '*the blood of Jesus Christ*,' see the article on the *New Covenant*, p. 139.

† It is probable that there is an allusion in 1 John 5: 6, to the fact recorded in John 19: 34. While Christ was on the cross, '*one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.*' This fact was doubtless recorded, and may be properly viewed, as a visible symbol of that spiritual effusion by which Christ redeems the church. As such, it furnishes several interesting suggestions: 1. It shows that the redeeming influence is twofold. 2. It exposes the error of those who think that one of those influences is the water of earthly streams. The blood and water of salvation both flow from the same fountain—the heart of Jesus Christ. 3. It suggests the relation which the true spiritual blood and water of Jesus Christ bear to each other.—As we have shown above that the first is an inward, and the second an outward agency, so in the symbol, the blood issued from the *very heart*, while the water proceeded from the *pericardium* which surrounds the heart.

tion, '*Go teach all nations,*' and seem never to have suspected that their commission extended beyond the limits of Jewry, till the affair of Cornelius. See Acts 10. The meaning of Mark 16: 16, then, is this—'He that believeth the *word*, and is baptized with the *Spirit*, shall be saved.'

There can be no honest doubt that all these statements of the two elements of salvation, (viz. John 3: 5, 1 John 5: 6, Titus 3: 5, and Mark 16: 16,) manifestly identical as they are with each other, are all to be referred, as we have especially referred John 3: 5, to that notable promise of the new covenant in Ezekiel 36: 25—27, as their original; and that promise shows beyond all denial that the *water* which God employs in regeneration is not an earthly element, but one that is able to purify men 'from all their filthiness and from all their idols.'

Renouncing, then, faithfully and forever, the foolishness of those who, by misinterpreting these texts, exalt water baptism into partnership with the Holy Ghost in the work of salvation, and regarding the two agencies of the second birth, as both spiritual, both proceeding from Christ, both taking effect on spiritual and moral character, we proceed to examine more particularly the distinction between those agencies, their separate natures, and operations.

The ministry of Jesus Christ was of a *twofold* character, *verbal* and *spiritual*. He first instructed his disciples personally, then he ascended to the Father, and sent upon them the Holy Ghost. This fact, compared with 1 John 5: 6—'*this is he who came by water and blood,*' (a text which seems designed to be a comprehensive statement of the nature of the whole ministry of Christ)—suggests the theory that the first agency of regeneration, designated by the term *water*, is the *word* of God, outward spiritual instruction, such as Christ ministered while he was on earth in person: and that the second agency, designated by the term *blood*, is that Spirit which was dispensed for the first time on the day of Pentecost, whose operation is on the inward life. Let us see if this theory is supported by the record.

I. We will notice in the first place, some passages which testify *directly* in this matter. In the 13th chapter of John we have an account of Christ's washing his disciples' feet with *literal* water. This was evidently a symbolical transaction. Accordingly in the conclusion of it, Christ passes from the shadow to its spiritual substance. On Peter's refusing to be washed, Christ says to him, 'If I wash thee not, thou hast no part with me.' In this he evidently refers to a spiritual washing. Having thus made known his meaning, he afterwards says, clearly alluding to the moral state of his disciples—'*Ye are clean, but not all:*' i. e., Judas excepted. In the 15th chapter, ver. 3, he repeats this declaration, using the same words, and specifies the agency by which the disciples were cleansed;—'*Now ye are clean through the word which I have spoken unto you.*' In the first case he sets forth *water* as the symbol of that purifying agency, which in the last case he calls '*the word*' of his personal ministry. Paul's language in Eph. 5: 26, is still more directly to our purpose:—'Christ loved the church, and gave himself for it, that he might sanctify and cleanse it, *with the washing of water by the word.*' Here is the symbol, and the thing signified, in immediate conjunction.

II. Our theory will receive indirect confirmation by an examination of the scriptural meaning of the term 'regeneration.' That word occurs but twice in the New Testament, and in both cases it stands connected with the *primary* element of the second birth. We have already noticed one of those instances, (Titus 3: 5,) where Paul speaks of the 'washing of regeneration and the renewing of the Holy Ghost,' and have identified the 'washing of regeneration' with the 'water' of John 3: 5, and 1 John 5: 6, and with the 'sprinkling with clean water' of Ezekiel 36: 25. The other instance is Matt. 19: 28. After the young ruler had gone away sorrowful, Christ delivered his startling doctrine of the danger of those who have riches. 'Then said Peter, Behold we have left all and followed thee. What shall we have therefore? And Jesus said unto them, *Ye which have followed me in the regeneration*, when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.' It is evident from what goes before, and from what follows after the clause we have marked by italics, that 'following Christ in the regeneration,' is equivalent to '*forsaking all for his sake.*' Christ had forsaken father and mother, and had adopted for his relations, those who did the will of his Father in heaven. His disciples therefore in doing the same, '*followed*' him; and they had '*followed him in the regeneration*;' for what term can be found more fit to describe the abandonment of one parentage and the adoption of another, than regeneration? 'The washing of regeneration,' then, is that process of purification from earthly attachments, which the disciples went through, during Christ's personal ministry. It is the *negative* part of the second birth, the '*putting off the old man*'—not the '*putting on the new man*,' for that is the '*renewing of the Holy Ghost*;' and in the disciples' case '*the Holy Ghost was not yet given.*' It is the abandonment of *idolatry*; and thus described, it beautifully accords with the first part of Ezekiel's promise—'*I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you.*' Now we ask *by what means* did Christ purge his disciples from their earthly attachments? What was the '*clean water*' which he sprinkled upon them? The answer will be obvious to any one who will look through his instructions, and observe their main scope. A specimen will serve our purpose. 'Lay not up for yourselves treasures on earth.' 'Take no thought saying, what shall we eat and what shall we drink, and wherewithal shall we be clothed?' 'He that loveth father or mother more than me, is not worthy of me.' It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.' 'Labor not for the meat which perisheth, but for that which endureth to everlasting life.' Here is the '*clean water*' which purged the disciples from the idols of this world. It was Christ's *WORD*. He says himself, '*Ye are clean through the word which I have spoken unto you.*' During his personal ministry, he was fulfilling the first part of the promise 'sprinkling' his followers with his word, cleansing them '*from all their filthiness, and from all their idols.*'

III. To set this subject in a still stronger light, we will cite, from the New Testament, several statements of the two agencies of salvation, which are made in direct terms, without figure or symbol. If our theory is correct, viz., that the first agency of the second birth, designated by *water*, is the *word* of Christ; and that the second, designated by *spirit* or *blood*, is the Holy Ghost, it is obvious that the former, operating on the understanding, is an *intellectual* agency, and that the latter, operating on the heart, is a *spiritual* agency. In accordance with this distinction, it will be seen that in each of the following passages, there is a conjunction of the spiritual, with an intellectual element. 'The law was given by Moses, but *grace* and *TRUTH* came by Jesus Christ.' John 1: 17. 'Christ crucified . . . is the *power* of God, and the *WISDOM* of God.' 1 Cor. 1: 24. 'God hath chosen you to salvation *through sanctification of the Spirit* and *BELIEF OF THE TRUTH*.' 2 Thess. 2: 13. 'Ye have purified your souls, in *OBEYING THE TRUTH through the Spirit*.' 1 Pet. 1: 22. 'I will put my laws into their *MINDS*, and write them in their *hearts*.' Heb. 8: 10.\*

Our conclusion from all this is, that, as Christ's ministry was of two sorts, verbal and spiritual, so the second birth is effected by two agencies, the word and the spirit, signified by the symbols, *water* and *blood*, operating respectively on the mind and the heart, and sanctifying respectively the inward and the outward man. It should also be noted as an appurtenance of this conclusion, that in the original order of Christ's ministration, and doubtless in the order of nature, the word goes before the Spirit, the washing of regeneration before the renewing of the Holy Ghost.

REMARKS. 1. These views show the true place of the disciples before the day of Pentecost, and of the Old Testament saints, on the scale of attainment. The disciples may be said to have been born of water, when Christ declared them clean through the word: but they were not born of the Spirit, for the Spirit of adoption had not come. So the Old Testament saints, so far as they were sprinkled with the spiritual word, and cleansed from idolatry, were in the primary stage of the second birth, though none were born of God till after the resurrection of Christ.

2. These views show the falsehood of the common doctrine of instantaneous regeneration. This doctrine contracts into a moment of time, a work which, in the case of the disciples, manifestly occupied many years. The first and least important half of that work, viz., the washing of regeneration, required the whole period of the personal ministry of Christ; and it may reasonably be inferred, that the renewing of the Holy Ghost occupied at least as long a period. We do not deny, but believe, that important instantaneous advances were made in that work, from time to time, by the formation of new purposes, and by new effusions of the Spirit; but we object to representing the entire new birth by water and Spirit, as the work of a moment, first, because

\* As the word of believers is the effect of the word of Christ, and is a manifestation most directly of the understanding, we may properly cite here, also, the following texts, as examples of the conjunction of the intellectual with the spiritual element:— 'If thou shalt *confess with thy mouth* the Lord Jesus, and shalt believe in thine *heart* that God hath raised him from the dead, thou shalt be saved.' Rom. 10: 9. 'They overcame the dragon by the *blood* of the Lamb, and by the *word* of their testimony.' Rev. 12: 11.

the representation is unscriptural, and, secondly, because we believe they who thus contract the time of the work, proportionably undervalue its importance.

3. We perceive in the light of this subject, two egregious mistakes which most religionists of the present day make in their application of the text—‘Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.’ First, they bring down the term *water* from its spiritual to its literal meaning, thus making a carnal ceremony one agent of the second birth; and secondly, they bring down in like manner the term *spirit* from the glorious meaning which it had in the primitive church, to that inferior sense which actually belongs to the term *water*, thus reducing the Christian dispensation to the dead level of Judaism.

4. We see the importance of ‘holding fast the form of sound words’ on the subject of the second birth. In almost every instance, where the work of salvation is spoken of in the New Testament, we have seen it ascribed to a twofold agency. Whoever conceives of it as the effect of outward instruction alone, on the one hand, or of inward grace alone, on the other, has left the light of scripture, and is sure to stumble in darkness. Carnal believers are prone to rely on outward agencies. To such we commend the correction of the apostle—‘Jesus Christ came *not by water only*, but by *water and blood*.’ The danger to which spiritual persons are most exposed, is that of ascribing the second birth to inward grace alone, or at least of not giving due importance to outward instruction. Much of the testimony in the Perfectionist of 1834-5, was of evil tendency in this respect. It was fashionable to run the contrast between ‘law and grace.’ This phraseology makes *grace alone* the rival and successor of the law. Now mark the language which an apostle uses in stating the contrast between the Mosaic and Christian dispensations; ‘The law was given by Moses, but *grace and truth* came by Jesus Christ.’ These are ‘sound words.’ The gospel is a dispensation not of grace alone, as antinomian Perfectionists (if any such there be) maintain; nor of grace and *law*, as Oberlin Perfectionists maintain; but of ‘*grace and truth*,’ according to the word of God. It is not the *power* of God alone, nor the power of God and the *law* of God, but ‘the *power of God and the wisdom of God*.’ In thus conjoining truth with *grace*, we lay a foundation for all those measures which were employed in the primitive church, for the outward education and correction of believers: we make the inculcation of ‘sound doctrine’ a full counterpart and safe successor of the law.

Finally, we exhort all who rejoice in the ‘renewing of the Holy Ghost,’ to see to it that they are also ‘sanctified and cleansed with the washing of water by the word; that they may be presented to Christ, glorious, not having spot or wrinkle, or any such thing, but holy and without blemish.’

## § 32. TWO CLASSES OF BELIEVERS.

“As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.” John 8: 30—36.

### REMARKS.

1. It is evident from this passage that persons may properly be said to ‘believe on Christ,’ who are not saved from sin. Christ addressed those who are here said to have ‘believed on him,’ not as already children of God, but as merely *candidates* for the knowledge of the truth, and for the liberty of the gospel: and afterward he plainly told them that they were wicked men. See ver. 37, 40, &c. Their believing on him was simply a recognition of his divine authority, and a surrender of themselves, more or less sincere, to his tuition for the time being. They believed on him in a general way as a teacher, but they could not at that time believe on him as a spiritual Savior, or in the specific doctrines by which ultimate salvation is effected, because his revelation of himself in his spiritual character, and of his great system of saving truth, had not then taken place, but was awaiting his death and resurrection, and the effusion of the Spirit. They had entered the school of the gospel, but had hardly yet commenced their studies, and knew little or nothing of the spiritual science which was to be taught in that school, or of its moral results. We learn, from the fact that they are said to have ‘believed on Christ,’ that the term ‘believer’ is generic, and properly extends to all classes in the school; from those who have just entered, and are yet in a sinful state, to those who have attained full salvation. At the present day, therefore, we should regard all as believers, who recognize the divine authority of Christ, and surrender themselves to his instructions; all who submit themselves to the teachings of the Bible, and manifest faith in the words of Christ, however general and indefinite. Revivals, and the efforts of the churches, so far as they turn men to incipient faith, cause them to respect and study the Bible, and thus introduce them to the school of the gospel, are to be recognized as valuable and necessary agencies. There are multitudes, undoubtedly, in the sinful churches, who have been brought by these agencies to a submission to Christ as their instructor, and are therefore properly entitled to the name of *believers*.

2. We observe that Christ did not regard mere incipient faith as a sure pledge of true discipleship, but made *continuance* of faith the condition of his promise of final illumination and liberty. He did not say to those who believed on him, ‘You are converted, and therefore your salvation is secure.’

He did not preach to them the ‘perseverance of the saints.’ But he said, ‘If ye *continue* in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.’ It is evident from the subsequent account, that many of these believers *did* very soon fall away and become bitter enemies of Christ. The fact then that a person is converted, by the influence of a revival or other means, to a present attention to religion, and submission to the instructions of Christ, does not insure his salvation. He is, for the time being, a believer; but whether he is a true *disciple*, i. e. a permanent pupil of Christ, remains to be seen. He has entered the school; but whether he has counted the cost of a spiritual education, so that he is prepared to forsake father, mother, brother, sister, houses, lands and life, for the knowledge of Christ, is not certain. The name of *disciple* properly belongs, not to mere believers, but to *continuous* believers. It is not to be wondered that multitudes who are awakened by revivals to an acknowledgment of the claims of Christ, never attain even to discipleship, but immediately fall away. They are generally led, by the influence of those who are around and above them in the churches, to consider themselves as born of God and sure of heaven; to look for no subsequent conversion; to expect declension, rather than an upward course. If they were made to know at the outset that conversion is but an entrance into a school, in which they will be required to advance steadily and patiently from truth to truth till they overcome ALL SIN, and that until they thus graduate, they are *only* disciples, not sons of God, not secure from apostasy and destruction, we might look for deeper purposes and more durable conversions. However, even under the present unfavorable influences, it is not to be doubted that many converts of the churches *continue* to believe and seek the words of Christ, more or less earnestly, and thus prove themselves true *disciples*.

3. We notice that the knowledge of the truth, and the liberty which it gives, is promised to those who have entered upon a permanent discipleship, as a future attainment. ‘Ye *shall* know the truth, and the truth *shall* make you free.’ This language implies that, though they have believed on Christ, and are true disciples, they do not yet know *the* truth, and are not yet made free; though they have been converted, a second and greater conversion awaits them, without which the first cannot avail to give them true freedom. We remark also, that whereas the first conversion is an action or purpose of their own—a voluntary movement by which they place themselves under the instructions of Christ,—the second conversion is described as an *effect* wrought upon them by truth. The first is proximately their own work; the second the operation of God. If they who labor to effect the first conversion by instructing men to ‘change their purpose,’ to ‘make up their minds to serve God,’ &c., would also instruct them that this change of purpose and making up the mind is the introduction *not* to the second birth, but only to discipleship, and that they are to look forward to a second conversion, in which the principal agent is not their own will, but the spiritual power of truth, there would be no reasonable ground of objection to this kind of revival preaching.

4. It is apparent from the passage under consideration that the second conversion which is promised to true disciples, is nothing less than a deliver-

ance from all sin. When Christ had said to them that believed on him, 'If ye continue in my word . . . ye shall know the truth, and the truth shall make you free,' they replied, (as persons having a high conceit of their own state naturally would,) 'We be Abraham's seed, [i. e. members of the true church,] and were never in bondage to any man: how sayest thou, Ye shall be made free?' He answered, '*Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin;*' i. e., 'though you are Abraham's seed, the chosen people of God, members of the true church, externally free-men, though you even believe on me, and have commenced a true discipleship, yet if you commit sin, the worst of slavery, viz. spiritual bondage, is upon you.' Thus he plainly gave them to understand that when he said, 'Ye shall be made free,' he referred to freedom from *sin*. And it is evident he intended freedom from *all sin*, from the obvious and necessary import of the sentence, 'Whosoever committeth sin, is the servant of sin.'—To say, (as some would have it,) 'Whosoever committeth sin *habitually* is the servant of sin, would amount to this—'Whosoever is the servant of sin, is the servant of sin;' a mere tautology. The interpolation of the word *habitually*, or of any equivalent word, is wholly unauthorized, unnecessary, and destructive of the force of the passage. Christ's meaning manifestly is that the commission of the least sin is proof of a sinful state of heart, and consequently of permanent spiritual bondage to sin—a sentiment which the scrutiny of sound theologians always confirms. Entire freedom from sin, then, is the blessing which Christ promises to his true disciples, as the effect of their ultimate knowledge of the truth. With any attainment short of this, a man cannot be said to know *the truth*, or to possess the liberty of the gospel. He may be a believer, and a true disciple, but he is not in the highest sense a Christian. He has not taken the second degree in the gospel, to which the first is only an introduction.\*

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\* The inquiry may arise whether two conversions are necessary in all cases—whether a person may not pass directly from a state of irreligion to perfect holiness. If we have regard, in answering this question, to the great fact that Judaism preceded Christianity, or to the general history of the primitive church, or to our own experience and the experience of most Perfectionists, we must say that it is at least a *general principle*, that men by their first conversion are introduced to sinful discipleship, and that they reach perfect holiness only by a second conversion. Indeed in the order of nature it is necessarily true that the attention is *first* turned to religion in general, and only at a subsequent period to those particular truths of religion which give freedom from sin. Moreover we doubt whether men, without some preparatory religious influences, are in a spiritual condition adapted to apprehend the advanced truths of the gospel. The religious influence necessary, however, may be supplied, in some cases, by the general moral and religious education which is common to all in such a country as this, without a profession of religion, or connection with a church. All persons, in a land of Bibles and religious instruction, are necessarily in a spiritual state very different from that of heathen. So that if we admit (as facts seem to require) that some have passed directly from irreligion to perfect holiness, this would not invalidate the general principle, that a preparatory religious state must precede mature Christian experience.

The true question in the matter is this: Admitting that in the order of nature a twofold process is necessary, may not the interval between the first conversion and the second, in the progress of God's victory over sin, be shortened, so that they shall be to all intents and purposes, one, so far as time is concerned? We incline to the affirmative.—It is obvious that the interval between the two conversions, even under present influences, is longer or shorter in proportion to the earnestness and intelligence of the subjects. We believe that Paul, in consequence of the vehemence of his character, and his

5. We learn from this passage that the true division line between those who have security of salvation and those who have not, lies between those who are free from sin, and those who are not. After saying, 'Whosoever committeth sin is the servant of sin,' thus determining who are servants, Christ proceeds—'The servant *abideth not in the house forever: but the Son abideth ever*. If the Son therefore shall make you free, ye shall be free indeed.' In other words, 'He that commits sin is in a servile condition, and like literal servants is exposed at any time to be dismissed from the household, and must ultimately leave it, either by dismissal or by becoming a son. As a servant, he is not a permanent member of the family. But a son is by blood indissolubly joined to his father, and has a natural, perpetual right in the household. If therefore the Son of God, by the revelation of the truth, shall make you free from all sin, and identify you with himself, you shall be free from all fear of dismissal from the household of God; and this is freedom indeed.' During the period of discipleship, then, i. e. after the first conversion, and before the second, while the believer is on the one hand a pupil in the school of Christ, and on the other a servant of sin, his relation to God is not necessarily a permanent one: he has no right to feel secure. But after the second conversion, when he has been made free from sin by the truth, and has passed from discipleship to sonship, his relation to God is necessarily permanent, and he has a right to feel secure.

We apprehend that the great dispute between Methodists and Calvinists about the perseverance of the saints, might be adjusted by introducing the theory of two conversions. Methodists prove by appeal to a variety of texts, that the promises of salvation are conditional. So indeed they are, to the subjects of the first conversion. 'If *ye continue* in my word, . . . ye shall know the truth.' This IF everywhere confronts those who are in a state of sinful discipleship. On the other hand, Calvinists prove by appeal to an equal variety of texts that the promises of salvation are unconditional.—Again we say, so indeed they are to the subjects of the second conversion. 'The Son *abideth ever*.' 'Whosoever is born of God doth not commit sin; for his seed *remaineth in him; and he cannot sin*, because he is born of God.' While the first conversion is liable to failure, because it is in a degree the work of man's will, the second is forever sure, because it is wholly the work of God. The texts quoted by Methodists on one side, and by Calvinists on the other, clash with each other when they are applied indiscriminately to all believers; but harmonize perfectly, when they are applied separately to

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intellectual discipline, outstripped those who were apostles before him, and reached the truth which gives freedom from sin in advance of them all. It seems then not improbable, that as the victory of truth progresses, God may accumulate influences which shall effect in all cases, the same rapidity of transition which was effected by individual zeal and penetration in the case of Paul. If we take the passage of the Israelites from Egypt to Canaan, as a type of the transition from the first conversion to the second, (and such an accommodation seems to be authorized by 1 Cor. 10: 11,) we are led to the conclusion that it is not necessary in the nature of things that there should be a very long interval. The Jews were forty years in the wilderness, between the land of their bondage and the land of promise. But if they had been faithful to God, and fit for the blessings of the land 'flowing with milk and honey,' they might have passed over in a few days.

the two classes. Both parties in the controversy are right, and both are wrong. The Methodists are right in asserting that sinful believers are liable to fall away, but wrong in extending this assertion to those who are born of God and saved from sin. The Calvinists are right in asserting that 'the saints [i. e. they who are saved from sin] will infallibly persevere unto eternal life,' but wrong in extending this assertion to sinful believers. We agree with the Methodists that the doctrine of the perseverance of the saints, as applied to the subjects of the first conversion, tends to encourage carnal security and sloth, because it finds in them sinful hearts, prone to abuse blessings. And we agree with the Calvinists that the doctrine of the perseverance of the saints, as applied to those who are really born of God, is safe and edifying, because it finds in them no sin, and of course no disposition to abuse it; while it comforts, strengthens, and establishes them in holiness.

In like manner the chief dispute between Perfectionists and Imperfectionists, might be adjusted by recurrence to the theory of two classes of believers. On the one hand, Perfectionists insist that the primitive believers were perfectly holy. This is a truth which can never be successfully assailed, so long as it is limited in its application to those who had advanced from primary discipleship to that knowledge of the truth which according to Christ's promise, makes free from sin; whom Paul called 'spiritual' and 'perfect,' (1 Cor. 2: 6—15, Gal. 6: 1, Phil. 3: 15,) and John called 'sons of God.' (1 John 3: 1, compare 3: 9, and 5: 18.) On the other hand, Imperfectionists insist that the primitive believers were carnal. This is a truth equally unassailable, if it is restricted to those who were 'babes in Christ,'\* i. e. incipient believers. By confounding the two classes, and arraying the texts which relate to them separately, in opposition to each other, an endless dispute may be spun out on the question whether perfect holiness existed in the primitive church. By admitting the distinction of classes, and assigning each text to its appropriate class, Perfectionists may allow full force to all the evidence which their opponents adduce to prove the sinfulness of the primitive church, and yet maintain their position that perfect holiness existed in that church, and is the standard of mature Christianity.

It was the special glory of the primitive church, that its platform was broad enough to hold all believers—from those who were just beginning to struggle with sin, to those who had attained perfect and everlasting holiness. On the one hand it did not, like the platforms of most modern churches, bar out those who believed and professed perfection; and on the other, it did not, like the platforms of many ultra-Perfectionists, thrust all sinful disciples

\* This expression (in 1 Cor. 3: 1) evidently does not refer, as imperfectionists generally insist, to the infancy of the *divine nature*, which constitutes men sons of God. If it did, the passage in which it occurs, by representing 'babes in Christ' as sinful, would directly contradict 1 John 3: 9—'Whosoever is born of God doth not commit sin,' &c. The natural meaning of the expression is, *infant believers in Christ*; and this is a very different term from *infant sons of God*. The term *believer*, as we have seen, covers both classes in the school of Christ; while the term *son of God*, belongs only to the advanced class. A recent believer may be called a 'babe in Christ' with reference to the infancy of his belief, and without any reference to his spiritual nature. *Infant believers* are undoubtedly 'carnal;' but 'he that is born of God, [whether infant or mature,] doth not commit sin.'

'into outer darkness:' but it made room for all; gave a home of union and love to all; and every one, whether weak or strong in faith, found there his 'portion of meat in due season.' Such a platform is glorious, because it bridges over the whole chasm between a sinful world and heaven. The platforms of most modern churches are near enough to a sinful world, but there is a 'great gulf' between them and heaven: and the platforms of many modern Perfectionists are near enough to heaven, but there is a 'great gulf' between them and a sinful world. The platform of the primitive church united the advantages of both. It was not a starving settlement at the *foot* of Mount Zion, where men only hoped to reach the top *after* death; nor yet was it an armed and frowning fortress on the *top* of that Mount, where a favored few gloried in their exaltation, while they repulsed from them a world of sinners: but it was a 'WAY OF HOLINESS' reaching from the very foot to the very top of Zion, easily accessible to the world at one end, and opening into the glories of eternity at the other. On it the ransomed of the Lord, of every grade of faith, found footing and help, for their whole journey from earth to heaven. Such a church platform is the very thing needed above all others at the present hour. Wesley and his associates *almost* succeeded in re-opening the way of holiness; but they failed. Their *chief* attention was directed to the lower end of the road, and so they neglected to clear away fully the rubbish at the upper end. The main body and ruling power of their church was, from the beginning, the lower class of believers; and their efforts were chiefly directed to the work of effecting the first conversion. Perfect holiness was only a secondary appendage to Methodism, even in its best days. Hence as the life of that church has decayed, its attention to perfection has naturally grown less and less, till now it is like the other churches, only a school for sinful disciples. The lower class of believers has swallowed up the other, and now occupies the whole platform. Besides, Wesley, in denying the security of the higher class, left a dismal barrier at the upper end of the way of holiness, which broke the communication of his church with heaven. These remarks may be applied without much alteration, to Oberlin Perfectionism, which, in respect to the secondary place of perfect holiness, the insecurity of the higher class of believers, and every other essential feature, is only an attempted repetition of the system of Wesley. The erection of a church in which perfect and everlasting holiness shall reign at the centre, while believers in every stage of discipleship shall find in it a home, is a work which remains yet to be done. And it must be done before the kingdom and dominion under the whole heaven can be given to the saints of the MOST HIGH.

A practical deduction from the views that have been presented which we wish in conclusion to suggest and impress, is, that Perfectionists ought not to despise and oppose 'revivals,' (by which we mean special awakenings of attention to the general subject of religion,) but to encourage and promote them, so far as this can be done without sacrificing any part of the truth of the gospel, and so far as they are directed to the general object of turning men from mammonism and vanity, to the fear of the Lord and attention to his word. Such revivals, though they do not place their converts on the ground

of perfect holiness, *introduce* them to the school of Christ, and make them *candidates* for the knowledge of the truth and the liberty of the gospel. Perfectionism was born at New Haven in such a revival; and most of those who have become Perfectionists within the last ten years, had previously been converts and laborers in such revivals. The first conversion, though it has not the security, and of itself cannot save the soul, is a preparatory step to the second conversion, and as such should be valued.

At the same time we ought to remember that *it is but half a revival*, where non-professors only are converted. A *whole* revival would be one in which, as fast as 'the 'impenitent' were converted to discipleship, the 'professors' would be converted to perfect holiness. The work of conviction would advance as fast *in* the church as out of it; and the shout of 'sinners saved from hell,' would be answered by the shout of 'Christians' saved from sin.

### § 33. THE SPIRITUAL MAN.

WE have heretofore shown that regeneration is the peculiar attainment of the Christian dispensation; that the legal or semi-spiritual experience of Judaism was only the preparative of this attainment; that there were two classes of believers in the primitive church—a carnal class, not free from sin, though baptized with the Spirit—and a spiritual or perfect class, to whom alone belonged the title of 'sons of God.' We have shown also that the transition from the first to the second class, though not very distinctly marked in the writings of the apostles, clearly took place in individual cases, as early as the middle of the apostolic age, and in greater numbers at a later period. We have ascribed this transition to the power of Christ's resurrection, apprehended and appropriated by the believer in his inmost life; and we have defined the change as one in which the flesh is crucified and the spirit raised to victory, so that the subject ceases to be carnal, and becomes truly a spiritual man. We propose now to examine the records of the primitive church with a view to obtaining a more exact idea of the traits of character which distinguish spiritual from carnal believers.

1. The first point we notice is that the spiritual man has a *renewed mind*. 'He that is spiritual,' says Paul, 'judgeth [i. e. discerneth] all things.' 1 Cor. 2: 15. The reason of this is that he 'has the mind of Christ.' Ver. 16. His intellect is not only under the influence of that Spirit which 'searcheth the deep things of God,' but is assimilated to it, and acts in unison with it. He has the mind of the 'new man, which is renewed in knowledge after the image of him that created him.' Col. 3: 10. (See also Eph. 4: 23, & Rom. 12: 2.) This renewed mind is strong and penetrating. Like the Word of God by which it is created, and to which it is assimilated, it is 'quick and powerful, sharper than any two-edged sword;' and in a certain sense we may

say that 'all things are naked and open to it.' Hence it receives without staggering and readily apprehends divine mysteries which mere human intellects are unable to see or bear. 'We speak wisdom,' says Paul, '*among them that are perfect*,—even the hidden wisdom of God in a mystery. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But he hath revealed them unto us by his spirit,—which things also we speak.' 1 Cor. 2: 6—13. But he did not speak these things to carnal believers. To the mass of the Corinthian church he said, 'I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it; neither yet now are ye able.' 1 Cor. 3: 12. They were baptized by the Spirit, but they had not the renewed mind, and were unfit for the discoveries which God held in readiness for them. In the same manner Paul discoursed to the Hebrews. 'We have many things to say, and hard to be understood, seeing that ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again what be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe: [*nepios*, in Greek, which is the word used in 1 Cor. 3: 1.] For strong meat belongeth to them that are of full age, [or *perfect*—*teleios* in Greek, the word used in 1 Cor. 2: 6,] even those who by reason of use have their senses exercised to discern both good and evil.' Heb. 5: 11—14. In both of these passages (1 Cor. 2, and Heb. 5,) the same two classes—the *nepioi* and the *teleioi*, the *babes* and the *perfect*—are defined; and the perfect are distinguished from the babes by having a far-seeing, discriminating, robust, spiritual understanding. To these we will add another passage, of kindred character, in which some important fruits of the renewed mind are brought to view. 'He gave some apostles, and some prophets, &c., for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect [*teleion*] man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, [*nepioi*,] tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.' Eph. 4: 11—14. The mind of Christ not only apprehends freely the mysteries of God, but detects readily the impostures of the devil; so that the spiritual man is firm and steady in the truth of the gospel. We may take this as a sure criterion of the state of believers. *They who are 'tossed to and fro and carried about with every wind of doctrine,' are babes, i. e. carnal believers. Spiritual believers are STABLE-MINDED.*

2. Another distinguishing characteristic of the spiritual man is a *loving heart*. For proof of this point we might adduce the whole of John's first epistle, which is almost exclusively devoted to defining the character of a regenerate man, and constantly makes brotherly love the leading test-mark. But we will continue our examination of Paul. He says in the sequel of his

discourse to the Corinthians concerning the distinction between the carnal and the spiritual man—‘Ye are yet carnal; *for whereas there is among you envying, and strife, and divisions, [or factions,] are ye not carnal, and walk as men?*’ 1 Cor. 3: 3. Separation from the world, and stern warfare with its evils, are not evidences of carnality; but envyings, strifes and factions *within the circle of believers*, testify unequivocally that selfish, unrenewed hearts are there. The apostle does not halve the matter. He recognizes no such thing as an envious, contentious spiritual man. The import of his testimony is, that among spiritual believers there is *no* quarreling. This result flows in part from the fact, already brought to view, that such believers have a renewed mind, the mind of Christ, and consequently *think* in unison. But its true source is the renewed heart. The spiritual man ‘dwells in love.’ He has gained the crown of all attainments, the ‘bond of perfectness,’ which is *charity*. Carnal believers may have many of the external gifts of the Spirit; but the spiritual only have that loving heart which ‘suffereth long, and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not *her* own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; never faileth.’ 1 Cor. 13: 4—8. This unquestionably is the grand attainment which divides the spiritual from the carnal believer—the full-born son of God from the ‘babe in Christ.’ For Paul says—‘Though I speak with the tongues of men and of angels, and have not charity, *I am become as sounding brass and a tinkling cymbal*; and though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, *I am nothing*; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, *it profiteth me nothing*.’ 1 Cor. 13: 1—3. Here are many and great gifts and graces which a man may have, and yet not be a son of God. It should be noticed that charity is distinguished not only from gifts of utterance, revelations, and wonder-working faith, but even from that which is commonly accounted charity, viz. benevolence to the poor, and from self-sacrificing devotion. Indeed any one who will study the definition of charity above quoted, will perceive that it is far from being that outward-bound, bustling quality of character which usually passes for religious benevolence. Its elements are mostly negative. The idea of ‘doing good’ is not very prominent in it, but as Paul says of it in another place, ‘*it worketh no ill*.’ It is just that quality which fits a man to live in social contact with his fellow men, *without giving offense, and without taking offense*. It implies a thorough extinction of selfishness, a perfect appreciation of the interests of others and of the value of peace, and a quiet reliance on the faithfulness of eternal love. The man who has it *will* live in peace, in spite of all the sons of discord. He cannot be drawn into an envious, grudging, murmuring, evil-eyed spirit.

And here we may remark that this unobtrusive spiritual quality is what is needed for the cure of the world’s miseries, far more than an enlargement of the ‘doing-good’ sort of benevolence, or an extension of the rules of the

Peace Societies, or the introduction of the social principles of Fourier and Owen. Whoever has looked into the world reflectingly, knows that selfishness, engendering jealousies and strife, is the most universal and inveterate malady of human society. Charity, as defined by Paul, is the cure for this malady. With charity the world might be a very comfortable Paradise, though its external institutions should remain unchanged. Without it, the most perfect organization can only be a well disciplined Bedlam.

Charity is the very essence of holiness. The terms holiness, perfection, salvation from sin, &c., except as they are used as designations of charity, are mere shibboleths. The idea of being sons of God before charity is attained, is false, if Paul is true; for he says, 'If I have not charity, *I am nothing.*' Our second criterion therefore of the state of believers, is this: *Envyings, strifes, and factions are marks of carnal believers. Spiritual believers are free from selfishness, and have hearts of love and peace which exclude strife.*

3. Another characteristic of the spiritual man is *an unquenchable desire of progress*. Paul was certainly a fit representative of the spiritual class. Let us see what was his state of mind. He says—'I count all things but loss, for the excellency of the knowledge of Christ; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. *Not as though I had already attained, either were already perfect:* but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, *I count not myself to have apprehended: but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*' Phil. 3: 8—15. Was there ever a more vivid expression of God-like ambition! The apostle adds—'LET US THEREFORE, AS MANY AS BE PERFECT, BE THUS MINDED;'—and 'thus minded' will every one be who is truly spiritual. A thirst for progressive conquest in the field of spiritual attainment, belongs to the very nature of the renewed mind and the loving heart; and no imagination of having attained to unimprovable perfection, or of being a passive subject of grace, will prevent the spiritual man from pressing onward in the knowledge and service of Christ.

The leading characteristics of the spiritual man, then, are a discriminating and stable mind, a quiet, loving heart, and an energetic ambition for improvement. We do not say that a man who is destitute of these may not be a Perfectionist in the large sense of the term, for that properly enough includes all who believe in the theory of holiness; but we do say that without these characteristics a man cannot be called 'perfect' or 'spiritual' in the primitive sense;—he belongs among the *nepioi*, not among the *teleioi*.

## § 34. SPIRITUAL PUBERTY.

THE second birth differs materially from natural birth in one respect, viz.,—the latter is the *beginning* of a new personal existence, while the former is a *change* superinduced upon a *previous* personal existence. In natural birth a person altogether new begins to exist; the present life of that person is not the continuation or product of an antecedent life; his memory goes not back to a time before he was born. But when a man is ‘born again,’ his new state is based on a former life; he carries with him the consciousness of a past existence; his memory refers to a period before his spiritual birth, as well as after it; his life is new as being changed, but not new as commencing existence; his spirit has received new vitality and he dwells in a new element, but his individual properties and powers, constitutional and acquired, are those which he had when he was a natural man.

And it is not merely with reference to *natural* life that regeneration is a continuation rather than a beginning of existence. It is manifest from the representations of scripture, as we have shown heretofore, that there is a species of *spiritual* life previous to regeneration. Under the Jewish dispensation, and in the case of the disciples, both before and after the baptism of the Spirit, there was a transitional religious experience, partly legal and partly spiritual, which distinguished them from natural men, but did not constitute them sons of God. Regeneration—the peculiar attainment of the Christian dispensation—had, in all cases, so far as we know, this preliminary experience for its basis. In becoming sons of God, men were conscious of a continuation not only of a past existence, but of a previous spiritual life. The regenerate state was the crowning product—the harvest—of the transitional state.

With an eye to this difference between natural birth and the second birth, we perceive, that in forming our conceptions of the change which takes place in regeneration, by help of natural analogies, we ought to choose our illustrations from cases which present a transition from one form of life to another, rather than from those in which there is only a beginning of existence. If the doctrine of metempsychosis were true, and if men in their present natural existence had a continuation of the consciousness which belonged to a previous existence, natural birth would be a satisfactory illustration of the second birth. But as facts are, regeneration is really more like the change which takes place when the worm becomes a butterfly, than like the birth of a child; for the butterfly’s life is a continuation of the life of the worm; whereas the child’s life is an absolute beginning.

The New Testament furnishes an illustration such as the case demands. Christ says:—‘So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; *first the blade; then the ear; after that, the full corn in the ear.* But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.’ Mark 4: 26—29. It matters little whether

Christ designed this to be a similitude of the kingdom of God as an extended dispensation, or of that kingdom as existing in the souls of individuals; for one of these is the correspondent of the other, and the parable is therefore applicable to both. Christ used the figure of seed-sowing so often to represent the growth of the word of God in individuals, that we naturally understand him as using it so here. What then are we taught by this similitude? 1. It divides the spiritual growth which follows the implantation of the word, into three developments—*‘first the blade; then the ear; after that, the full corn in the ear.’* 2. Since the *ear* is all that is ultimately valuable in the plant, and that is the *second* developement, the parable teaches by implication that the essential form of spiritual life—that which alone is really fruitful and profitable—is not evolved when the word is first implanted, but appears at a subsequent period, after a preliminary process of inferior experience. 3. The growth of the ear to its fulness before the harvest, is a fit emblem of that ripening of character by discipline which precedes the transfer of spiritual believers to the resurrection world. The reader cannot fail to see that the sketch presented in this parable exactly tallies with the theory of spiritual life which we have heretofore deduced from the records of the primitive church. The great facts of our theory are these: 1. The implantation of the word; 2, a semi-spiritual, semi-sinful experience; 3, the second birth, or commencement of holiness; 4, the discipline by which the sons of God are perfected; 5, the judgment. Corresponding to these we have in the parable, 1, the sowing of the seed; 2, the growth of the blade; 3, the development of the ear; 4, the growth of the ear to its fulness; 5, the harvesting. The second birth, then, is represented by the development of the ear; and of course it bears the same relation to the semi-spiritual state which precedes it, as the development of the ear bears to the growth of the blade. Now the plant preserves its identity through all the processes of its growth. The birth of the ear, though a distinct and very important phenomenon, is not like the birth of a child, an absolute beginning of individual existence, but it is a crisis commencing a new stage in the growth which began at the germination of the blade. At this crisis the flower of the plant discloses itself, the pollen descends upon it, impregnation takes place, and seed answering to that which was sown, and containing the perpetuating principle, first begins to exist.—This is obviously the all-important operation of the plant; and yet its place is neither at the beginning nor at the end of the vegetating process, but midway between the seed-sowing and the harvest; it is based on a previous growth, and is matured by a subsequent growth. So we say that the second birth—the grand crisis of spiritual life, when the heart opens to resurrection-truth, and the spirit of adoption descends upon it, when Christ is formed in the soul, and the word begins to bear fruit ‘after its kind’—is a change which takes place, not at the first conversion, nor yet at the judgment, but midway between the two, and is based on a previous experience, and matured by a subsequent experience.

On the ground which we have gained by this similitude, we may now advance to a more exact illustration of the second birth. And here it should be remarked that the value of such illustrations as we have presented, and

are about to present, does not lie merely in the help which the resemblances they involve give to our conceptions. There is in them a substratum of more substantial argument. The discoveries of science have demonstrated that vegetable and animal life are powers of the same kind, exhibiting, in all important respects, like processes of growth and reproduction. And all advance of discovery, in the Bible and out of it, tends to the conclusion that spiritual life is a third power of the same order, acting under similar laws. We may find, therefore, in the vegetable and animal kingdoms, not only illustrations, but analogies having in some degree the force of positive argument, for our assistance in the investigation of spiritual phenomena.

Our first similitude was taken from the vegetable kingdom. We will now trace the analogy between the processes of *animal* life and those of the 'kingdom of God.' The natural life of man (commencing from birth) presents a succession of developments, closely resembling those which Christ traced in the growth of a plant—'*first the blade; then the ear; after that, the full corn in the ear.*' Childhood is the 'blade.' At this period of life, human beings are entirely destitute of at least one of the normal faculties of animal existence, viz., the power of reproduction. And this fact in regard to their bodies undoubtedly has its counterpart in their susceptibilities and intellects. They are only the preparatory rudiments of men and women—blades without ears. The attainment of *puberty* is the development of the 'ear.' At the age of fourteen years (more or less) a new and distinct stage of existence begins. This is, in fact, the crisis when human beings, considered as integral men and women, are *born*. A new life manifests itself in them, changing their physical organizations, and giving them new susceptibilities, by which they are qualified for the dual relations which belong to full-born human existence, and for reproduction. The ripening of men and women into *fulness of strength and parentage* is fitly represented by the growth of the 'full corn in the ear.' But we need not go further into this part of the parallel. It is sufficient for our purpose if we have presented distinctly the correspondence between the birth of the ear in the plant, and the development of puberty in man. Now as we have seen that the birth of the ear tallies with the second birth, it follows that the attainment of puberty is also the parallel of that spiritual crisis. At the first view some objections may arise against this result; but we are persuaded that on further consideration it will be seen that the crisis of puberty is a more correct representation of regeneration than literal birth. Several trains of thought lead to this persuasion, among which are the following:

1. The second birth, as we said at the beginning, is not the commencement of a new individuality, but a change superinduced upon a previous personal existence; and the case which is wanted in order to a perfect illustration of this change, is one in which there is a transition, not from non-existence to existence, but from one form of life to another. Literal birth, considered as the beginning of a child's existence, is not such a case. True, we may go back of actual birth, and trace in the embryo the same succession of developments which we have noted in the plant. There is the begetting, answering to the sowing of the seed; the primary growth without motion,

answering to the blade; the quickening of the embryo, answering to the birth of the ear; the subsequent maturing of the child, answering to the growth of the corn to its fulness; and the birth, answering to the harvest. The correspondence of all this with the true theory of spiritual growth is as remarkable as the parallel in the case of the plant; and it goes to prove that the laws of life are the same in all departments. But the objection is that birth of this kind is a transition from an unconscious existence to a conscious one; i. e. it is the *beginning* of *personal* existence; whereas regeneration is a transition from one kind of personal existence to another, with a consciousness of identity going before and after. Moreover, in the case in question, according to the above sketch of the embryo processes, it is the *quickening of the child before birth*, and not birth itself, which corresponds to the development of the ear in the plant, and of course to the second birth, as represented in the New Testament. This makes an incongruity. If we take the embryo process *by itself*, as a parallel of the growth of spiritual life, and reckon the birth as the correspondent of the *resurrection*, congruity is preserved. But in that case we have only the growth of an *unconscious* substance for our illustration of the second birth, as we had in the case of the plant. The transition from one form of conscious life to another is not represented. Whereas if we take the crisis of puberty for our illustration of the change which takes place in regeneration, the correspondence is complete—we have personal consciousness going before and after the birth.

2. The apostles appear to have had in view puberty rather than literal birth, as the type of regeneration. This is not stated directly in any of their writings, but the terms by which they distinguish the first class of believers from the second, agree entirely with the relations of childhood and puberty, but do not agree with the relations of the embryo condition and birth. The preceding article, entitled 'The Spiritual Man,' exhibits the apostolic mode of characterizing carnal and spiritual believers. The carnal are called *nepioi*, which is properly rendered *babes* or *children*, but cannot be referred to *embryos*. The *nepioi* spoken of in Gal. 4: 3, are clearly the semi-spiritualists of the whole Jewish dispensation; while those spoken of in 1 Cor. 3: 1, Eph. 4: 14, and Heb. 5: 13, are clearly a semi-spiritual class in the primitive church. The word *nepioi*, therefore, does not belong to a special form of *Christian* experience, but characterizes all sinful believers—all who are in the *blade*-state. Indeed it belongs appropriately, and we might say exclusively, to *Jewish* experience; though, in the transition period, Jewish experience runs into the Christian dispensation. The spiritual are called *teleioi*, which is properly rendered *perfect*, *complete*, *of full age*, *full grown*, &c. These significations fall in with the idea of puberty, but not so well with that of literal birth; and the antithesis between the *teleioi* and the *nepioi* in 1 Cor. 2: 6, 3: 1, Eph. 4: 13, 14, and Heb. 5: 13, 14, shows that the *teleioi* are 'perfect' in contradistinction from children and not from embryos. It must be borne in mind in the mean time that the *teleioi* only are reckoned as regenerate or 'sons of God' in the New Testament. If there is any incongruity in calling carnal believers 'babes' and 'children,' and yet not reckoning them as 'born of God,' it is to be charged to the apostles, not to us, as we can

easily show. In the first place we have in the 1st epistle of John repeated and categorical definitions of regeneration, which absolutely exclude carnal believers, i. e. 'babes.' See 1 John 3: 9, 5: 18. In the next place Paul in Gal. 4: 1—7, applies the word *nepioi* to Jewish believers—to persons under the law 'differing nothing from servants;' nay, he expressly calls the *nepioi* 'servants' in distinction from 'sons,' (see ver. 7,) and specifies the time and manner of their transition from the servant state to sonship, i. e. the time and manner of their *birth*. His words are these: 'When we were children [*nepioi*] we were in bondage under the elements of the world. But when the fulness of the time was come, God sent forth his Son . . . to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, abba, Father. Wherefore thou art no more a servant, but a son.' Certainly the change which takes place when believers receive the spirit of his Son into their hearts, is the regeneration of the New Testament. The apostles did not recognize any as 'sons of God,' 'born again,' before this change. Paul says with express reference to the very 'spirit of adoption' mentioned above—'*As many as are led by the spirit of God THEY ARE THE SONS OF GOD;*' (Rom. 8: 14;) meaning plainly that they who have not received the spirit of adoption are not sons of God. Yet we see that legal and carnal believers—persons who had not received the spirit of adoption—are called *nepioi*, i. e. *children*, in the passage above quoted. The position therefore is impregnable that in the usage of the New Testament believers are called *babes* and *children*, while yet they are not reckoned regenerate—that the *teleioi* only, and not the *nepioi*, are called 'sons of God.' The apparent incongruity of this use of terms can be disposed of satisfactorily only by assuming that in the minds of the apostles the second birth occupied the place in spiritual growth, which puberty occupies in natural growth. Regarding puberty as in a substantial sense the *birth* of men and women, (which it really is,) we may properly speak of those who have not attained it, as *babes* and *children*, and yet hold that *they are not born*. This unties many a knot in the New Testament.\*

3. The *nature* of the change which takes place in regeneration is illustrated more exactly by puberty than by literal birth. We have already remarked on the advantage of having an illustration in which there is a continuation of personal consciousness from the first state to the second. But there are some

\* Possibly this view may throw light on the classification of believers in 1 John 2: 12—14. The '*little children*' had the forgiveness of sins and a knowledge of the Father; (perhaps such knowledge as is alluded to in John 14: 1;) but it would seem from the first verse of the chapter that they were not free from sin. These may be the *nepioi*. If they were not free from sin they certainly could not come under the apostle's subsequent definition of regeneration. The '*young men*' were 'strong, and the word of God abode in them, and they had overcome the wicked one.' These are the characteristics of the *teleioi*, i. e. of those who have attained puberty or the birth of manhood. The '*fathers*' had 'known him that is from the beginning,' i. e. had attained that full knowledge of Christ and fellowship with him which John himself professed to have. (See the first verses of the epistle, and compare the phrase 'from the beginning,' in chap. 2, 13, 14, with the same in chap. 1: 1.) Does not this classification correspond to that in Mark 4: 28—'first the blade, [*'little children;'*] then the ear, [*'young men;'*] after that the full corn in the ear, [*'fathers.'*']?

further considerations connected with this which should be brought into view.

In the first place, the development of puberty, like regeneration, is a *subjective* change, while literal birth is in a great measure *objective*. By this we mean, that pubescence like regeneration is a change *within* the person, a latent evolution of life; while birth is, in part at least, a visible, mechanical change of external condition. Here we may see why the crisis of the second birth is so obscurely marked on the records of the primitive church. We know that there were two classes in that church, and that regeneration was the transition-process between them. The question has often been asked—Why do we find those classes apparently running into each other, without any clear line of demarkation between them?—why is not the second birth represented in the New Testament as a notable, definite event, like literal birth? The old methods of illustration give no satisfactory answer to this question. But taking the crisis of puberty for the type of regeneration, we find a ready solution. Pubescence is not a visible and violent process. It would be difficult to say exactly when it begins or when it ends. It is latent, though it has its external signs. It is gradual, though it is bounded by certain general limits of time. We are persuaded that regeneration in the primitive church was a change quite analogous to this. It is not to be expected that such a change should be as well defined on the chart of experience as literal birth, or as the popular process of conversion. The external line of division between the ‘children’ and the ‘young men’ must from the nature of the case be obscure.

Again, at the period of puberty there is a special development of the *social* susceptibilities. *Love* in its worldly form then becomes an element of life. The change is obviously analogous to that which takes place in the plant when the flower discloses itself and fructification commences. So also at the crisis of the second birth, true spiritual love becomes an element of the believer’s life. The special connection between love and regeneration may be seen in such passages as these:—‘Beloved, let us love one another, for love is of God, and *every one that loveth is born of God*, and knoweth God. He that loveth not, knoweth not God, for God is love.’ 1 John 4: 7, 8. ‘Seeing ye have purified your souls in obeying the truth through the Spirit, *unto unfeigned love of the brethren*, see that ye love one another with a pure heart fervently; *being born again*, not of corruptible seed, but of incorruptible, by the word of God.’ 1 Pet. 1: 22, 23. Paul, in 1 Cor. 13, speaks of ‘tongues of men and of angels,’ prophecy, understanding of mysteries, knowledge, faith that can remove mountains, beneficence to the poor, and martyr-devotion, as the attainments of *children*. See ver. 8—11. With all these, a man may be ‘nothing;’ i. e. not a ‘son of God.’ These are but the ‘blades’ of faith. What then is the ‘ear’—the peculiar characteristic of spiritual puberty—the attainment which makes a man’s religion a substantial and fruitful reality, and entitles him to the name of a son of God? Again and again the apostle answers—it is LOVE—love that suffereth long and is kind—love that envieth not,’ &c. &c. The reader will perceive that literal birth fails entirely, as an illustration on this point, while the analogy between pubescence and the second birth is strikingly complete.

It may be objected that the advent of puberty is not a change of importance enough to be called a *birth*, or a *resurrection*, or a *new creation*, which are the titles of regeneration in the New Testament. But perhaps the importance of the change in question is not duly considered. Fashionable delicacy casts a veil over it and probably would prefer not to recognize it at all. It is manifestly the birth of a new life, new susceptibilities and new faculties, not indeed by themselves, but in a life previously existing. And it must be remembered that regeneration certainly is not a *birth* or a *resurrection* or a *creation* of new life by itself. The subject of the change had a previous life and consciousness, into which the new life enters. The latency or internality of the birth in the case of puberty, instead of being an objection, is an argument in its favor; for regeneration is certainly a latent, internal change. The secrecy and obscurity of the processes of grace are indicated in the parable on which we commented at the beginning. 'So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise, night and day, and the seed should spring and grow up, *he knoweth not how.*' A similar intimation seems to be intended in John 3: 8. 'The wind bloweth where it listeth, and thou hearest the sound thereof, *but canst not tell whence it cometh and whither it goeth*: so is every one that is born of the spirit.'

On the whole it seems plain that by adopting in our minds the advent of puberty instead of literal birth, as the emblem of regeneration, we shall obtain truer ideas of the change—ideas more like those of the primitive church—and shall find a solution of many dark problems in the language of the apostles and in the phenomena of experience around us.

### § 35. THE POWER OF CHRIST'S RESURRECTION.

PAUL mentions 'the resurrection of the dead,' (Heb. 6: 2,) as one of the fundamental doctrines of the gospel. It will be found by an examination of all those passages in his writings which distinctly state the great topics of his preaching, that this subject was held by him as paramount in importance to all others—not excepting even the death of Christ. The discussion of the resurrection in the 15th chapter of 1 Corinthians, commences thus: 'Brethren, I declare unto you *the gospel* which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are *saved*,' &c. After briefly stating the death of Christ, the apostle presents the fact of his resurrection, as the sole foundation of the believer's hope, and the chief subject of that gospel which he had received and preached; 'If Christ be not risen, then is our preaching vain,' &c. Ver. 14. In giving directions to Timothy concerning his ministry, Paul says—'Remember that Jesus Christ, of the seed of David, *was raised from the dead according to my gospel.*' 2 Tim. 2: 8. His estimate of the relative importance of the doctrine of the

resurrection of Christ, may be seen in a multitude of passages like the following: 'Now it was not written for his [Abraham's] sake alone, that it [faith] was imputed to him [for righteousness,] but for us also, to whom it shall be imputed, if we believe on him *who raised up Jesus our Lord from the dead; who was delivered for our offenses, and raised again for our justification.*' Rom. 4: 23—25. 'If, while we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be *saved by his life.*' Rom 5: 10. 'Who is he that condemneth? It is Christ that died, *yea rather, that is risen again,*' &c. Rom. 8: 34. 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that *God hath raised him from the dead,* thou shalt be saved.' Rom. 10: 9. &c. By these specimens of Paul's preaching, we may discover the occasion of the charge brought against him by the Athenians, that 'he seemed to be a setter forth of strange gods, because he preached unto them Jesus, and *the resurrection.*' Acts. 17: 18.

Paul evidently preached the resurrection of Christ, not as a mere historical truth, or as a pledge of the future and distant resurrection of believers, but as *a ground of present justification*—as the truth that is the food of saving faith. His views of its present moral bearing, will be seen in the following passages.

'What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that *like as Christ was raised up from the dead by the glory of the Father,* EVEN SO *we also, should walk in newness of life;*—for if we have been planted together in the likeness of his death, *we shall be also in the likeness of his resurrection.*' Rom. 6: 1—5. It is necessary to understand the nature of the baptism of which the apostle here speaks, in order to perceive the force of his argument. The following texts determine the nature of Christian baptism:—'As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ—for *by one spirit are we all baptized into one body.*' 1 Cor. 12: 12, 13. 'As many of you as have been baptized into Christ, *have put on Christ.*' Gal. 3: 27. By the baptism of the Holy Ghost, believers *become one with Christ*: the reasoning of the apostle then proceeds thus. 'How *can* they, who have become *one with Christ*, continue in sin? His death to sin has become theirs, and they are united with him in his resurrection. The same power of the Father which raised him from the dead, secures them from sin.' 'For,' says he, (Rom. 8: 11, 12,) 'if the spirit of him that raised up Jesus from the dead, dwell in you, *he that raised up Christ from the dead shall also quicken your mortal bodies,* by his spirit that dwelleth in you: *therefore brethren, we are debtors not to the flesh, to live after the flesh,*' &c. In other words—if Christ is in us, his resurrection is in us; we are 'quicken'd together with him,' and are no more in bondage to a carnal nature. Again, Paul prays, (Eph. 1: 19, 20,) that the saints might know 'what is the *exceeding greatness of his power to us-ward who believe,* according to the working

of his mighty power, *which he wrought in Christ when he raised him from the dead.*' In thus preaching the resurrection of Christ, as a power operating in his whole body, and at once redeeming all the members of that body from the bondage of the flesh, the apostle very properly represents it in the 15th chapter of 1 Corinthians, as the very keystone of the gospel—'If Christ be not raised, your faith is vain, *ye are yet in your sins.*' Ver. 17. 'JESUS, AND THE RESURRECTION,' is no more nor less, than 'JESUS, AND SALVATION FROM SIN.' Subvert the doctrine of the resurrection, and you annihilate the gospel; for the author of the gospel, was 'called JESUS, because he should *save his people from their sins.*' Mat. 1: 21. 'He was manifested, that he might take away our sins.' 1 John, 3: 5. Without the doctrine of the resurrection, we may indeed proclaim that Christ died for our offenses; but what avails his death, if the sinner must still cry, 'O wretched man that I am! who shall deliver me from the body of his death?'—and such must be his cry, if Christ was not '*raised again for his justification.*' Let the slave of sin appropriate to himself, as he may, the benefits of the *death* of Christ, if he cannot make the *resurrection* of Christ his own, he must still remain in 'the horrible pit and miry clay.' In order to save a man, who has sunk in the filth and darkness of a 'horrible pit,' two things are necessary: first, the man who undertakes to save him, must *descend* into the pit; second, he must *ascend* with him that was lost. The annunciation of the *descent* of a Savior, would furnish but poor consolation to the sufferer in this case, if his faith could not fasten at once upon the hope of his *ascent*. Even so, to preach the death of Christ, without commending his *resurrection* to the faith of sinners, is little better than to mock their misery. In order to redeem men from the curse and power of sin, Christ must first *descend* into fellowship with them, and then '*ascend* above principalities and powers;' in other words, he must die and rise again. This he has done, according to Paul's gospel:—'*When he ascended up on high,* he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth' He that descended is the same also that ascended up far above all heavens,' &c.) Eph. 4: 8—10. Hence, Paul could say to one who dwells 'in the lower parts of the earth'—who cries from the bottom of the pit, 'O wretched man that I am! who shall deliver me from the body of this death?'—'Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above,) or who shall descend into the deep? (that is, to bring up Christ again from the dead.) The word is nigh thee, even in thy heart, and in thy mouth; that is, the word of faith, which we preach, (viz. 'Jesus and the resurrection;') that if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that *God hath raised him from the dead,* thou shalt be saved.' Rom. 10: 6—9. Confessing *Christ within you*, you testify your apprehension of his descent into the deep, i. e. his death; believing in your heart that God hath raised him from the dead, your faith receives his resurrection *in yourself*, and you find yourself lifted out of the dark abyss of sin and death, and sitting with him in heavenly places.

The consequences of this doctrine are so startling, that Paul seems to have

anticipated the charge of insanity—2 Cor. 5: 13—17. ‘Whether we be *beside ourselves*, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then *all died*: (see the original :) and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and *rose again*. [Believers are ‘*married*’ to him that was raised from the dead;’ (see Rom. 7: 4;) ‘are members of his flesh and of his bones;’ (see Eph. 5: 30.) The wife lives not to herself, but follows the estate of her husband. If her husband has past death, and stands in the resurrection, she looks upon death as behind her, and herself as raised from the dead. That we do not pervert the meaning of the apostle, will be seen by the inferences which he immediately draws from the foregoing statement.] *Wherefore* henceforth know we no man *after the flesh*: [inasmuch as we are not in the flesh, but with Christ in the resurrection; and inasmuch as the death and resurrection of Christ have given to all men the same exaltation—looking at the truth as it is in Jesus, we see all have past death, and are risen with him:] yea though we have known Christ after the flesh, yet now henceforth know we him no more. [Christ *in the resurrection* is our salvation and the subject of our gospel.] *Therefore*, if any man be in Christ, he is a *new creature*; old things are passed away; behold, *all things* are become new.’ [He has passed from a carnal state into the resurrection—from this world into the heavenly world; his state and relations are as fully changed, as the idea of a translation from earth to heaven demands.]

One of the most obvious inferences from these truths, is, that believers by fellowship with Christ in his resurrection, are released from the beggarly elements and carnal ordinances of that worldly sanctuary which they have left. As ‘he that is dead is freed from sin,’ so he that is freed from sin is freed from the law; for ‘the law is not made for a righteous man.’ The law, with its ‘shadows of good things to come,’ cannot carry its claims beyond death. If Christ died for all, he made an end of the law and its shadows for all. Such was the judgment of Paul: ‘Ye are complete in him;—buried with him in baptism, wherein also *ye are risen with him*, through the faith of the operation of God, who hath raised him from the dead: and you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses: *blotting out the hand-writing of ordinances* that was against us, which was contrary to us, and took it out of the way, *nailing it to his cross*, &c. Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath day, &c. *If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?*’ Col. 2: 10—20. Believers, passing into the resurrection, not by literal death, but by faith, living not to themselves, but to him that died for them and rose again, look back to his cross as the monument of their transition from earth to heaven—see the ordinances of the worldly sanctuary nailed to it, as trophies of his triumph—and find themselves with him in the freedom befitting a heavenly state.

As the resurrection of Christ released men from sin, which is the sting of

death; and from the law, which is the strength of sin, it manifestly destroyed, in respect to believers, the dominion of him that hath the power of death. Their life was 'hid with Christ in God.' They had '*everlasting life*.' That change which was called death by the servants of sin, was to them the consummation of their resurrection. These remarks cover the transition period, from the resurrection of Christ, till his second coming. During that period, the promise of Christ—'*He that believeth on me shall never die*'—was substantially, though not literally fulfilled. The saints of that age, though they were married to Christ in the resurrection, were yet so far within the territories of him that hath the power of death, that they did not escape the *form*, though they were saved from the *sting* of dying. Paul, standing in the front rank of the host, testified that he had not yet attained the resurrection of the dead; (Phil. 3: 12;) and he severely condemned some who said that the resurrection was past already; (2 Tim. 2: 18;) yet he was striving to 'apprehend that for which he was apprehended of Christ,' 'and looking for the Lord Jesus Christ' from heaven, to change his vile body. Phil. 3: 12—21. He also assured the churches, by the word of the Lord, that the time would come, and that speedily, when the *power* of death should be abolished, and mortality be swallowed up of life. 1 Cor. 15: 51, &c. Death was the last enemy that should be overcome. During forty years, the power that raised Christ from the dead was revealed in believers, redeeming them from sin and the law, sustaining them in the fellowship of Christ's sufferings, advancing them from one victory to another, till at the end of the Jewish dispensation death was wholly destroyed, and the bride of Christ was changed into the likeness of his glorious body. We leave it to the leisure of others to calculate what is the hope of the calling of those who believe on Christ eighteen hundred years after his perfect victory over death—thanking 'the God and Father of our Lord Jesus Christ, that according to his abundant mercy he hath begotten *us* unto a *lively* hope, by the resurrection of Jesus Christ from the dead.'

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### § 36. AN OUTLINE OF ALL EXPERIENCE.

✓ THE ultimate causes of all good and evil, are the spirit of love, and the spirit of selfishness—God and the devil. Human life is placed under the power of these spirits, and in all stages of its experience is either subject wholly to one or to the other of them, or is in the conflict between them.

As man is composed of body and soul, his life is of a twofold quality, animal and spiritual. We call his animal life, *the flesh* or *the outer man*; and his spiritual life, *the spirit* or *the inner man*. The flesh is the natural soil of selfishness, and is therefore the vantage-ground of the devil. The spirit is susceptible of divine influences, and when awakened, appreciates the law of love: it is therefore the vantage-ground of God.

The flesh and the spirit, though they are only the instruments of the ultimate causes of good and evil, are the *immediate* actors and combatants in all human experience; and the several states of man may be referred to them, as the representatives of God and the devil. We may say, therefore, that human life, in all stages of its experience, is either under the entire dominion of the flesh, or of the spirit, or in the conflict between them.—This is equivalent to what we said in the first paragraph.

In the 7th and 8th chapters of Romans, *four* distinct, successive states of human life, in its progress from evil to good, are brought to view, namely :

1. The *natural* state, in which the flesh reigns undisturbed. This was Paul's condition when he was 'alive without the law.' (7: 9.)

2. The *legal* state, in which the flesh still reigns, but is engaged in conflict with the spirit, which has begun to delight in the law of God. This state is described in the confession, commencing at—'I am carnal,' &c. (7: 7--25.)

3. The *justified* state; in which the spirit, by marriage with Christ, has prevailed over the flesh, and commenced its reign, but is yet in the mortal body, and thus still in conflict with the flesh. This is described in the greater part of the 8th chapter, as the then present state of Paul and the regenerate part of the primitive church.

4. The *glorified* state; in which the spirit has completed its victory over the flesh by the resurrection of the body, and reigns undisturbed. This state is spoken of as the hope of the saints, in the 8th chapter, from the 17th to the 25th verses.

These four states may be presented to view under other terms, thus:—

1. The flesh's rest; 2, The flesh's contested reign over the spirit; 3, The spirit's contested reign over the flesh; 4, The spirit's rest. Or,

1. The carnal; 2, The legal-carnal; 3, The mortal-spiritual; 4, The spiritual.

If we divide experience in the usual more generic way, into two states, the regenerate and the unregenerate, the first two of our subdivisions (viz., the carnal and the legal-carnal) belong to the unregenerate state; and the last two (viz., the mortal-spiritual and the spiritual) to the regenerate.

The carnal comprises all men in their natural state, such as infants, men without revelation, &c.

The legal-carnal comprises all law-bound, sinning religionists, such as were the Jewish saints under the law, the disciples while Christ was in the flesh, the novices of the primitive church, and the pious of the past and present 'Christian' churches.

The mortal-spiritual comprises all that are without sin in this world, such as was Christ in the days of his flesh, and the apostles and primitive believers after the gospel was opened to them.

The spiritual comprises those who have conquered death and attained the glorified body, as Christ did at his resurrection, and as the primitive saints did at the Second Coming.

In the present state of things, we are concerned with the two intermediate conflict-states, more immediately than with the rest-states, at the two extremes.

Yet the life of all who are saved passes through the whole four. In the 7th and 8th of Romans, Paul carries his own history through the first three, and at the Second Coming he entered the fourth. His history is doubtless, in its general features, an outline of the history of all the redeemed.

And the experience of individuals, is a miniature of the history of the human race.

From the advent of sin till the advent of the law, it may be said in general terms that the flesh reigned undisturbed; and the consequence was a deluge of iniquity, and finally a deluge of destruction.

From the advent of the law till the advent of Christ, the flesh reigned; but the law and the partial divine influences accompanying it, stirred the spirits of men, and the war between the flesh and the spirit advanced, not indeed to a victory of the spirit over the flesh, but to a preparation for that victory.

From the advent of Christ till the present time, the human race, viewed as a whole, comprising the inner and the outer sphere of spirits, has been in the third or mortal-spiritual state, in which the spirit prevails, though the flesh remains and continues to resist. In order to see this, we must not look on the visible world, which is the fleshly portion of the human corporation, and is full of the works of the devil, but on the *soul* of that corporation, which is Christ and the saints of the first resurrection; and we must consider that, when Christ ascended up on high, he led captivity captive, and took the reins of power 'in heaven and *on earth*'—that the saints who joined him at the Second Coming, have 'lived and reigned with him *on the earth*,'—and that the time past of Christendom has been the time of his and their actual kingdom, though they have only 'ruled with a rod of iron,' so far as this world is concerned. In this comprehensive view, it may be seen that Christ 'made an end of sin' in the human race, when he established himself at its centre; for he changed the general balance of powers, and gave the spirit, as a whole, the victory over the flesh as a whole; so that, in a certain sense, it may be said, that the whole race was born of God, when the Son of God entered into it, though, until 'all things are put under him,' the flesh remains and wars against the spirit, and 'the adoption, to wit, the redemption of the body' is future.

We have passed, then, as a race, the first and second stages of experience, and are drawing toward the conclusion of the third. The fourth stage is that which is before us. The contested reign of the spirit is to end in the spirit's rest. The inner man of the race, which for eighteen hundred years has wrestled with the powers of sin in the outer man, and has prevailed, is to assume its glorious body, and be released from the strife between flesh and spirit.

When we say that the life of all men passes through the four stages which have been described, it must be observed that Christ is excepted. He was without sin, and of course, he entered into the last two stages only, viz., the mortal-spiritual and the spiritual, in which the spirit prevails over the flesh. Accordingly, he did not join himself to humanity till the first two stages, viz., the carnal and legal-carnal, were past, or at least so far past that all was in readiness for him to fight the decisive battle with the flesh, and commence the

victory of the spirit. And on this ground, we may be sure that what we have said concerning the victory of the spirit over the flesh in the race, as a whole, during the last eighteen hundred years, is true ; for the fact that Christ did not come in the flesh till the natural and the legal states were past, indicates (as also does right reason) that he, being holy, could not be spiritually identified with man while the flesh prevailed, and of course, that since he has become spiritually identified with man, the spirit has prevailed. He did not join humanity in its subjection to sin, but, at his entrance, made an end of sin, and took part with humanity only in the conflicts of its mortal-spiritual state, which conflicts are consistent with perfect holiness.

This observation of the point in experience where Christ entered into the race as a whole, will throw light on the question as to the point where he joins himself to individuals. If he could not incarnate himself in the race till he could make an end of its sins, for the same reason he cannot enter into individuals, till they have passed the natural and legal stages of experience, and are ready for the victory of the spirit over the flesh. No man, remaining a sinner, can truly testify that he is in spiritual partnership with Christ. 'He that sinneth hath not seen him, neither known him.'

The four stages of experience may be described with reference to the invisible powers to whose administration they respectively belong, thus :

1. The natural state is under the *devil's* administration.
2. The legal state is under the administration of *angels*. (See Acts 7: 53, Gal. 3: 19, Heb. 2: 2.)
3. The mortal-spiritual state is under the administration of the *Son*.
4. The spiritual or glorified state is under the administration of the *Father*, (See 1 Cor. 15: 24—28.)

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### § 37. THE WAY INTO THE HOLIEST.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh ; and having an high priest over the house of God ; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10: 19—22.

ONE of the clearest marks of the apostasy of Christendom from primitive Christianity, is the ignorance which prevails in relation to the enlargement of spiritual privileges which was introduced by the new covenant dispensation. The popular teachers of religion abound in general glorifications of Christ and the blessings which he brought to the world ; but when we inquire into the particulars, for which they extol his dispensation, we find that they have no idea that Christianity gives men nearer access to God than Judaism did. In their minds spiritual privileges have stood on the same general level in all ages of the world. They think that man had the same opportunities

of approaching God before Christ came, as afterward; that regeneration was a privilege of Judaism as well as of Christianity, and that men can no more be saved from sin under Christianity than they could under Judaism. Hence when the doctrine of holiness is presented to them, they see no impropriety in citing against it from the Old Testament such passages as these: 'There is no man that liveth and sinneth not;' 'There is not a just man upon earth, that doeth good and sinneth not;' as though all that was true in Solomon's time, of human sinfulness and of the meagerness of God's provision for curing it, must be true now, after the Son of God has come and established his kingdom of grace in the world.

The popular commentators have indeed found it impossible to handle such passages as that from which the verses at the head of this article are taken, (viz. Heb. 8, 9 and 10,) without making some flourish of words about the new privileges opened by the advent of Christ. But when their comments are scanned down, they amount to nothing more than an admission that since Christ came men may understand more fully *how* they have access to God than they could before, and that the privilege of such access is extended to a *greater number*. Their idea is that the sacrifice of Christ was as effectual before it was offered as afterward; and that the only advantage we have over the Old Testament saints is that we may *know* a little more of the philosophy of salvation than they could,—not that any *new way* of access to God is opened, or any new salvation made accessible.

Adam Clarke remarks on Matthew 27: 51, as follows:

"*The veil of the temple was rent.* That is, the veil which separated the *holy place* where the priests ministered, from the *holy of holies*, into which the high priest only entered, and that once a year, to make a general expiation for the sins of the people. This *rending* of the *veil* was *emblematical*, and pointed out that the separation between Jews and Gentiles was now abolished, and that the privilege of the high priest was now communicated to all mankind: ALL might henceforth have access to the throne of grace, through the one great atonement and mediator, the Lord Jesus. See this beautifully illustrated in Heb. 10: 19-22."

This is certainly a curious specimen, but probably a fair one, of the wisdom of our modern scribes. We learn from it that the veil between the first tabernacle and the holy of holies, merely represented the separation between the Jews and the Gentiles!—of course that the *Jews* had access to the holy of holies before Christ's death; and that the privileges of the Gentiles only were enlarged by that sacrifice! The Jews, according to this representation, had the privilege of entering the inner sanctuary, not only side by side with the great high priest of the Christian dispensation, but long before he entered it! Clarke, it will be observed, refers to Heb. 10: 19-22, as an illustration of his interpretation of Matt. 27: 51. Of course he transfers his view of the one text to the other. The invitation to enter the holiest, in Heb. 10: 19, &c., thus becomes an invitation to a privilege, not new to the Jews, but only to the Gentiles. It is difficult, on this supposition, to see why that invitation was addressed to the 'Hebrews.'

The truth is that there is not a word in the book of Hebrews on the subject of the separation between the Jews and Gentiles—no intimation that the

rending of the veil of the sanctuary was an emblem of the abolishment of that separation. On the contrary, the ninth chapter of that book very clearly teaches that the holy of holies was an emblem of the immediate presence of God, into which neither Jew nor Gentile had been admitted, until Christ came and made reconciliation; and of course that the rending of the veil at the death of Christ, was an emblem of the abolishment of the separation, not between the Jews and Gentiles, but between God and man. After describing the arrangements of the firstt abernacle and the holy of holies, Paul says:

“Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: *the Holy Ghost this signifying, That the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present*, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.” Heb. 9: 6—12.

This is certainly a very plain announcement that the way into the holiest was not made manifest to any body—Jew or Gentile—before the coming of Christ. He first and alone entered within the veil of the Godhead, at the end of the *aion*, as the Jewish high priest entered the inner tabernacle at the end of the year. Man had held intercourse with God before, only in that distant manner which was symbolized by the service of the first tabernacle. Christ led the way into that nearer communion with the divine nature which was symbolized by the approach to the holy of holies.

But how does the fact that Christ has entered the sanctuary authorise the apostle to invite others to enter? How can *we* have boldness to enter the holiest? In the Jewish service the *high priest* alone entered within the veil. The people stood without. How then can any but the great High Priest of the Christian dispensation draw near to God in his unveiled glory? We shall find an answer to these questions by considering the force of the expression—“*by the blood of Jesus.*” We have boldness to enter the holiest *only* ‘by the blood of Jesus.’ What is that blood, and how is it applied so as to give believers boldness to approach God?

The reader will find a full discussion of the nature and application of the ‘blood of Christ,’ in a previous article on the New Covenant, pp. 145—148. In addition to what is there said, we may remark here, that if the blood of Christ’s visible body were the true ‘blood of the covenant,’ the blood of the sacrifices under the law, and the wine of the eucharist, would be types of a substance on the same level with themselves,—type and antitype would both be material and visible; which would be wholly incongruous with the general system of typical representation. And then, if the blood of the covenant were material, how could it be *sprinkled* on the people interested in it, liv-

ing as they do through long tracts of time? The blood of the typical offerings was literally sprinkled on the congregation; and for this purpose those offerings were repeated from year to year. But Christ suffered but once. How is it possible that his material blood should be sprinkled on men at this distance of time? It would be incongruous to suppose that while the blood was literal, the sprinkling is figurative or spiritual, i. e., is performed by preaching or spiritual influence. In the type, the blood was literal and the sprinkling was literal. So in the antitype, if the blood is literal the sprinkling ought to be literal; or if the sprinkling is spiritual the blood must be spiritual.

When we turn to the true theory, (viz. that the blood of Christ is the Holy Ghost,) all becomes plain and consistent. We can understand how our great High Priest, when he entered the sanctuary, sprinkled the world with his own blood. The day of Pentecost witnessed the glorious baptism. We can understand how it can be said that believers have come to the blood of sprinkling that speaketh better things than the blood of Abel, (Heb. 12: 24,) and how that blood can 'cleanse them from all sin' and 'make them perfect.'

It will now be seen how we have 'boldness to enter into the holiest.' We have come to an omnipresent and ever-pouring sprinkling of the blood of Jesus; and by drinking in that blood, and realizing its purging power, we may be made free from sin, and so fitted for the presence of God. The apostle invites believers to come, not in the filth of sin, but *'having their hearts sprinkled from an evil conscience.'* By drinking the blood of Christ, we become one with him, members of his body; self dies, and Christ is put on: so that although none but the High Priest is permitted to go within the veil, we may enter boldly, *because we are identified with the High Priest.* His life has admittance to the holy of holies; and his life is ours.

In this discussion we have brought to view the ground on which true Perfectionism stands, and the issue between that system and the religion of the established churches. The popular theologians teach, expressly or by implication, that the atonement opened no way into holiness and the presence of God which was unknown before; and of course that the religious experience which is appropriate to the Christian dispensation, is not essentially different from that which was enjoyed under the Jewish economy. Their doctrine makes regeneration the privilege, and sin the accompanying drawback, equally of both dispensations. On the other hand, we teach that the atonement brought upon the world a baptism of sin-abolishing blood, and rent the veil which had previously separated between God and man; so that an experience of salvation from sin, and communion with the divine nature, is now attainable, as much higher than any enjoyed under the Jewish dispensation as the holy of holies was more sacred than the enclosure from which it was veiled. Our doctrine restricts the privilege of regeneration to the times after the atonement, and to the faith of those who enter the inner sanctuary; and limits sinful religion to the service of the outer tabernacle. These are the theses on the one side and the other, which are about to be tried before heaven and earth.

## § 38. CHRISTIAN FAITH.

'HE that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' Every form of faith, without which it is impossible to please God, necessarily contains these two elements, viz: first, a belief of the existence of God; second, a belief of his benevolence, and of course an expectation of a reward in seeking him. The man *who has never sought after God*, may exercise faith, thus elementarily described; and indeed, in the order of nature, such faith *must* precede all attempts to secure the favor of God. I cannot seek access to a man, of whose existence I am ignorant, and I shall not seek favors from one, unless I believe he has the power, and will, to do me good. Between this starting point in the race of faith, and the goal which they have reached, to whom God has become all in all, we may discover and describe endless varieties and degrees of confidence in God. If I believe to-day in the existence of a God whose locality is above the firmament, and to-morrow discover that he is an omnipresent God, I have advanced a step in the course of faith. Again; if I believe to-day only the general proposition, that the omnipresent God is a rewarder of them that diligently seek him, and tomorrow discover that he actually answers my prayers, I have advanced another step. If I sincerely and diligently seek after God my faith will increase as my knowledge of him increases. Discovering his care over me, I trust his providence for temporal blessings—perceiving the power of his spirit, and the holiness of his character, I trust him to keep me from the ways of wicked men. Finding that in his presence is fulness of joy, I trust his love will one day deliver me from the bondage and darkness of a sinful nature, and fit me for full and endless fellowship with himself. As God reveals his good will and power to me, my faith advances from one blessing to another, till that righteousness which alone can qualify me for the enjoyment of his glorious presence, becomes the object of my heart's desire; and trusting in him, I see a cloudless prospect of eternal deliverance from sin in a future world.

Thus far faith advanced under the Jewish dispensation. Thus far, before Christ came, God had revealed himself as the rewarder of them that diligently seek him. Abraham received not the promise of the new covenant, but saw it afar off, and rejoiced; and all who followed in his footsteps before the advent of Christ, though they 'obtained a good report through faith, received not the promise,' but stood with him rejoicing in the hope of eternal righteousness. The effect of faith in this stage of its advancement, upon the character and conduct, may easily be seen. As faith is necessarily limited by the revelation which God makes of himself, if Abraham diligently sought after God—if his faith kept pace with his discoveries of the good will of God,—he was 'perfect' in his day: not perfect, as being conformed to the image of God, but perfect as being conformed to his imperfect discoveries of God. The carnal mind—the will of the flesh—is enmity against God. Brutes have the carnal mind, and yet they are not sinners. Why? Because

they have no knowledge of God. They are perfect in their place, not as being conformed to the image of God, but as fulfilling the end of their being. On the same principle, Abraham might be perfect in his place, without that knowledge of God which displaces the carnal mind. It is manifest, however, that his perfection can be no standard by which the perfection of those to whom God has farther revealed himself, shall be measured. The legitimate effect of perfect faith in the imperfect revelations which God made to man during the Jewish dispensation, was to stimulate believers to the performance of the works of the law. In observing the statutes and ordinances of the law, they did the work of *servants*, because, in so doing, they trusted God would ultimately make them his sons. If it be true, as many seem to suppose, that God has made no greater revelation of himself to the world than was given to Abraham and the Jewish saints, we may call ourselves believers, while we rest contented to stand with them as servants under the law, in *hope*, not in *possession* of righteousness. But if Jesus Christ has revealed the Father, and this revelation is worthy to be called the glorious gospel, before we call ourselves *Christian* believers, we must inquire, What is the gospel?—and whether our faith corresponds to the tidings it brings.

The following passages from the word of God explicitly state the object for which Jesus Christ came into the world: ‘Thou shalt call his name Jesus, for *he shall save his people from their sins.*’ Matt. 1: 21. ‘He was manifested to *take away our sins.*’ 1 John 3: 5. ‘For this purpose was the Son of God manifested, *that he might destroy the works of the devil.*’ 1 John 3: 8. If this is the gospel, sinners are not *Christian* believers; for the faith which corresponds to this revelation of the good-will of God, must be inconsistent with the commission of sin. If God sent his Son into the world for the purpose of saving his people from their sins, they who trust him are saved from their sins, or God is defeated in his purpose.

What then is the nature of *Christian* faith? How shall a man who believes that God is, and is a rewarder of them that diligently seek him, become a believer of that gospel which brings salvation from sin? We will endeavor to trace the transition.

Suppose the man stands in the situation of a Jewish believer, a sinner, under the law, but rejoicing in the *hope* of righteousness and fellowship with God in a future world. He hears that God sent his Son into the world to save all who trust in him, from their sins. This is glad tidings to him, and he willingly believes it, because it brings that salvation to his door which he had hitherto supposed afar off. Difficulties and objections are easily removed from the mind of one who hungers and thirsts after righteousness. Suppose then his mind has settled into a conviction that the glad tidings he has heard are true. Though he is not in possession of the salvation of which he has heard, he has advanced in faith a step beyond the state of a Jewish believer. He has discovered that the feast which he before looked for at the end of a life of labor, is ready for him now. He withdraws his thoughts from that prospect beyond the grave, which had cheered him, ceases from his labor, and sets himself to find his Father’s table.

The question before him now is—*How* am I to be saved from sin? The

gospel answers—*by the power of God*. ‘But can this be done consistently with my free agency?’ Ans. If God could dwell in Jesus Christ, controlling all his actions, yet leaving him a free agent, he can do the same in any other human being, to whom he can gain access. You know by experience, that he can in some measure, at least, manage your spirit, and dispose you to righteousness, without interfering with your free agency—why cannot his control over you be *perfected* consistently with your freedom? Moreover you expect to be kept by his power in eternal righteousness after death, and yet to be free—Why should you doubt his power to begin this work before death? Suppose the inquirer to be convinced that God can dwell in him as he did in Christ, and save him from sin, leaving him free—a second step is taken towards the possession of a perfect salvation.

The next question is—*How* shall I become the subject of that power of God which brings salvation? The gospel answers, *by faith in his Son*.—‘What is faith in the Son of God?’ Ans. It is a conviction, accompanied with a confession that *Christ is in you*, a whole Savior. Unbelief replies—‘Christ is not in me.’

Here is the critical spot where the contest between the devil and the Son of God is to be decided; and here we resort to the record which God has given of his Son. Let it be remembered that the word of God must stand, if it contradicts your previous conceptions and feelings. If it declares that Christ is in you, your ignorance and unbelief of the fact cannot prove this declaration false. On the contrary it *may* be proved that your ignorance and unbelief have crucified the Son of God in you, and that he only waits for the permission of your faith, to burst the tomb of your heart and manifest his presence. We will not speculate upon the question of the *possibility* of Christ’s presence in those who are ignorant of the fact. You cannot dive deep enough into spiritual philosophy to prove it impossible, and I cannot dive deep enough to show you *how* it is true; but we can both read the plain statements of the word of God. John says of Christ—the Word of God—‘In him was life, and *the life was the light of men*; and the light shineth in *darkness*, and *the darkness comprehendeth it not*. That was the true light which lighteth *every man* that cometh into the world. He was *in the world*, and the world was made by him, and *the world knew him not*.’ John 1: 4—10. From this passage it appears that the *life* of the Word of God, lighteth every human being. It will not be pretended that the gospel—the *external* light of the word of God—lighteth every man that cometh into the world. What meaning then can be attached to the passage, unless we believe that the Son of God, in becoming incarnate, gave life to *all flesh*, ‘came a light into the *world*’ of darkened *spirits*, so that he is actually life and light to those who know him not. ‘The light shineth in darkness, and the darkness comprehendeth it not.’ Shall the darkness therefore deny that the light shines? ‘The world knew him not.’ Shall the world therefore deny that he has come into the world. You have hitherto been ignorant of the fact that Christ is life and light in you—shall you therefore deny the fact, in contradiction of the testimony of God?

The following passage more fully unfolds the meaning of those we have al-

ready examined. 'There are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, *that God hath given to us eternal life*: and this life is in his Son.' 1 Jno. 5: 8—11. There are three agents, or elements of salvation in the spiritual world, corresponding to spirit, (or air,) water, and blood, in the natural world. Water is that which cleanses the outside, (see John 15: 3, Eph. 5: 26,) to which the external word corresponds. 'Blood is the life'—the vital element of the inward man. So the blood of Jesus Christ is the life of the soul. The spirit or air is the medium in which, and by which the blood and water have their action, and without which the blood would be useless. So the witnessing Spirit of God is that without which the blood and water of Jesus Christ, i. e. his spiritual life and instructions, are of no avail. 'He that *believeth* hath the witness' of the Spirit. 'He that believeth *not*' hath the *blood*, i. e. that life which is light shining in darkness, and perhaps the water, i. e. the word: but these are of no avail without that faith which admits the witness of the Spirit. The life of Christ is not comprehended, till the Spirit bears witness. 'He that believeth not hath made God a liar; because he hath not believed the record that God gave of his Son: and this is the record, *that God hath given to us eternal life*; and this life is in his Son.' The life then of the Son of God is actually and unconditionally given to every man *before believing*—else how can unbelief in respect to this record make God a liar? If God has given eternal life only to them that believe, unbelievers can not be required to believe that God has given *them* eternal life, for this is not true. Yet it is plainly declared that unbelievers make God a liar in respect to 'the record that God hath given to us eternal life.' These declarations can in no way be reconciled with each other, unless we believe that the 'eternal life,' i. e. the Son of God, (see 1 John 1: 2, 5: 20,) 'is the light shining in darkness'—'that lighteth every man that cometh into the world.' Thus believing, the method of salvation by Jesus Christ is a plain matter. 1. Every man, by the gift of God, has eternal life present in his spirit, though he be ignorant of the fact. 2. God sends forth the word of his gospel to apprize men of this fact. 3. He that believeth this word receives the Holy Ghost, and is born of God. 1, The blood is given; 2, the water; 3, the spirit. Thus God is the Savior of *all* men, *specially* of them that believe.

Again—'As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one, *the free gift came upon all men unto justification of life*.' Rom. 5: 18. A comparison is here instituted between Adam and Christ, in which the operation of the righteousness of the second Adam is represented as reversing the work of the first. By the first Adam all men become partakers of a fallen nature, which is nevertheless not in itself sinful, inasmuch as Christ was made in the likeness of it, and was yet without sin; thus proving the possibility of living in human nature with-

out sin, and thereby condemning sin in the flesh. 'By one man sin entered the world, and death by sin; and so death passed upon all men, *for that all have sinned.*' In consequence of Adam's sin, all men become partakers of a nature not necessarily sinful, but uniformly prone to sin. Each man, *by his own sin*, secures to himself the appropriate curse of a sinful nature. By reversing this statement we ascertain the nature of the work of Christ. He is the second Adam, the root of the race. By him all men are placed in communication with a nature, not in itself righteous in them, but adapted to the fulfilment of righteousness. Each man, *by his own act*, i. e. by faith, secures to himself the appropriate blessings of a righteous nature. The gospel announces to them who, by sin, are following the first Adam to death, that God has given them through Christ a new nature, the appropriate fruits of which are righteousness and peace. Unbelievers continue to follow the first Adam. Believers 'put off the old man, and put on the new man'—'walk not after the flesh but after the spirit'—are saved from their sins. As there are now two Adams, so all men have two natures—the one carnal and the other spiritual; and these are opposite one to the other. While the old man lives, the new man is crucified. When the new man lives, the old man is crucified. The old man lives by unbelief—the new man by faith. By the gospel we are made to know that God has repaired the ruins of the fall, and 'we are no longer debtors to the flesh;' 'Christ has come *in the flesh*'—not in a single man, merely, but in the whole of human nature. While men believe not, he is crucified in themselves. When they believe, he rises from the dead, and reveals himself a conqueror, in themselves.

Again; 'the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is *nigh thee, even in thy mouth*, AND IN THY HEART; that is, the word of faith which we preach; [Paul preached Christ;] that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.' Rom. 10: 6—9. This is a specimen of Paul's method of preaching the gospel. To those who ask, 'What must we do to be saved?' he answers, Cease to look out of yourselves for the salvation you seek—turn to the light of Christ *within*; the Word of God is in your heart: when you so believe this that you are willing to confess it, you will be saved from sin.

We will now take for granted that the inquirer is intellectually convinced that according to the word of God, *Christ is in him*, and that he must believe this, in order that he may receive salvation. Now he asks—'How shall I get this faith?' We answer by an illustration. Suppose a man has in his hand a good note for a hundred dollars, which he supposes to be nothing better than waste paper. He is told that it is a genuine note. His thoughts run thus—'While I remain in unbelief, this note is worth nothing to me; if I could believe that it is genuine, I should be richer by a hundred dollars, in feeling and fact, than I am now; how shall I get this faith?' Common sense answers, By examining the note, and the character of the maker of it. The

Bible is the record of the will of God, by which men are declared possessors of eternal life. Common sense teaches any one who wishes to believe this, to examine the record and character of him who gave it. If an intelligent and careful examination of this kind does not produce faith, the reason must be sought in the spirit of the inquirer. He stands at the gate of a kingdom, into which no idols can be carried. He knows if he believes and confesses that Christ is in him, he will be severed from every object of earthly affection. Men do not readily believe tidings which cross their interests. 'How can ye believe, who receive honor one of another, and seek not that honor which cometh from God only.' Is it asked, What shall a man do, whose heart is wedded to some earthly object, who yet desires to believe? We answer, Your case is hopeless; unless by some means you shall be brought to abandon your idol. You can never *with the heart* believe the word of God, while your heart is otherwise engaged. While the God of this world blinds your mind, the glorious gospel can never shine into it. The man who is willing to part with every thing for the knowledge of Christ, who sincerely hungers and thirsts after righteousness, will easily believe the word which announces his salvation. When an honest man gives an account of events, which even involve no special interest, his hearers believe him as a matter of course. No effort to believe is thought of. But how easily and eagerly do men believe, when they hear good tidings touching a matter concerning which they have been anxious! If I am in a state of anxious suspense about the safety of a friend, and a messenger brings the word, 'He is safe!' the eager joy of faith rushes through me like an electric shock—I have immediate peace in believing. So the gospel is no sooner heard than believed, by one who truly thirsts for the water of life. When he hears the word of God, 'Christ is in you, a conqueror over sin and death!—all is safe!'—he believes at once, and believing, passes from death unto life.

If the inquirer declares himself willing to part with his idols, and yet cannot believe, we must search through his spirit again for the reason of his unbelief. Perhaps he is saying in his heart, 'I would believe, if I could *feel* that Christ is in me, and I am saved:' in other words, 'I will believe the testimony of my own feelings, but not the word of God.' This is wrong. A right spirit says, 'Let God be true, and every man a liar—God says he has given me his Son and eternal life; my feelings contradict his record; my feelings are the liars—God is true; I know and will testify that Christ is in me a whole Savior, because God declares it, whether my feelings accord with the testimony or not.' If you wish for peace and salvation by the witness of the Spirit, *before* you believe, you wish for the fruit *before* there is any root. Righteousness, peace, and joy in the Holy Ghost, are the *consequences* of faith; the word of God, and that only, is its foundation. The man who holds the note for a hundred dollars, in unbelief, cannot expect to *feel* richer than usual, till he believes the note to be genuine; and he would be considered a very foolish man, if he should say in answer to arguments in favor of the genuineness of the note—'I feel as poor as ever, therefore the note cannot be good.' Christ says, 'Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him,

and he with me.' Let the inquirer understand, that believing the word of God opens the door for the admission of the living witness. It is wrong in this situation to say, 'I would open the door if I could *see* him who stands on the outside.' You cannot see through the door of unbelief. You hear the Savior's voice—that is enough—believe, open the door, and you shall see him and sup with him. While you are asking for sight and supper, before you open the door, Christ is suffering for your folly, knocking without.

If the inquirer is now convinced that he is not to look for peace before believing, but *in* believing; nothing is wanting to complete his salvation, but such a confidence in what his intellect perceives to be the truth of God, as will produce a *confession* that Christ is in him, a Savior from all sin. He can try his faith by such a question as this—'Am I willing without further evidence, relying solely on the testimony of God, to confess Christ a whole Savior? Confession, or a willingness to confess Christ, is the accompaniment rather than the consequence of faith. Intellectual belief becomes an *active* principle, a belief of the heart, in the very act of confession. It is to no purpose in this spot, to make *experiments* upon God, as many have attempted to do, by undertaking to believe, while confession is withheld till the success of faith is ascertained. A whole-hearted and everlasting surrender to the faithfulness of God alone, can secure the fulfilment of his promises to faith. Such a surrender can be made only by a confession, which leaves no way for retreat. Men are permitted to enter the kingdom only on condition of destroying the bridge behind them.

As God is true, the man who thus *confesses* Christ, shall be confessed of him, before the Father. His peace shall be like a river, and his righteousness as the waves of the sea. By the witness of the Spirit, he shall know that he is a child of God, and *know* that 'whosoever is born of God doth not commit sin: for his seed remaineth in him; and he cannot sin, because he is born of God.'

We have endeavored to describe Christian faith, the act by which man submits himself to the righteousness of God. If it is said—'Faith is the root of righteousness, and you have represented faith as man's act, so that after all, the agency of man is the source of salvation'—we reply, Faith is the gift of God; for 'faith cometh by hearing, and *hearing by the word of God*.' God is the giver of the gospel, and the gospel is the food of faith; so that salvation is wholly of grace. The blood of Jesus Christ, which is eternal life, is the gift of God. The water of the word, which apprises men of their possession of eternal life, is the gift of God. The Spirit which bears witness in believers, and saves them from sin, is the gift of God. To him be glory for ever.



### § 39. SETTLEMENT WITH THE PAST.

WHEN a person who has served God devotedly under the law, and has had much happy and notable experience in the service, comes to the knowledge of the new covenant and sees before him a second conversion, without which, he is conscious, he cannot claim the name and inheritance of the sons of God, the startling question arises, 'How shall I dispose of my past experience? Was it a delusion? That cannot be. But it was not saving experience. What then was its character and value?' If he loves the things which are before more than those which are behind, he resolutely surmounts these questions, even if he cannot satisfactorily answer them; and cheerfully embraces salvation from sin, even at the expense of depreciating his old experience. But if the spiritual treasures which he has acquired are so great that he cannot turn his heart away from them to the new hope which he has found, he is in danger of compromising his conscience and love of truth, by contenting himself with some counterfeit form of holiness, which can be made a supplement to his former conversion, instead of supplanting it. In this way, undoubtedly, the various forms of semi-Perfectionism which are abroad, have originated.

The same danger and difficulty stands in the way, to arrest the advent of new *dispensations*, as well as the advance of individuals. Christianity, presenting itself, not as a continuation and improvement of Judaism, but as a radical revolution—a new dispensation, to which all that had gone before was but preliminary—had a long and hard contest with the attachment of its followers, as well as its enemies, to the religion of their ancestors. It was asked then, as it is asked now, when Christianity is set on high above Judaism, where it belongs—'How do you dispose of the patriarchs and prophets? Had they no true experience? Were they not children of God?' 'Art thou greater (said the Jews to Christ) than our father Abraham? . . . Whom makest thou thyself?' Reverence for the experience and ways of the ancient saints, undoubtedly long held back even the apostles from the discovery and announcement of the supplanting greatness of the new dispensation. It was a bold stand that Paul took, when he said of the whole series of Old Testament worthies—'These all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect.'

We believe that now, after the ages of a *second* legal dispensation, (dating from the transfer of God's discipline from the Jews to the Gentiles,) the new covenant is again coming to light. The gospel of salvation from sin is not *absolutely* new. It was given to the world and its power was known in the apostolic age; and a record of it was left in the books of the New Testament. But *relatively* to the generations that have lived since the fall from grace to legality, (which may safely be dated from the destruction of Jerusalem,) it is a new gospel. The changes which it proposes to Christendom are as revolutionizing and startling, as those which primitive Christian-

ity proposed to the Jews. If any think that it is presumptuous and irreverent toward the great and good of past ages to admit such a belief as this, our reply is—'We believe this, not because we reverence the ancients less, but because we reverence God more. If our eye were on man, whose tendency is downward toward weakness and corruption, we should be disposed to think the past greater than the present and future. But with our eye on God, whose course is onward from glory to greater glory, it is but modesty to think the present and future greater than the past.'

But what shall we do with the experience of the multitude of saints whose memory the sects delight to honor? All Christendom has abounded with wonderful conversions, and bright manifestations of spiritual piety. Some are ready to overwhelm us with persuasions that such men as Brainerd, Edwards, Payson, and Taylor, were incarnations of true Christianity. Others appeal still more confidently to a different class of models, such as Madame Guion, Hester Ann Rogers, and Wm. Law. Several whole sects have held some form of the doctrine of holiness, and have, more or less extensively, experienced and professed 'sanctification.' Is all this to be accounted as nothing? Were not these illustrious men and women born of God? Has there been no knowledge of the true gospel of holiness among the Wesleyans and Moravians and Quakers and Shakers? These are questions which it behooves us to consider, with modesty and charity on the one hand, and with independence and jealousy for the truth of the gospel on the other.

1. As to the ordinary class of pietists in the carnal churches, we shall say nothing. To those who sincerely believe that 'whosoever sinneth hath not seen Christ, neither known him,' (and to such believers we at present address ourselves,) it need not be proved that confessors and professors of sin are not Christians, however interesting may be their spiritual history.

2. Of the more distinguished spiritualists of the churches, David Brainerd may be taken as a fair specimen. The picture which his biography gives of his general experience is in essence a transcript of the seventh chapter of Romans. The Religious Encyclopedia says he had 'a most humbling and constant sense of his own iniquity, which was a greater burden to him than all his afflictions, great brokenness of heart before God for the coldness of his love and the imperfection of his Christian virtues.' It is evident that he was, through life, *under conviction*, panting after freedom from sin, but never reaching it. Interesting and praiseworthy as such experience was in the dim light of Brainerd's time, and valuable as it was as a preliminary to that higher spiritual education which, we trust, awaited him within the veil, it certainly was not *Christian* experience. With him may be classed Edwards, Payson, and nearly all of those who have obtained the highest distinction for piety in the churches.

3. James Brainerd Taylor's experience was of a higher grade. He came apparently to the very borders of the gospel, where he *saw* clearly the privilege and glory of salvation from sin. This was the theme of his meditation and conversation; and he even confessed, at times, in a timid way, that he was free from sin. In this respect he as really condemned the routine of sinning and repenting which was the only experience allowed or known in the

churches before him, as we do. His biographers were so sensible of this, that they thought it necessary to suppress the clearest part of his testimony in relation to his own salvation. He was indeed a 'burning and a shining light'—the John the Baptist of the doctrine of holiness—the connecting link between the old dispensation and the new. The impulse which he gave, contributed materially to the birth of the true gospel. The semi-Perfectionist schools that have arisen since his time, (those of Mahan, Beecher, &c.,) have fallen behind, rather than advanced beyond him. In determining his position, we shall determine the position of his followers. We allege, then, (1,) that in his religious course as a whole, confession of sin was the rule, and confession of holiness the exception; (2,) that he never 'received the promise' of the new covenant, the very essence of which is a pledge of *security* in holiness; (3,) that he gave no evidence of any clear knowledge of the radical distinction between the Jewish and Christian dispensations, the spiritual at-one-ment, the regenerating power of Christ's resurrection, and the Bible standard of the second birth. His views of regeneration did not differ materially from those of the churches of which he was a member and minister. If they had, he would have been put under arrest. He never planted himself on the high position that 'he that is born of God sinneth not.' He believed and taught as other ministers do, that conversion to a religion of sin and repentance is regeneration; and of course that conversion to holiness is not of itself the radical and essential work of grace, but only a very desirable supplement to sinful regeneration. In view of these facts we conclude without a scruple, that he did not know the gospel of the primitive church, and was not born of God in the Bible sense. We do not believe that James Brainerd Taylor himself, if he were now to return from the world of spirits, would find fault with us for thus plainly stating these facts and this conclusion.

4. The same things, in substance, may be said of William Law, Madame Guion, and the whole class of mystic Perfectionists. They had much knowledge and experience in some departments of spiritual truth, and their writings may be read with profit by the disciples of the gospel. Their labors 'prepared the way of the Lord.' But the discerning reader of their books will find that their strength was laid out, not on the subject of holiness, nor on the great agencies of the gospel which gave birth to holiness, viz., the spiritual application of the death and resurrection of Christ, the introduction of the new covenant, &c., but on a system of *spiritual philosophy*, which is nearly as independent of those facts as the science of Mesmerism, and has no necessary connection with salvation from sin. Swedenborg was deeper in this kind of philosophy than any of them, and he was far enough from the truth on the subject of holiness. William Law is the best representative of this class, and his Address to the Clergy is the best of his books. Let any one examine that Address critically, (not *our* edition, which is expurgated of the worst of its legalities and false doctrines, but the whole original Address,) and he will find that its treatment of salvation from sin by the faith of Christ—the central subject of the gospel,—is very meagre; that more of its pages are devoted to non-resistance and other legalities, than to holiness; that its main doctrine is, that religion is the fruit of inspiration—a true and

valuable doctrine, and admirably developed, but *not* the gospel; that it affirms the existence of an original indestructible divine nature *in all men*; denies, in the face of the Bible, the doctrine of election, and openly avows Universalism. Law was the real father of Methodist Perfectionism, and his image may be seen in it. We leave the reader to judge whether the father of such a child had knowledge and experience of the new covenant gospel.

5. The various sects that have held the doctrine of perfection, such as the Methodists, Moravians, and Shakers, may be spoken of in the lump. (1,) They have all made holiness not the main point in religion, but an appendage to something else. (2,) They have denied or suppressed the most essential element of the new covenant, viz. *security*. (3,) They have dealt largely in various legalities. (4,) They have not manifested any true knowledge of those great facts of gospel history which are inseparably connected with the primitive doctrine of holiness, viz., the radical change of dispensation at the introduction of Christianity, and the Second Advent at the destruction of Jerusalem. Each of these defects is sufficient to render an attempt to establish the doctrine of holiness in the world an abortion. Holiness, as a secondary to something else; holiness without security; holiness under law; holiness without the truth of the new covenant; and especially, holiness under all these evil conditions, has no permanent vitality—cannot live long in the smothering atmosphere of this sinful world. Accordingly, the preaching and profession of salvation from sin, in the sects of which we speak, after some flourish at the beginning, has died away and become virtually, if not formally, extinct. We have at the present time experiments of this kind in progress, by which the value of the various semi-Perfectionisms of the past may be judged. Oberlin is a specimen.

All the approaches that have been made by individuals and sects toward the gospel of salvation from sin, since the commencement of the Gentile economy, are to be regarded as a series of *convictions* in the experience of the religious world, more or less pungent, preceding and tending to the final effectual *conversion* to holiness. The churches have had the *record* of the primitive gospel before them; and gleams of the central truths of that gospel could not but flash out from time to time, in spite of all the envelopments of commentaries. The Spirit of truth has co-operated with the record; and when the circumstances and temperaments of individuals and sects have favored the operation of these agencies, a conviction has been produced, which has manifested itself in partial and temporary enthusiasms about salvation from sin. Some have groaned under the light; others have reflected it obscurely and for a season, in their experience. But a thorough spiritual crisis was never formed till within a few years. Half-way measures of reform were adopted, and the convictions passed away, as they often pass away from individuals convinced of sin.

Whoever has come up out of the law, into the grace of full salvation, remembers that he had repeated seasons of deep interest and anxiety on the subject of holiness, before he came to the decisive crisis; and that, in some happy moments, when the truth that shone upon him gave color to his feelings, and the dawning hope of holiness seemed a reality, he was emboldened

to proclaim the attainableness of that blessing, and to confess in some dubious way, as the Oberlin brethren do, his own experience of it. This, we believe, is a miniature of the experience of the religious world, and places in a true light the various semi-Perfectionisms of individuals and sects, which have manifested themselves in the past history of Christendom.

This view shows us the true answer to those who tell us that the doctrine of perfection is an old heresy that has been tried and exploded again and again in the past ages of the church. The trials and explosions which they refer to, were *convictions of truth*, recurring again and again in spite of all Satan's efforts to suppress them. And these wise men, at the present crisis, are doing for the religious world just what the tempter does for the awakened sinner, when he suggests that the convictions which are now pressing upon him, have troubled him again and again before, but never effected any thing.

The analogy which is properly to be looked for, between the first and second dispensations of law, confirms the conclusion to which the preceding suggestions lead. In the course of the Mosaic economy, there were, from time to time, notable revivals of spirituality, and approximations to gospel knowledge and experience. Yet we know that 'the way into the holiest was not made manifest while the first tabernacle was standing,' and that the Old Testament saints were not born of God till the harvest-time of their dispensation. Regeneration is the beginning of the resurrection; and the beginning of such a process cannot be far from the end. Accordingly men were not born of God till just before the first resurrection. The transition-period between the first and second coming of Christ was but the time of one generation; and it was during that period that the true gospel went forth, and the saints, for the first time, experienced the second birth. It might reasonably be inferred, therefore, that in the Gentile dispensation of law, the revelation of Christ as a Savior from sin, and the introduction of the new covenant, would be deferred till near the harvest-time—that regeneration, instead of being distributed along the whole course of the dispensation, would be the near precursor of the second resurrection. We do not disparage the worthies of the Gentile church, when we say of them—'These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect.' It is no disparagement to any of the laborers in God's vineyard, to say that he has so arranged the times and seasons of his grace that 'he that soweth and he that reapeth, rejoice together.'

The object of our labor on this subject, is to check the tendency which is very strong in the churches, and exists more or less among Perfectionists, to look back to the experience and teachings of such men as Brainerd, Taylor, and Law, as though they were standards of gospel truth. Much jealousy has been manifested in certain quarters, lest Perfectionists should lower the standard of the law. But there is a worse kind of standard-lowering than this. Law, so long as the holiness which it requires is regarded as an unattainable abstraction not necessary to salvation, may be exalted to heaven without making any body the better. The standard which has most to do with prac-

tical interests, is that of attainable, necessary *experience*. But the very men who say so much against lowering the standard of the law, are the first to turn away from the primitive standard of experience, and level all hopes to the height attained by certain modern saints, whose biographies are highly esteemed. We appeal from all these biographies to the record of that church which established this standard of experience:—*“He that is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.”* Boldly may we say of any saint, ancient or modern, who has fallen short in knowledge and experience of the holiness *and the security* defined in this standard, though he may have been greatest of all that have been born of women, ‘he that is least in the kingdom of heaven is greater than he.’

#### § 40. THE SECOND COMING OF CHRIST.

ON almost every page of the New Testament we find the second coming of Christ held up as the central beacon-light of the hopes of believers—an event which should bring them a perfect, secure, and glorious redemption. We select the following passages as specimens of a multitude of expressions relating to that event:—‘Then shall they see the Son of man coming in a cloud with power and great glory: and when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.’ Luke 21: 26, 27. ‘Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, and make it like unto his glorious body.’ Phil. 3: 20. ‘When Christ, who is our life, shall appear, then shall we also appear with him in glory.’ Col. 3: 4. ‘Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearing.’ 2Tim. 4: 8. ‘Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.’ Tit. 2: 13. ‘Unto them that look for him shall he appear the second time, without sin, unto salvation.’ Heb. 11: 28. ‘Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain: be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.’ James 5: 7, 8. ‘Gird up the loins of your minds—be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.’ 1Pet. 1: 13. ‘We know that when he shall appear we shall be like him.’ 1John 3: 2, &c.

The glorious event which thus animated the faith of primitive believers, as marking the period of the perfection of their faith, and their entrance upon the possession of the fullness of the gift of God’s grace, though seemingly nigh at hand at that time, is at this day generally thrown forward, in the faith of

the churches, into the shadows of a distant and indefinite futurity. Our object in the present article, is to call the attention of those who love the word of God more than creeds, to the testimony of that word concerning the *time* of the second coming of the Son of man.

#### I. DEFINITION OF THE SECOND COMING.

*What is meant by the second coming of Christ?* We may answer this question by referring to one of those parables in which Christ presents a miniature of the whole dispensation introduced by his first coming. 'A certain nobleman went into a far country, to receive for himself a kingdom, and to *return*. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, we will not have this man to reign over us. And it came to pass, that *when he was returned, having received the kingdom*, then he commanded these servants to be called unto him,' [and he reckoned with them, and rewarded them according to their several merits, both good and bad, and then said]—'But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.' Luke 19: 12. This illustration represents the *first* coming of Christ, as the period when he *delivered* the treasures of the gospel to his servants, and went away; and his *second* coming as the period when he *returned* and *reckoned* with them, rewarding the faithful, and taking vengeance on his enemies. The parable may also be understood as intimating that Christ in his *first* coming was comparatively *powerless*; but when he came the second time, he had '*received a kingdom*' and was clothed with full power to judge, reward, and execute vengeance. By the second coming of Christ, then, we mean his coming in the power of judgment, to *reckon with, reward, and punish, those to whom he delivered the gospel at his first coming*—we mean *the day of judgment for the primitive church and the Jewish nation*.

We do NOT mean by the second coming of Christ, the FINAL AND GENERAL JUDGMENT. The popular notion concerning the judgment of mankind is, that it is to be a *single* transaction, occupying a *single* period of time. Joining this notion to the discovery, which every reader of the New Testament must ultimately make, that the judgment of the second coming is clearly predicted in the New Testament as immediately to follow the destruction of Jerusalem, many have believed and taught that 'the *judgment* [meaning the *whole*, or *final* judgment] *is past*.' These views, whether held by Universalists or Perfectionists, we disclaim, and instead of them, insist that the judgment of mankind, according to scripture, is divided into *two* acts, occupying *two* periods of time, separated from each other by an interval of more than a thousand years. In the twentieth chapter of Revelations this division of the judgment is unequivocally described. John saw, when Satan was first bound and cast into the pit, thrones and *judgment* given to the martyrs of Christ, and they lived and reigned with him a thousand years, but the *rest* of the dead lived not. 'This,' says the apostle, 'is the *first* resurrection;' and we may properly add, this is the *first judgment*. Rev. 20: 5. Afterward Satan is loosed again, gathers Gog and Magog to the great battle, is defeated and cast into the lake of fire forever. Then again appears a throne, a *second* resurrection and a *second* judgment. Rev. 20: 12.

The same division of the judgment into two acts, separated by a long interval, is very conspicuous in the vision of the seals and trumpets. Rev. 6: 7, &c. When the *sixth* seal opens, the Lamb appears on the throne of judgment and the tribes of the earth wail because of him, saying, '*the great day of his wrath is come.*' Afterwards the *seventh* seal is opened, and seven angels with trumpets are introduced. As they sound their trumpets successively, a variety of events transpire, necessarily occupying a long period of time. At length, after the sounding of the *seventh trumpet*, Christ is proclaimed sovereign of the world, and a second and final day of judgment is announced. Rev. 11: 15—18. Unless the sixth seal covers the same period with the seventh trumpet, (which cannot be maintained with any show of reason,) it is manifest to mere inspection that there are *two acts* of judgment—*two* periods of wrath and recompense.

As God divided mankind into two great families—the Jews and the Gentiles—so he has appointed a separate judgment for each. The harvest of the Jews came first, because they were ripened first. God separated them from the rest of the nations, and for two thousand years poured upon them the sunshine and the rain of religious discipline. When Christ came he said the fields were white. By the preaching of Christ and his apostles, the process, necessary to make way for the judgment, was complete. At the destruction of Jerusalem, the Jews as a nation were judged. Then the kingdom of heaven passed from the Jews to the Gentiles. Matt. 21: 43. God commenced a process of preparation for a second judgment. The Gentiles came under the sunshine and rain, which had before been sent upon the Jews. For nearly two thousand years the Gentile crop has been maturing, and we may reasonably look for the Gentile harvest as near.

That we may therefore speak of the judgment scripturally and intelligently, we will distinctly recognize the division of it which is made in scripture, by calling one of the acts the *first judgment*, and the other the *final judgment*. With this explanation, we shall be understood when we say, that in speaking of the second coming of Christ we refer to the *first* and not to the *final* judgment. It is not our object in this article to discuss the subject of the second or final judgment. The simple confession here that we believe it to be *future*, will sufficiently preclude any honest inference from the doctrine we are about to present, that we believe, or wish to believe that the day of *our* judgment is past.

## II. CHRIST'S DESIGNATION OF THE TIME OF HIS SECOND COMING.

In our inquiries about the *time* of the second coming, it is important that we receive the testimony of scripture in its proper order. The first question is, *who shall be our first witness?* Shall we call Daniel upon the stand, and taking his prophetic numbers for our starting point, plunge ourselves into a chaos of arithmetical calculations—and when we have made out a case by his testimony, then admit Jesus Christ, and judge and modify his testimony by our reckoning of Daniel's numbers? Common sense points to a different mode of trial. Jesus Christ certainly ought to be our first witness. *His own* second coming is the matter in question. He is a greater than Daniel or any other prophet. He lived nearer than Daniel to the event. If he has spoken

of the time of his advent, let us hear him first, and then if necessary judge and modify all other prophecies by his testimony.

In the twenty-fourth chapter of Matthew, after predicting the unexampled tribulations of the destruction of Jerusalem, Christ says: '*Immediately after the tribulation of those days, shall the sun be darkened . . . . and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven, with power and great glory.*' Matt. 24: 29, 30. The nature of the coming here described is fully determined, not only by the attendant 'gathering of the elect,' but also by the parallel description in Rev. 6. The language of John concerning the 'great day of the wrath of the Lamb,' ushered in by the opening of the sixth seal, is so perfectly identical with the language of Christ in the passage quoted, that we may reasonably believe he copied it; and we cannot doubt that he used it with reference to the same events. As little can we doubt that both describe a day of judgment. Understanding then that our inquiry relates to the first great judgment spoken of in the sixth of Revelations, as well as in the twenty-fourth of Matthew, we ask, what must we conclude is the true meaning of Christ's prediction concerning the time? He says that the time of that judgment should be '*immediately after the tribulation*' of the days of Jerusalem's overthrow: but since prejudice and tradition must for the present dictate to common sense, we are still obliged to ask—*does he MEAN what he says?* In answering this question, we shall appeal to several statements in the subsequent context, and in other discourses of Christ.

1. After the above introduction of his second coming, Christ goes on to say, 'Now learn a parable of the fig-tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye see all these things, [viz. the visible signs which he had foretold in the former part of his discourse,] *know that it [i. e. his coming] is near, even at the doors.*' Matt. 24: 32, 33. We perceive in this that Christ had it directly in view to so instruct his disciples concerning the time that they should be in no danger of mistake; and therein we have a pledge of the simplicity of his language. So that there is no conceivable reason for doubting that he intended to convey the idea which lies on the face of his words; viz. that his second coming should follow the visible signs he foretold, as closely as summer follows the budding of the fig-tree. The last of those signs was the destruction of Jerusalem; and of course his statement here is precisely what it was before, viz., that the Son of man should come, '*immediately after the tribulation of those days.*' Moreover, it should be observed that his language plainly implies, that the persons he addressed would have an opportunity of observing the whole series of tokens that were to precede the second coming. On any other supposition the parable is impertinent.

2. But the context furnishes another and still more indisputable index of the real meaning of Christ. As though he were determined to accumulate emphasis to the uttermost, upon the truth he was uttering, he proceeds in the usual form of his most important affirmations, and with all the solemnity of a tremendous oath, to state once more the limitation of the time within

which his coming should take place. '*Verily I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.*' Matt. 24: 34, 35. It is fashionable with those who have theories to maintain that are inconsistent with this statement, to work out—each for himself—ingenious expositions of the word *generation*. One refers it to the *Jews*, another to the *righteous*, a third to those that *persecuted* Christ, and a fourth to a generation that *will be* living when Christ appears!\* These expositions are confidently if not plausibly supported, in most cases, by quotations of examples from the Psalms and prophets, in which the word *generation* means, not the mass of men living at one time, but a peculiar race or sort of persons: as for instance, 'God is in the *generation* of the righteous.' *Psa. 14: 5.* Now the only fair way of arguing from *usage*, when the case admits of it, is to appeal to the usage of the writer himself, whose language is in question. Instead of going to David and Isaiah, in another age and another language, we will let Christ himself determine what Christ means by the word *generation*. And indeed we need not go out of the book of Matthew. Christ uses not only the word, but the very phrase in question, '*THIS generation,*' at least *five* times in the previous discourses recorded by Matthew; and we need only to quote the passages to make manifest his meaning. 'Whereunto shall I liken *this generation*? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children.' Matt. 11: 16—19. 'The men of Nineveh shall rise in judgment with *this generation*, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with *this generation*, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.' 12: 41, 42. [As the unclean spirit returning with seven other spirits worse than himself, makes the last state of the wicked man worse than the first,] 'even so shall it be also unto *this wicked generation.*' 12: 43—45. 'Behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon *this generation.*' 23: 34—36. Now who would think of going to the Old Testament for help to determine the meaning of the word *generation* in these passages? And who can imagine that the same word loses its plain meaning and becomes figurative, in passing from almost the last verse of the twenty-third chapter

\* See Clarke's Commentary, Miller's Lectures, Signs of the Times, T. R. Gates's writings, &c.

into the twenty-fourth? The passage in dispute, (Matt. 24: 34,) is the last in the *series* of instances in which the phrase '*this generation*' occurs with evident uniformity of meaning, and it is almost a literal repetition of the instance which immediately precedes it—Matt. 23: 36. Viewing all these passages in their connection with each other, we discover most clearly that the people concerning whom Christ habitually used the phrase '*this generation*,' were they who as a mass had heard and rejected John the Baptist and himself, and were thus rapidly becoming ripe in wickedness. Foreseeing that this same generation would crucify himself, persecute the apostles, and persist in their unbelief and malice till the measure of their iniquities would be full; he justly threatened them with the gathered vengeance due to all the murders of the righteous from the beginning of the world. As they by their pre-eminent wickedness were becoming the representatives of the sinners of all past generations, it was meet that the debt of wrath due to the whole world should be paid to them, and should be paid without delay, before the generation had left the earth, that their sin and punishment might be seen together. Accordingly after saying in the 23d chapter, 'Verily I say unto you, all these things' [to wit, the punishment due to all previous persecutors] 'shall come upon this generation,' he goes on in the 24th chapter to specify the items of that punishment. He speaks of wars, famines, pestilences, earthquakes, a most terrific and swelling series of *outward* calamities, ending with the destruction of the holy city; and then continuing the series by passing into the spiritual world, he predicts as immediately to follow this climax of outward ruin, the appearance of the Son of man in the majesty of eternal judgment, the wailing of his crucifiers, and the glorious gathering of his elect. In perfect keeping then, with his former sayings, and with the demands of the case, he adds, '*Verily I say unto you, this generation shall not pass till all these things be fulfilled.*'

Even in the Old Testament there is a very appropriate illustration of the meaning of the word *generation* in the case in question. 'The Lord heard the voice of your words,' said Moses, 'and was wroth and sware, saying, surely there shall not one of these men of *this evil generation* see that good land, which I swear to give unto your fathers, save Caleb, the son of Jephunneh.' Deut. 1: 34—36. The generation that came out of Egypt saw and despised the wonders which God wrought in delivering them from Pharaoh and maintaining them in the wilderness, and thus became dreadfully wicked, insomuch that God destroyed them, and only suffered their children to enter the promised land. In like manner, the generation that lived in the time of Christ and his apostles, saw and despised the mighty works of God. It was unquestionably the wickedest generation that ever lived on the earth. Indeed it is not possible that any other generation should be so wicked; for they crucified the Lord of glory, and he cannot die again. It was meet, therefore, that upon that generation should come 'such tribulation as *never was, no nor ever shall be.*' Therefore Christ said 'this generation shall not pass' till the wrath of God shall be revealed against them to the uttermost.

3. The meaning of Christ's statement in the 24th of Matthew is, if possible, still more clearly determined and manifested by the three following

equivalent statements, which occur in his other discourses. (1,) '*Verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come.*' Matt. 10: 23. (2,) '*Verily I say unto you, there be some standing here who shall not taste of death, till they see the Son of man coming in his kingdom.*' 16: 28. (3,) '*If I will that he [John] tarry till I come, what is that to thee?*' Jno. 21: 22. Here we have three separate forms of the same prediction, all terminating in the same point—all affirming directly or by obvious implication, precisely the truth which we have found in three other forms before.

Some of those who are determined not to receive the simple meaning of these texts, dispose of them by referring them, especially the two former, either to the transfiguration of Christ on the Mount, or to the day of Pentecost. But we ask, where is the proof that either of these events is ever called elsewhere in the Evangelists the coming of Christ? If we suppose Christ to have used in these three instances, with reference to those events, an expression which every where else in his discourses refers to the day of Judgment, and that too without any explanation, we impute to him the most outrageous duplicity. These time-serving interpretations trample not only on usage but on common sense; for at the transfiguration, *Christ had not gone away*; so that it would have been nonsense to have called that event *his coming*; and the effusion of the Holy Ghost on the day of Pentecost, was the coming, not of Christ, (for he had gone away only forty days before,) but of that '*other comforter*' which he promised to send his disciples in his absence.

We shall perhaps be referred to 2 Peter 1: 16, as an instance in which the transfiguration is called the '*coming*' of Christ. But a slight examination of the passage will show the fallacy of the reference. Says the apostle, '*We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ.*' When and where had he made known to them his power and coming? Obviously in his previous epistle and preaching. Turning to the first chapter of that epistle, we find his first and favorite theme was, '*the salvation ready to be revealed in the last time; at the appearing of Jesus Christ*'—'*the grace that was to be brought unto the saints, at the revelation of Jesus Christ.*' We find him also in other records of his preaching, like the other apostles, prominently presenting the second coming of Christ as the great hope of the church; *e. g.*, Acts 3: 20. To assure his readers more fully of that glorious hope, he refers them in his second epistle to the transfiguration. '*We were,*' says he, '*eye-witnesses of his majesty on the holy mount;*' i. e., we have seen his spiritual glory, and we therefore know what will be his power at his promised coming.' Observe the apostle does not say he was an eye-witness of Christ's coming, but only of his majesty. The transfiguration was an anticipative glimpse of the power and glory of the second coming; and as such, Peter very properly referred to it for confirmation of the hopes of those who were waiting for the Lord.

But, supposing it were possible for those who wish to evade the testimony in question, to bring some plausible proof that the first two of the three passages quoted, refer to the transfiguration or to the day of Pentecost—what will they say to the third? Christ had predicted Peter's death. Thereupon Peter

but were eye witnesses of his majesty

asked him what should be the lot of John. He answered, '*If I will that he tarry till I come*, what is that to thee? Follow thou me.' Here is a plain intimation, first, that John should outlive Peter; secondly, that he should live till the second coming; and of course, thirdly, that the second coming should take place *after* the death of Peter, and *before* that of John. Now Peter was crucified long after the transfiguration and the day of Pentecost. Of course, '*till I come*' can not refer to either of those events. But John certainly departed soon after the destruction of Jerusalem. Of course '*till I come*,' must refer to an event which took place near the period of that destruction.

We may sum up and concentrate the testimony we have examined in this section, thus: Christ designated the time of his second coming in six different ways. 1. He placed it immediately *after* the destruction of Jerusalem. 2. He instructed his disciples to expect it, when they should see the fearful signs, that should precede and accompany the destruction of Jerusalem, as they would look for summer *after* the budding of the fig-tree. 3. He most solemnly declared it would take place *before* the generation cotemporary with himself would pass away. 4. He assured his disciples that it would happen before their ministry to the Jews would be finished. 5. He said there were some standing with him who should live till the event. 6. He plainly intimated that John should tarry till his coming.

### III. THE EXPECTATIONS OF THE PRIMITIVE CHURCH.

There is abundant proof in the New Testament that the primitive believers *understood* the foregoing predictions of Christ in their most obvious sense; and accordingly expected the second coming within the lifetime of some of their own number. We will notice a few specimens of their customary manner of speech concerning the second coming. '*Ye come behind in no gift, waiting for the coming of the Lord Jesus Christ.*' 1 Cor. 1: 7. '*Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ.*' Phil. 3: 20. '*Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven.*' 1 Thess. 1: 10. '*The grace of God . . . hath appeared, . . . teaching us . . . that we should live soberly, &c., looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.*' Tit. 2: 11—13. Such language as this is perfectly natural on the supposition that they understood Christ's predictions as setting the period of the second coming nigh at hand; and perfectly unnatural on any other supposition, as is proved by the fact that such language at the present day, when the churches generally believe the second coming to be afar off, is altogether obsolete; except among those whose theory, like that of Miller, places the second advent very near the present time. Men do not *wait* and *look* for a far distant event. Such language implies that the event expected is supposed to be *impending*.

The following may be taken as examples of another class of passages, which occur on almost every page of the Epistles. '*Being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ; . . . that ye may be sincere and without offense till the day of Christ.*' Phil. 1: 6, 10. '*I pray God your whole spirit and*

soul and body be preserved blameless *unto the coming of our Lord Jesus Christ.*' 1 Thess. 5: 23. 'I give thee charge, . . . that thou keep this commandment without spot and blameless, *until the appearing of our Lord Jesus Christ.*' 1 Tim. 6: 13, 14. Nothing can be plainer than that the second coming of Christ, in the minds of those who use such language as this, was the event which stood at the end of their trial of obedience. They manifestly waited for it as though it were so nigh that their temporal probation would reach '*unto*' it.

In the following instances the expectations of primitive believers are expressed in the most explicit terms: 'Let your moderation be known unto all men: *The Lord is at hand.*' Phil. 4: 5. 'Let us consider one another, &c., exhorting one another: *and so much the more as ye see the day approaching.*' Heb. 10: 24, 25. 'Ye have need of patience, &c., *for yet a little while, and he that shall come will come, and will not tarry.*' Heb. 10: 36, 37. 'Be patient, therefore, brethren, *unto the coming of the Lord.*—Stablish your hearts: *for the coming of the Lord draweth nigh.*—*The Judge standeth at the door.*' James 5: 7—9. '*The end of all things is at hand.*—*The time is come that judgment must begin at the house of God.*' 1 Pet. 4: 7, 17.

In those remarkable passages of Paul which relate to the resurrection, it is impossible not to discover clear evidence of the same confident expectation of the *speedy coming* of the Lord. 'We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, *and we shall be changed.*' 1 Cor. 15: 51, 52. 'For this we say unto you by the word of the Lord, that *we which are alive and remain unto the coming of the Lord*, shall not prevent [i. e. anticipate] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then *we which are alive and remain*, shall be caught up together with them in the clouds, to meet the Lord in the air.' 1 Thess. 4: 15—17. If Paul had believed the resurrection to be a far distant event, he would have said, '*We* who will then be dead shall be raised incorruptible, and *they* that remain alive shall be changed.' But in both the instances, where such language might have been expected, he transposes the pronouns *we* and *they*, as though he studiously sought to make it manifest, that he expected to be himself among the number of the living at the coming of the Lord.

We will not further multiply citations showing the expectations of primitive believers, but refer the reader, if he needs further evidence on the subject, to an examination of the whole New Testament. The position which we think the evidence already presented abundantly sustains, is, that as Christ *predicted*, so the primitive church *expected*, his *second coming* within the lifetime of their own generation.\*

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\* It might be proved by the testimony of secular historians, that the primitive church believed the second coming to be nigh at hand. The following extract from Gibbon is a specimen of such testimony:

'In the primitive church, the influence of truth was very powerfully strengthened by an opinion, which, however it may deserve respect for its usefulness and antiquity, has not been found agreeable to experience. It was universally believed, that the end of the

Let it be borne in mind, that the primitive church were coteremporaries with Christ—that many of them received Christ's predictions of his second advent from his own lips—that the language in which those predictions were uttered was their mother tongue—and that they were favored with unexampled measures of the spirit of interpretation and revelation—in a word, that they were in the most favorable circumstances possible for correctly understanding the language of Christ. Now shall we suppose that they made a mistake of eighteen hundred years in their construction of his plain predictions; and that a generation of interpreters living at the present day, at a distance of eighteen hundred years from the time of Christ, without any knowledge of the language in which Christ spoke, except what they get from translations and lexicons, and confessedly without the spirit of revelation, have risen up to set them right!

#### IV. THE FULFILMENT OF THE SIGNS PREDICTED.

Several of the prophets of the Old Testament foretold events that should go before the 'great day of the Lord,' and should be signs of its approach. Thus Malachi says, 'Behold I will send you *Elijah the prophet, before the coming of the great and dreadful day of the Lord.*' Mal. 4: 5. We have it on Christ's authority, that this prediction was fulfilled in his day. He says of John the Baptist, 'If ye will receive it, *this is Elias which was for to come.*' Mat. 11: 14. Again, Joel says—'I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days I will pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, *before the great and the terrible day of the Lord come.*' Joel 2: 28—31. Peter, on the day of Pentecost, announced that this prophecy was then in course of fulfilment. When the people were amazed at the works of the Spirit, and said of them that spake with tongues, 'These men are full of new wine,' Peter said, 'These are not drunken as ye suppose, . . . but *this is that which was spoken by the prophet Joel*'—and then he proceeds to recite the passage above quoted.

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world and the kingdom of heaven, were at hand. The near approach of this wonderful event had been predicted by the apostles; the tradition of it was preserved by their earliest disciples; and those who understood in their literal sense the discourses of Christ himself, were obliged to expect the second and glorious coming of the Son of man in the clouds, before that generation was totally extinguished which had beheld his humble condition upon earth, and which might still be witnesses of the calamities of the Jews under Vespasian and Hadrian. The revolution of seventeen centuries has instructed us not to press too closely the mysterious language of prophecy and revelation; but as long as, for wise purposes, this error was permitted to subsist in the church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself, and all the various race of mankind, should tremble at the presence of their divine Judge. This expectation was countenanced by the 24th chapter of Matthew, and by the first epistle of St. Paul to the Thessalonians. Erastus removes the difficulty by the help of allegory and metaphor; and the learned Grotius ventures to insinuate, that, for wise purposes, the pious deception was permitted to take place.'—*Gibbon's Rome, Vol. 1, p. 261.*

In the twenty-fourth of Matthew, Christ takes up the series of signs where Malachi and Joel leave it, and predicts with much minuteness the principal events of the period between the day of Pentecost and the destruction of Jerusalem. It should be noticed that these predictions, though mingled together, are of two distinct sorts; 1, those which relate to events in the history of the Christian church—such as persecutions, the appearance of antichrists, the universal publication of the gospel, &c.; 2, those which relate to events in the history of the Jews, and other nations—such as wars, pestilences, earthquakes, &c. We naturally look to *external* history for a record of these last events: and as the history of the downfall of the Jewish nation is generally familiar, and no one denies that the fearful physical calamities which Christ predicted in the 24th of Matthew, actually came to pass in that generation, we need not offer any proof in relation to the *second* class of predictions. It is of more importance to direct the reader's attention to the evidence we have of the fulfilment of the *first* class of tokens—those which, by their connection with the history of the church, and by their spiritual nature, were more emphatically the precursors of the coming of Christ. It is not generally supposed that those tokens—especially the appearance of antichrist, and the universal publication of the gospel—did actually come to pass in that age; so that it is the more necessary that we should present our proof in relation to them. We find proof IN THE NEW TESTAMENT, *that antichrist was revealed, and that the gospel was published to all nations, before the destruction of Jerusalem.* The following synopsis presents Christ's predictions relative to those events, with the record of their fulfilment in the opposite column:

## PREDICTIONS.

## THE FULFILMENT.

'Many false prophets shall rise, and shall deceive many.' Matt. 24: 11.

'Many false prophets are gone out into the world.' 1 John 4: 1.

'Because iniquity shall abound, the love of many shall wax cold.' Matt. 24: 12.

'Thou hast left thy first love.' Rev. 2: 4.

'I know thy works, that thou art neither cold nor hot.' Rev. 3: 15.

'There shall arise false Christs, and false prophets.' Matt. 24: 24. [Paul repeats this and the preceding prediction in 2 Thess. 2: 3.] 'That day shall not come, except there come a falling away first, and that man of sin be revealed.'

'Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.' 1 John 2: 18.

'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' Matt. 24: 14.

'They went forth and preached every where.' Mark 16: 20. 'But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the end of the world.' Rom. 10: 18. 'The gospel . . . is come unto you, as it is in all the world.' 'The gospel . . . which was preached to every creature which is under heaven.' Col. 1: 6, 23.

It may be noticed that while Paul, as the chief preacher of the primitive church, announces the universal publication of the gospel, *John*, the disciple who outlived most of his cotemporaries, is the principal reporter of the facts which fulfilled Christ's predictions concerning antichrist. When Paul wrote to the Thessalonians, antichrist was not revealed; but he said the 'mystery of iniquity' *was already working*. In the later record of John, its manifestation is announced.

The language of 1 John 2: 18, is far more forcible in the original than in our translation. The word rendered *time*, is *hora*, from which the English word *hour* is derived, and is almost invariably elsewhere translated *hour*. It should read thus:—'Little children, it is *the last hour*: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the *last hour*.' The plain meaning of John is, 'We are on the very verge of the second coming; for the prophecies of Christ and Paul concerning the revelation of antichrist, are already fulfilled.'

Now what is there in the *nature of things*, to obstruct our belief of the plain testimony before us? Forty years was surely time enough for such workmen as Paul and his fellow apostles, to announce to the whole world the approach of the kingdom of God. The 'testimony' which they had to bear to all nations, was not a system of theology, or a long series of discourses on morality, but simply the message of a king, sent before him to forewarn his subjects of his approach. Paul took his station at Rome, the centre of the empire of the world, and from that spot his voice could be heard to the ends of the earth. He says expressly of the church at Rome, that their 'faith was spoken of *throughout the whole world*.' Rom. 1: 8. Forty years was long enough, too, for the development and ripening of the elements of evil within the church. The miracles which abounded during the ministry of Christ and his apostles, while on the one hand they furnished occasion and food for faith, on the other, naturally excited a morbid craving for the marvellous. Thus while the work of salvation was going on in the inner church, a market was opened, and a strong demand created, among the crowd of the outer court, for signs and wonders; and as demand always attracts supply, ere long a host of false prophets, false Christs, deceitful wonder-workers—in a word, *speculators* on the credulity awakened by the miracles of Christ, appeared, as might be expected, and as Christ predicted; and we might infer with strong probability, from the nature of things alone, without the predictions of Christ or the testimony of history, that the 'mystery of iniquity' *within the church*, kept pace in its growth, with the ripening corruption of the Jewish nation; and that the judgment of Antichrist followed hard upon the destruction of the Holy City.

If it should be said of the signs we have particularly noticed, as well as of the others, that, admitting them to have been fulfilled in the apostolic age, they are still to be regarded as signs not of the second coming, but merely of the destruction of Jerusalem, we reply, Christ certainly predicted *one* sign, and that the most notable of all, of which this cannot be said, and that sign was *the destruction of Jerusalem itself*. It is a very great mistake to suppose that that event occupied the chief place in Christ's mind when he uttered the pre-

dictions of the 24th of Matthew. His language plainly shows that it was in his mind only the last and greatest sign of his invisible coming. The principal question of the disciples was, '*What shall be THE SIGN of thy coming?*' His answer was—'Jerusalem shall be destroyed; the tribulation of its people shall be such as never was, and never shall be;' and '*immediately after the tribulation of those days* shall the sun be darkened, . . . and the sign of the Son of man appear.' The tribulation then, of the destruction of Jerusalem, was the true *sign of his coming*.

This accords with the prophecy of Daniel. 'There shall be a time of trouble, such as never was since there was a nation even to that same time; and *at that time* thy people shall be delivered, every one that shall be found written in the book; and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' Dan. 12: 1, 2. Here is a resurrection of many, a redemption of the righteous, and a destruction of the wicked—in a word, a *judgment immediately following* the tribulation that is without example. Christ quotes Daniel in his description of the tribulation; (Matt. 24: 15;) so that there can be no doubt that he followed and repeated the above prophecy of Daniel when he said, '*Immediately after* the tribulation of those days, shall the sun be darkened,' &c. The chief and last sign, then, of Christ's second coming, did actually and confessedly take place about forty years after his crucifixion, and of course within the lifetime of his own generation; and if, according to his prediction, his coming immediately followed that sign, his word, '*Verily I say unto you, this generation shall not pass till all these things be fulfilled,*' and the expectations of his followers, founded on that word, were found true.

#### V. THE NATURE OF THE SECOND COMING.

It can be proved by many examples, that popular anticipations, and even the calculations of the learned, are not safe guides to an understanding of the *nature* of events predicted in the Bible. Take a case already referred to, that of the mission of John the Baptist. The prediction concerning him was, 'Behold I will send you Elijah the prophet, before the coming of that great and dreadful day of the Lord.' This was written some hundreds of years before the appearance of John, and doubtless had been a subject of much meditation and calculation among the Jews, both learned and unlearned; and yet, after John had finished his ministry with great notoriety, and with the credit of being 'a prophet indeed,' even Christ's own disciples asked, 'Why say the scribes that Elias must first come?'—a question that shows they had not yet recognized John as the Elias. Christ's answer, while it unequivocally settles the question as to the true application of the prophecy, holds up to view the blindness of the 'scribes,' in terms that are fitted to humble and warn the students of prophecy in all generations. '*I say unto you that Elias is already come, AND THEY KNEW HIM NOT, and have done unto him whatsoever they listed.*' Matt. 17: 12. Christ also himself, in the *mode* of his first coming, wholly disappointed the expectations which the Jews had formed concerning him, from the prophecies of the Old Testament.

It would not therefore be a strange thing, if it should be found that the second coming was an event very different from the conceptions of it, wheth-

er popular or learned, which men have gained by private interpretations of prophecy. Christ may have come at the time appointed, though the scribes '*knew him not.*' Taking the caution of past examples, we will not assume that he did not come, because popular anticipations were not fulfilled; but rather that those anticipations were false, and wholly unworthy to be placed in the balance against the credit of those plain predictions which, as we have seen, appointed the time. At the outset of our inquiry concerning the nature of the second coming, we are bound to take for granted that it was an event which, though it may not have been recognized by external historians, was not *inconsistent* with the *true* history of the external events which followed the destruction of Jerusalem.

This assumption leads us at once to the general conclusion—that the second coming was an event *in the spiritual, and not in the natural world.*—Let us see, then, if Christ's own language does not warrant and require this conclusion. Before his description of his coming, in the 24th of Mathew, he speaks particularly of the *mode* of it, and cautions his disciples against delusion in relation to it, thus: 'If they shall say to you, Behold he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. *For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.*' Matt. 24: 26, 27. The contrast here presented, is evidently that between the *limited presence* of the impostors that were to be sought for in the desert and secret chambers, and the *extended presence* of the Son of man in his coming. He was to be looked for, not as a material and circumscribed body, but as an *all-pervading* essence; not to be found by searching *here* or *there*, but to be seen *every where*. And this is the very distinction between *bodily* and *spiritual* presence. Says Paul, '*Though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your order.*' Col. 2: 5. Here we have the *omnipresence* of the spirit in contrast with the limited presence of the material form. Christ's caution, then, amounts to this:—'*My coming will be in that world where I can be like the lightning, omnipresent—the world of souls.*'

This exposition of Matt. 24: 26, 27, is fully confirmed by a parallel passage in Luke 17: 20—24. This same comparison of Christ's coming, to the lightning, is there introduced thus: 'When he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, *The kingdom of God cometh not with observation; [i. e. in such a manner as to be observed with the eyes;] neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.*' Putting these passages together, (and they clearly belong together,) we see that Christ did not teach that his coming would be like the lightning in respect to *outward visibility*, but simply in respect to its *extended presence*. That presence was to be looked for in the kingdom that is within. It is manifest then that Christ's predictions in the 24th of Matthew, figurative and mystical as they are, are accompanied by such explanations and cautions as leave no reasonable excuse for the error of those who understand them in a literal and material sense, and look for his coming in the outward world.

If we bear in mind the theory with which we commenced, viz., that the

*judgment of the second coming was for the subjects of the first gospel*, we shall see there was a necessity that the principal sphere of its manifestation should be in the spiritual world. That evil generation, which grew ripe in iniquity, under the ministry of John and of Christ, and on which Christ declared should come all the righteous blood shed from the foundation of the world, the crucifiers of Christ and the persecutors of the church at Jerusalem, had doubtless chiefly passed away, before the destruction of Jerusalem. So also had by far the greater part of the righteous followers of Christ. Moreover there is evidence that a large proportion of the subjects of the first gospel, were the spirits of the previous dead. 1 Peter 4: 6. *So that nearly all the principal actors in the drama which terminated in the second coming, were already within the veil, and there, of course, was the fitting place for the denouement.* A remnant, it is true, both of the believers, and the rejecters of Christ in his first coming, remained on earth, and also a whole generation of their descendants, to whom in a secondary manner the judgment of the second coming pertained. But as the spiritual world was nevertheless the main scene of action, the appropriate commencement of the judgment to this secondary remnant, was a summons to that scene; and that summons, to the *righteous* was the *instantaneous* change from a *mortal* to an *immortal* state, by which they were introduced to the personal presence of the Lord; to the *wicked*, it was death, by the sword, pestilence and famine.

But here let it be observed by way of caution, that in placing the second coming in the spiritual and not in the natural world, we give no place to that foolish unbelief which conceives of nothing but *unsubstantial and shadowy* existences and events, as pertaining to that world. To some minds, we may seem to *belittle* the glorious appearing of Christ, by referring it to the world of souls instead of the world of bodies; for it is fashionable to regard things spiritual and invisible, as little more than things visionary and poetical. But in our philosophy, mind is *more truly* a substantial entity than matter, and there is less of poetical nothingness in the *spiritual* than in the *natural* world. With these views, if we would magnify the *coming* of the Lord, we *must* refer it to a spiritual sphere. We measure the greatness of the event thus:—*As the body is to the soul, so was the awful overthrow of Jerusalem to the second coming of Christ.* The slaughter of eleven hundred thousand Jews, was the bodily representative, the visible and inferior index, of that spiritual judgment in which ‘the kings of the earth, and the great men, and the rich men; and the chief captains and the mighty men, and every bondman and every freeman, hid themselves in the dens and rocks of the mountains, and said to the mountains, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come.’

It will be objected to these views of the spirituality of Christ's second coming, that the prediction was, ‘*every eye shall see him.*’ Rev. 1: 7. We may answer this objection in three ways—

1. By referring to the circumstances and context of the prediction. John is addressing the *churches*; and after speaking of the grace and glory which Christ had conferred on *them*, he says—‘Behold, he cometh with clouds;

and *every eye shall see him.*' This is naturally to be interpreted as a glorious promise to those whom he addressed; as if he had said, 'Christ has washed us from our sins, and has made us kings and priests,—now he is coming personally, and we shall all see him.' He adds, 'and they also which pierced him;' which implies that the wicked were not included in the preceding statement.

2. The language of John is necessarily limited by the nature of the subject concerning which he speaks; and since Christ was a spiritual and not a material being, the meaning of the apostle must be, 'every *spiritual* eye shall see him.' The nature even of Christ's *body*, after his resurrection, was such that his appearance to his disciples, is in all cases described in the very terms that are used in relation to appearances of angels. When they were assembled together, and the '*doors were shut,*' suddenly he '*stood in their midst;*' and in like manner he '*vanished out of their sight.*' When he walked with them, '*their eyes were holden and they knew him not.*' In several instances he is said to have '*appeared to them;*' and when he ascended up, '*behold two men stood by them in white apparel.*' (See Mark 16: 9—14, Luke 24: 16, 31, 36, John 20: 18—26, 21: 1, Acts 1: 10.) In all this it is evident that Christ, after his resurrection, had the nature of angels; and the perceptions of those who saw him were not natural, but spiritual. His appearance was, in proper language, a *vision*, and none saw him but those whose spiritual eyes were opened. Stephen '*being full of the Holy Ghost,*' saw Jesus standing at the right hand of God; (Acts 7: 55;) and he saw him *because* he was full of the Holy Ghost, and not with his natural eyes, for the others saw nothing. So Paul saw Jesus Christ and talked with him, when those that were with him saw no man, and heard not the voice. (See and compare Acts 9: 7, 22: 9, 18, 1 Cor. 9: 1.) John, also, on the isle of Patmos, was '*in the spirit*' when he saw the Lord. (See Rev. 1: 10.) There is no evidence that Jesus Christ has ever been seen by any natural eye since his resurrection. Indeed he expressly declared on the eve of his crucifixion, '*The world seeth me no more.*' When therefore John asserted that every eye should see him, he must have had in his mind the limitation which the nature of Christ, and this declaration required.\*

3. There is a sense, in which it may truly be said that every eye *did* see

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\* There are one or two facts in the account of Christ's intercourse with his disciples after his resurrection, which seem to militate with, or at least perplex, these views. It is recorded that the disciples *handled* him as though his body was material, and that he said of himself, 'A spirit hath not flesh and bones as ye see me have;' and that he ate material food. But these facts must not be suffered to countervail the positive evidence we have that his body was spiritual. They certainly handled no other body than that which entered a room *when the door was shut* and afterwards *vanished out of their sight.* These acts are inconsistent with the nature of a *material* body. Whereas the act of eating material food is not necessarily inconsistent with the nature of a *spiritual* body. Nor does the fact that he had *flesh and bones* imply that his body was material; but simply that he had a body, and was not as they supposed, an unsubstantial ghost. That body was the same in *form* as it was before his crucifixion, as was proved by the disciples handling him; but it certainly was not the same in *nature.* Mortal had put on immortality; and that change, as Paul describes it in 1 Cor. 15, makes the very difference between the natural and the spiritual body. Now we insist that a spiritual body is not perceivable by the natural senses, or at any rate, by the *natural action* of the natural senses; and therefore that the disciples' sight and handling of Jesus was supernatural, or spiritual.

Christ, after the destruction of Jerusalem. He came at the beginning, preaching the approach of the *reign of God*—that kingdom of heaven which had been predicted as about to break in pieces and consume all other kingdoms. Of that kingdom he claimed to be the sovereign. Before Pontius Pilate he confessed himself a king; and to the high priest of Israel he declared, ‘Hereafter ye shall see the Son of man *sitting at the right hand of power.*’ Yet his title to the throne of the world was not practically asserted and manifested in his first coming. He came to preach and heal and suffer—not to reign. After his resurrection, he said to his disciples, ‘*All power in heaven and on earth, is given unto me;*’ and they thereafter proclaimed him the royal Son of God. Still, through the whole period of the apostolic age, his sovereignty was not *manifested* to the world. Stephen saw him on the throne, and believers knew that he was king; but the world still denied and despised his claim. It was reserved for the awful period of his second coming, to make the world know its master. The testimony of his claim had gone ‘into all the world for a witness unto all nations.’ He had proclaimed that within the age of one generation, he would come and prove that claim, by destroying Jerusalem and dashing in pieces the Jewish nation. The report of that proclamation had gone with the gospel into all the world. Thus the destruction of Jerusalem was the appointed sign and proof of his sovereignty. It was as if he had said in his first coming, ‘For the present, imagine, if you will, that I am a boasting impostor; but when you see this temple, city, and nation swept with the besom of destruction, then know that I am King.’ That tremendous event came to pass at the time appointed; the sign he gave the world, appeared; and all nations were compelled to see ‘the Son of man sitting on the right hand of power.’ Thus it may be said that every eye saw him, and every heart knew by a sure token, that to him it was given to rule the nations with a rod of iron, and dash them in pieces like a potter’s vessel. The destruction of Jerusalem was the most public event that ever happened; and in that, all the tribes of the earth saw and trembled at the majesty of the Son of God.\*

The word of the angels at the ascension of Christ, ‘This same Jesus which is taken up from you into heaven, *shall so come in like manner* as ye have seen him go into heaven,’ (Acts 1: 11,) is sometimes urged as an objection

\* If any one objects that these views are not sustained by the testimony of history, it may be answered, in the first place, that the light of history on the remarkable period immediately following the destruction of Jerusalem, is little better than total darkness. The predictions of the Bible are a safer guide through the confusion of that period than any external history. Secondly, it is hardly to be expected that the *world’s* historians, should confess the world’s convictions in such a case. All nations might have watched the issue that was made up between Jesus and the Jews, in respect to his title to their throne; and might have seen the decision with a shuddering conviction of the truth and righteousness of his claim; and yet the conviction might have been so repressed and concealed, that unbelief, like a returning wave, immediately rolled over the world’s heart again, and swept from its memory and its history every trace of its momentary pang of faith. Thirdly, there is evidence in history, of some of the *effects* produced by the conviction which was wrought by the destruction of Jerusalem. Adam Clarke says,—‘It is worth serious observation, that the Christian religion spread and prevailed mightily after this period; and nothing contributed more to the success of the gospel, than the destruction of Jerusalem happening in the very time and manner, and with the very circumstances so particularly foretold by our Lord.’—*Clarke’s Commentary on Matt. 24: 31,*

to the theory of the second coming which we have presented. But it may more properly be regarded as a decisive objection to the popular expectation of a *public* personal advent, visible to the world. For as we have seen, his nature was that of angels after his resurrection, and his ascension was in the angelic world, as was shown by the presence of the angels who uttered the above declaration. Moreover, he ascended, not in the view of assembled nations, but in the presence of a few of his disciples. The event was of a very *private* nature; and, according to the word of the angels, his subsequent coming was to be equally private.

It must not be supposed, that in maintaining that the second coming took place in the spiritual, and not in the natural world, we deny an actual *personal* appearing to believers on earth. We hold that together with that *spiritual* presence, which was like the lightning, and that presence of power by which he startled the nations, there was also a *personal* appearing on the one hand to the whole spiritual world; and on the other, to the few *believers* who remained on earth. As he ascended, so he descended. As he ascended only in the presence of his friends, so he descended only in the presence of his friends. As he ascended in the angelic world, so he descended in the angelic world. As *unbelievers* knew *nothing* of his ascension, so unbelievers knew *nothing* of his descent. He entered the house of this world 'like a thief,' unseen by the world, and took the goods he sought, viz., the few believers that remained looking for him, and departed leaving the world asleep. The abduction of a few despised individuals was not likely to excite much attention in that time of turbulence and slaughter. The silence of history, only proves that Christ came as he ascended, and as he predicted, '*like a thief in the night.*'

The private nature of the second coming is clearly illustrated by the parable of the ten virgins. Matt. 25: 1—12. That parable occurs immediately after the description of the second coming in the 24th chapter. 'THEN,' says Christ, 'shall the kingdom of heaven be likened unto ten virgins,' &c. We suppose the virgins to represent the primitive church, and the bridegroom's coming the second advent. And how did the bridegroom come? Not as many seem to suppose, at mid-day; not even in the sight of all who went forth to meet him; but 'at *midnight* the cry was made,' and not only the world, but the foolish virgins, missed the sight of him. He appeared only to them that were *ready*.

#### VI. PRACTICAL BEARINGS OF THE PRECEDING VIEWS.

A mere theory, however magnificent, is not to be accounted of much value unless it is available for the increase of godliness, and the furtherance of salvation; and it would be unworthy of a wise and benevolent man, to broach and insist upon doctrines tending to unsettle the foundations of ancient opinions, unless he is persuaded that those doctrines are not only true, but practically profitable and necessary. Under such a persuasion, the preceding views have been presented; and we are prepared to answer those who may be disposed to ask concerning them, *What good purpose will be effected by entertaining and promulgating them?*

1. *Faith in the word of God will be increased.* Many facts might be

presented, showing that the twenty-fourth chapter of Matthew, flatly contradicted, perverted and suppressed as it is, by the tradition of the elders, has made many infidels, and greatly embarrassed and weakened the faith of many believers. Common sense *will* see and murmur at the contradiction between popular belief and the plain declarations of Christ, concerning the time of his second coming, in spite of all the ingenuity of commentators; and such murmurings make way for infidelity. The views we have presented, harmonize those plain declarations with the facts of history; and so convert common sense from an enemy to an ally of faith. So far as the Bible is concerned, *simplicity* of interpretation is essential to that simplicity of heart, which is the 'good ground' for the 'good seed.' Faith withers and dies in the shade of artificial and labored explanations. The common belief concerning the second coming, makes such explanations absolutely necessary, not only in the twenty-fourth of Matthew, but throughout the New Testament. Three or four different 'second comings' must be conjured up, without a pretense of authority, to meet and dispose of the inconvenient texts which are constantly occurring in the Evangelists and the Epistles; and even then, some passages are found that are utterly unmanageable. Now all this trouble, with its evil tendencies and consequences, is saved by believing the testimony of God in its most simple and obvious sense—keeping both eyes on that testimony, instead of looking that way with one eye, and toward human history and tradition with the other.

2. *A clear view will be obtained of our own true position.* So long as the first and second judgments are confounded, and the second coming of Christ is regarded as future, all our calculations concerning things to come, are involved in inextricable confusion. Like the first discoverers of the new world, who imagined the land they had found was the coast of Asia, we are sailing towards things unknown, mistaking them for things well known. Or rather, like a misguided navigator, who in sailing from the old to the new world, should pass by Cape Horn, and continue his voyage toward Asia, thinking America still before him, we are fancying a judgment future, that is past, and approaching a judgment that we know nothing of. If true charts, and a correct knowledge of the earth, are practically valuable to the navigator, so a true interpretation of prophecies, at least in regard to the great subject of the day of judgment, is practically valuable to the believer. The first step toward an intelligent view of the last and now impending judgment, is a correct knowledge of the first judgment; and no man can rightly anticipate the nature of the 'dispensation of the fulness of times,' whose mind is embarrassed by confounding it with the dispensation of the primitive church.

3. *A knowledge of our position will modify in many respects our views of duty, and our hopes.* We will propose one or two examples. Of the ordinance of the Lord's Supper it is said, 'As oft as ye eat this bread, and drink this cup, ye do show [or preach] the Lord's death, till he come.' 1 Cor. 11: 26. Now since Christ in his first coming was a *suffering victim*, but Christ in his second coming was a *conquering king*, it is evident that an ordinance commemorating his *humiliation* may have been appropriate *before*

his second coming, and inappropriate *afterwards*. If we imagine Christ has *not yet come*, we shall judge, and that with Paul's authority, that the eucharist is still an appropriate, and an enjoined ordinance. But if we believe that Christ's humiliation ceased at the destruction of Jerusalem, that he was vindicated and proclaimed King of the world by that event, we *may* conceive that some other ordinance, more expressive of victory, would be more appropriate to the present time. At all events, Paul's injunction of the ordinance cannot be quoted as applicable to us; for the expression '*till he come*,' limits that injunction to a time long ago past; and if we continue the observance of it, we must derive our warrant for the practice simply from its expediency, not from its authority. Again, 'the last enemy to be overcome is death;' and that enemy was to be overcome *at Christ's coming*. (See 1 Cor. 15: 26, 54.) Christ came 'to destroy him that had the power of death;' and he commenced the war by sacrificing himself. His followers entered the breach after him, and like him laid down their lives for the future victory. But the sure word of promise was, that within that generation, at his coming, the final triumph should be won; and they who remained alive till that time should not die—nay, should not '*sleep*'—but should put on their immortal nature, by instantaneous change. Now if we believe that the second coming of Christ is yet future, in our minds the last enemy is not destroyed—death is yet an unconquered antagonist of the Son of God.—But if we believe the second coming is past, we see Jesus a perfect conqueror, with death under his feet; and our faith and hope, according to the grace given us, lay hold on his perfect victory. This last example may be taken as a specimen of a *general* revolution of mind—producing great enlargement of hope—which will take place in any one who intelligently exchanges the common views of the second coming, for those which we have presented. The progress of God's *general* war with Satan, is not to be measured by the progress of that war in individuals. Victories may have been won, which we as individuals have not entered into. A spiritual and vigorous believer will look for encouragement and strength more to the general victories that are already won in Christ, than to any particular victories that are won in himself. Hence, when he finds that the second coming of Christ, with all its train of promised triumphs, instead of being yet far in the future, is eighteen hundred years in the past, he will lift up his head with joyful hope, and gird himself for the battle that is yet before him as an individual, with the exulting faith of one who is fighting on the distant wing of an army which has already routed the enemy at the centre.

4. *The views we have presented give important information of the present state of the primitive church, and of our relation to it.* As the church of Jesus Christ is and forever will be *one*, every spiritual believer will refer his membership to that original church which was built on the 'foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone'—making little account of the carnal distinction between the 'church militant,' and the 'church triumphant,' and altogether disallowing the antichristian notion of a plurality of discordant, and yet accepted churches. 'Our citizenship' and our church membership 'are in heaven.' Our 'General Assembly'

holds its sessions on Mount Zion. It is therefore highly important that we should acquaint ourselves as far as possible, with the present condition of the 'church of the first-born.' If we believe that the second coming of Christ is yet future, we must regard that church as yet 'sleeping'—yet awaiting the trump of the resurrection—yet only expectants of their promised thrones. But believing the second coming past, we see that church advanced eighteen hundred years beyond the resurrection and the judgment. A hundred and forty-four thousand from the tribes of Israel, and an innumerable company out of all nations, have lived and reigned with Christ, through the 'dark ages' which this world has seen since the destruction of Jerusalem, without division or apostacy: and whether we regard their numbers or their glory, we have no occasion to join the mourning of those, who by 'looking on the outward appearance,' are almost ready to confess Christianity a failure. *Our church*—the oldest in Christendom—has been neither dead nor asleep; and is now neither few nor feeble. We may illustrate its present condition, and our relation to it, thus:—Suppose it to be a *stream* commencing with Christ in his first coming, enlarging as it runs on its troubled way through the apostolic age, and at the second coming reaching the tranquil level of eternity. Still it flows onward, deepening and widening as it goes, and at the distance of eighteen hundred years, it has become a broad and mighty river. Now shall we, as tributary streams seeking a junction with this river, take a long backward circuit, and try to enter somewhere before the second coming, or shall we make our way toward it by the shortest course, and enter where it is broadest and deepest? We leave the answer to common sense, and to the faith of God's elect.

5. *These views afford the most effectual means for suppressing many forms of pernicious error.* One strong hold of *Universalists*, in fact the most indispensable, is the denial of a future and eternal judgment. By demonstrating, as they easily can, to common sense, (not perhaps to traditional bigotry,) that the judgment most frequently predicted and alluded to in the New Testament, was to come within the lifetime of the generation contemporary with Christ; they stop the mouths of those who preach a *future* judgment; and then, following up their advantage, they virtually nullify the whole testimony of the Bible concerning the judgment, with its rewards and punishments, by referring it to the destruction of Jerusalem, and the subsequent *temporal* curses of the Jews, and blessings of the Gentiles. Our theory meets and answers them, on both these points. First, we concede the manifest truth of their primary position, viz: that the judgment expected by the primitive church, came to pass at the time appointed, within that generation. But then we prove to them that that was only a judgment of the subjects of the first gospel, the judgment of the Jews, terminating the Mosaic dispensation; and we point them to predictions of another and final judgment, to come after the times of the Gentiles. By developing the scriptural division of the judgment into two acts, we can grant all they claim, and yet prove a *future* judgment. Secondly, we show, in relation to the *first* judgment, that the *outward* events which they say fulfilled the predictions of that transaction, were only visible signs, bearing no greater propor-

tion of importance to the actual judgment of the second coming, which followed them in the invisible world, than the body bears to the soul.

Again, our doctrine strikes a fatal blow at all those forms of modern fanaticism which have for their basis a testimony, that Christ has *lately* come or is *now* coming the second time. Paul says, 'Though an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed.' Paul's gospel was that which Christ preached before him, and one main item of its tidings was, '*The kingdom of heaven is at hand—this generation shall see the second coming of the Son of man, in the power and glory of eternal judgment.*' Now Swedenborg preached that the second coming of Christ took place in 1757—(1680 years after the time appointed)—and that he was himself an eye-witness of the transaction.\* Ann Lee, the Mother of the Shakers, preached that the second coming took place in 1770, and that Christ made his appearance in her person.† Many similar proclamations have been made from time to time, along the whole period of Christian history, and especially since the Reformation. The latest follower of this fashion that has come to our notice, is Professor Andreas Bernardus Smolnikar, who teaches that Christ appeared in 1836, and appointed him 'Ambassador Extraordinary.'‡ Of all these we may say fearlessly, as Paul says, 'though they be angels from heaven, let them be accursed'—they have denied the word of God. Together with these, another class of visionaries and impostors, less presumptuous, but equally foolish, may be noticed. We refer to those who either by pretended revelation, or by interpretation, have undertaken from time to time within the last few centuries, to prophesy of the *near approach* of the second advent. The latest and most notable specimen of this class, is William Miller, who, at this time, is confidently proclaiming that 1843§ is the appointed year of the second coming. The intelligent reader will not seek protection for himself, or for the church of God, from the subtleties and snares of these deceivers, in ignorance and contempt of their doctrines, but in correct and clear views of the great subject which they mystify and abuse. The protectors of the orthodoxy of the church will surely spend their strength for nought, in their labors to repel and quench heresies on the subject of the second coming, so long as they shrink from a manly and thorough investigation of that subject, and a bold confession of the truth to which such an investigation leads. We believe the views presented in this article, open a summary and sure way to an utter extinction of those heresies. As Christ declared that the day of his appearing should 'come as a *snare* upon all them that dwell upon the face of the whole earth;' so we believe the true doctrine concerning that appearing, will finally be found a snare, in which nearly all the heresies of Christendom will be taken and destroyed.

6. *These views throw much light on the history of what is commonly called the Christian church.* They prove at the outset, that that church has had at the very heart of its system of faith, ever since the destruction of Jerusa-

\* See 'Compendium of the True Christian Religion,' p. 162.

† See 'Summary View of the Millennial Church,' p. 5.

‡ See 'Signs of the Times,' Vol. I. No. 12.

§ This article was written and published several years previous to the above date.

lem, an enormous error—nothing less than a palpable denial of the plainest word that Christ ever spoke—and that word relating to the greatest of all the subjects of faith, viz. the day of Judgment. It is commonly believed that the church of the first century after the apostles, was nearly as pure as the primitive church; and that its damnable degeneracy did not commence until the fourth or fifth century. But we see that a ‘strong *delusion*,’ to say the least, commenced its work in the very *first* successors of the primitive church; and we are led at once to draw a very broad line of distinction between the church that lived *before*, and that which lived *after* the destruction of Jerusalem. How broad that line ought to be, we shall best learn by appealing ‘to the law and to the testimony.’ Let it be remembered that Christ and Paul repeatedly predicted a ‘great falling away,’ as one of the last signs of Christ’s coming—that the later writings of John record the fulfilment of those predictions—that Peter specially characterizes the apostates, as doubting and forsaking the promise of the second coming, (2 Pet. 3. 4,)—and on the other hand, the faithful in Christ are constantly characterized as ‘*waiting*’ for the Lord. In the last hour, then, of the apostolic age, there were co-existing, a true church and an apostate church; and the prime difference between them was, that one of them was ‘looking’ for the coming of Christ, and the other was not.\* Now the promise was, that ‘to them that looked for him,’ he would appear and *take them away*. So then they that were *left* after his appearing, were the apostates who looked not for him; and they therefore evidently constitute the first link of the chain which connects the Christianity of subsequent ages, with the Christianity of the apostles. Indeed this might be inferred from the likeness of their faith to that of their successors. As they deferred, and practically forsook the promise of the coming of the Lord, so has the church, commonly called Christian, done in all ages since. *We say then, that church is a successor, not of the true primitive church, but of that apostate moiety which forsook the promise of the second coming, and was rejected of the Lord; and its pretense of authority inherited from Christ and his apostles, is proved to be an imposition.* Thus, instead of impotently attempting to hew away such branches as Popery, Episcopacy, &c., we lay the ax at the *root* of that accursed tree of spurious Christianity, which has overshadowed and blasted the earth through these eighteen hundred years;—thus too, we break the arrows of the infidels, who have ever sought to pierce Christ by shooting at the church of the first centuries. Christ is in no way responsible for the church that has assumed his name since his second

\* The reader will observe that this is the very distinction between true believers and apostates, which Christ predicted in Matt. 24: 45–51. That parable was framed for the very purpose of forewarning the disciples of the danger of unbelief in relation to his second coming. The faithful servant is represented as watching and ready, while the evil servant says, ‘My Lord delayeth his coming.’ The moral consequences of ‘looking’ for the coming of the Lord on the one hand, and of forsaking the promise on the other—might easily be traced out, and shown to be such as would make the wide difference between the faithful and reprobates. Gibbon, in the note on our 283d page, suggests an idea that is undoubtedly true; and not the less valuable for the sneering sarcasm with which it is accompanied. The great secret of the vigorous faith and daring enterprise of the primitive church, unquestionably is to be found in their expectation of a speedy judgment.

coming. The primitive and now heavenly church, has never laid aside or transferred its authority; and it never has had and never will have a successor.\*

7. *These views hold up in the sight of all nations, the ensign of the kingdom of God; and pointing to the destruction of Jerusalem as an index of the power and the policy of that kingdom, suggest a tremendous warning of the consequences of resisting the Lord's anointed.* Instead of looking into the dim and distant future for the commencement of that dynasty which shall ultimately supersede all national combinations, we look backward, and behold the standard of the world's appointed Sovereign, already planted on the territory to be conquered, and waving in triumph over its first and bloodiest field of battle. The 'coming of the Son of man IN HIS KINGDOM,' like the gospel, was '*to the Jew first*,' but it will be '*also to the Gentile.*' The same issue which, eighteen hundred years ago, was made between Jesus Christ and the Jews, on his title to the throne, and which was decided by the destruction of their capital city, and the extinction of their national existence, will, in due time, be made between him and every other nation under heaven. As the period appointed for the trial of that issue hastens onward, it will be well for the potentates and politicians of the world to look into the history of the trial that is already past, and 'count the cost' of a war with the kingdom of God. The destruction of Jerusalem, viewed as the sign of the coming of the Son of man to assume the government of the world, gives an awful emphasis to the admonition—'*Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye*

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\* In these remarks we would not be understood as denying that there have been genuine believers in the world since the destruction of Jerusalem. But we bear in mind that 'the two witnesses' of Christ have been 'clothed in sackcloth,' not in priestly robes; and we look for the 'remnant of the seed' of the primitive church, not among those who claim authority inherited from the apostles, but among the heretics whom they have persecuted. Our ax is laid only at the root of that *ostensible organized Christianity* which pretends to be the lineal descendant of the primitive church, which in the sixth century took the name of Popery, and since the Reformation has branched off into Episcopacy, Methodism, &c. This kind of Christianity claims inheritance from the apostles, under a will which is said to be recorded in Church History. We dispute the will, first, on the ground that the party which is supposed to have made the will, *is yet alive*, and fully competent to manage its own property; and secondly, on the ground that even if it were dead, we find on the only record that is admissible in the case, *viz., the Bible, another will*, excluding the claimants in question from all inheritance. We might moreover deny the existence even of the will said to be recorded in Church History; for the only warrant we find for the common belief that the first generation of the Fathers were the commissioned or the commended successors of the apostles, is the conjecture of interested historians, founded on very obscure and suspicious traditions. Our conjecture, founded on the testimony of scripture, is that these men had 'no oil in their lamps' when the bridegroom came; and being left in outer darkness, became blind leaders of the blind. We find no trace of their commissions in the Bible. On the contrary, it is manifest, that all the provisions of Christ and of the apostles, for the earthly organization of the church, and appointment of its officers, terminated in the second coming. Christ's commission of his disciples, with the attendant promise, 'Lo I am with you always, *even unto the end of the [age,]*' in consequence of a mistranslation of the last word, has come to be regarded as a general commission for all who choose to preach, even to the end of the world. But it evidently extends no farther than the second coming.

*perish from the way, when his wrath is kindled but a little. Blessed are all they who put their trust in him.*

#### SCRIPTURE TESTIMONY.

For the convenience of those who may wish to investigate the subject of the preceding article, we have collected and arranged under several heads, references to most of the passages relating to it in the New Testament. A careful examination of them, we believe, will satisfy every candid mind—1, that the expressions, ‘the coming of the kingdom of God,’ of ‘the kingdom of heaven,’ ‘the coming of the Lord,’ of ‘Christ,’ ‘the coming of the great day,’ of ‘the day of God,’ of ‘that day,’ &c., all refer to *one* event; 2, that the invisible spiritual world was the sphere of the manifestation of that event; 3, that it occurred within the lifetime of some who were contemporaries with Christ in his first appearance; 4, that the *precise* time of its occurrence was not revealed in the predictions concerning it; 5, that it was preceded by a wide-spread announcement of its approach; 6, that it was preceded, and its near approach betokened, by the appearance of many antichrists, false prophets, apostasies and delusions; 7, that it introduced a new dispensation, far surpassing in grace and glory that which preceded it.

##### I. *The nature of the kingdom introduced by the second coming of Christ.*

Luke 17: 20—24; compare Matthew 24: 23—27, 2 Peter 3: 10, &c.

Luke 20: 34—36; comp. Matt. 22: 30, Mark 12: 25, 1 Cor. 7: 29, Matt. 19: 12; also Luke 24: 31, Matt. 27: 52, 53, Phil. 3: 11.

John 3: 3; comp. 1 Cor. 15: 50.

John 14: 19, 18: 36, Acts 7: 55—56; comp. Acts 9: 3—5, 2 Kings 6: 17.

1 Cor. 2: 9—14; comp. 1 Cor. 15: 44, &c. 1 Cor. 15: 50—53.

##### II. *The limitation of the time of the second coming of Christ.*

Mark 1: 15; comp. Daniel 9: 24—27, Matt. 3: 2, 4: 17, 10: 7, &c. Matt. 10: 23; comp. Dan. 7: 13—27.

Matt. 16: 27, 28; comp. Mal. 3: 1—3, 17, 18, 4: 1—6, 2 Tim. 4: 1, 2.

Matt. 24: 34, 35; comp. Matt. 24: 1—31, Mark 13: 30, Luke 21: 32, Luke 9: 27, 16: 16, 23: 28—30. The bearing of this last quotation will be seen by examining the references following: comp. Rev. 6: 12—17, with Rev. 1: 1—3, and 4: 2.

John 21: 22; comp. Rev. 1: 10—18.

Acts 17: 30—31; comp. Matt. 3: 2, &c.

Rom. 13: 11—13; comp. Luke 1: 77—79, 21: 34, 1 Thess. 5: 4—8, 2 Pet. 1: 19, 1 John 2: 8, &c.

Rom. 16: 20; comp. Gen. 3: 15, 1 Pet. 1: 13, Rev. 12: 7—11.

1 Cor. 10: 11; comp. Matt. 24: 3, Heb. 9: 26.

Phil. 4: 5, Heb. 10: 24, 25; comp. Acts 17: 30, 31.

Heb. 10: 36, 37; comp. James 5: 7—9, Luke 21: 19.

James 5: 7—9; comp. Heb. 12: 22, 23.

1 Pet. 4: 4, 5, 7, 17, Rev. 1: 1; comp. Rev. 1: 3, 7, 2: 5, 16, 2 Thess. 2: 8.

*Note.* In Rev. 1: 1, 3, we are expressly informed that the apocalypse is a prophetic record of events *then nigh at hand*. Bearing in mind this intimation, the character of the whole book, as a description of the events preceding, accompanying and following the second coming of Christ, will easily be discovered. The *first* and most frequently repeated prediction of the book is thus recorded in the 7th verse of the first chapter: 'Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.' See Rev. 2: 5, 16, 25, 3: 3—11, 22: 7, 12, 20.

### III. *The uncertainty of the time.*

Mark 13: 32—37; comp. Matt. 24: 36—51, 25: 1—13, Luke 12: 35—40, 21: 34—36.

Acts 1: 6, 7, 1 Thess. 5: 1—3; comp. Matt. 24: 37—39.

2 Pet. 3: 10, Rev. 3: 3.

### IV. *The previous announcement of the kingdom.*

Matt. 24: 14; comp. Mark 13: 10.

Matt. 28: 19, 20; comp. Mark 16: 15.

Mark 16: 19, 20, Acts 1: 8, Rom. 15: 19, Col. 1: 5, 6, 23; comp. Mark 16: 15.

### V. *Antichrists, false prophets, apostasies, delusions, &c.*

Matt. 24: 4—12, 24; comp. Mark 13: 5, 6, 21, 22, Luke 21: 8, &c.

Luke 18: 8, Acts 20: 28—30, 2 Thess. 2: 3—10, 1 Tim. 4: 1, 2, 2 Tim. 3: 1—5, 2 Tim. 4: 3—4, Titus 1: 10, 11, 16.

2 Pet. 2: 1—3; comp. 2 Thess. 2: 8.

2 Pet. 3: 3, 4, 1 John 2: 18, 26, 4: 1—3, 2 John, 7, 8, Jude 4, 17—19, Rev. 2: 2—4, 20, 3: 1, 15.

### VI. *Intimations concerning the accompaniments, privileges, and glory of the new dispensation, anticipated by primitive believers, and introduced by the second coming of Christ.*

Matt. 11: 11; comp. Luke 7: 28.

Matt. 19: 28; comp. Luke 22: 29, 30, 1 Cor. 6: 2, 3, Rev. 2: 26, 27, 3: 21, &c.

Matt. 25: 31, 32; comp. Matt. 3: 10—12, Mal. 3: 18, 4: 1—6, 1 Cor. 3: 13—15, &c.

Matt. 24: 13; comp. Rom. 13: 11, Heb. 9: 28, 1 Pet. 1: 13, Rev. 2: 10—25, 3: 11, &c.

Luke 21: 28, Acts 3: 19—21, Rom. 16: 20, 1 Cor. 1: 7, 8, 4: 4, 5, 15: 22, 23; comp. John 5: 25, 28, 29, &c.

Phil. 1: 6—10; comp. 1 Thess. 3: 13.

Phil. 3: 20, 21; comp. 1 Cor. 15: 51, &c.

Col. 3: 4; comp. 1 Thess. 2: 19, 20.

1 Thess. 1: 9, 10, 4: 13—18, 5: 23, 2 Thess. 1: 6—10, 1 Tim. 6: 13—15, 2 Tim. 1: 12, 4: 1, 2, 8, Titus 2: 11—13, Heb. 9: 28, 1 Pet. 1: 3—7, 13, 5: 4, 2 Pet. 3: 11—14, 1 John 2: 28, 3: 2, Jude 24, 25.

§ 41. STUART ON ROMANS 13: 11.

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13: 11.

"What is the *salvation*, which is nearer than when Christians at Rome first believed? Tholuck, and most of the late commentators in Germany, suppose that the apostle expected the speedy advent of Christ upon earth a second time, when the day of glory to the church would commence. Accordingly, they represent him, here and elsewhere, as exhorting Christians to be on the alert, constantly expecting the approach of such a day. In support of this view, Tholuck appeals to Phil. 4: 5, 1 Thess. 5: 2, 6, Rev. 22: 12. Such views, and such a mode of representation, seem at present to be widely diffused in Germany, and to be held even by those who are strenuous defenders of the *inspiration* of the apostles. But how the words of the apostles, when thus construed, can be made consistent with themselves, (not to speak of other difficulties arising from the consideration that they were inspired,) is more than I am able to see. The very passage referred to, in the first epistle to the church at Thessalonica, was understood by the Thessalonians in the same manner as Tholuck and others understand it; but this interpretation was formally and strenuously corrected in 2 Thess. II. Is it not enough that Paul has explained his own words? Who can safely venture to give them a meaning different from what he gives? Then as to Rev. 22: 12; how is it possible, that the writer, who had just made an end of predicting a long series of events, that should happen before the *day of glory*, one of which is to occupy a thousand years, can be supposed to have believed that all this was to take place during that very generation in which he lived? ✓

I only add here, (for this is not the place to enter into a long discussion,) that it is incredible that the apostles, if enlightened by supernatural influence, should not have been taught better than to lead the whole Christian church to a vain and false hope about the appearance of Christ; which, when frustrated by time and experience, would lead of course to general distrust in all their declarations and hopes. As the *usus loquendi* does not demand such an exegesis; as the nature of the apostle's knowledge and mission does not allow it; and as Paul has expressly contradicted it in 2 Thess. II.; so I cannot admit it here, without obtaining different views from those which I am now constrained to entertain.

I must, therefore, refer *soteria* [*salvation*] to the *spiritual salvation* which believers were to experience when transferred to the world of everlasting light and glory. And so construed, the exhortation of Paul amounts to this:—"Christian brethren, we have been brought out of darkness into marvelous light; let us act in a manner that corresponds with our condition. We are hastening to our retribution; every day brings us nearer to it; and in prospect of the reward which now appears in sight, as we approach the goal of human life, let us act with renewed effort as duty requires." *Stuart's Commentary*, p. 487. ✓

REMARKS.

It is interesting to learn that the truth on the subject of the second coming, is forcing its way to general acknowledgment in Germany. That is the land where we might expect, that common sense and sound criticism would first triumph over tradition. There the Reformation broke forth; and there biblical research has been pursued to an extent altogether unparalleled in ✓

any other nation. Biblical critics in this country and England, are obliged to sit at the feet of the German commentators, notwithstanding the rationalism and mysticism with which they are charged. We apprehend that the free and even skeptical atmosphere of the German schools, is more favorable to sound interpretation, *so far as mere verbal criticism is concerned*, than the pressure of New England orthodoxy. We must not forget however, that the German commentators, when they leave philology, and begin to *speculate* on the subject of the second coming, directly fall into the old errors. Their doctrine is, that the apostles *expected* the second coming within their own lifetime, but that they were in a mistake!

Stuart's way of disposing of the passages appealed to by Tholuck, deserves a few remarks. He says that 1 Thess. 5: 2, 6, 'was understood by the Thessalonians in the same manner as Tholuck and others understand it; [i. e. as indicating the apostle's expectation of a speedy second coming;] *but this interpretation was formally and strenuously corrected in 2 Thess. 2.*' Let us see if this is true. The correction referred to reads thus:—'We beseech you, brethren, . . . that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.\* Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God,' &c. 2 Thess. 2: 1—4. It appears from this passage that the Thessalonians were in danger of being led by some deceiver, to believe that the day of Christ was *immediately* impending. They were 'shaken in mind and troubled,' as thousands at the present time are shaken and troubled by the alarming imagination that Christ is to come within a few months. In correcting this impression the apostle simply assured the Thessalonians that the expected event could not take place *immediately*, because its most important precursor had not appeared. He said nothing *affirmatively* about the time of it, but only negated the imagination of an immediate coming. His language comports as well with the supposition that the event was but ten years distant, as with the common theory that it is yet future, if we only suppose that within ten years the man of sin might have been revealed. If he wrote to the Thessalonians in A. D. 54, as is commonly supposed, at least *sixteen* years of the period designated in Matt. 24: 34, remained to be fulfilled. At that distance from the event, he might properly caution believers in the language of 2 Thess. 2, against premature expectations. The day of Christ was not 'at hand' in such a sense as to make any just occasion for excitement and alarm. Stuart, then, has no right to assume, because Paul said in A. D. 54, the day of Christ should not come until after certain other events, that therefore it did not come in A. D. 70; or that Paul and the other apostles did not expect and teach that it would come within their own lifetime.

To justify this assumption, he would probably appeal to the fact that the

\* It is worthy of notice that the Greek word, here translated—'is at hand'—is not the same as that used in Matt. 3: 3, 4: 17, &c., but a word of more intense signification. It might properly be rendered—'*is immediately coming*;' while Matt. 3: 3, should be translated thus—'The kingdom of heaven *approaches*.'

precursors of which Paul speaks—the falling away, and the revelation of the man of sin—did not take place until long after the apostolic age. But this is only another assumption. The popular theory that Popery is ‘the man of sin’ predicted in 2 Thess. 2, is by no means so sacred or self-evident, that we must suffer it to pass for truth without questioning. Which of the Popes has ever exalted himself *above* God? The height of their pretensions is, that they are God’s *vicegerents*, not his rivals or superiors. In opposition to Protestant *conjectures*, we can produce positive evidence from the Bible itself, that the apostasy and manifestation of antichrist, predicted by Paul, did actually take place within the lifetime of one of the apostles. ‘Little children, (says John, writing as late at least as A. D. 69,) *it is the last hour: and as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last hour.*’ 1 John 2: 18. Let the reader observe how exactly this harmonizes with 2 Thess. 2: 3. Paul, writing to persons who prematurely imagined that ‘the last hour’ had come, assures them that this could not be the case, because antichrist had not come. John, writing fifteen or twenty years later, says, ‘It is the last hour, because antichrist *has* come.’ Both make the revelation of antichrist the last precursor of the second coming. John evidently refers to the prediction of Paul when he says, ‘As ye have *heard* that antichrist shall come;’ while Paul prepares us to anticipate the testimony of John by saying, ‘The mystery of iniquity *doth already work;*’ ver. 7. Moreover, John records specifically the fulfilment of Paul’s prediction of the ‘falling away.’ He says immediately after the verse above quoted, ‘They [i. e. the antichrists] *went out from us.*’ With such testimony before us from such a witness, what need or right have we to ‘travel out of the record’ into conjectures about uninspired history to find the fulfilment of Paul’s prophecy.

The premature excitement of the Thessalonians, and Paul’s correction of them, instead of militating with the theory that the apostles expected the second advent within their own lifetime, actually confirms it. The Thessalonians were indeed deluded in suffering themselves to be shaken in mind and troubled by soothsayings, which, like Millerism, represented the terrors of the judgment as hanging over their heads, just ready to fall upon them. But the very fact that they were liable to such a delusion, indicates that the teaching of Christ and the apostles had placed the second advent near. Delusion is generally an imitation or an abuse of the truth. If the apostles taught that Christ would come again within the period of a generation from the time of his personal ministry, how easily might their doctrine be made the occasion of false alarms, especially toward the close of the period designated. And on the other hand, how unnatural such excitements appear, if we suppose that Paul taught the churches that Christ would not come until after the revelation of Papal antichrist.

The German hypothesis that the primitive church expected the coming of Christ within their own lifetime, but were in a great mistake about it, involves worse consequences than the mere denial of the inspiration of the apostles. If Christ did not come as they expected, not only their teachings were falsified, but the *facts*, which he himself had predicted as the signs and imme-

diate precursors of his advent, were found false witnesses; for we have seen that the last of those signs—the revelation of antichrist—appeared while John was living. He legitimately inferred from it that the ‘last hour’ had come. If he was deceived, it was because he believed the words of Christ, confirmed by facts before his eyes.

Stuart ought to know that the true way to save the inspiration of the apostles from the contempt of German skepticism, is, to keep pace with the skeptics in *common sense*, by admitting that the primitive church expected the second coming within the period of that generation, and then go beyond them in *faith*, by believing and testifying that he actually did come in accordance with those expectations.

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#### § 42. “THE MAN OF SIN.”

SEVERAL different explanations of Paul’s prophecy concerning ‘the man of sin,’ (2 Thess. 2: 1—12,) have been proposed by different expositors.—Many insist that the apostle refers to Popery: others that by the man of sin is intended an individual person, that is yet to appear in the world. We are not sure but that there may be some who think that the ‘heresies’ and ‘ultraisms’ which at the present time are turning the world upside down, are manifestations of that wicked one, whose coming Paul makes the immediate precursor of the coming of Christ. These, and all similar theories, are built on the assumption that the second advent is yet future. When this assumption fails, (as fail it will ere long,) these theories will pass away of course. Leaving them, therefore, to be overthrown by the natural and sure progress of truth that is already in the field, we will proceed to set forth a new theory, based on the assumption that Christ came the second time at the end of the Mosaic dispensation. First, we will state as concisely as possible, the substance of what we believe about the man of sin; and then we will give some of our reasons for so believing.

Our belief is, that Judas Iscariot was the man of sin referred to in 2 Thess. 2: 1—12; that he, being originally a greedy lover of money, and having taken on him the garb of sanctity and apostleship, became the most perfect representative of the sin of the world, and especially of the spiritual wickedness of the Jewish church; that Satan, finding him thus prepared, ‘entered into him,’ and so took upon himself human nature, in imitation of the incarnation of Christ; that Judas being thus constituted the ‘son of perdition,’ as Jesus was the Son of God, was thenceforward the chief antagonist of Christ, i. e., antichrist; that he commenced his diabolical ministry by betraying the Lord of glory to death; that by his own death he went ‘to his own place,’ in the spiritual world, where he became the perfect personal representative of Satan; and as such, having made himself head of the invis-

ible carnal church, he exalted himself above all that is called God, and claimed divine worship; that the false apostles, false prophets, antichrists, and lying wonder-workers that troubled the primitive church, were his members and emissaries; that Paul, being his successor in the apostleship, and his reverse in character, was the person that held him in check till the latter days of the apostolic age; that after Paul was 'taken out of the way,' the spirit of Judas found an effectual entrance into the visible church; that the consequence was a flood of unrighteousness and damnable delusions; that the second coming of Christ followed shortly after; by which, judgment and swift destruction came upon Judas personally as the head of the resurrection of damnation in the spiritual world, and upon all his emissaries and spiritual representatives in this world.

The following are our principal reasons for entertaining this singular theory:

I. It is certain that antichrist (whoever or whatever he was) did actually appear within the lifetime of John. 'It is the last [hour,]' said that apostle, 'and as ye have heard that antichrist shall come, *even now are there many antichrists*; whereby we know that it is the last [hour.]' 1 Jno. 2: 18. And again, 'Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and *this is that spirit of antichrist*, whereof ye have heard that it should come, and *even now already is it in the world.*' 1 Jno. 4: 3.

II. It is also certain that this antichrist whose manifestation John records, was not in his individual person a *visible* being, but a *spirit* residing in the invisible world. In the first of the above passages, the apostle represents that the predictions concerning the *one* antichrist, were fulfilled by the appearance of '*many antichrists*;' which is intelligible only on the supposition that the one antichrist was a spirit, and the many antichrists were his visible manifestations. And in the last of those passages, the predicted wicked one is expressly called '*that spirit of antichrist.*' So in Paul's prediction, 2 Thess. 2: 1—12, a *single* person is first spoken of as the root of 'the mystery of iniquity,' and as already existing; but when his 'working' or manifestation in this world is described, the apostle runs into the plural number. So also Christ, in the 24th of Matthew, speaks of 'false *Christs*' and 'false *prophets*,' using *only* the plural form, because he is there foretelling only the *visible* signs of the second coming. As Elijah, residing in the world of spirits, was revealed in John the Baptist,—as Christ, after his death and ascension, was 'revealed' in Paul, (see Gal. 1: 16,) and in all the sons of God—so we understand that a certain man so pre-eminent in wickedness as to deserve the name of 'the man of sin,' having previously by death entered the spiritual world, was revealed in many false prophets and false Christs, in the latter days of the primitive church. This is the only view of the matter that places antichrist where he ought to be, as the antithesis of Christ; for Christ had 'passed into the heavens,' and his second coming was in the spiritual world.

III. That Judas Iscariot was the man, whose manifestation was predicted by Paul, and was recorded by John, is evident from the following considerations: 1. In view of his general character as a thief in the garb of an apostle, and of his special criminality in the murder of his Master, we may safely

affirm that he was the wickedest man that ever lived; of course he best deserved the name of '*the man of sin.*' 2. The distinguishing title which Paul gives the man of sin—viz. '*the son of perdition*'—points us directly to Judas; for this is the very title with which Christ branded him; (see John 17: 12;) and it is given to no other man in the Bible. 3. Judas is distinguished in scripture above all men, as a vessel of Satan. It is not said of any other man that '*the devil* [*o diabolos*] entered into him.\* Judas evidently became an incarnation of Satan—a combination of the diabolical and human natures, in some sense corresponding to the combination of the human and divine natures in Jesus Christ. In accordance with this idea, Paul says of the man of sin, that his '*coming is after the working of Satan,*' or as the original may more properly be rendered, '*according to the energy* [*or inward working*] *of Satan.*' 4. Judas as an arch hypocrite was exactly fitted to pour forth what Paul in his description of the work of the man of sin calls '*all deceivableness of unrighteousness.*' 5. As a false apostle, one that had participated at the beginning in the miraculous gifts of Jesus Christ, he was the very man, through whom we should expect Satan would manifest his '*power and signs and lying wonders.*' 6. As a traitor to Jesus Christ, he was a fit instrument to effect the '*great falling away.*' Thus far we clearly trace the lineaments of the man of sin in the character of Judas.

IV. The principal objection to our theory which will occur to most minds, is this: Paul describes the man of sin, first of all, as '*exalting himself above all that is called God,* and as sitting in the temple of God, *showing himself that he is God.*' How can this characteristic be referred to Judas Iscariot? We answer, it can be referred to no man except one, viz., that man (whoever he is) who is Satan's representative or incarnation. For it is not supposable that a mere man should set up himself as a rival of God; and it is very certain that the Pope (whose pretensions have been as exorbitant as any in this world) never went this length. Whereas we know that Satan, led on doubtless by imaginations growing out of the fact that he is an uncreated being, has sought, from the beginning of the world to turn men from the worship of God to the worship of himself, and it is expressly recorded that

\* The Greek word *diabolos*, translated *devil*, is found in the *plural* but three times in the N. Testament. The following are the instances:—'*Their wives must be grave, not slanderers,* [*diaboloi*,] *sober, faithful in all things.*' 1 Tim. 3: 11. '*Men shall be lovers of their own selves,* . . . *truce-breakers, false accusers,* [*diaboloi*,] *incontinent,*' &c. 2 Tim. 3: 3. '*Speak thou the things which become sound doctrine: that the aged men be sober, grave.* . . . *The aged women likewise, that they be in behavior as becometh holiness, not false accusers,* [*diaboloi*,] *not given to much wine,*' &c. Tit. 2: 3. It will be noticed, that in each of these cases the word is applied *figuratively* to mankind. On one or two other occasions it is applied in the same way, in the *singular* number; e. g., '*Jesus,* [*speaking of Judas,*] *answered them, Have not I chosen you twelve, and one of you is a devil?*' [*diabolos*,] John 6: 70. But whenever the word is used *literally*, denoting an evil spirit—and it is so used in at least thirty-three instances—it is in the *singular* number. A plurality of *diaboloi* is never spoken of. The word translated *devils* in such expressions as, '*doctrines of devils,*' '*possessed of devils,*' '*the devils believe and tremble,*' &c., is not *diabolos*, but *daimon* and *daimonion*: and would be more properly rendered demons or evil spirits.

It will be seen that these facts concerning the word *diabolos*, have an important bearing on our views of the origin of evil. They show that Satan is a being by himself, distinguished from his angels;—that there is but one spirit in the universe that is properly denominated THE DEVIL:

he attempted to hire the Son of God to fall down and worship him. If then Judas was as we maintain, at the time of his death and afterwards, Satan 'manifest in the flesh,' we may be sure that the ambition of Satan for divine worship was fully developed in him. As the fulness of God dwelt in Christ, so that he justly claimed divine honor, so we believe the fulness of Satan dwelt in Judas, causing him to 'oppose himself,' i. e. to set up himself as a rival of Christ, and seek to overreach him in his pretensions of divinity. It is evident that both Satan and Judas, after the death and resurrection of Christ, found themselves in a desperate case, and this doubtless helped to set them on the desperate attempt to supplant their great enemy, the Son of God, by counterfeiting his pretensions and intruding into his church.

V. The special antagonism which existed between Jesus Christ and Judas while they were in the flesh, is very distinctly marked in the Evangelists. The motto of the one was, 'It is more blessed to give than to receive.' The other was a sordid thief. The affair which finally provoked Judas to sell Jesus Christ to his murderers, was one in which the liberality of the one was arrayed against the covetousness of the other. (See Matt. 26: 6—16, compared with John 12: 6.) This same struggle of liberality against covetousness is very manifest in the history of the church after the death of Jesus and Judas. For example, the effusion of the Spirit on the day of Pentecost caused all hearts to flow together, and the lines of exclusiveness in regard to property were obliterated. Thus was Jesus manifested. But directly Ananias and Sapphira appeared on the field, in the full power of artful covetousness. Why shall we not say, thus Judas was manifested? Those liars were certainly vessels of the same Satan that incarnated himself in Judas; and if the Spirit of God that prostrated selfishness on the day of Pentecost, was poured through the human nature of Jesus, why was not the spirit of Satan, that moved Ananias and Sapphira, poured through the human nature of Judas?

VI. Many circumstances conspire to prove that the Judas-spirit was in a great measure excluded from the church till the last days of the apostolic age. The transactions of the day of Pentecost, seconded by the awful judgment of Ananias and Sapphira, made an impression which could not be immediately effaced. Peter's withering rebuke of Simon Magus, also, was well fitted to put a check on Satan's attempts to amalgamate Christianity with Mammonism. At length Paul entered the field as the successor of Judas. Having at first betrayed the cause of Satan, as effectually as Judas betrayed that of Christ, he was soon found in Judas's peculiar office, 'carrying the bag' of the churches. But instead of embezzling the funds committed to him, he refused even to be supported by the churches, though it was his acknowledged right to 'live by the gospel,' but maintained himself and relieved others by the labor of his own hands. His self-sacrificing example, his labors and appeals for the poor, and his loud repeated warnings against 'the love of money,' as being the 'root of all evil,' were agencies of mighty influence to keep back the revelation of the man of sin. As Judas was an anti-Christ, so Paul was an anti-Judas; and while he remained, there is every reason to believe that the church was comparatively pure from covetousness. We infer this from such predictions as the following: 'This know also, that in the last days,

perilous times shall come: for men shall be *lovers of their own selves, covetous,* &c.; (2Tim. 3: 1, 2; )—as though hitherto selfishness and covetousness had been almost unknown among the saints. Again, ‘There shall be false teachers among you, . . . and *through covetousness*, shall they with feigned words *make merchandise of you.*’ 2 Pet. 2: 1—3. Thus it would seem that simony and greedy priestcraft were yet, in Peter’s time, to a great extent, matters of prophecy.\*

VII. We judge that Paul referred to himself, when he said—‘Ye know *what withholdeth*, that he [the man of sin] might be revealed in his time. For the mystery of iniquity doth already work; only *he who now [hindereth]* will [hinder] till he be taken out of the way.’ 2 Thess. 2: 6, 7. That Paul ‘hindered’ the invasion of the Judas-spirit, we have already seen. The following account of his interview with the elders of Ephesus, shows that he expected that spirit would break forth and ravage the church, *when he himself should be ‘taken out of the way.’*—‘When they were come to him, he said to them, ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons: serving the Lord with all humility of mind: . . . and now behold I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more: . . . Take heed therefore to yourselves, and to the flock: . . . *for I know this, that AFTER MY DEPARTURE shall grievous wolves enter in among you, not sparing the flock. . . . Therefore watch, and remember that by the space of three years, I ceased not to warn every one. . . . I have coveted no man’s silver, or gold, or apparel—yea, ye yourselves know that these hands have ministered to my necessities, and to them that were with me; I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.* And when he had thus spoken he kneeled down and prayed with them all.’ Acts 20: 18—36. Now let it be supposed that Paul had said these same things to the Thessalonians, (and there is no reason to doubt that he did,) how readily and rightly would they understand him, as speaking of himself when he modestly writes—‘He that now hindereth will hinder, till he be taken out of the way:’ and how easily would they perceive that his glorious freedom from covetousness, was that by which he ‘hindered’ the spirit of Judas from desolating the church. In a like strain he exhorts Timothy to

\* We find no account in the New Testament, of any system of *taxation* in the primitive church. All contributions were *voluntary*. It no where appears that the ministers had *stated salaries*. The oft-quoted saying, ‘*The laborer is worthy of his hire,*’ certainly was not uttered by Jesus Christ or Paul with a view to countenance the modern practice of *paying ministers regular wages*; for no such practice existed in the times of the apostles. ‘*The ox that trod the corn*’ was not *muzzled*, but neither did he have his peck of corn *measured out to him at stated intervals*. The contributions which Paul labored so zealously to gather, and which are often referred to as examples for modern imitation, were not made for the support of ministers, or missionaries, but *for the relief of poor saints*. The church charged itself with the support of its *widows* and other *needy persons*, more systematically than with the support of its ministers; for some of the ministers, as for instance Paul, were able and willing to support themselves. Though there is no doubt that they who labored in spiritual things were generally and justly maintained in carnal things by the churches, yet the relief of the poor in each church, and of poor churches, especially in time of famine, was a far more prominent matter of finance, than the raising of wages for individual laborers.

strenuous diligence in his ministry, and warns him of impending apostasies in view of his own approaching departure. 2 Tim. 4: 1—6.

VIII. In order that we may understand the closing scene of the drama which we are investigating, we must keep in mind Judas's relation to the whole carnal Jewish church, as well as to the spiritual church of Christ. While on the one hand, he was the head of the false apostles, and greedy worldlings that were let loose on the church of Christ after Paul's departure, and so caused that 'great falling away,' whereby the Son of God was denied, and his impending second coming was scoffed at; and while on this portion of Judas's spiritual kingdom, God sent 'strong delusions, that they all might be damned'—delusions, which have darkened all Christendom for eighteen hundred years;—on the other hand, Judas was also the leader of the murderers of Christ, the spiritual head of the chief priests and Pharisees, those sanctimonious mammonites who constituted the Jewish hierarchy, and whose ripe iniquities purchased the destruction of Jerusalem, and the long desolations of Israel. On this part of Judas's spiritual body, God poured utter and literal destruction. Viewing the horrors of the siege and overthrow of Jerusalem, as a visible index of the judgment which came on Judas in the invisible world at the second coming of Christ, we may well believe that Paul's prediction concerning the man of sin, that the Lord should '*consume him with the spirit of his mouth, and destroy him with the brightness of his coming,*' was fulfilled to the uttermost.\* The following words of the prophet Micah, plainly point out the sin for which God poured his judgments on the Jewish nation; and of that sin Judas was the very personification. We may therefore reasonably infer his judgment and damnation, as one of the invisible concomitants of the destruction of Jerusalem:—"Truly I am full of power by the spirit of the Lord, and of judgment, and of might, *to declare unto Jacob his transgression, and*

\* Dr. Adam Clarke, in his Commentary on the first chapter of Acts, goes into a long and labored argument to prove the possibility and even probability of Judas's salvation, on the hypothesis that he sincerely repented, and instead of hanging himself, died of grief. It is a most curious instance of a divine's playing the lawyer for Satan; and it is so gross that it would be utterly unaccountable, were we not apprised by the whole tenor of the Doctor's Commentary, of his sleepless zeal against the doctrine of reprobation, which the case of Judas is commonly supposed to favor. We would far more readily undertake to plead the cause of Pontius Pilate, than of Judas. Many circumstances give a favorable aspect to Pilate's case. 1. He boldly maintained the innocence of Christ against his accusers, and did all he could to procure his release, short of a forcible resistance to the demands of the Jewish mob. 2. Christ expressly palliated his guilt, thus:—"Pilate said unto him, Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power against me except it were given thee from above; *therefore he that delivered me unto thee hath the greater sin.*" John 19: 10, 11. Clarke makes Judas's knowledge of Christ's power, a palliation of his guilt, as though he expected Christ would exert it and so escape.—Whereas Christ intimates that this was the very thing that made him a greater sinner than Pilate. 3. This distinction between Judas and Pilate, in regard to knowledge, would lead us to include Pilate in Christ's prayer—"Father, forgive them, *for they know not what they do*"—and exclude Judas. 4. Pilate exercised no extra-legal cruelty toward Jesus, whereas Herod and his men of war set him at nought, clothed him in purple, crowned him with thorns, spit on him, &c. &c. These considerations, however, are to be regarded only as plausible grounds of argument, not sound proofs; for the tradition is, (what credit is due to it we know not,) that Pilate, like Judas, finally killed himself. But we hold that Dr. Clarke's conceit about Judas, is far less probable than ours about Pilate. Even Fletcher (whose authority is great among anti-Calvinists) gives up Judas to perdition. See 'Fletcher's Checks,' Vol. I. p. 404.

to Israel his sin. Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof *judge for reward*, and the priests thereof *teach for hire*, and the prophets thereof *divine for money*; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. *Therefore*, shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

§ 43. ROBINSON ON MATT. 24: 29—31.

"The Coming of Christ; as announced in Matt. 24: 29-31."

THE above is the title of a learned article in the third number of the *Bibliotheca Sacra*, (Dec. 1843,) by the editor, Edward Robinson, D. D. We will review it, for the sake of exhibiting to our readers the position of the learned world in relation to the predictions of the second coming.

Dr. Robinson first gives his views of the meaning of the disciples' question in the 3d verse of Matthew 24, notices the predictions in the former part of the chapter, introduces the whole of the 29th, 30th and 31st verses, with the parallel passages in Mark and Luke, closing with a sketch of the parable of the fig-tree, and the emphatic designation of time in the 34th verse, and then says:

"The subject is now before the reader; and the question to be considered is: Whether the language of Matthew in the passage above quoted, is to be referred to the judgment of the last great day; or, rather to the then impending destruction of Jerusalem and the Jewish nation? It is a question on which good men have ever differed; and on which, perhaps, entire unity of feeling is not to be expected, until the night of darkness and ignorance in which we are here enveloped, shall be chased away by the morn of pure light and perfect knowledge.

It is conceded by all, I believe, that the representation as far as to the end of the 28th verse of Matthew, and in the parallel verses of the other evangelists, applies solely to the overthrow of Jerusalem. Or, if there be still those who would refer any portion of these preceding verses to the judgment day, it seems to me that they must first show that the 'abomination of desolation' spoken of by Matthew and Luke has nothing to do with the 'compassing of Jerusalem with armies,' mentioned in the same connexion by Luke: and then, further, that all these things could have no connexion with the 'treading down' of Jerusalem by the Gentiles, which Luke goes on to speak of as the result of all these antecedent circumstances. This, however, cannot well be shown, without disregarding every rule of interpretation, and without violating the very first principles of language.

But with the 29th verse a new specification of time is introduced: '*Immediately after the affliction of those days*' shall appear the harbingers of our Lord's coming: and these are depicted in language which elsewhere, it is said, is employed only to describe his coming to the final judgment. The 'coming' here meant, is

then to be *subsequent* to the downfall of Jerusalem; and can therefore only mean the coming of the Messiah in his kingdom at the judgment day. This opinion is perhaps, at the present time, the most prevalent one among commentators, and even with those whose views in other respects have little in common; as in the case of Olshausen and De Wette, [eminent German commentators.]

But on the other hand, it is replied, that the phrase '*immediately after*' indicates a very close connexion of this 'coming' of our Lord with the preceding events; and the Savior himself goes on to declare, that 'this generation shall not pass away, till all these things be fulfilled.' We must then assume, it is said, that the prediction had its fulfilment within a period not long subsequent to our Lord's ministry; or, if it is to be referred to the day of judgment, then we must admit that our Lord was in error, inasmuch as he here foretold that it would take place immediately after the downfall of Jerusalem. For these reasons many commentators have understood the language as applicable only to the destruction of the Holy City: forgetting, apparently, that the very expression which they urge against a remote future application, is equally stringent against an exclusive reference to the latter catastrophe;" [i. e., the expression '*immediately after*,' while it precludes reference to events far distant from the destruction of Jerusalem, at the same time necessarily goes beyond that event.] p. 538.

In his examination of the language of the passage, preliminary to a presentation of his own views, Dr. Robinson says:

"The word *eutheos* means literally *straightway*, and implies a succession more or less direct and immediate; so that there can be no doubt, as DeWette justly remarks, that the coming of the Messiah, as here described by Matthew, was *straightway* to follow the destruction of Jerusalem. Indeed no meaning can possibly be assigned to *eutheos*, which will admit of any great delay; much less of an interval so enormous as that between the destruction of the Holy City and the end of the world, as understood by us. From this it is manifest, that 'the coming' of Christ here spoken of, as occurring *after* the downfall of Jerusalem, could not be meant to refer solely to that event.

Our Lord himself limits the interval within which Jerusalem shall be destroyed and his 'coming' take place, to that same generation: *Verily I say unto you, this generation shall not pass, till all these things be fulfilled.* The language is here plain, definite, and express; it cannot be misunderstood, nor perverted. It follows, in all the evangelists, the annunciation of our Lord's 'coming,' and applies to it in them all, just as much as it applies to the antecedent declarations respecting Jerusalem; and more directly, indeed, inasmuch as it stands here in a closer connexion." p. 540.

The writer then descants upon the word *generation*, and expresses the opinion that it is to be taken 'in the largest sense, and in accordance with popular Hebrew usage, as implying a hundred years,' or thereabouts. He then proceeds:

"The question now arises, Whether, under these limitations of time, a reference of our Lord's language to the day of judgment and the end of the world, in our sense of these terms, is possible? Those who maintain this view attempt to dispose of the difficulties arising from these limitations in different ways. Some assign to *eutheos* the meaning *suddenly*, as it is employed by the Seventy in Job 5: 3, for the Hebrew *pithom*. But even in this passage, the purpose of the writer is simply to mark an immediate sequence—to intimate that another and consequent event happened forthwith. Nor would any thing be gained, even could

the word *eutheos* be thus disposed of, so long as the subsequent limitation to 'this generation' remained. And in this, again, others have tried to refer *genea* to the *race of the Jews* or to the *disciples of Christ*; not only without the slightest ground, but contrary to all usage and all analogy. All these attempts to apply force to the meaning of the language, are in vain; and are now abandoned by most commentators of note. Two or three general views, however, are current on the subject, which demand some further remark.

One is that of De Wette and others, who do not hesitate to regard our Lord as here announcing, that the coming of the Messiah to the judgment of the last day would take place immediately after the fall of Jerusalem. This idea, according to De Wette, is clearly expressed by our Lord, both here and elsewhere; and was likewise held by Paul. But as the day of judgment has not yet come, it follows, either that our Lord, if correctly reported, was himself mistaken, and spoke here of things which he knew not; or else, that the sacred writers have not truly related his discourse. The latter horn of this dilemma is preferred by De Wette. According to him the disciples entertained the idea of their Lord's return with such vividness of faith and hope, that they overlooked the relations of time, which Jesus himself had left indefinite; and they thus connected his final coming immediately with his coming to destroy Jerusalem. They give here, therefore, their own conception of our Lord's language, rather than the language itself as it fell from his lips. They mistook his meaning; they acted upon this mistake in their own belief and preaching; and in their writings have perpetuated it to the world throughout all time.

This view is, of course, incompatible with any and every idea of inspiration on the part of the sacred writers; the very essence of which is, that they were commissioned and aided by the Spirit to impart truth to the world, and not error. To a believer in this fundamental doctrine, no argument can here be necessary, nor in place, to counteract the view above presented. To state it in its naked contrast with the divine authority of God's word, is enough." p. 541.

In his next paragraph, Dr. Robinson criticises the preceding views of the German commentators, very much in the way Prof. Stuart criticises Tholuck and others in his commentary on Rom. 13: 11. (See p. 301.) The Doctor proceeds:

"Another form of the same general view is that presented by Olshausen. He too refers the verses of Matthew under consideration directly to the final coming of Christ; but seeks to avoid the difficulty above stated, by an explanation derived from the alleged nature of prophecy. He adopts the theory broached by Hengstenberg, that inasmuch as the vision of future things was presented solely to the mental or spiritual eye of the prophet, he thus saw them all at one glance as present realities, with equal vividness and without any distinction of order or time,—like the figures of a great painting without perspective or other marks of distance or relative position. 'The facts and realities are distinctly perceived; but not their distance from the period, nor the intervals by which they are separated from each other.' Hence our Lord, in submitting himself to the laws of prophetic vision, was led to speak of his last coming in immediate connexion with his coming for the destruction of Jerusalem: because in vision the two were presented together to his spiritual eye, without note of any interval of time.—Not to dwell here upon the fact, that this whole theory of prophecy is fanciful hypothesis, and appears to have been since abandoned by its author; it is enough to remark, that this explanation admits, after all, the same fundamental error, viz. that our Lord did mistakenly announce his final coming as immediately to

follow the overthrow of the Holy City. Indeed, the difficulty is even greater here, if possible, than before; because, according to the former view, the error may be charged upon the report of the evangelists; while here it can only be referred to our Lord himself." p. 544.

The writer next proceeds to show by examples from the Old Testament, (such as Isa. 13: 9, 34: 4, &c.,) that the language of Matt. 24: 29—31, may be only a figurative description of 'civil and political commotions and revolutions.' His conclusion from these examples is thus stated:

"We come then to the general result, that the language of the three verses under consideration does not necessarily in itself apply to the general judgment; while the nature of the context shows that such an application is inadmissible. On the other hand, there is nothing in the language itself to hinder our referring it to the downfall of Judaism and the Jewish people; but rather both the context and the attendant circumstances require it to be understood of these events."—p. 549.

Finally, the writer actually applies the tremendous announcement of the coming of the Son of man in Matt. 24: 29—31, to a second Jewish war—the final catastrophe of the nation, which took place some time after the destruction of Jerusalem in A. D. 70. The following paragraph presents the concluding epitome of his theory:

"After these illustrations, I may sum up here in a few words the views suggested to my own mind in respect to the discourse of our Lord under consideration. In reply to the question of the four disciples: 'When shall these things be?' Jesus first points out what was to happen after his departure—the trials and dangers to which his followers would be exposed. Then comes the 'abomination of desolation': Jerusalem is 'compassed by armies,' and is 'trodden down by the Gentiles':—all this referring to its desolation by Titus in A. D. 70. Immediately afterward the Lord would come and establish more fully his spiritual kingdom, by crushing in terrible destruction the last remnants of the power and name of Judaism; and this within the general limit of a generation of a hundred years from the time when he was speaking. There might, therefore, literally have been some then 'standing there, who did not taste of death till they saw the Son of man [thus] coming in his kingdom.' Then it was, when this first great foe of the gospel dispensation should have been thus trampled down, that Christians were to look up. 'Then look up, and lift up your heads; for your redemption draweth nigh!' The chains of religious despotism and the terrors of Jewish persecution would then be at an end forever; and the disciples of Christ, thus far disenthralled and triumphant, might rejoice in the prevalence of the gospel of peace and love,—the coming of Christ's spiritual kingdom upon earth!"—p. 552.

One of the laws of interpretation which Prof. Stuart and the Germans most earnestly insist upon, is, that a '*frigid* and *inept* meaning can be no true meaning.' It seems to us that this law alone decisively condemns Dr. Robinson's interpretation. What can be more '*frigid* and *inept*' than to refer a description of the coming of Christ to blast his enemies and gather his elect, to an obscure Jewish war, and the consequent prevalence of the gospel! This is the old theory of the Universalists, in a new form. They refer the whole of Matt. 24: 15—31 to the well known destruction of Jerusalem, and the resulting enlargement of Christianity; while Dr. Robinson refers the first

part of the passage (as far as verse 28) to that catastrophe, and the remainder to a subsequent and certainly less distinguished series of transactions. He has the advantage of them in that he gives a plausible meaning to the words '*immediately after.*' But we think they have the advantage of him, in that they apply the most sublime part of the passage to the most sublime transaction, which he does not. Both parties rob the passage of all reference to the invisible world and eternal judgment.

But waiving this general objection, we would ask Dr. Robinson, how according to his theory are we to understand verse 27—'As the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be'? Does not this describe an instantaneous and omnipresent manifestation of Christ? What plausible fulfilment of these words can be found in the history of the second Jewish war, or of the first, or in the history of the external world? The Doctor says nothing about this passage.

Again, how will he dispose of Rev. 6: 12—17, and the chapter that follows? This is a repetition, almost *verbatim*, of Matt. 24: 29—31. No candid man can doubt that the two refer to the same coming of Christ. But in Rev. 6: 15—17, we have as strong a description of the judgment—'the great day of the wrath of the Lamb'—as can be found in the Bible. If no eternal judgment, but only civil commotions and temporal disasters are to be recognized here, we might safely engage to expurgate, by plausible exegesis, the whole Bible of all allusions to a day of judgment, or even to an invisible world. In the 7th chapter, immediately following this description of Christ's coming, we have an extended account of the sealing and gathering of the hosts of the redeemed. This obviously corresponds to Matt. 24: 31,—'He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, (see Rev. 7: 1,) from one end of heaven to the other.' Now of these 'elect' thus gathered, it is said (verse 14—17)—'*These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*' Can this be conjured into a description of any deliverances of the saints that have ever taken place in this world? Nay, verily; here is language that 'entereth into that within the veil;' and as surely as it does, so surely it demonstrates that the coming of Christ described in Matt. 24: 30, came to pass within the veil, and was to 'many' the harbinger of eternal judgment.

Our author concludes his article with some remarks on the remainder of Christ's discourse in the 24th and 25th of Matthew. He thinks the latter part of the 25th chapter certainly refers to the final judgment; and finds the point of transition from that part of the discourse which relates to the catastrophe of Judaism, to that which relates to the judgment, at the 43d verse

of the 24th chapter. Now let the reader take his Testament and examine this transition point. The 42d verse, which the Doctor admits belongs to the former division of the discourse, enjoins upon the disciples to *watch*, because they knew not what hour their Lord would come. The 43d verse illustrates the necessity of *watching*, by the example of the good man of the house and the thief. Here certainly is no change of discourse. *Watching* is the key note still. The 44th verse is almost a literal repetition of the 42d. 'Be ye also ready, for in such an hour as ye think not the Son of man cometh.' What conceivable reason is there for supposing that the coming of the Son of man here alluded to, is not the same as that mentioned in the 42d verse—as also in the 39th, 37th, 30th, and 27th verses? If there is a change of meaning here, the discourse is an egregious imposition; for there is no change of language, and no hint of any change of meaning. From the 45th verse the remainder of the chapter stands in undeniable connection with what goes before, i. e., as we have seen, with the coming of Christ at the destruction of Jerusalem. The 25th chapter commences with—'THEN shall the kingdom of heaven be likened unto ten virgins.' This points directly back to the great event of the preceding chapter. The whole parable of the ten virgins therefore belongs to the discourse on the advent connected with the destruction of Jerusalem. This brings us to the 12th verse. The 13th verse is another repetition, almost word for word, of the 44th and 42d verses of the preceding chapter. There is not a shadow of authority for referring it to any event but that announced in Matt. 24: 27, 30, &c. The parable of the talents that follows, from the 14th to the 30th verses, is confessedly a sequel to the parable of the ten virgins, and belongs to the same train of thought. We are sure, then, that all that goes before the 31st verse of the 25th chapter, is part of the discourse relating to the coming of Christ at the destruction of Jerusalem. But it is manifest that the 31st verse introduces a new train of thought. 'When the Son of man shall come in his glory, &c., [this is the same coming as that which is the subject of the whole preceding discourse,] then shall he SIT upon the throne of his glory.' Here is a new action. COMING was the previous theme. Now SITTING on the throne—a continuous administration of government, is the subject of discourse. 'And before him shall be gathered all nations.' It is not stated how long a period this gathering will occupy. It may, for aught that appears in the text, have been the work of the past eighteen hundred years. In order that he may thus gather all nations, he must first 'put down all rule and all authority and power;' and this is represented by Paul as the business of his whole mediatorial reign. (See 1 Cor. 15: 24.) The separation and the award of destinies described in the remainder of the 25th chapter, is the proper *judgment*; and this, in our view, is yet future. We recognize in the predictions of the 24th and 25th of Matthew, two judgments—one at the beginning, and the other at the end of Christ's mediatorial reign. With this theory, we find plain sailing through those chapters, as well as through many other regions of scripture which have long been famous for perils and shipwrecks.

We confess we cannot but be astonished at the pertinacity with which the churches and their great men keep themselves away from the marrow of the

truth in relation to the second coming of Christ. The simple idea that he actually came according to his promise, and commenced the judgment *in the world of souls*, immediately after the destruction of Jerusalem, seems to be avoided, as though it were forbidden fruit. The commentators of Germany and this country go around and around it, and seem to be ever drawing nearer to it. How they keep from hitting it, we cannot tell. But somehow they never touch it. The old ways of managing the 24th of Matthew are all abandoned. The double-sense scheme is scouted at Andover. Twisting the word *generation* is given up. Still the learned come to no conclusion that is satisfactory to themselves or to one another. In Germany, where skepticism is licensed, one wise man thinks the evangelists misreported Christ. Another thinks Christ mistook the purport of his own visions, and misreported the Holy Ghost. In this country, Robinson finds a dubious history of Jewish wars subsequent to the destruction of Jerusalem, and forthwith applies to them the splendid prophecy of the second coming. And Bush thinks that 'the grand *nodus* of this remarkable prophecy remains yet unsolved.' When will all this end? Is not the long delusion of Christendom on this subject, 'a veil on the heart,' which mere learning and critical sagacity cannot rend?

#### § 44. THE 'MISTAKE' OF THE APOSTLES.

It is becoming generally known and conceded, that the apostles expected and taught that Christ would come the second time and judge the quick and dead within their own lifetime. If he did not come, as the popular theologians teach, it is manifest that the apostles entertained and promulgated a monstrous error, and are to be classed with the Millerites as the dupes and disseminators of a false prophecy. The inevitable alternative before the religious world is this: either it must be admitted that the second advent did take place at the close of the Jewish dispensation, or the credit of the apostles for inspiration, and even common discretion and honesty, must be given to the winds. An attempt will doubtless be made to evade this alternative by softening and apologizing for the alleged mistake of the first followers of Christ. But no apology can possibly be framed for them, which would not be equally good for such false prophets as Miller; and no thinking person could trust any part of their testimony as inspired, after finding them guilty of false witness in relation to a matter so important as the second advent.—Their testimony on this subject is inextricably interwoven with the whole web of the New Testament; and if they spoke at random here, nobody can tell where they spoke by inspiration.

That our readers may see the best and the worst of the case which is made for the apostles by those who are beginning to teach that they were in a mistake about the second advent, we will present an extract from Mr. Bush's

work on the Resurrection, in which, after unequivocally charging the error upon them, he undertakes to 'trammel up the consequence.' In his remarks on the language of Paul in 1 Cor. 15: 50—53, 'We shall not all sleep,' &c., he assumes that the apostle erroneously imagined that the resurrection was very near, cites with apparent approbation a sarcastic paragraph from Gibbon relating to this mistake, (which may be found in a note to the article on the Second Coming, p. 283,) and adduces the testimony of Dr. Watts to the fact that 'the Christians of the first age did generally expect the second coming of Christ to judgment, and the resurrection of the dead, in that very age wherein it was foretold.' He then proceeds as follows:

"To all this we are aware it may be objected, that it impugns the inspiration and infallibility of the sacred writers. If they labored under a mistake on this point, how can they be said to have been prompted by the unerring guidance of the Holy Spirit? And if they have mistaken the mind of the Spirit in regard to the doctrine of the second advent, why may they not have mistaken it on other doctrines, and thus the church be left without an infallible standard of truth?

"To the objection thus urged we reply, in the first place, that it does not present a fair issue. The question is not whether the apostles have erroneously represented any doctrine which they were inspired to deliver, but *how far their inspiration extended*. The sacred writers were made the subjects, or rather the organs, of special *revelations*—revelations lying entirely without the compass of their own unassisted faculties. These revelations they must be admitted to have correctly and infallibly reported. In the nature of the case it could not be otherwise. The revelations were not their own—were not the product of their own intelligence, nor required, in fact, their own cognizance. *They* were the instruments through which the Spirit of God spake, and we know not how to conceive the possibility of a mistake unless the Spirit himself were mistaken, which it is blasphemy to suppose. So far then as the revelations were concerned, the apostles must of course be considered as having spoken with absolute inerrancy. But these revelations, as made to the sacred writers, did not include every thing: they did not even include every thing connected with them, as for instance the attribute of *time*. There are cases, indeed, where the *time* of certain events forms the special subject-matter of the revelation and the record; but in numerous instances the event was revealed without any intimation of the time. So also of the precise *manner* of the accomplishment. This did not always enter into the *materiel* of the announcements which they were prompted to utter. Accordingly, we learn that the prophets 'inquired and searched diligently *what or what manner of time*, the spirit which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow.' Now it is easy to understand that they may have infallibly reported all that was actually revealed to them or through them, and yet they may not have been infallible in the construction which they may have put upon the concomitant circumstances of the matters that they were to make known. Otherwise, what occasion was there for the 'diligent search' which their spirits were prompted to accomplish? Acting as the organs of certain divine communications, it would be natural that they should exercise their thoughts upon the themes that thus expressed themselves through them. But the judgments which they personally formed on these disclosures, being distinct from the truths themselves, may not have been free from error, simply for the reason, that they did not come really within the scope of their inspiration. The mind of the

Spirit is one thing, and their personal view of its meaning is another ; and it is very conceivable that we, from having more ample data, may be better able to judge of this meaning than they were. Who can doubt that John the Baptist was better able to understand Isaiah's or David's language respecting the first coming of Christ than were Isaiah or David themselves ? We contend therefore, that it does not truly detract from Paul's claim to inspiration that he should not have understood what was not revealed, or that he should have so stated what *was* revealed as to evince that he had in some respects mistaken its true purport—that he should have put upon it a sense which we now know to be erroneous. This he may have done, and still leave the main announcement in its full integrity.

"In this view we are happy to be confirmed by the authority of Mr. Barnes, in his remarks on the very passage we are now considering.

" 'I do not know that the proper doctrine of inspiration suffers, if we admit that the apostles *were* ignorant of the exact time when the world would close ; or even that in regard to the precise period when that would take place, they might be in error. The following considerations may be suggested on this subject, showing that the claim to inspiration did not extend to the knowledge of this fact. (1.) They were not omniscient : and there is no more absurdity in supposing that they were ignorant on *this* subject than in regard to any other. Inspiration extended to the *order* of future events, and not to the *times*. There is in the scriptures *no* statement of the *time* when the world would close. (2.) Future events were made to pass before the mind of the prophets, as in a *landscape*. The *order* of the images may be distinctly marked, but the *times* may not be designated. And even events which may occur in fact at different periods, may in vision appear to be near each other ; as in a landscape, objects which are in fact separated by distant intervals, like the ridges of a mountain, may appear to lie close to each other. (3.) The Savior expressly said, that it was not designed that they should *know* when future events would occur. Thus, after his resurrection, in answer to an inquiry whether he then would restore the kingdom to Israel, he said, ( Acts 1: 7,) 'It is not *for you* to know the times or the seasons which the Father has put in his own power.' The Savior said that even he himself, as man, was ignorant in regard to the exact time in which future events would occur. 'But of that day and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.' Mark 13: 32. (4.) The apostles *were in fact* ignorant and mistaken in regard to, at least, the time of the occurrence of *one* future event, the death of John. Jno. 21: 23. There is, therefore, no departure from the proper doctrine of inspiration, in supposing that the apostles were not inspired on these subjects, and that they might be ignorant like others. The proper *order* of events they state truly and exactly ; the exact *time*, God did not, for wise reasons, intend to make known.'

"We remark, in the second place, that the present case is peculiar. Our Lord's second coming and its associated events are described in highly symbolic and prophetic terms, taken mostly from the language of the Old Testament prophets, and so framed as to be intrinsically obscure and capable of being erroneously apprehended. Nor does it appear that Christ himself distinctly laid open to his disciples the nature of that event. Consequently, as the predictions respecting the first coming were so worded as to be liable to misunderstanding before he came, even by the very prophets themselves who recorded them, so the idea seems entirely reasonable, that the predictions respecting his second coming may not have been perfectly understood in all respects even by the apostles and the primitive Christians. And why does their ignorance on this single point—

the time and manner of the second advent—any more invalidate their inspiration than a like ignorance in the Old Testament writers invalidates theirs? The apostle in the present instance discloses the grand fundamental fact, that at the time to which the Holy Spirit refers there should be a translation of the living saints. This he has stated infallibly, because he spake as he was moved by the Holy Ghost; and how could *he* make any other than an infallible suggestion? But we have no evidence that the precise *time* of this event was any where made known, and therefore it was to be expected that Paul should assign it to that epoch which he supposed to be intended when our Savior said that 'this generation shall not pass away till all these things shall be fulfilled.' Is it affirmed that this was misleading his readers? Then we would ask whether our Lord is not equally to be charged, in the above words, with misleading his readers? We well know by what criticisms upon the word 'generation,' it is attempted to rebut the force of the natural construction, and make it harmonize with an accomplishment that should first ensue hundreds or thousands of years after the lifetime of the disciples. But after all it is impossible to explain away the native and genuine import of the phrase. It is only by the most downright violence that we can elicit from the words any thing but the declaration that the event predicted should occur, or rather should begin to occur, in the term of the natural lives of the then existing generation of men, and consequently that the event, whatever it were, *did* thus occur within the period specified; that is, that there was, in some sense, a *glorious coming* of Christ at the destruction of Jerusalem, and the abrogation of the Jewish state. But it does not follow from this that the purport of the entire series of prophecies contained in the 24th and 25th of Matthew was *exhausted* in that event; for he says in the same connection, in the parallel prediction of Luke, that Jerusalem shall be trodden under foot of the Gentiles till the times of the Gentiles be fulfilled; and this carries us over a long tract of centuries before we reach the period of the full accomplishment."

## REMARKS.

This is an argument on a false issue. The true point of difficulty in the case is entirely evaded, both by Mr. Bush and by Mr. Barnes. The question is not simply '*how far the inspiration of the apostles extended*,' or whether they might not have been ignorant in regard to such a point as the time of the second advent, consistently with the integrity of their authority as inspired teachers. We freely admit that they were not omniscient; that their inspiration was limited; that they were ignorant on many points. But the true questions are these: Did they go beyond the limits of their inspiration *in their testimony*? Did they speak of things which they understood not, and record their random testimony as the word of God? Did they bequeath to the church a New Testament tainted with falsehood? If they did, how are we to discriminate between the true and the false parts of their testimony, and how can we trust them as honest and safe guides of faith? It is quite admissible that they were ignorant on any given point; but it is not admissible that, being ignorant, they should dogmatize and utter falsehood as the word of God on that point, and still be regarded as oracles of inspiration, or even good men. 'A fool, when he holdeth his peace is counted wise.' If the apostles had no revelation in regard to the time of the second coming, as discreet and honest men they would have held their peace on that subject, and their testimony on other subjects, in respect to which they had revelations,

would not have been discredited. It is not necessary that a witness in court should be omniscient, in order that his affirmations may be received as truth. But it is necessary that he should confine his testimony to what he *knows*. If he ventures beyond his knowledge, into conjectures, and utters, under oath, as truth, statements about matters of which he is ignorant, the discovery of the falsehood of those statements vitiates his whole testimony and exposes him to the penalties of perjury. This is the very position in which Mr. Bush places the apostles. The 'mistake' which he charges upon them is not mere innocent ignorance or private misapprehension, but presumptuous public affirmation on a point about which they knew nothing,—conjectural and false testimony before the highest court in the universe; and under circumstances which imposed stronger obligations of cautious veracity, than those of any oath required by human tribunals. Standing before men and angels as the accredited witnesses of God, they had not honesty and discretion enough, according to Mr. Bush's account, to hold their peace where they were ignorant, but like the Millerites, incontinently proclaimed—'The Lord is at hand'—'The Judge standeth at the door,' when in fact the second advent was thousands of years distant, and left on record in the midst of their testimony to all generations, a monstrous falsehood, fitted to nullify, by its ultimate detection, their whole claim of inspiration.

The case is not relieved by appealing to the fact that the 'prophets [of the Old Testament] inquired and searched diligently *what or what manner of time* the spirit which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.' This fact indicates nothing like the presumption which Mr. B. imputes to the apostles, but the contrary—a cautious, pains-taking veracity. It is not hinted, and it is not true, that those prophets, in the excess of their curiosity and self-confidence, pitched upon some random theory about the time of Christ's advent, and proclaimed it in connection with their revelations, as God's verity. They '*inquired and searched diligently*;' and if the apostles had done no more than this, their credit would not have suffered, even though their search had been fruitless. But, according to Mr. B's doctrine, they went farther, or rather took an opposite course. Instead of contenting themselves with inquiring and searching diligently for the time of the second advent, they fell to dogmatizing and prophesying about it, and printed their foolish mistake of two thousand years on the front of the New Testament.

Nor does Mr. Barnes' suggestion that 'the apostles were in fact ignorant and mistaken in regard to the death of John,' relieve the case at all. In the first place, it is not asserted in John 21: 23, and it is not certain from any other evidence, that they *were* mistaken in supposing that John would never die. We have never found any reason for placing confidence in the church-traditions about his death. They contradict each other. The fact that he lived certainly till very near the time appointed for the second advent, indicates to us that he did not sleep, but was changed. But, secondly, admitting that he did die, the mistake of the apostles in regard to the matter, is not at all parallel to their alleged false testimony concerning the time of the second coming; for it occurred before they received the Spirit of truth—before they

were sent on their missions as the representatives of Christ—long before they undertook to add their writings to the scriptures. That mistake is not an important doctrine, incorporated with their ultimate apostolic testimony, but a fact in the history of their spiritual minority. The record of it no more loosens the foundations of their subsequent authority as inspired and infallible writers, than does the record of their strife who should be greatest, or of their abandonment of Christ at the cross. But their supposed mistake about the time of the second coming, is part and parcel of their final, deliberate, official testimony, and cannot be separated from their doctrinal system without destroying its whole texture. If they were deluded on this point, they were deluded, not as raw disciples, but as mature apostles; and the delusion clung to them to the last. At the very close of John's earthly career, when 'the darkness was past and the true light shone' upon him; when he saw and testified that 'God is light, and in him is no darkness at all,' and that 'whoever says he has fellowship with him and walketh in darkness, is a liar;' when he distinctly professed to declare to believers only that which he 'had seen and heard;'—even THEN he announced in the most positive and solemn manner, the near approach of the second advent. 'Little children,' said he, '*it is the LAST HOUR*; and as ye have heard that antichrist shall come, even now are their many antichrists; *whereby we know that it is the last hour.*' = *hor* 1 John 2: 18. Messrs. Bush and Barnes would have us place this announcement on a par with the 'last warnings' issued by Himes and Storrs just before 'the tenth day of the seventh month;' and yet they profess not to impugn the inspiration of the apostles!

Indeed the case would be no better, but rather worse, if genuine examples of false doctrine could be found in the New Testament, to render the mistake about the second coming probable. Such discoveries would be no apology for that mistake, but would simply go to discredit the whole book. If it is true, as Mr. Bush holds, that the doctrine of the New Testament is a mixture of divine revelation with fallible human judgments, then until some method shall be proposed by which we can distinguish with certainty between the true and the counterfeit bills, the whole mixture ought to be distrusted. If we are to judge by the 'mistake' now before us, we must conclude that the pack of true and false doctrines is completely shuffled, so that it is impossible for any human understanding to discern between them. When the apostles say, 'The Lord is at hand'—'The Judge standeth at the door'—'Little children it is the last hour,'—they give us no signal, by which we may know that these announcements are personal judgments. If we feel at liberty to pronounce them such, we may just as well place their doctrines of the incarnation and the atonement under the same sentence. And then the Bible becomes, what the neologists would have it, a mere plaything for critics. This is the gulf into which the churches, with Messrs. Bush and Barnes at their head, must soon plunge, if they persist in denying that the second advent took place at the destruction of Jerusalem.

We repeat, that the mischief in the case is not the alleged ignorance of the apostles, but the incontinence—the presumption—the confounding mixture of personal judgments with revelations, which is imputed to them. This

is the head and front of the offense of the Millerites. It has been fashionable with some who have not been carried away by the Advent-mania, to apologise nevertheless for the dupes and even the leaders in that monstrous imposture. The plea that has been urged in their favor has been that 'they are honest in their delusion.' We are very willing to admit this plea in extenuation of the folly and guilt of the masses who have occupied the secondary position of *followers* in the movement. But we are more and more convinced that it is a foolish and cruel sort of charity that extends the apology to the *leaders*. It is now manifest that the men who took upon them the responsibility of sounding an alarm which has driven multitudes to insanity and suicide, and has spiritually debauched and ruined still greater multitudes, arrogantly pretended to know what they did not know, and presumptuously promulgated by argument and pretenses of revelation, a foolish falsehood. We complain not that they were *ignorant* in regard to the time of the second advent, (though we can hardly conceive that any one can deliberately study the 24th of Matthew and remain innocently ignorant on the subject,) but, that being ignorant, they professed to be wise, and stood forth on the witness-stand before heaven and earth, under a virtual oath of veracity, with a random testimony in their mouths, pledging the word of God for a lie. For this we have called them, and still call them, IMPOSTORS. And if Mr. Bush's imputation of false testimony to the apostles were proved true, we should be obliged for the same reason to call *them* impostors.

We demand, on behalf of the apostles, the benefit of the good rule of law that 'every man shall be held innocent till he is *proved* guilty.' Before consenting to turn them in with the perjured Millerites, we claim the right to inspect the grounds on which they are charged with the mistake which renders the lame apologies of Messrs. Bush and Barnes necessary. How is it made certain that Christ did not come the second time, and accomplish the first resurrection and judgment, within the lifetime of the primitive church? 'We have *more ample data*,' says Mr. Bush, 'and are better able to judge of the meaning of the prophecies than the apostles were.'—What are these '*more ample data*'? Have we any new revelation? None at all. But 'we learn from the *event*,' says Mr. Bush in another passage, 'that the prophecies which the apostles referred to a period within their own lifetime, included a vast extent of time.' Here is the foundation, and the only foundation, of the charge of mistake. It is '*the event*' that has proved the apostles liars. No *external* second advent, no *visible* resurrection and judgment, is recorded in the writings of worldly historians, as having occurred at the close of the Jewish dispensation; 'therefore (say the wise men) no advent, resurrection or judgment took place at that time, and the apostles are convicted of false prophecy.' So says the infidel Gibbon; and so say the devout Bush and Barnes. Now if we look narrowly at the *nature* of the advent, resurrection and judgment which were predicted and expected by the apostles, we shall see that this is a very small foundation for the heavy charge which rests upon it. Christ's resurrection was a *sample* of the resurrection expected by his followers. He was the 'first-fruits,' and they were to be gathered as the general harvest at his coming. Was Christ's

resurrection visible to the world? Was it recorded by worldly historians? Mr. Bush himself argues in the very work before us, at great length, that Christ arose in his spiritual body and only *appeared* to his disciples—not to the world—as angels are seen, i. e. in vision. If the fact that there was no *visible, notorious* resurrection at the destruction of Jerusalem, is 'the event' which proves the expectations of the apostles false, then 'the event' in the case of Christ proved his prediction of his own resurrection false. The world saw him no more; and the Jews, among whom he died, believe him dead to this day. The promised second advent was to be kindred in its nature to the resurrection. Christ was to come '*in like manner as he ascended.*' Did he ascend in a material body? Was the event public? Did worldly historians record it? So the judgment was to be of course like the resurrection and the advent—a transaction in the spiritual world. With such evidence concerning the nature of the events expected by the apostles, what presumption it is to accuse them of false prophecy, because there was no such physical parade at the period of the destruction of Jerusalem as human traditions have connected with the second coming and the judgment! What folly to make the silence of man a ground for impeaching the testimony of God! Will Mr. Bush or Mr. Barnes venture to assert that Christ did not come *as he ascended*?—that there was not a resurrection *like his own*?—that there was not a judgment *in the resurrection world*, at the close of the Jewish dispensation? Do they *know* any thing about the matter? *Can* they know any thing about it, except by either believing the predictions of the Bible, or by obtaining a new revelation? The charge which they have brought against the apostles, recoils upon them. *They* are the men that have allowed their speech to go beyond their knowledge.

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## § 45. DATE OF THE APOCALYPSE.\*

THERE is a very simple way of determining when the book of Revelations was written. We need not consult the dubious and discordant testimonies of the Fathers and church historians. The book itself contains a decisive index of its own date.

Christ said to John, in the commencement of his vision—"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Chap. 1: 19. The things which John had 'seen' are recorded in the first chapter. The events then in progress—the 'things that are'—are recorded in the second and third chapters, which describe the state of the seven churches. The things which were then future, are introduced in the fourth chapter. 'Come up hither,' said the voice to John, 'and I will show thee *things which must be hereafter*.' 4: 1. John saw his visions, then, before the events predicted in the fourth chapter and onward took place. And it is evident that he wrote his book *at the time he saw the visions*, from a circumstance recorded in the tenth chapter, verse 4. 'When the seven thunders had uttered their voices,' says he, '*I was about to write*.' This shows that he noted down the things he saw as soon as they had passed. He wrote the Apocalypse then while the events introduced in the fourth chapter and described in the rest of the book were yet future. Now if we can ascertain when some of the first of those events which were then future, actually transpired, we shall have a fixed date, before which the Apocalypse must have been written. Let us then look into the 'things which must be hereafter.'

The fourth chapter describes the magnificence of the divine presence. In the fifth chapter the book with seven seals is introduced, and the Lamb, who only is found worthy, receives it, and prepares to open the seals. All this is only the introduction to the subsequent disclosures. The *predictions* of the Apocalypse properly begin at the sixth chapter. The series of events which follow the successive openings of the seven seals are those which are

\* As our views of the second coming involve the conclusion that the book of Revelations was written before the destruction of Jerusalem, this was very generally denied by our opponents when we first broached our theory. We apprehend a change is coming over public opinion on this point. Prof. Stuart, in a late article on the Apocalypse, says:—

"That it was written under the bloody reign of Nero, or shortly after, is now a matter agreed upon by nearly all recent critics who have studied the literature of this book.—The exemption of Christian Jews, who are sealed in their foreheads as the servants of God, as related in chap. 7; the measurement of the inner sanctuary of the temple, to be preserved from impending destruction, ch. 11: 1, 2; the express naming of the city to be destroyed, as 'the place where our Lord was crucified,' ch. 11: 8; these and other concurrent circumstances put it beyond a reasonable doubt, that the Apocalypse was written *before* the destruction of Jerusalem. And if all this were not sufficient, the passage in ch. 17: 10, which declares that *five* kings or emperors of Rome had already fallen, while the *sixth* is reigning when the writer is composing the book, marks the period too definitely to be called in question. It might easily be shown, moreover, that the tenor of the book renders it necessary for us to suppose that the persecution was actually raging when it was written; and consequently, it must have been written during Nero's life, for persecution ceased immediately after his death."—*Bibliotheca Sacra*, No. II. p. 349.

to be examined for the purpose of fixing our first boundary. At the opening of the sixth seal (ver. 12—17) we find a description of the advent of Christ in language identical with that in Matt. 24: 29, 30. There can be no doubt that John quoted the words of Christ, and that both referred to the same transaction. But we find it declared in Matt. 24: 29, that the advent there described was to be '*immediately after*' the awful tribulation which ended with the destruction of Jerusalem. The events, then, which followed the opening of the sixth seal, took place *immediately after* the destruction of Jerusalem. But the opening, not only of the sixth seal, but of all the seals, was future when John wrote the Apocalypse. He must have written, therefore, some considerable time before an event which happened *immediately after* the destruction of Jerusalem. This creates a strong presumption at least, that he wrote before the destruction of Jerusalem.

But let us examine the events of the first five seals, which occupied the period between the time of John's writing, and the second advent. As those events came '*immediately*' before that advent, we may fairly anticipate that they are the very tribulations which in Matthew are placed immediately before it. Accordingly we find that the first five seals actually usher in a train of awful tribulations, closely corresponding in order and kind to those described in Matt. 24: 6—22. The meaning of the symbol of the first seal is not very clear. But the second seal (ver. 4) introduces the war spirit, corresponding to the prediction in Matthew of 'wars and rumors of wars'—'nation rising against nation, and kingdom against kingdom.' The third seal introduces the famine spirit: and in Matthew 'famines in divers places' follow the wars. It must be borne in mind too that famine was one of the principal elements of misery in Jerusalem at the time of its downfall. The fourth seal ushers in the spirit of universal destruction—a combination, of war, famine, pestilence, and every other agent of death. Nothing could more vividly picture the tribulation which Christ declared should be 'such as never was since the beginning of the world.' Matt. 24: 21. At the opening of the fifth seal the souls of the martyrs are discovered, calling on God to avenge them. These are evidently they who suffered death in the dreadful persecutions which in Matthew are described as following or attending the wars, famines, and pestilences of that awful time. Ver. 9. In our view there is evidence, amounting to demonstration, that Christ's prediction in Matt. 24, extending from the 6th to the 31st verse, is in all substantial particulars identical with John's vision in the sixth and seventh chapters of the Apocalypse. Since, then, it is certain that John wrote before the events of the sixth chapter, it is clear that he wrote before the awful tribulations which are described in Matt. 24: 6—22, i. e. before the final agonies of Judaism, and the destruction of the Holy City.

This fixes the chronological boundary on one side. We know that the date of the Apocalypse is earlier than A. D. 70. The only element of calculation which we have for the boundary on the other side, is contained in the introduction to the book, (chap. 1: 1—3,) which announces that the things revealed in it '*must shortly come to pass.*' If it is considered that the events of the sixth chapter are the *first* of those which the book reveals as

future, and therefore are nearest in order to the time when John wrote, it will be seen that the above annunciation attaches first and most emphatically to them. We may conclude therefore that the Apocalypse was written 'shortly' before the destruction of Jerusalem, i. e., at a time when the unprecedented tribulations of the final scene were the future events next in order. It certainly was not written after A. D. 70, and it certainly was not written long before.

This result is confirmed by many passages in the addresses to the seven churches. Among the precursors of the destruction of Jerusalem, Christ predicted a great declension among Christians. 'Because iniquity shall abound,' said he, 'the love of many shall wax cold.' Matt. 24: 12. Accordingly John's record of the 'things that are,' exhibits the churches of Asia in a state that exactly corresponds to this prediction. The Ephesian church had 'left its first love.' The church of Sardis had 'a name to live, and was dead.' The Laodiceans were 'neither cold nor hot.' Again, those addresses abound with allusions to Christ's coming, and represent it as very near. '*I come quickly*'—is the oft-repeated warning. (See chap. 2: 5, 16, 25, 3: 3, 11.) All this exactly harmonizes with the idea that John wrote in that predicted dark period of the church which immediately preceded the destruction of Jerusalem and the second advent of Christ.

#### § 46. SCOPE OF THE APOCALYPSE.

THE book of Revelations, as a whole, is simply a vision of the entire judgment of mankind, including the first judgment at the second advent, the intermediate reign of Christ, and the second judgment at the end of the times of the Gentiles. In other words, it is the filling up of the outline sketched in the twenty-fourth and twenty-fifth chapters of Matthew. The great facts announced in those chapters are—1, the destruction of Judaism; 2, the coming of Christ to destroy his enemies, and gather his elect; 3, his reign, and the gathering and separation of all nations; 4, the final judgment. These also are the great facts of the Apocalypse. The sixth and seventh chapters of that book (which are the beginning of its prophecies) announce the destruction of Judaism, the coming of Christ to destroy his enemies, and the gathering of the elect. At the eighth chapter commences a series of movements among the nations, introduced by the successive soundings of the seven trumpets. These movements are to be referred to the agency of Christ, whose accession to the throne is announced in the previous chapters. These are the transactions of his intermediate reign—the gathering and arrangement of the nations. At the end of the eleventh chapter the sounding of the seventh trumpet introduces the final and universal judgment. This is the plot of the book. All the other visions are bounded by this outline, and

either exhibit the same events in different aspects, or collateral trains of events occupying the same period. The first and last judgments, with the events between them, are the sum and substance of the whole.

In calculating the chronology of this great outline, we take, for our first element, the period of the first judgment. This is an ascertained date—a fixed point on the chart of time. We know, by the explicit testimony of Christ in the twenty-fourth of Matthew, as well as by the concurrent allusions of the whole New Testament, and indeed by the announcements of the sixth chapter of the Apocalypse itself, that the first judgment immediately succeeded the destruction of Jerusalem, in A. D. 70.

The next question is,—How far is it from this fixed point to the second judgment? In the twentieth chapter of Revelations we have an undoubted account of the second judgment, and in connection with it a statement of the events which precede it, with a general measurement of the time between the first and second judgments. We are there informed that the primitive church ‘lived and reigned with Christ *a thousand years*’ after their complete victory over Satan by the first judgment, and before the second judgment. This makes it certain that Christ’s intermediate reign occupies at least a thousand years.

There is no good reason to doubt that the language in this case is to be taken literally. Prophetic statements of time are certainly never *less* than literal. If there were any doubt in the case, it would be whether we ought not to reckon days for years, and so expand the prophetic period of a thousand years into 360,000 years. This is the view of some interpreters. But there is certainly no authority or occasion for such an expansion. It is in vain to say that the announcement of the thousand years occurs in a symbolical vision, and is therefore to be understood symbolically; for, however the rules of scholastic rhetoric may condemn the mixture of symbols with literal objects, it is a fact which can be proved by numberless examples, that in the Apocalypse symbols and literal objects are mingled without scruple. In the very passage in question, while the dragon, the chain, the key, the bottomless pit, &c., are evidently symbolical, the martyrs, the Christ, the living and reigning, &c., are as evidently literal. And the announcement of the thousand years is immediately connected with these literal persons and events. There is therefore no necessity of understanding the thousand years as meaning 360,000; and, without a necessity, the very magnitude of the latter number is sufficient to exclude it.

It is further to be observed that the statement of the thousand years is not to be taken as an exact measurement of the time between the first and second judgments. The number itself in the first place indicates that it was chosen as a convenient general estimate. The martyrs lived and reigned with Christ in round numbers a thousand years, more or less. In the next place, the vision leaves a considerable margin of events before the thousand years begin, and another after they end, which are to be reckoned in making up the sum of the time between the first and second judgments. It is not stated how long it was *after* the second coming of Christ, before Satan was bound and the complete triumph of the primitive church commenced; nor how long it

was *before* the second judgment that Satan was loosed again and went forth to gather the nations to battle. These points must be ascertained by other calculations. All we can fairly gather from this vision is the general conclusion that *more than a thousand years intervene between the first and second judgments.*

We may make a further approximation toward exactness in this calculation, by examining the account of the second judgment with its antecedents, in the eleventh chapter. The reader will observe that the latter part of this chapter is a continuation of the vision of the trumpets, which commences in the seventh chapter. The final judgment is ushered in by the sounding of the seventh trumpet. It is evident that the account of the two witnesses in the former part of the chapter is a sort of episode interposed between the sixth and seventh trumpets, for the sake of bringing down a separate train of events, to the point of junction with the train introduced by the trumpets. The earthquake and slaughter following the resurrection of the witnesses, is coincident with the events of the second woe trumpet, and immediately precedes the third woe, which is the final scene of wrath and recompense.—While the period covered by this episode thus manifestly comes down nearly to the second judgment, on the other hand it certainly reaches back to the first judgment. The two witnesses commence their testimony when the Gentiles begin to ‘tread the holy city under foot,’ i. e. at the destruction of Jerusalem. The duration of their testimony is stated to be ‘forty and two months,’ or 1260 days. At the end of that period they are killed, and after three days and a half they rise, ascend to heaven, and then follows in quick succession the destruction of their enemies and the final judgment. So that the ‘forty and two months’ extend from the destruction of Jerusalem, to the neighborhood of the second judgment. Now we know by our previous calculations that *more than a thousand years* intervene between the destruction of Jerusalem and the second judgment. Since therefore the ‘forty and two months’ occupy substantially the same space with the thousand years, the conclusion is inevitable that these are not literal but symbolical months, i. e., that the days in them stand for years.

We have not in this case the same reasons for adhering to the literal meaning, as we had in the case of the thousand years. The persons who stand connected with the period specified in this case are symbolical, as they were not in the other. And the length of the time given by the expansion of 1260 days into 1260 years is more reasonable than that given by the expansion of 1000 into 360,000 years. It is in vain to insist that symbolical designations of time are inadmissible. The latitude of the Apocalypse in the use of mystical representations in relation to other subjects, is as proper, and equally to be expected, in relation to time. The necessity of the case, as above exhibited, satisfies us that the writer of the Apocalypse put days for years in this instance, and in several others, and that he left the designation of time in the twentieth chapter in literal language for the very purpose of giving a clue to the meaning of those which are symbolical.

In the place then of a thousand years with an indefinite margin of time before and after it, which was the result of our former calculation, we have now 1260

years, commencing at the destruction of Jerusalem and extending to the neighborhood of the second judgment. An indefinite margin is still left between the end of this period and the final scene. All we can fairly say, is, that at the end of 1260 years from the destruction of Jerusalem, i. e. about A. D. 1330, the dispensation of the two witnesses (who commenced their testimony among the Gentiles after the termination of Judaism) came to an end, and a new series of events directly preparatory to the final judgment, commenced. How long a period these preparatory movements are to occupy, we have thus far no means of determining. We only know that the final judgment has not taken place yet, and that we are living at a late period in the preparatory era which immediately precedes it.

If external historical tokens of the truth of our conclusions are demanded, we may mention that Popery came to its height and began to decline soon after the commencement of the 14th century; that Wiclif, the acknowledged father of the Reformation, was born in 1324, and that during his life of 60 years the Bible was first translated, and the seeds of the religious revolutions which have since changed the face of all Christendom, were sown. It is true (whether it has any thing to do with our prophecy or not) that the dispensation of the Reformation properly dates from the period between A. D. 1330 and 1400. Since that time the religious world has been in a state of transition. We believe that it will prove to be a transition from the Gentile dispensation of legality, to the final judgment.

It must be borne in mind, however, that as we find the main fulfilment of the prophecies of the second coming, in the spiritual world, so we must look for the principal events foreshadowed in the Apocalypse, beyond the veil. Let carnal unbelief pervert predictions in order to make them match external events, or reject them because their fulfilment is not to be seen. We have learned, by the lesson of the second coming, to allow prophecy a wider field of fulfilment than this world.

## § 47. THE DISPENSATION OF THE FULNESS OF TIMES.

"He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that *in the dispensation of the fulness of times*, he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him: in whom we also have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ." Eph. 1: 8—12.

It is evident that Paul refers, in the above passage, to a dispensation of the grace of Christ which was then *future*, from the following circumstances. 1. There was not in the dispensation committed to him, i. e., in the first and then present dispensation of the grace of Christ, any such *universal* gathering as he describes in these words, 'that he might gather &c. *all things*, both which are in heaven and which *are on earth*.' When Paul says in Heb. 2: 8—'In that he hath put *all* in subjection under him [Christ,] he left nothing that is not put under him'—he speaks manifestly of the same purpose of God, as that referred to in the preceding passage, and immediately adds, 'but now *we see not yet* all things put under him.' As he plainly predicts the full subjection of *this world* to Christ, and as plainly connects it with 'the dispensation of the fulness of times,' we conclude with certainty that he had in his mind in using this expression, a dispensation which was not only then, but is now future. 2. His language concerning believers at that time, is obviously designed to distinguish them from those who should be gathered in the 'dispensation of the fulness of times.' In whom *we also* have obtained an inheritance, &c., that we should be to the praise of his glory, who *first* trusted in Christ.' The intimation here contained, that a special glory belongs to the subjects of the *first* dispensation, implies the expectation of a second future gathering. Similar intimations, tending in like manner to set a distinction between the primitive church and the subjects of the last dispensation, may be found in Rev. 14: 4, and 20: 6. 3. The single expression, '*fulness of times*,' will be found by comparing scripture with scripture, to contain evidence that Paul spoke of a dispensation distinct from that of the primitive church, which is yet to come. Christ says in Luke 21: 24—'Jerusalem shall be trodden down of the Gentiles, *till the times of the Gentiles be fulfilled*.' The words 'fulness' and 'fulfilled' in these passages, are more nearly identical in the original, than in our version. Using a noun instead of a verb, Christ would have said, 'Jerusalem shall be trodden down of the Gentiles, till the fulness of the Gentile times.' The two expressions then differ only in that one of them is general and the other particular. Paul speaks of the fulness or completion of all the times marked out in the purposes and predictions of God; Christ of the completion of the times appointed for the Gentiles. Now as that which is general must include that which is particular, it is evident that 'the fulness of times' cannot come till 'the times of the Gentiles be fulfilled;' and as the times of the Gentiles are not

fulfilled, it follows that 'the dispensation of the fulness of times' has not yet come.

The words of the angel, (Rev. 10: 5—7,) well define the meaning of Paul's expression—'And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven and earth, and the things that therein are, and the sea, and the things which are therein, that there shall be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.' In this passage we find that the fulness of times is the period when the 'mystery of God should be finished, as he hath declared to his servants the prophets.' Now as the gathering of all things in heaven and earth into Christ, was declared to the prophets to be the final purpose of God, it is evident that the dispensation of the fulness of times in which this was to be accomplished, is the very same as the finishing of the mystery of God. When the angel swears that 'time shall be no longer,' he declares that 'the fulness of times' is come; and immediately connects with this era that consummation of God's purposes which Paul describes, appointing its fulfilment at the beginning of the voice of the seventh angel. From all this we ascertain, 1. That the manifestation of Christ to mankind, is divided into two parts, separated from each other by a long interval of time, and called, the dispensation of the primitive church, and the dispensation of the fulness of times. 2. That the dispensation of the fulness of times, is the appointed period of Christ's final and complete triumph over this world, the consummation of prophecy, the *denouement* of the drama commenced at the creation. 3. That it is subsequent to the times of the Gentiles. 4. That it is to come when the seventh angel shall begin to sound. All of these particulars which we have thus gathered from scattered evidences, are presented, in a summary and consecutive form, in the eleventh chapter of Revelations. John was commanded to measure the temple; 'but,' said the angel, 'the court which is without the temple leave out, and measure it not; *for it is given unto the Gentiles*: and the holy city shall they tread under foot forty and two months.' During this period, the two witnesses prophesy. Their death, resurrection, ascension, the defeat and conversion of their enemies, follow. Then comes the dispensation of the fulness of times. 'The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.' Rev. 11: 15—18. If the temple of God is the church, which Paul declares, (1 Tim. 3: 15,) we are here informed that the inner portion of the church

was complete, previous to the forty-two months of the times of the Gentiles ; that the outer portion of it remained unfinished during that period ; and that after that period the seventh angel sounds, ushering in the subjection of *this world* to Christ, the final fulfilment of prophecy—in other words, the dispensation of the fulness of times, in which ‘all things, both which are in heaven and which are on *earth*,’ the *outer* as well as the inner court of the temple, are subjected to Christ. Let it be borne in mind that we have identified the dispensation of the fulness of times, with the finishing of the mystery of God—that the finishing of the mystery of God comes in connection with the voice of the seventh angel—and that the voice of the seventh angel, according to Rev. 11: 18, introduces the *final judgment*. We take then for our land-mark in pursuing our investigations of prophecy, the following proposition :—*The dispensation of the fulness of times, in which this world is to be subjected to Christ, is the day of final judgment*. By this guide-board we are directed at once to that most notable description of the day of judgment in Rev. 20: 11, &c., and by a glance at the context which precedes it, we are assured that the direction is correct. That context, (ver. 4, &c.,) describes a primary judgment, separated from the final one by an interval of a thousand years and more ; it marks the peculiar glory of the subjects of this first dispensation, and describes the introductory conflict of God with the nations, previous to the universal subjection of mankind to Christ, which is then described. Comparing these things with those we have before seen, we find an accumulating confirmation of the theory suggested by the passage at the head of this article. The partakers of the first resurrection, are evidently they ‘who *first* trusted in Christ,’ of whom Paul speaks, coupling himself with them, viz. the primitive, or as it may be called, the Jewish church ; and whom John’s vision characterizes as the inner portion of the temple—first finished. Between the first and second resurrection, a period of more than a thousand years is introduced, corresponding to the forty-two months, the times of the Gentiles. After this a throne of universal dominion is set—heaven and *earth* fleeing before it ; which also corresponds to the gathering ‘of all things, both which are in heaven and which are on *earth*, into Christ ; and to the shout which follows the voice of the seventh angel—‘The kingdoms of *this world* are become the kingdoms of our Lord, and of his Christ.’

A further confirmation of the same theory, should be noticed in Rev. 12. Whatever we understand by the woman of this vision, whether it be simply Judaism, or the church of the transition period, it matters not. It is sufficient that we know she was the mother of ‘the child that was to rule all nations with a rod of iron.’ This child cannot be simply the man Christ Jesus, because, in that case, his mother would have been simply the virgin Mary. If we regard the mother as a spiritual corporation, we must give her child the same character, or we mingle things literal and spiritual in the same vision. As the promises concerning Christ as an individual, are also given to Christ as a corporation, i. e. to the church, (see Rev. 2: 26, &c.,) we may safely regard ‘the child that was to rule all nations with a rod of iron,’ as the primitive church, the partakers of the first resurrection, they who ‘first

trusted in Christ,' to whom, as we have before seen, a special glory is given. Now as the inner part of the temple was first finished, and the outer part given to the Gentiles for *forty-two months*, so the 'child that was to rule all nations,' was at his birth caught up unto God and his throne, and his mother fled into the wilderness for *forty-two months*. The times of the testimony of the two witnesses, which are the times of the Gentiles, intervening between the first and last dispensations, are identical with the times of the woman's abode in the wilderness. That which precedes these times, viz., the redemption of the woman's child—the finishing of the inner part of the temple—the first resurrection—are therefore likewise identical. The woman's persecution by the serpent, and residence in the wilderness, clearly correspond to the testimony of the two witnesses among the Gentiles, and the persecutions they suffered. As they cover the same period, they are evidently only varied symbols of the same things; viz., the continuation of divine testimony in this world, during the interval between the first and last dispensations.

Lastly, if we look at the vision of the seven seals, and the seven trumpets, we shall find unanswerable evidence of the truth of the foregoing theory. When the *sixth* seal was opened, the 'great day of the wrath of the Lamb' came, and with it the sealing of the Jewish church. An attentive comparison of the description of these events, with the 24th of Matthew, will make it certain that they came to pass in the generation cotemporary with Christ. When the *seventh* seal opens, the seven *trumpets* are introduced. A description of a great variety of events, accompanying the successive sounding of six trumpets, follows; events which evidently occupy the period between the first and second judgment. The seventh and last trumpet ushers in the day of final judgment—the subjection of this world to Christ—i. e. the 'dispensation of the fulness of times.'

The object of this article is to fix the attention of believers on the truth, that the Bible describes *two* dispensations of Christ, *two* resurrections, *two* judgments, one of which is past, the other future. These two dispensations, are the two *foci* of all prophecy, and should stand in the mind as central points of interest. By confounding them together, men have fallen into error in two ways. Believers of the common doctrines of Christendom, see but one focus of prophecy, and that future. Hence the prophecies that separately pertain to the second coming of Christ, and the redemption of the Jewish church, are to them incomprehensible perplexities. On the other hand, many Perfectionists seem to see nothing but the second coming. The focus of all prophecy with them is *past*. Hence arises much misinterpretation of scripture, and many moral and intellectual errors. In the ninth chapter of Romans, Paul suggests the comprehensive idea of God's dispensations, which should always be borne in mind. Speaking to the Gentiles, he says, 'I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in:' and again, 'As ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy.' Comparing these things with the foregoing discussion, we

perceive that the two dispensations which we have considered, correspond to the two grand divisions of the human race, viz. Jews and Gentiles. The gospel of Christ is given 'to the Jew *first*, and also to the Gentile.' Rom. 2: 10. As the Jews had an introductory, carnal dispensation, from Moses to Christ, which terminated in the revelation of the gospel, and the first resurrection and judgment; so the Gentiles have had a similar carnal dispensation from the destruction of Jerusalem to the present time; and when their 'times are fulfilled,' their dispensation will likewise terminate in a second revelation of the gospel—a second resurrection and judgment. As the first redeemed church was chiefly *Jewish*, (the apostles and prophets, its foundations, and Jesus Christ its chief corner-stone, being Jews,) so Paul intimates that the second redeemed church will be chiefly *Gentile*—that the Jews may obtain mercy through the Gentiles, as the Gentiles have obtained mercy through the Jews.

#### § 48. THE MILLENNIUM.

PAUL divides the resurrection of the human race into three distinct acts. 'As in Adam,' says he, 'all die, even so in Christ shall all be made alive.\*' But every man in his own order: *Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end*, [or finishing of the resurrection,] when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.' 1 Cor, 15: 22—26. Paul manifestly intended to separate the resurrection which was to take place at Christ's coming, from the final resurrection. This distinction—though generally overlooked—we shall see is imperatively required by other passages.† With

\* It is manifest from the whole tenor of the chapter of which this is a part, that Paul is speaking simply of a *physical* resurrection, not of salvation from spiritual death. He simply affirms that all will be raised. Other passages inform us that some will 'come forth to the resurrection of life, and some to the resurrection of damnation.'

† Prof. Stuart, in his late commentary on the Apocalypse, distinguishes between the resurrection 'at Christ's coming,' and 'the end' or final resurrection, just as we have done. This view leads inevitably to the conclusion that the second coming takes place long before the final judgment, i. e. at the first resurrection, before the Millennium.—He has thus opened a breach in the walls of the old doctrine that the resurrection and judgment of mankind is to be a single transaction at the end of the world. His position is the same as ours on the following points, viz: that two resurrections and two judgments are predicted in scripture; that the two resurrections are alike in nature, i. e. *bona fide* resurrections in the spiritual body; that they differ only in that the first precedes the second as to time, and is confined to a small part of the human race instead of being universal. It is true that he entirely *mis-locates* the first resurrection, if our theory is correct: for he regards it as yet future, instead of dating it from the time pointed out by the predictions of Christ and the expectations of the apostles, viz., the end of the Mosaic age. He adheres to the old theory of a future millennium, or thousand years of 'latter day glory,' and supposes that the martyr church of the early days of Christianity

reference to the resurrection of the whole race, Christ is called the '*first-fruits*,' [*aparche*, in the Greek.] But with reference to the final resurrection, the primitive church, or 'they that are Christ's' and were raised at his coming, are called the '*first-fruits*' [*aparche*] in Revelations 14: 4.\* They are also obviously referred to and spoken of in similar terms in Rev. 20: 4—6. The 'first resurrection' is the resurrection of the 'first-fruits.' This last passage reveals to us a very wide separation between the second and third acts of Paul's three-fold resurrection. More than a thousand years intervene between the rising of 'them that are Christ's,' and the final, universal resurrection, when death and hell are destroyed. (See verses 7, 12, 14.)

The mark of the final resurrection, according to 1 Cor. 15: 24, is the putting all things under Christ. 'The Father hath committed all judgment to the Son;'—and so long as the judgment of the world is unfinished, the intermediate regency of the Son must continue. But all things were not put under Christ at the second coming. The judgment of the world was not finished. Death, the last enemy, was not cast into the lake of fire. We know there is a sense, and a very important one, too, in which Christ triumphed over all enemies and death was swallowed up in victory, at the second coming. The saints that lived till that event did not sleep, but were changed; and so the promise of victory over death was fulfilled in regard to a limited number. But in a similar sense, it is true that the last enemy was conquered when Christ himself arose; and he expressly said at that time, 'All power in heaven and in earth is given unto me.' The truth is, in both of these events—viz., the resurrection of Christ, and his second coming—the great last victory over the powers of death and hell, was achieved *in the seed*, if we may use the expression. Christ's resurrection was the seed of the resurrection of the second coming, and that was the seed of the final resurrection. But Paul's description of the 'putting down of all rule and all authority and power,' certainly does not refer to any *seminal* victory. Nothing less than an actual subjugation of all visible as well as invisible thrones and dominions, can answer to his language. And the destruction of death, which he had in his mind, was not that which was effected by the resurrection of Christ, nor that which took place when the primitive saints were translated; but that which is to come, after the thousand years of the first resurrection, and after the battle of the great day of God Almighty, when *all* the dead both small and great shall be raised, and death shall be finally and utterly destroyed in the lake of fire. Then the concerns of the world in its probationary state—over which the Son presides—will be brought to an end, and the kingdom will be delivered up to the Father. The vision which

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will be raised at the beginning of that period. This displacement is at variance not only with the natural probabilities of the case, (for why should the martyrs lay under the altar so long?) but with his own oft-repeated canon that the obvious design of the Apocalypse, viz. the encouragement of the believers of the apostle's own time, should enter into all our views of the book, and that we should therefore look for immediate rather than remote fulfilments of its predictions. But it is not our design at present to argue the matter. Setting aside the difference as to time, Stuart's doctrine agrees with ours in all important respects, far more nearly than we expected.

\* The hundred and forty-four thousand mentioned in this passage, may be certainly identified with those who were raised at Christ's coming, by comparing Rev. 6 and 7.

immediately succeeds the description of the final judgment in Rev. 20, is that of 'the new heavens and the new earth;' and a great voice out of heaven proclaims, '*Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and GOD HIMSELF shall be with them, and be their God.*' Is not this the kingdom of the Father?

The same distinction which we have made between the resurrection at Christ's coming, and the 'end' described in 1 Cor. 15: 24, should also be made between the judgment described in the 24th of Matthew, and that in the latter part of the 25th. The gathering of the elect mentioned in the 24th, was to take place within the period of the then living generation. This is manifestly the resurrection of 'them that are Christ's at his coming,' spoken of in 1 Cor. 15: 23—the sealing of the hundred and forty-four thousand spoken of in Rev. 6—the gathering of the 'first-fruits' spoken of in Rev. 14—and the 'first resurrection' spoken of in Rev 20. But in Matthew 25: 31, 32, we have a description of events subsequent to the second coming—nay, of events that have not yet taken place,—such as the gathering of all nations before Christ. '*When the Son of man shall come in his glory and all the holy angels with him,* [this is the second advent, which took place in that generation, and ushered in the first resurrection,] *then shall he sit upon the throne of his glory:* [this is the subsequent regency of the Son, continued till all enemies are put under his feet—occupying the period between the destruction of Jerusalem and the present time:] *and before him shall be gathered all nations,*' &c. [This is the assembling of the dead small and great before the great white throne, the second and final judgment.] In this case, as in that of 1 Cor. 15: 24, the long interval of the kingdom of the Son, between the second advent and the final judgment, when the kingdom is to be delivered up to the Father, has been generally overlooked, and thus two widely separate judgments have been confounded. The consequence has been that the second coming has been thrown forward by one party into the future, in defiance of the plainest testimony of scripture,—and the final judgment has been thrown back by another party into the past, in defiance of all the instincts of morality and common sense.

Our theory then is, that the judgment and resurrection of mankind took place *in the seed*, when Christ died and rose; that this seed brought forth its first harvest in the resurrection of the Jewish church, and in the judgment of antichrist at the period of the destruction of Jerusalem; that it will bring forth its second and final harvest, in the resurrection of the whole human race, and in the destruction of death and hell, with all who adhere to them,—at the end of the regency of the Son, when the kingdoms of this world shall be fully put under him. According to this theory, the second advent is past; the first resurrection is past; the Millennium is past; and the things that are to come are the final resurrection and judgment. The principal objection to this view is, the difficulty of reconciling with it the prediction of the binding of Satan, during the MILLENNIUM. We will now proceed to an examination of this subject.

The 20th chapter of Revelations, in which the binding of Satan, the Millennium, the battle of the great day, and the final resurrection and judgment,

are described, is commonly supposed to be a *continuation* of the vision of the preceding chapter, which closes with a great battle, in which the beast and false prophet are taken and cast into the lake of fire. If this supposition were correct, it would place the events of the 20th chapter after the destruction of the beast and false prophet, and we should be obliged to conclude (since the beast and the false prophet certainly are not yet destroyed) that the binding of Satan, and the Millenium, are yet future. But it is well known that the book of Revelations is not a single continuous vision, representing a consecutive series of transactions; but a collection of visions, in which distinct trains of events that occupy the same period of time, and frequently the same events under different aspects, are presented to view as it were in pictures, which should be placed side by side. For example, in the 11th chapter it is said that ‘*the beast that ascendeth out of the bottomless pit,*’ shall make war upon the two witnesses, and kill them. Verse 7. On examining the preceding chapters we find nothing said of any such beast, though he is introduced here as if he were already known to the reader. But in the 17th chapter this beast is brought to view, (verse 8,) and in such a manner as to identify him with the beast described in the 13th chapter; and there we find him making war with the saints and overcoming them, (ver. 7,) as he is represented in the 11th chapter. Thus the attentive reader will perceive that the same beast is introduced three times, and in such a way as makes it necessary that we should set the three visions, not in a consecutive order, but side by side, and explain one by the other. Again, in the 16th chapter, (ver. 19,) a summary view of the destruction of Babylon is introduced, among other events; and then in the 17th and 18th chapters we have a distinct vision devoted to the entire history of Babylon from the period when she sat upon the ten-horned beast in the glory of her power, till her awful overthrow. In this case, it cannot be doubted that the writer of the Apocalypse, after carrying the history of a general train of events down to a certain point, goes back and takes up a particular thread of the same history, and traces it over the same period again. The principle of interpretation which is thus ascertained, must be applied to the 19th and 20th chapters. The visions which they contain are not consecutive, but collateral. To prove this, it is only necessary to recur to a single circumstance. If the beast and the false prophet were cast into the lake of fire *before* the binding of Satan, and the Millennium, they could have no agency in the gathering of the nations to the battle of the great day, which takes place *after* those events. But they certainly have a joint agency with the dragon in that gathering; for in the 16th chapter (ver. 13, 14) it is written—‘*I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.*’ The beast and the false prophet, then, are to be still on the stage when Satan is loosed and goes forth to gather Gog and Magog. We must therefore regard the 19th chapter as a separate history of the beast and false prophet down to the period of their destruction; and the 20th, as a col-

lateral special history of the dragon down to the same period. Both histories terminate in the same great overthrow of the powers of hell; only the beast and the false prophet are *first* taken, and cast into the lake of fire, and the dragon afterward.

It seems to be generally assumed that the dragon is the great and exclusive representative of all evil, and of course, that, during the period when he was bound, (i. e. the Millennium,) righteousness and peace must have reigned supreme. But this assumption leaves the beast and false prophet out of view. We must remember that there are *three* great evil powers in the drama of the Apocalypse; and that while one of them was bound, the other two may have had possession of the nations. Holiness and happiness, during the Millennium, is attributed in Revelations 20: 4—6, only to the martyrs of Jesus, not to the nations of the world. 'The rest of the dead lived not again until the thousand years were finished;' so that death, with its train of evils, was not destroyed in reference to mankind generally. In the 12th and 13th chapters we have an account which fully authorizes the supposition that at the time the dragon was bound, the beast took his place. The great dragon introduced in chap. 12: 3, is clearly the same as the dragon of the 20th chapter, for he is characterized by the same names, viz., 'the old serpent, which is the Devil, and Satan.' Ver. 9. After the account of his expulsion from heaven, he is represented as wasting the earth in great wrath, '*because he knoweth that he hath but a short time.*' Ver. 9—17. The reason why he knew he had but a short time, evidently was, that he foresaw that the victory which had been gained over him in heaven, would be followed up, and the angel of the key and chain would be sent after him to cast him out of the earth into the bottomless pit. Accordingly, immediately following his persecution of the woman and her seed, we have an account of the rise of the beast; (chap. 13: 1;) and we are expressly told that '*the dragon gave him his power and his seat and great authority.*' Ver. 2. It is not to be supposed that the dragon would give up his *power* and *seat*, if he could retain them. But what happened to him at this time, that he should be obliged to make over his possessions to a successor? We have no account of his temporary dethronement in the 13th chapter, nor any where else previous to the 20th; and we therefore regard the account in the 20th, of his being bound and cast into the bottomless pit, as a specific statement of the transaction which compelled him to give up his power and seat to the beast. This accords with the fact that he knew he had '*but a short time.*' The interval between his ejection from heaven, and the rise of the beast, was short; and during the reign of the beast he was confined in the bottomless pit. The Millennium, then, was the period of the supremacy of the beast; and instead of being a day of glory to the inhabitants of the earth, was a period of blasphemy, war, and bondage. (See chap. 13: 5—8.)

But what was that evil power which was restrained during the reign of the beast? In order to answer this question, we must ascertain the distinctive character of the dragon.

The primary duty of all creatures is to worship God. Hence it is the primary object of the 'old serpent which is the Devil, and Satan,' in his native

character, as the uncreated rival and antagonist of God, to draw men away to the worship of himself. Idolatry is virtually the worship of the devil,—and is therefore the form of sin over which he specially presides. As the patron of idolatry, it may truly be said in respect to the ages before Christianity, that he ‘deceived the whole world.’ Not only the Gentiles, but even Israel, God’s peculiar people, for ages gave themselves up to the worship of idols with unaccountable fatuity. It was to the subversion of this first-born sin that God directed all his efforts, in his dealings with his people, until the Babylonish captivity,—when he succeeded, at least externally, in regard to them. Thenceforward his object was to carry the victory which he had gained in a single nation, into the heart of the whole world. This we shall see he accomplished when Christianity triumphed over Rome.

To show more fully that the devil, in his distinctive character as a rival of God, is an aspirant after divine worship, we may cite the last temptation which he offered to Christ. ‘All these [kingdoms of the world] will I give thee *if thou wilt fall down and worship me.*’ Mat. 4: 7. And again, the man of sin, ‘whose coming was after the working of Satan’—who was, in fact, the incarnation of Satan himself,—is represented as ‘exalting himself above all that is called God, or that is worshipped; so that he, *as God; sitteth in the temple of God, showing himself that he is God.*’ 2 Thess. 2: 4.

Regarding the devil, then, in distinction from the beast and the false prophet, as the *representative of idolatry*, let us trace his history in the Apocalypse. He is first introduced, as a great red dragon in heaven, standing before the woman crowned with twelve stars, ready to devour the child she was about to bring forth. Rev. 12: 3. When Judaism brought forth Christianity, what was it but Paganism (so far as the visible world is concerned) that stood ready to destroy it? Paganism, as well as Judaism and Christianity, had its spiritual seat in ‘heavenly places,’ up to that time; and we regard the dragon, the woman, and her child, as symbols of those three powers. Next we find the devil, after fighting for his place in heaven, defeated and cast out. Ver. 9. Recurring to the account of the man of sin, we see that self-exalting monster whose place was ‘in the temple of God,’ destroyed by the brightness of Christ’s coming. This took place in the spiritual world, and immediately after the destruction of Jerusalem, which was the travail of the woman that brought forth the man-child. The great spirit of idolatry was then first ejected from the ‘heavenly places.’ The devil next is represented as wreaking his vengeance on the inhabitants of the earth, by persecuting the woman and ‘the remnant of her seed.’ Ver. 13—17. This clearly represents the bloody rage of Paganism against the ‘martyr church’ during the first ages after the destruction of Jerusalem. But Satan’s time was short. ‘I saw,’ says John, ‘an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled.’ Rev. 20: 1—3. Without attempting a precise explanation of this passage, it is sufficient for our present

purpose to say, that we regard it as a representation of the suppression of idolatry, and the restraint of Pagan influences throughout the territory commonly called Christendom, during the middle ages. It is a fact, whether we rightly interpret and apply it, or not, that Paganism was suppressed in the Roman Empire shortly after the 'martyr age.' The accession of Constantine to the throne gave Christianity the ascendancy in A. D. 323; and though idolatry was afterwards, to some extent, tolerated, in the course of a few centuries it was utterly banished and barred out, by the edicts of other emperors; by the triumph of Christianity over the barbarous nations that overran the Roman Empire, and settled the west of Europe; and finally, by the rise of Mahommedanism in the East, which maintained by fire and sword the unity of God, and stood for ages as a bulwark against idolatry, separating Europe from the territories of Paganism. We may safely say, in round numbers, that for a thousand years the influences of Paganism were excluded from Christendom. Yet, during this period the beast, that represents false Christianity, reigned in Satan's stead; and the Millennium, instead of being a day of glory to the nations of the world, was a period that is well characterized as the 'dark ages.' In fact, the very darkness and imbecility of those ages, by limiting the intercourse of nations, and, as it were, secluding Christendom in monastic solitude, helped to exclude Paganism from its ancient seat.

But Satan was cast into the '*bottomless pit*.' How is this to be understood? What is the '*bottomless pit*?' This question is easily answered by recurring to the original. The word translated '*bottomless pit*' is that from which the English word *abyss* is derived, and should have been translated *the abyss* or *the deep*. It does not refer, as is commonly supposed, to hell, or to a place of punishment, but is equivalent to the word *sea*. This may be seen by comparing Rev. 17: 8, with 13: 1. The same beast is the subject of discourse in both of these passages: and in one of them he is described as ascending out of the '*bottomless pit*,' or the abyss; and in the other, as rising out of '*the sea*.' Now we have a definition of '*many waters*,' in Rev. 17: 15, which may also be taken for a definition of '*the sea*,' or the abyss, out of which the beast (as also the locusts of the fifth trumpet, ch. 9: 1) ascended, and into which Satan was cast. '*The waters which thou sawest are peoples and multitudes and nations and tongues*.' According to this definition, we understand, that as the locusts, (chap. 9: 3,) which evidently represent the Mohammedans, poured forth from the chaotic regions of the eastern world, as the beast whose body was formed chiefly of the barbarians that overran the Roman Empire, also came out of the same eastern abyss; so Satan, or the spirit of idolatry, when expelled from Christendom, was cast into the same abyss, and there confined a thousand years.

The most difficult matter still remains to be explained; and that is, the release of Satan at the expiration of the Millennium. Our theory leads to the conclusion that the spirit of Paganism has been let loose again upon Christendom, since the end of the 'dark ages.' What evidence is there of this in history? We will simply mention four facts which we regard as tokens of the loosing of Satan. 1. Mohammedanism, which was an important part of the

chain with which Paganism was bound, has within the last few centuries fallen into decay. 2. During the same period the Russian Empire, which, as to a great part of its territory, is Pagan, and in fact, is part of the great Asiatic abyss out of which the locusts and the beast arose, has become a leading power in Europe. 3. The channels of communication between Europe and the East—which during the dark ages were closed—have been opened by the improvements of navigation, and the revival of commercial enterprise; and in all communications between good and evil, where fallen human nature alone is concerned, evil has the advantage. Instead of imagining that England by her eastern enterprises has civilized Asia, we apprehend that Asia has well nigh *paganized* the spirit of England. 4. The concomitant, and in fact one principal element of the Reformation, was what is called the ‘revival of letters;’ which was nothing more than a re-enthronement of Greek and Latin [i. e. *Pagan*] intellect. The spirit of heathen Rome and Greece, in the 16th century, spread itself over all Christendom; and at this day it reigns supreme in the colleges and schools of Europe and this country. Such facts as these satisfy us that at the very time (whenever it was) that God began to move the world by the spirit of Reform, Satan also was loosed, and went forth to gather the nations to battle.\*

Thus we have shown that the account of the binding and loosing of Satan, in the 20th of Revelations, is consistent with our first position that the second advent, the first resurrection, and the Millennium, are past. We may add in conclusion, that the views presented in this article, lead us to believe that the dragon, the beast, and the false prophet, are now engaged in their work of gathering the nations; and that the battle of the great day, which precedes the final resurrection and judgment, is the scene next to come.

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\* It appears by the following extract from Le Bas’s life of Wiclif—the father of the Reformation—that our theory, in some of its general features, is not of very recent or heretical origin. At the very time of Satan’s irruption, Christendom seems to have had an instinctive or an inspired discernment of his presence:—

“In the days of Wiclif, there wandered about Christendom a persuasion, that the world had seen an end of the Apocalyptic period of a thousand years, during which Satan was to be bound, and that he was then actually loosed from that confinement, and was in the full exercise of his remaining privilege of mischief. It appears, from a passage in Fox’s Book of Martyrs, that some reckoned the thousand years from the birth of Christ: others, as he conceives, more correctly, from the cessation of the church’s sufferings in the days of Constantine. According to either supposition, the period had expired previously to the birth of Wiclif. To this opinion there are repeated allusions in the writings of Wiclif. He seems to speak of it as a thing beyond all controversy; and to consider the Christian community as once more exposed to the desperate malice of its invisible persecutor and adversary.”

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## § 49. THE 'TWO WITNESSES.'

THE history of the two witnesses occupies the whole space between the first and second judgments. Commencing at the destruction of Jerusalem, (see Rev. 11: 2, 3,) it extends to the completion of the second woe, which immediately precedes the trumpet of the last judgment. Verses 12—18. Forty and two months, or (dropping the symbol) 1260 years, reaching to A. D. 1330, is the period of their appointed *testimony*; but their death, resurrection, ascension to heaven, and the earthquake and slaughter which constitute the second woe, are posterior to their testimony, and occupy an indefinite period subsequent to the 1260 years. These are evidently the events which have taken place since 1330, when the dispensation immediately preparatory to the second judgment commenced. We may divide the whole period covered by the Apocalypse into four parts, viz: 1, the period of the first judgment; 2, the period of the testimony of the two witnesses; 3, the period of the ascension of the two witnesses; 4, the period of the second judgment. The first and second of these periods are clearly defined; but the boundaries of the other two are yet to be ascertained.

Since the two witnesses, then, are evidently the representatives of the intermediate dispensation between the first and second judgments—i. e., of the dispensation which has existed over Christendom since the destruction of Jerusalem—it is a matter of some importance to determine who they are, or what they signify. We are not prepared to solve all the enigmas of their history; but we have a general theory about them, which, to our own mind, is satisfactorily established, and sufficient for the purpose of determining the character of the dispensation which succeeded the apostolic age and is now approaching its end. This theory we will proceed to expound.

In the first place, the two witnesses are declared to be 'the two olive trees and the two candlesticks standing before the God of the earth.' Ver. 4.—This refers us to the 4th chapter of Zechariah, where the prophet records his vision of a candlestick with its lamps, supplied with oil by two olive trees. 'These,' said the angel, referring to the olive trees, 'are the two anointed ones that stand by the Lord of the whole earth.' Ver. 14. The two witnesses, then, are the 'two anointed ones' who stood by the Lord of the earth, in Zechariah's time. From this we infer clearly two things: 1, That the two witnesses were literal persons, and not symbols; for if they were symbols, then the olive trees would be symbols of symbols, and the angel's professed explanation when he said, 'These are the two anointed ones,' &c., would be no explanation at all, but only a transmutation of one set of symbols into another: 2, That the two witnesses were not inhabitants of the visible world, but of some inner mansion; for at the time of the destruction of Jerusalem, when they were to commence their testimony among the Gentiles, they must have been four or five hundred years old, since they existed as the two anointed ones of God at the time of the building of the second temple by Zerubbabel.

By an attentive perusal of Zech. 4, the reader will perceive that the object of the vision was to teach the prophet, that Zerubbabel was sustained in his arduous enterprise of rebuilding the temple, not by his own strength, but by the spirit of the Lord ; (see ver. 6 ;) just as the light of a lamp is sustained by the oil in its bowl. And then the view of the seer is carried back into the invisible world, where he is shown the channel through which the spirit of God was ministered to Zerubbabel. The oil poured itself into the lamp from two olive trees. These olive trees were two anointed persons, who stood before the God of the earth, deriving their power from him. The links in the chain of agency by which the temple was being built were, 1, the God of the earth ; 2, the two anointed ones who stood before him ; and 3, Zerubbabel and the visible laborers.

It appears, then, that in Zechariah's time there were two anointed ones who stood as spiritual mediators between God and the visible Jewish church, and superintended the building of the temple. Who were they ? The two principal agents of God under the Jewish dispensation were certainly Moses and Elijah. If the two anointed ones were men, it is to be presumed that they were the two men who had the most agency and took the most interest in the affairs of the Jewish dispensation. Moses was in some sense a spiritual mediator while on earth ; (see Numb. 11: 25 ;) and Elijah, five hundred years after his ascension, was revealed spiritually according to the prediction of Malachi, (4: 5,) and the declaration of Christ, (Matt. 11: 14,) in John the Baptist. There is reason therefore to suspect, especially from the last mentioned fact, that Moses and Elijah, after their departure from this world, continued to exercise a spiritual supervision and mediation in relation to the Jewish economy, and were the two anointed ones through whom God endued Zerubbabel with power. And as the two anointed ones of Zechariah and the two witnesses of the Apocalypse are expressly declared to be identical, there is the same reason to suspect that the two witnesses also were Moses and Elijah.

Again, Christ (who evidently spoke through his angel in Rev. 11: 3) called the two anointed ones 'my two witnesses,' as though John, to whom he spoke, knew that he had two witnesses, and would readily understand to whom he referred. Who then would be likely to occur to John's mind as being the two witnesses of Christ ? Most obviously Moses and Elijah, whom John (with Peter and James) had seen with Christ in the cloud of glory on the mount. Matt. 17: 3. The manifest purport of the transfiguration-scene was to show the disciples, among other things, that Moses and Elijah were yet living and acting in the affairs of God's kingdom, and that they were the two prime ministers of Christ—the anointed ones that stood before him as the sovereign of the world. John had seen Christ's two witnesses under circumstances never to be forgotten ; and he would readily understand that they were the same as the two anointed ones who gave power to Zerubbabel.

Further, the power which is ascribed to the two witnesses, (ver. 5, 6,) of destroying their enemies by miraculous fire, of shutting up the rain of heaven, of turning waters into blood, and of smiting the earth with all plagues, is precisely the kind of power which was given peculiarly to Moses and Elijah

while on earth. Moses turned waters into blood, (Ex. 7: 20,) and smote Egypt with all manner of plagues. Elijah destroyed two companies of fifty by miraculous fire, (2 Kings 1: 9, &c.,) and shut heaven so that it rained not for three years and six months. 1 Kings 17: 1. We do not undertake to say specifically what manifestation of these powers is announced in the apocalyptic vision under consideration; but we affirm that the language of the annunciation is exactly fitted to suggest the idea that the two witnesses were Moses and Elijah.

The threefold combination of coincidences which we have sketched, convinces us that when Christ said, 'I will give power to my two witnesses, and they shall prophesy [in the outer court] a thousand two hundred and threescore days,' he meant, 'I will give power to Moses and Elijah, who have been my witnesses and agents in the Jewish dispensation, and they shall continue their official work among the Gentiles for another period of 1260 years.'

We are not prepared to propose any theory in regard to the manner in which it is to be understood that the two witnesses were slain by the beast that ascended out of the bottomless pit, and afterward were raised and taken up to heaven. These are details, the explanation of which requires a fuller knowledge of the nature and transactions of the spiritual world than we at present possess. Nor is the explanation of them necessary to our present purpose. It is sufficient that we can gather from them that after 1260 years, i. e. in 1330, the two witnesses finished their testimony among the Gentiles, by a transaction resembling the sacrifice of their master, and have since triumphed over their enemies, and prepared the way of the last judgment.

What we wish to bring distinctly to view as the result of our theory, is, that the dispensation which commenced from the destruction of Jerusalem, was not properly speaking the Christian dispensation, i. e. a continuation of the dispensation introduced by Christ and his apostles, but a second edition of the Jewish dispensation, or a continuation of the dispensation committed to Moses and Elijah. The spiritual life of what has been called the Christian church since the apostolic age has been not a revelation of Christ himself, but of the two witnesses who went before him. John the Baptist was a manifestation of Elijah; so that it was in fact Elijah that was sent as 'a voice in the wilderness to prepare the way of the Lord.' This was his office, and the same was the office of Moses, and of the whole Jewish dispensation. All that is said of the inferiority of John the Baptist to Christ, may properly be taken as an index of the inferiority of the two witnesses to their Master, and of their entire dispensation, to the Christian.

The witnesses were two, because the preparatory dispensation was twofold, legal and prophetic. Moses was the representative of the law. Elijah was the representative of the prophetic spirit, which was intermediate between the law and the gospel, resting in the former, but looking forward to the latter. Christ was the representative of the gospel. As Moses and Elijah are called Christ's two witnesses, so Paul says with a remarkable coincidence of language that the gospel was 'witnessed by the law and the prophets.' Rom. 3: 21. The dispensation which succeeded the apostolic age, has plainly borne the marks of its secondary origin. We can readily trace in it the footsteps

of the two witnesses, but not of Christ. It has dealt largely in the righteousness of the law, and it has nourished within itself the hopes of the prophets. But the righteousness of God revealed by the gospel, has been wanting. As Christ said 'the prophets and the law prophesied until John,' so we may now say, with the Apocalypse for our voucher, that, with the exception of the brief parenthesis of the primitive church, the prophets and the law prophesied at least till A. D. 1330.

## § 50. THE FIRST RESURRECTION.

THE nature, subjects and period of the 'FIRST RESURRECTION,' described by John in Rev. 20, may be determined with entire certainty by the following process.

I. We compare 1 Cor. 15: 51, 52, and 1 Thess. 4: 16, 17, with Matt. 24: 29—34.

### 1 COR. AND 1 THESS.

"We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

### MATT. 24: 29—34.

"Immediately after the tribulation of those days [A. D. 70] shall the sun be darkened; . . . and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds,—from one end of heaven to the other. . . . Verily I say unto you, this generation shall not pass till all these things be fulfilled."

The parallelism of these passages is manifest in the following particulars. 1. Both columns announce the second advent of Christ. 2. Both predict the sounding of the angelic trumpet. 3. Both make that sounding the signal of the gathering of the saints. In Matthew the gathering is simply announced, without explanation of its nature. In the passages from 1 Corinthians and 1 Thessalonians the gathering is described as a resurrection of the dead, a change of the living from mortality to immortality, and a translation of all to the immediate presence of Christ. 4. Both columns set the time of this great transaction very near to the period of Christ's personal ministry. In the first, language is used which plainly indicates that Paul expected that he and others cotemporary with him would be alive at the time of the second advent; and in the second, it is expressly affirmed that Christ would come

and gather his elect immediately after the destruction of Jerusalem, within the lifetime of the generation then present. On the whole, there can be no doubt that both refer to the same events. Of course it is demonstrated that Matt. 24: 31 announces a literal resurrection—a gathering of the saints, living and dead, from Hades and Mortality.

II. We compare Matt. 24: 29—31, with Rev. 6 and 7.

MATT. 24: 29—31.

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn. And they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other.”

REV. 6 AND 7.

Ver. 12. “I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, and the heaven departed as a scroll, &c. And the kings of the earth, &c., hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand? And after these things I saw four angels . . . holding the four winds, . . . and I saw another angel having the seal of the living God, and he cried with a loud voice, . . . saying, . . . Hurt not the earth . . . till we have sealed the servants of our God in their foreheads. . . . And there were sealed an hundred and forty and four thousand of all the tribes of Israel; of the tribe of Juda twelve thousand; of the tribe of Reuben twelve thousand, &c. And lo a great multitude . . . of all nations . . . stood before the throne and before the Lamb, clothed with white robes. . . . They shall hunger no more, neither thirst any more,” &c.

The general identity of these passages is too evident to need much comment. In the last paragraphs of the parallel, the following points of unity may be noticed. 1. Both passages announce a gathering of the saints to Christ. 2. Both represent it as a gathering from the four winds. 3. Both ascribe the gathering to the instrumentality of angels. 4. As we have proved that the first announces in general language, a literal resurrection, so in the second we find a variety of terms that plainly point to the same fact: e. g., the saints are sealed with the ‘seal of the living God;’ they are clothed with ‘white robes;’ they have ‘come up out of great tribulation;’ they stand before God; they are beyond the reach of hunger and thirst.

It should be noticed also that the chronological indices in the two passages exactly agree. In Matthew, the time fixed for the advent of Christ and the gathering of the saints, was within the lifetime of the generation living when the prophecy was uttered; in other words, 'immediately after the tribulation' of the destruction of Jerusalem in A. D. 70. In Rev. 6 and 7, the advent and gathering take place at the opening of the sixth seal, previous to the sounding of any of the trumpets of the Gentile dispensation, and immediately after a series of tribulations, exactly corresponding to those of A. D. 70, ushered in by the opening of the first five seals.

It is thus made certain that the 7th chapter of Revelations describes the same gathering as that announced in Matt. 24: 31, and of course the same resurrection of the saints from Hades and Mortality, as that announced in 1 Cor. 15: 52, and 1 Thess. 4: 16, 17. Thus also the time of this resurrection is fastened with a 'threefold cord' to the period immediately subsequent to the destruction of Jerusalem, before the commencement of the times of the Gentiles.

We must here glance at some of the details which are presented in Rev. 7. It will be perceived that while Matt. 24: 31 predicts the gathering of the saints, and the passages in 1 Corinthians and 1 Thessalonians give us a clue to the *mode* of the gathering, we have in Rev. 7 a sort of statistical account of the number and national origin of the persons gathered. Twelve thousand from each of the tribes of Israel—in all 144,000 Jews—occupy the foreground of the resurrection-scene, and the picture is filled up with an innumerable multitude 'of all nations and kindreds and peoples and tongues.' This is just such a gathering as might be anticipated, on the supposition that it was the general harvest of the saints of preceding ages. The vision cannot be referred with the least plausibility to any such transactions in the visible world as the conversion of Jews and Gentiles to Christianity; for, in the first place, the number of Jews that embraced Christianity in the times to which the prophecy refers, never approached the sum of 144,000; and, secondly, their classification by tribes, was then obsolete. It is as evident that the assignment of the 144,000 to the original twelve tribes of Israel is to be understood literally, as it is that the innumerable multitude which was gathered with them came literally from 'every nation and kindred and people and tongue.' If it is considered that for two thousand years the religion of the true God had made its abode with the Jews, it is easily conceivable that twelve thousand of each of the twelve tribes should have 'died in faith,' and have been kept in store for the resurrection at Christ's advent. And it is equally rational to suppose that they who 'feared God and worked righteousness' among the Gentiles, few and far between as they were in individual nations and times, would amount, when reckoned for the whole world, and for all preceding ages, to an 'innumerable multitude.'

On the whole it is sufficiently evident that we have in the 7th of Revelations a specific account of the resurrection of the 'Old Testament saints,' (including of course the saints of the apostolic age.) As the Gentile multitude was evidently only a secondary accompaniment of the 144,000 from the tribes of Israel, the resurrection under consideration may properly be termed

by way of distinction, *the resurrection of the Jewish church*. The appropriate time for this resurrection was at the close of the Jewish dispensation.

III. We next compare Rev. 7: 2—4, with Rev. 14: 1—4.

REV. 7: 2—4.

"I saw another angel . . . having the seal of the living God; and he cried, saying, Hurt not the earth . . . till we have sealed the servants of our God in their foreheads. . . . And there were sealed an hundred and forty-four thousand of all the tribes of Israel."

REV. 14: 1—4.

"I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred and forty-four thousand, having his Father's name written in their foreheads. . . . These were redeemed from among men, being the first-fruits unto God and the Lamb."

It is obvious that both of these passages refer to the same ransomed assembly. The number in each is the same. In each, the saints are sealed in their foreheads with the name of the living God.

Now as we have proved that the first passage announces a literal resurrection of the Jewish church, which took place immediately after the close of the Jewish dispensation, we transfer this information to the second passage, and by means of it determine the meaning of the concluding verse—"These were redeemed from among men, being the *first-fruits* unto God and the Lamb." Under the Jewish dispensation, the first ripe fruits were offered to God before the general harvest was gathered. In some sense, therefore, the passage before us represents the church of 144,000 as being presented to God before the general gathering of mankind. Our previous demonstrations show in what sense this was true. That Jewish church was first presented to God *in the resurrection*. The term '*first-fruits*' is here applied to the 144,000 in the same way as it is applied to Christ in 1 Cor. 15: 23. With reference to the whole race of man, Christ was the '*first-fruits*' of the resurrection harvest. With reference to the great mass, to be raised after the times of the Gentiles, the Jewish church was the '*first-fruits*.' It is proved then by the explicit testimony of inspiration, as well as by every consideration of reason, that the resurrection of the Jewish church immediately after the destruction of Jerusalem, was the '*first resurrection*.'

IV. We turn now to Rev. 20: 4—13, and apply to its interpretation the results of our preceding investigations. The portions of the passage which are essential to our present purpose are the following:—

'I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, . . . and they lived and reigned with Christ a thousand years. . . . But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. . . . They shall be priests of God and of Christ, and shall reign with him a thousand years. When the thousand years are expired, [Gog and Magog are gathered and brought up to the battle of the great day of God Almighty. Fire from heaven consumes them, and the devil that deceived them is cast into the lake of fire.] And I saw the dead, small and great, stand before God; . . . and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works.'

Here we have a description of *two* resurrections, separated from each other by an interval of many ages. One of them is called the 'first resurrection' with manifest reference to the other as the second. Both therefore are of the same kind. If one is a literal resurrection, the other must also be literal. It is admitted on all hands that the second is a literal resurrection. Of course the same is true of the first. Now as we have proved that a literal resurrection of the Jewish church took place immediately after the destruction of Jerusalem, and that this was the first resurrection; and as it is evident that there can be but one first resurrection, it is fairly demonstrated that the resurrection denominated 'the first' in the above passage, is identical with that of the Jewish church. This conclusion will be confirmed by comparing the specific characteristics of the persons described as the subjects of the resurrection in question, with the characteristics of the church that was raised at the close of the Jewish dispensation.

1. Compare Rev. 14: 3—5, with Rev. 20: 6.

CHAP. 14.

"They sung a new song, . . . and no man could learn that song but the 144,000 which were redeemed from the earth. These are they which were not defiled. . . . In their mouth was found no guile, for they are without fault."

CHAP. 20.

"They lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection."

One of these passages is manifestly the echo of the other. The peculiar blessedness and holiness attributed to the subjects of the first resurrection in the second of them, is more minutely described in the first, and is there expressly assigned to the 144,000, or, as we have before proved, to the Jewish church which was raised from the dead after the destruction of Jerusalem.

2. Compare Rev. 6: 9—11, with Rev. 20: 4—6.

CHAP. 6.

"When he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held.—And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given to them; and it was said unto them that they should rest yet for a little season, until their fellow-servants, and their brethren that should be killed as they were, should be fulfilled."

CHAP. 20.

"I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God; . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection."

The same company of the martyred dead are the subjects of discourse in both of these passages. In the first passage they are represented as awaiting the redemption of the judgment. In the second their judgment is past, and they are described as standing with Christ in the blessedness and holiness of

the resurrection. The scene of the first passage occurs at the opening of the fifth seal, just *after* the awful tribulations that follow the opening of the former seals, (i. e. the tribulations of A. D. 70,) and just *before* the second advent and the resurrection-gathering which follow the opening of the sixth seal. It is manifest that these same martyrs who cried for deliverance at the opening of the fifth seal, were the subjects of the gathering under the sixth. And thus it is evident that they who are described in Rev. 20 as partakers in the first resurrection, are also identical with those who were gathered under the sixth seal.\*

In view of all these coinciding tokens, we cannot doubt that the true interpretation of the vision in Rev. 20: 4—6, is as follows: 1. The resurrection there described, was, as to its NATURE, a rising from Hades and Mortality—that very resurrection which the apostles and primitive believers constantly represented as very near, and which Paul in 1 Cor. 15: 52 and 1 Thess. 4. 16, specifically defined as a literal resurrection. 2. Its SUBJECTS were the saints of all previous ages—in three classes, viz. martyrs, Jews, and Gentiles. 3. Its TIME was immediately after the tribulations of A. D. 70, between the opening of the sixth and seventh seals, and more than a thousand years previous to the time appointed for the general resurrection.

We subjoin the following corollaries of this conclusion.

1. The millennium, properly so called, being the period between the first and second resurrection, is past. It was the millennium, not of saints in this world, but of the saints of the Jewish dispensation, in the resurrection.

2. We are now in a position to see why the New Testament constantly places the commencement of the kingdom of heaven at the destruction of Jerusalem. The kingdom of heaven is properly the *kingdom of the resurrection*. Christ entered the resurrection himself soon after his death; and, so far as the king was concerned, the kingdom of heaven began from his ascension. But his destined subjects in Hades and Mortality, did not enter the resurrection till his coming at the end of the Jewish dispensation. That therefore was more properly the era of the commencement of his kingdom.

3. We understand now what Christ meant, when he promised his apostles that at his ascension of the throne, they also should '*sit upon twelve thrones, judging the twelve tribes of Israel.*' Probably most persons would find it difficult to tell where 'the twelve tribes of Israel' over whom the apostles

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\* It should be noticed that while the church of the first resurrection is described in Rev. 7, as a complex body, consisting on the one hand of 144,000 from the tribes of Israel, and on the other of a vast multitude from other nations, the same church is designated in Rev. 14: 1—4, simply by the number of the Jewish portion of it, i. e. 144,000; and in Rev. 20: 4—6 it is designated by the still narrower expression—'*the souls of them that were beheaded,*' &c. This variation indicates that there were three distinct grades in that church. As the 144,000 Jews were distinguished as the nucleus of the Gentile multitude, so within this nucleus there appears to have been a still more distinguished body, consisting of those who in all ages had suffered death for the word of God. This being the constitution of the church, it is obvious that it might properly and naturally be designated by reference either to the whole of its complex *body*, or to the Jewish portion of it, as being its *soul*, or to the company of the martyrs, as being its *heart*.—We do not understand from the language of Rev. 20: 4, that none but those who literally suffered martyrdom, had part in the first resurrection, but that the martyrs of the Jewish dispensation and of the apostolic age, were the prominent persons of the drama,

were to reign, could be found. In this world the original distinction of the tribes has long been obliterated, and, according to the common apprehension, no such distinction has any place in heaven. But we have found a very explicit disclosure of the fact that the central body of the 'church of the first-born' consists of a hundred and forty-four thousand Jews, divided into twelve tribes of twelve thousand each. Thus we find a place for the twelve thrones of the apostles.

### § 51. BUSH ON THE RESURRECTION.

ANASTASIS : *or the Doctrine of the Resurrection of the Body, rationally and scripturally considered.* By George Bush, Professor of Hebrew, New York City University. New York : Wiley and Putnam. 1845.

ON reading this work, we find ourselves obliged to confess that our favorable anticipations of it have not been realized. The novelty of its theories evinces a mental bravery which we cannot but admire, and to some of its conclusions we cordially assent ; but we are convinced that, as a whole, it presents a false view of the great subject which it undertakes to expound. We shall vindicate this opinion of its merits, not by sweeping, declamatory censures, but by 'sternly interrogating' its specific doctrines.

The *negative* part of the main position which is assumed and defended throughout the book, is, that 'the resurrection of the body is not a doctrine of revelation.' Mr. Bush gives no quarter to such rhapsodies as the following from Young's 'Last Day :'

"Now monuments prove faithful to their trust,  
And render back their long committed dust ;  
Now charnels rattle ; scattered limbs, and all  
The various bones, obsequious to the call,  
Self-moved advance ; the neck perhaps to meet  
The distant head ; the distant head the feet.  
Dreadful to view, see, through the dusky sky,  
Fragments of bodies in confusion fly ;  
To distant regions journeying, there to claim  
Deserted members and complete the frame."

We borrow the following sketch of Mr. B's *philosophical* argument against the popular doctrine of the resurrection of the body, from a notice of his work in 'The New World : '—"Assuming this to be, in some sense or other, the positive creed of Christendom, Prof. B. enters upon the consideration of it first upon physiological grounds, and aims to show that the admitted fact of the constant flux of particles in our present bodies throws an insuperable bar in the way of the resurrection of the same bodies, inasmuch as the very idea of *sameness* is precluded by the evanescent nature of the subject. The conceded fact, moreover, that the constituent elements of our bodies are inces-

santly passing into new and multifarious combinations, animal and vegetable, presents another objection which, he affirms, though often urged, has never been answered. The difficulty lies in establishing a conceivable *relation* between the body that dies and the body that is raised. This, he maintains, on the common view is impossible, without the actual re-gathering and re-construction of the dispersed relics of the original structure; and this, if it were effected, would constitute a *material* and not a *spiritual* body, which revelation affirms to be the body of the resurrection. This point is argued with the greatest acuteness and ingenuity."

In the following extracts we present the strongest point of Mr. B's *scriptural* argument on the same subject. In his comments on Paul's comparison of the resurrection to the growth of plants, in 1 Cor. 15: 35—37, he says:

"We have here and in the sequel the most full, explicit, and systematic discussion of the general subject of the resurrection, any where to be found in the scriptures; and whatever else may be taught by it, we think nothing can be more unequivocally asserted, than that man does not rise again with the same body which he had in this world. \* \* \* \* \*

"The grand inquiry evidently is, to ascertain the *precise point* of the analogy in the two cases, [i. e. of vegetation and the resurrection.] There is, in the first place, a coincidence in the fact of *dying*. In both cases there is that process of decay and dissolution which we denominate *death*. In the grain the mass of the farinaceous parts, except so much as may be necessary to the sustentation of the future plant in its earlier stages, *dies*. And so the human body undergoes a similar process of dissolution. Yet here we must aim at precision of ideas, and note the points of difference as well as of similitude. The 'dying,' which the apostle predicates of the seed, takes place subsequently to the sowing. But the human body does not die after it is deposited in the dust. It is previously dead—'for the body without the spirit is dead,'—and therefore cannot die again. That which is absolutely dead cannot be more dead. Still there are items of agreement sufficient to form a basis for the comparison, which will appear as we proceed. As there is something in the plant which *dies*, so there is also something which does *not* die. There is an enfolded germ, in which the essential vitality of the seed is concentrated, and if this dies, it does not germinate, and of course no plant springs up. We cannot, of course, suppose that the apostle intended to say that this embryo died, although this is the very point of Thomas Paine's railing accusation against the scripture doctrine of the resurrection, and on the ground of which he calls St. Paul a fool; contending that, if the seed really and literally *died*, no plant would grow, which is indeed true. But this evidently is not the apostle's meaning; and if the sceptic had ever put his hand into a hill of young potatoes, he might have found to his discomfort, that there was such a thing as vegetable life and death going on together; and such a penance or penalty, would not perhaps have been very inappropriate to such paltry and contemptible cavilling.

"We see, then, very clearly, the law of vegetable reproduction. The new plant arises from the development of a germ in the old one. The vitality of the seed adheres to the germ, and passes with it into the new organization which succeeds; and with the vitality coexists the identity of the plant. So it is that we sow not the body which shall be. We sow a grain of wheat, and what is it that comes up? Not the grain of wheat, but a blade of grass. It *eventuates*, indeed, in a head of wheat similar to that which is sown. But this is not the

point of the apostle's argument. His reasoning, so to speak, does not rise above the surface of the ground. He designs to show that that product which springs out of the earth, and appears on its bosom, is something different from that which is put into the soil. If we call this the *resurrection* of the seed, it is perfectly obvious that the term *resurrection*, in this connection, does not imply the re-appearance of the same material mass, the same aggregation of particles, which was deposited in the earth; for the mass, with the exception of the germ, *dies*—that is, is resolved into dust and its various constituent elements.

“Now, if this process is made use of by the apostle to illustrate the resurrection of the human body, we do not see but we must be forced to the admission of some kind of germ which is developed from the one that is the nucleus—the essential vital principle—of the other. It will soon appear, indeed, that it is a germ of a very peculiar nature, but still that there is something to be *developed* from the dead body. If not, how does the illustration apply? What is the point of comparison? But if there be this embryo principle, is it *material*?—is it of the same nature with the gross fabric from which it is developed? This, it will be perceived, is the grand question. The ancient Jews held that it was. They contended that there was an immortal bone in the human body (called by them *Luz*—*ossiculum Luz*) which is the germ of the resurrection-body. This bone, they held, one might burn, boil, bake, pound, bruise, or attempt to bruise, by putting it on the anvil and submitting it to the strokes of the sledge hammer, but all in vain. No effect would be produced upon it. It was indestructible—incorruptible—immortal. This bone was the seed of the future body. And this is, in fact, though not in terms, the theory embraced by Drew in his work on the resurrection. But as the most accurate researches of physiologists have failed to discover any such bone in the system, and as the process of burning leaves no such residuum of the corporeal structure, we are doubtless at liberty to set it down among the thousand and one idle dreams of Rabbinical fiction, and put it on the same shelf with the silly tradition of the Talmudical doctors, that at the resurrection, the bodies of the Jews, in whatever part of the world they died, will be rolled or transported under ground, through secret passages, and all emerge to the light in the land of Canaan, with those of Abraham, and Isaac, and the other patriarchs.

“Still there is undoubtedly a strong disposition among many good men to adhere to this idea of a *corporeal* or *material* germ to be in some way developed from the old body, and constituting the nucleus of the new one. But if this be so, what and where is it? What becomes of it when the body is burnt to ashes, and these ashes dissipated to the four winds? Is there any evidence that can satisfy an intelligent mind of the fact of such a latent *material* germ in the human body, answering to the enfolded embryo of the future plant? And if there is no evidence of this, on what grounds do we hold it?

“But it will be said, if the apostle's analogy does not teach this, what does it teach? If the fair construction of his language does not imply that there is something developed out of the dead body which forms the link of connexion between it and the resurrection-body, then it would be hard to show that it teaches any thing on the subject, an alternative to which, with the qualifications and explanations that follow, we readily subscribe. We cannot understand the apostle's reasoning, unless he means to affirm that there is something of the nature of a germ which emanates from the defunct body, and forms either the substance or the nucleus of the future resurrection-body. But this principle we contend to be what the apostle calls *spiritual*, that is, invisible, impalpable, refined, ethereal—

something that is essentially connected with vital operations—something that is exhaled with the dying breath, or, in other words, that goes forth from the body *before it is consigned to the dust*—for, after the body has mouldered away in the grave, we perceive not how any germ or embryo is ever to emanate from it. It is a something, of the interior nature of which all the philosophers in the world know just as much as our readers, and no more. At the same time this ignorance does not stand in the way of the *fact*. And if this alleged fact be not admitted, what is? What will any man affirm to be the real point of the apostle's comparison? If there is some gross *material* link of connexion between the soul's present and future tenement, what is it? Let it be pointed out, and let it be shown too that a *vitalizing* power is connected with it. For ourselves, we confess it completely baffles our comprehension, and if any one can enlighten our darkness on the subject—if he will show us that there is any other than a *spiritual* germ evolved from the defunct body—we will sit at his feet with the glad docility of a learner who hungers and thirsts for instruction more than for his necessary food. With our present light we must believe that the only germ in the human body answering to the germ in the plant, and upon which the apostle's comparison is built, is *the spiritual body itself*." p. 174-179.

We hardly need say that we agree with Mr. B. thus far most heartily. We have long argued as he does, from reason and from scripture, (at least so far as the 15th of Corinthians is concerned,) against the notion of a resurrection of that body which dies. And we are not sure but that his doctrine in relation to the nature of the body which is raised, is identical with ours. We see nothing in the above extracts at variance with the following view which we presented in the *Perfectionist*, Vol. III. No. 2:—

"Let us suppose that our mortal bodies are compounded of two substances, one of them visible, and the other invisible. The visible is but the shell or garment of the invisible, like the outside case of an English watch. We must not confound the inner substance with the soul, but consider it a real body corresponding in shape and function to the visible body, and in fact visible itself to spiritual eyes. We know that *sensation* does not pertain to mere dead matter; and yet the susceptibility to sensation exists in every part of our body. Now let the reader conceive of that substance which feels physical impressions, as separate from the visible matter with which it is interwoven, and he will have our idea of what we call the *inner body*. Adopting this supposition, what difficulty is there in conceiving that while the visible part of the body, at death, dissolves and is scattered, never to be re-organized, the invisible, and in fact the only vital and essential part of the body retains its organization and identity."

We suppose that Mr. B's 'spiritual germ' is the same thing as that which we call the 'inner body.' So far then we agree with him, viz. that there is to be no resurrection of the body which sees corruption; and that the body which is to be raised is a spiritual body, which, though invisible, exists in the visible body before death.

The next question is, *What is the nature of that change which places this body in the resurrection state?* We confess we have had much difficulty in ascertaining Mr. B's answer to this question, not because his language in the several passages relating to it is obscure, but because some of those passages

seem to contradict others. We are safe however in saying that his *prevailing* doctrine is that the change which constitutes the resurrection of the spiritual body takes place at the death of the material body, and is the natural and necessary result of the disengagement of the immortal germ from its earthly tenement. Our readers will judge whether this is not a true representation of his views, from the following extracts :

“It will have been seen, from the tenor of the preceding pages, that the argument from reason leads by fair and unforced inference to the conclusion that the true doctrine of the resurrection is the doctrine of the developement of a spiritual body at death from the bodies which we now inhabit. *p.* 84.

“On this view the resurrection takes place when the spiritual body leaves the material, which, as before remarked, we believe to be the true doctrine. *p.* 109.

“The position is impregnable, that the prevailing sense of *resurrection* in the New Testament is simply that of *future existence, the future state or immortality*. The person—the sentient intelligent being—who now yields to the universal sentence, and appears to become extinct, shall again be restored to life by entering upon another sphere of existence. *p.* 145.

“Is the resurrection body assumed at once, or does a long interval of time elapse before that event occurs? If the theory of a gross material germ were to be assumed as the true one, we can perceive that there would be nothing in the nature of the case to forbid the idea of a long interval intervening before it should be quickened into its ultimate formation. The vital power of seeds often remains dormant for an immensely long period ; and so it might be in regard to the germ of a human body, provided we could have evidence that any such germ existed, and that a vital energy was associated with it. But here is the precise point of the difficulty. We see no adequate grounds for believing that such a staminal principle, material in its qualities, exists ; and till this is shown, we are relieved of the necessity of any other reference to the theory, than to demand of those who hold it to answer this fair interrogatory : If the resurrection of the body, which is deposited in the earth, depends on the developement of a *corporeal* germ, which no process of reasoning or experiment can show to exist, and the body itself is resolved back to its original elements, then on what basis rests the doctrine of the resurrection of that body—the tabernacle which we have inhabited on earth ? It will not do to say that God can rebuild the original fabric, for this contradicts and makes useless the doctrine of the material germ.

“We are inevitably thrown back, then, as far as we can see, on the theory, so to term it, of the immediate developement and assumption of the spiritual body, and its entrance at once upon the resurrection state. We know not how to conceive of a pause—a long suspension—in the essential activity of the vital principle with which thought and consciousness are connected. We are not, we presume, addressing those who believe in the sleep of the soul after death, but those who expect to retain their conscious existence in the world of spirits. And if our intelligent principle goes with the vital, which depends upon various hidden ethereal agencies constantly operating around us, why shall we not infer that our spiritual mode of being commences at once upon the abandonment of our gross corruptible tenements ? *p.* 180.

“Are we not justified in maintaining, that the only resurrection of the dead ever to be experienced by man, is that of which these patriarchs [spoken of in Matt. 22: 31, 32] have long since been the subjects ? Is there more than one kind of resurrection ? Does not our Lord’s language establish this as the gen-

uine and legitimate sense of the term? Is it not exactly tantamount to *future state*? p. 208.

"So far as we are competent to form a judgment, the evidence from reason *preponderates* in favor of the idea of the immediate entrance at death upon the resurrection-state. p. 237.

"The resurrection and the judgment actually resolve themselves into a *law of our nature*; our physical, psychical and moral constitution is such that we really and necessarily rise at death into the true resurrection." p. 345.

We will now show that Mr. B. himself contradicts and subverts the doctrine of the above extracts.

1. The reader will perceive that, in one case at least, he represents the New Testament doctrine of the resurrection as simply that of a *future existence*. It is not therefore without some inconsistency, that in other cases he brings into his definition the accessory idea of the development of the spiritual body, unless he assumes that the existence of the person is inseparable from the spiritual body. But leaving this difficulty, and admitting his compound definition of the resurrection, viz., that it is a *future existence in a spiritual body*, it is evident that the wicked, as well as the righteous, enter upon a resurrection in this sense at death. He admits the future existence of the wicked, and their existence in spiritual bodies, i. e. their resurrection according to the above definition. And yet he teaches throughout his book that the resurrection is not predicated of the wicked at all!—and in his zeal for the establishment of this position, he explains away, by means which none but those who are deeply versed in the art of special pleading can conceive of, all such texts as the following: 'Many that sleep in the dust of the earth shall awake, some to everlasting life, and *some to shame and everlasting contempt*.'—'All that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and *they that have done evil unto the resurrection of damnation*.'—'There shall be a resurrection of the dead, both of the just *and the unjust*.' Now if he adheres to this part of his doctrine, viz. the denial of a resurrection to the wicked, then his previous doctrine, viz. that the idea of a resurrection is simply that of a future existence in a spiritual body, is subverted. Another ingredient must be added to the compound by which he defines the resurrection. He must say that it is the future existence of *the righteous* in spiritual bodies. Since existence after death, and the development of spiritual bodies are equally predicable of the righteous and the wicked, if the wicked, as Mr. B. holds, are not subjects of the resurrection, then the essence of the resurrection lies not in a future existence, nor in the development of spiritual bodies, as the above extracts teach, but in that *spiritual life* which distinguishes the righteous and the wicked.

Much of this confusion results from the theory which Mr. B. assumes and attempts to establish at the outset of his biblical argument, that there is but one kind of *anastasis* or resurrection spoken of in the New Testament, and that that is the resurrection which is simply opposed to the Sadducean notion of future non-existence. He begins with deducing his definition of *anastasis* from those passages in which that word is manifestly used in its lowest and

most general sense, as a resurrection or a *standing up from annihilation*, such as Matt. 22: 31, 32, (where Christ proves that there is a resurrection, from the fact that the patriarchs were alive,) and 1Cor. 15: 12, &c., (where Paul is manifestly arguing against those who think that the dead cease to exist,) and then assumes that this is the only sense of the word, so far at least that he altogether neglects to recognize any other. Indeed he asks in one of the preceding extracts, as triumphantly as though a negative answer were out of the question, "Are we not justified in maintaining, that the only resurrection of the dead ever to be experienced by man, is that of which these patriarchs have long since been the subjects? Is there more than one kind of resurrection?" We answer, Most certainly there is more than one or two kinds of resurrection spoken of in the New Testament. As an unquestionable instance of the use of the word *anastasis* in two senses in the same passage, we may cite Heb. 11: 35. 'Women received their dead raised to life again, [*ex anastaseos*] and others were tortured, not accepting deliverance, that they might obtain a better resurrection,' [*anastaseos*.] In the first case *anastasis* means a resurrection from the disembodied state to animal life, and in the second it refers to the resurrection of the righteous after death to a state of happiness. This instance alone clears the field of Mr. B's assumption, and we may now take the liberty to propose a different view of the word in question. *Anastasis*, as Mr. B. says, properly means a *standing up*. Of course it may be used in as many different senses, as there are states which men may be said to stand up *from*. It is used in the New Testament in at least the six following ways. 1. It is a *standing up from non-existence*, as in Matt. 22: 31, 32, and 1Cor. 15: 12. In this sense the wicked, as well as the righteous, stand up after death; and if Matt. 22: 31, 32 proves that the patriarchs were in the ultimate resurrection when Moses wrote, then according to Mr. B's own theory the wicked also were in the same resurrection, for they were in existence, and that is all he professes to infer from the language of Moses concerning the patriarchs. 2. *Anastasis* is a *standing up from Hades*, i. e. a return from the world of spirits into the animal body. It is used in this sense whenever it occurs in connexion with cases of visible resurrection, such as those of the widow's son, Lazarus, the damsel that was raised, &c. *Anastasis* (or some equivalent word) is used in a variety of instances as it is used in Heb. 11: 35. This is certainly a very different *standing up* from that of the patriarchs. 3. *Anastasis* is a *standing up from both Hades and the mortal state*. It is used in this sense whenever it is applied to Christ's resurrection. He arose out of Hades and in this respect his resurrection was like that of Lazarus, and others that were raised previously. But he did not continue in his animal body as they did; he assumed the immortal body, and ascended to the presence of God. This, so far as *objective* changes are concerned, is the model of the universal resurrection. The just and the unjust must come up from Hades, and from the mortal state, in immortal bodies, and appear before God. (See Rev. 20: 12, 13.) 4. *Anastasis* is sometimes used with exclusive reference to the resurrection of the just, as in Luke 20: 35, and then, in addition to the idea of ascension from Hades and the mortal state, in the immortal body to the presence of God, which belongs to the general resurrection, it has the accessory

idea of a permanent happy existence in the presence of God—i. e. it is a *standing up from Hades, mortality, and the second death*. 5. *Anastasis* is sometimes used with particular reference to the resurrection of the wicked, as in John 5: 29, and then, it is a *standing up from Hades and mortality into condemnation and the final lake of fire*. 6. Believers in this world are represented as being in a kind of *anastasis*—‘risen with Christ.’ (See Rom. 6: 5, Col. 3: 1.) This is a *standing up from sin and spiritual death*—an incipient operation of the power which shall ultimately raise them out of Hades, mortality, and final condemnation.

Now it is not to be wondered that Mr. Bush, after crushing all these kinds of resurrection into one, and that the lowest in importance, viz. the *anastasis* of the patriarchs, and after discoursing about this as ‘*the resurrection*,’ ‘*the true doctrine of resurrection*,’ &c., should find himself involved at last in many and great absurdities. We expect to show before we have done, that the self-contradiction noticed above is among the least of these absurdities.

2. If the true doctrine of the resurrection is simply that of a future existence in spiritual bodies, as Mr. Bush again and again affirms or intimates, then it is obvious that the resurrection necessarily takes place in all cases at death, and no room is left for the doctrine of an intermediate state either before or since the resurrection of Christ. This is the prevailing doctrine of the book before us. That the reader may be sure we do not misrepresent it, we call attention again to the last of the foregoing citations :

“The resurrection and the judgment actually resolve themselves into a *law of our nature* ; our physical, psychical, and moral constitution is such, that we really and necessarily rise at death into the true resurrection.” p. 345.

If the resurrection is a ‘*law of our nature*,’ it is a law of *human nature*, and took effect as well in Adam’s day as in ours. If we ‘really and necessarily rise at death into the true resurrection,’ the Old Testament saints certainly did the same. Now let the reader compare the following concession (which occurs in a note on the 226th page of Mr. B’s book) with the above doctrine, and see if there is any possibility of keeping them from flatly contradicting each other :

“It seems capable of proof, that the state from which the expectant souls of the Old Testament saints were delivered by Christ, is the state of which the term *Paradise* is more properly to be understood, as a state of real but *imperfect happiness*. Accordingly, we see in this the ground of our Savior’s assurance to the dying thief, that he should that day be with him in paradise ; not in heaven, to which it does not appear that he ascended till after his resurrection. This would bring the dying thief into the train of the ascending Savior ; and it does not seem probable that he would promise him an entrance into heaven before he entered there himself.

“On the view here exhibited, the doctrine of an *INTERMEDIATE STATE*, *subsequent to the resurrection of Christ*, must be considered to vanish quite away. The sentiments of the primitive Christian fathers on that subject, appear to have been based upon scriptural intimations which have respect only to those who lived under the former dispensation. To *them* there was indeed an intermediate state between death and the resurrection, i. e. the resurrection of Christ ; but we are unable to perceive upon what grounds such a state can be maintained in reference to the saints of the New Testament era.”

The first sentence of the second paragraph in this passage is really curious, if it is considered that the whole drift of Mr. B's argument, rational and exegetical, in the rest of his book, is opposed to the doctrine of an intermediate state altogether. We would substitute for that sentence, the following: 'On the view here exhibited, the doctrine of an INTERMEDIATE STATE, *previous to the resurrection of Christ*, must be considered to be fully admitted.' We are taught by Mr. B. himself, that the Old Testament saints (including of course Abraham, Isaac and Jacob, whose resurrection is elsewhere constantly assumed, and is in fact the basis of a great part of his doctrine,) were, till the resurrection of Christ, in an 'expectant state,' a state of 'imperfect happiness,' 'not in heaven,' but in that 'paradise' where the thief went on the day of his death, and where Christ was in the interval between his death and his resurrection. In other words, we are taught by the same man who insists that the true resurrection is a 'law of nature,' and necessarily takes place in all cases at death, that there was no true resurrection of the Old Testament saints till the advent of Christ! If it had been necessary we should have answered Mr. Bush's general theory, by proving this very doctrine of an intermediate state. He has saved us the trouble. The confusions and contradictions which crowd upon the mind in view of the clashing doctrines which Mr. B. teaches, are so stupendous that we shrink from meddling with their details, and gladly leave them to the ponderings of our readers.

Mr. Bush's concession allows us to assume that the Old Testament saints remained in Hades, and of course that there was no resurrection in the most important sense of that word, till after the resurrection of Christ. This assumption leads directly to the inquiry—At what time did the resurrection of those expectant souls take place? Mr. B's *prevailing* doctrine is, that the true and only resurrection takes place at the death of each individual. Of course he has little to say about any particular crisis of simultaneous resurrection, except to show that he thinks the idea is unfounded. But, as we adopt his incidental doctrine of an intermediate state, and not his prevailing theory, we account it a matter of importance to ascertain definitely when the intermediate state of the Old Testament saints ended.

The passage which first claims our attention in this inquiry is Dan. 12: 2, —'Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' It will be recollected by those who have read our criticism of Mr. Bush's interpretation of this passage, in *The Perfectionist*, Vol. IV., No. 6, that his doctrine *was* that it does not refer to a *literal* resurrection, but to a 'symbolical reviviscence,' i. e., the *future* conversion, of the Jews. In reply to this, we pointed to the fact that the resurrection in question manifestly stands in close connection with 'a time of trouble such as never was,' (see ver. 1,) and insisted that, as the period of the destruction of Jerusalem is expressly characterized by Christ in Matt. 24: 21 as such a time,—and as two such times are impossible,—the resurrection of 'many' must have taken place in connection with that catastrophe. Mr. Bush in his present work concedes all this, and of course abandons his former special application of the text to the future conversion of the Jews. He also admits that it refers *primarily* to a *literal*

resurrection. So far he has advanced. But now he teaches that it refers to the resurrection of those saints that 'came out of their graves and appeared to many' immediately after Christ's resurrection. See Matt. 27: 52. He thinks this event stands near enough to the destruction of Jerusalem, to have been regarded as synchronical from the prophet's point of view. This interpretation is a little more plausible than the former, but still is liable to fatal objections. In the first place it is improbable, on the face of the case, that an inspired oracle, after speaking of 'a time of trouble,' should affirm that a resurrection should occur 'AT THAT TIME' (see ver. 1) which, in fact, was to take place forty years before. The reader will observe that the order of the annunciations in Dan. 12: 1, 2, indicates that the deliverance and resurrection was to come *after*, rather than before the 'time of trouble.' 'Michael shall stand up, . . . there shall be a time of trouble such as never was, . . . and [as an accompaniment or an immediate sequel] *at that time* thy people shall be delivered, . . . and many that sleep in the dust of the earth shall awake.' Any interpretation that places the resurrection before the time of trouble, makes this language very unnatural; and an interpretation that interposes forty years between the two events, makes it totally false.

Again, the resurrection immediately connected with the rising of Christ, was a resurrection of *saints* only; whereas it is predicted in Daniel that at the time specified some should awake 'to everlasting life, and *some to shame and everlasting contempt.*' Mr. B. still insists on changing the construction of the language, by substituting '*these*' and '*those*' for '*some*' and '*some,*' so as to make the awakening refer only to the saints, leaving the wicked to *sleep* to everlasting shame and contempt, without any awakening. We still insist that the change of words which he proposes, cannot properly make any change of the sense. However this may be, we find in Mr. B's present work a concession which places the authority of Christ himself on the side of the common view of the passage, viz. that view which attaches the awakening to the wicked as well as the righteous. In his remarks on John 5: 28, 29, where Christ announces that the righteous shall come forth 'to the resurrection of life, and *they that have done evil to the resurrection of damnation,*' Mr. B. says—"It is to us unquestionable that the Savior had in his eye [in this annunciation] the oft-quoted passage of Daniel 12: 2, 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' The phraseology is somewhat varied, but the general identity of import is obvious." p. 239. What more do we need than this admission, to prove beyond all question the falsehood of Mr. B's criticism, and establish the point that the awaking in Dan. 12: 2 pertains to the wicked as well as the righteous? The *coming forth to resurrection* in Christ's annunciation, corresponds to the *awaking* in Daniel's; and Christ expressly says that they that have done evil shall *come forth to the resurrection of damnation*; i. e. he interprets Daniel's language as meaning that 'some shall *awake to everlasting shame and contempt.*' Will Mr. B. take the ground that Christ, as well as the rest of the world, misunderstood the passage, and in re-echoing it, gave it a wrong import? If we understand his remarks on John 5: 28, 29, he *does* take the ground that Christ's language is to be in-

terpreted by reference to Dan. 12: 2; and then assuming that his criticism has ejected from the latter passage all reference to a resurrection of the wicked, he proceeds to cut the former by the measure he has thus prepared, i. e. he shaves off 'the resurrection of damnation' as an illegitimate excrescence! Here are two confessedly parallel texts; one is from the mouth of Christ, is perfectly lucid in its language, and taken by itself, unquestionably teaches the doctrine of the resurrection of the wicked; the other is from the mouth of Daniel, and its language, though so plain as to have been generally understood as teaching the same doctrine, may be conceded to be doubtful. In this state of the case, Mr. Bush attaches his own peculiar construction to the doubtful text, and then argues from that construction against the manifest meaning of the other! He reverses the laws of hermeneutics, and reasons from things uncertain against things certain! Instead of allowing Christ to interpret Daniel, he first interprets Daniel himself, and then makes Daniel correct the language of Christ! The true method of reasoning in the case is this: It is certain that Christ, in John 5: 28, 29, teaches the doctrine of the resurrection of the wicked; and, inasmuch as he evidently re-echoes, and interprets the prediction in Dan. 12: 2, it is therefore certain that that prediction also teaches the doctrine of the resurrection of the wicked. We see not how this can be regarded by a candid mind as any thing less than an absolute demonstration.

This point being established, it is manifest that the resurrection immediately connected with the rising of Christ, did not correspond to the terms of the prediction in Dan. 12: 2, inasmuch as it was a resurrection only of *saints*. The text therefore is set free from all the incumbrances of Mr. Bush's criticisms, and stands forth again in its natural shape, pointing directly to the time of the destruction of Jerusalem, as the period when many of the dead came forth, some to the resurrection of life, and some to the resurrection of damnation.

We proceed now to show that the witnesses of the New Testament confirm this testimony of Daniel. The first passage to which we call attention, is 1 Cor. 15: 20—23. 'But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming.' On this Mr. B. remarks:

"As the first-fruits of the harvest are a sample of the whole, and being presented in the temple denominate the remainder pure and holy, so Christ, who, after his resurrection, was presented in the heavenly temple, may justly be regarded as an exemplar and type of the state of those who fall asleep in him, and an argument that they are not, as *dead bodies* were, among the polluted things of the world, but holy to the Lord, and admitted to his presence. The idea is not so much that Christ was the first, *in the order of time*, who rose from the dead—as we are expressly taught, both in the Old Testament and the New, that prior cases of resurrection had repeatedly occurred—but the *first in rank*, the *author*, the *procuring cause*, of the resurrection of the saints. But the whole harvest began to be gathered in *immediately after* the presentation of the first-fruits,

and it would be a very violent construction of the analogy to suppose it to imply that hundreds or thousands of years might elapse between the resurrection of the grand Precursor and that of the mass of his followers. The true view of the matter is clearly indicated by the sequel, in which we are taught, that this resurrection of the dead, this investiture of the disciples of Christ with immortality, proceeds in a manner analogous with the successive generations of the animal and mortal family, who derive their first life from Adam. As this first family is not formed at once, nor dissolved at once; as the members of it have risen into existence *in succession*; so neither will the other family be completed at once. Every man of this family is to be quickened 'in his own order,' or *as he dies*, from Christ the first-fruits down through the lapse of ages to the last generation of believers who shall be found alive at his coming." p. 173.

The reader will perceive by this specimen, how freely Mr. B., in the ear of his theory, rides over and tramples down all obstructing texts. The only reason which he suggests for setting aside the natural meaning of the term '*first-fruits*,' is, that 'we are expressly taught both in the Old Testament and the New that prior cases of resurrection had repeatedly occurred.' It is true that prior cases of return from Hades to Mortality are recorded in the Old and New Testaments; but it is not true that any such resurrection as that of Christ, viz., *a rising out of BOTH Hades and Mortality*, had occurred before his resurrection. This is indirectly admitted by Mr. B. himself, inasmuch as he concedes that 'the Old Testament saints' were in an intermediate state below the resurrection, till the rising of Christ. The only reason therefore on which the criticism in question can possibly be founded, is taken away, and the criticism of course falls to the ground.

The word translated '*first-fruits*,' occurs six times in the New Testament, (besides the instances in the passage under consideration,) viz., in Rom. 8: 23, 11: 16, 16: 5, 1 Cor. 16: 15, James 1: 18, Rev. 14: 4; and in every instance designates something that is first *in order of time*. Mr. B. says, "The whole harvest began to be gathered immediately after the presentation of the first-fruits, and it would be a very violent construction of the analogy to suppose it to imply, that hundreds or thousands of years might elapse between the resurrection of the grand Precursor and that of the mass of his followers." Let the reader consider how much greater violence is done to the analogy, by supposing, as Mr. B. does, that a part of the resurrection-harvest had been gathered thousands of years *before* the presentation of the first-fruits! Even if a long period should elapse between the resurrection of the precursor and that of the mass of his followers, it would leave the truth of the expression—'the first-fruits'—untouched. But if some had been raised long *before* the precursor, (!) *they* would have been the '*first-fruits*,' and the application of that term to him would be false.

The natural import of the expression '*first-fruits*,' in this passage, is further shown to be the true one, by the following collateral testimonies. In Rev. 1: 5, John calls Christ '*the first-begotten from the dead*;' in Colossians 1: 18, Paul calls him '*the first-born from the dead*;' and in Acts 26: 23, Paul declares that his testimony to small and great was that Christ 'should suffer, and that he should be the first that should rise from the dead.'

Christ being then the '*first-fruits*,' and the Old Testament saints of course

being in Hades up to the time of his resurrection, it is evident that the assembly described by the phrase—‘*they that are Christ’s*’—in the 23d verse, included those saints. Paul declares that the resurrection of that assembly was to take place ‘*Christ’s coming*.’ We cannot persuade ourselves that it is necessary to undertake a serious refutation of Mr. B’s comment on the words—‘*every man in his own order*.’ The idea that this signifies that every man rises ‘*as he dies*,’ is stultified by what immediately follows. Paul proceeds to state explicitly what he means by ‘every man’s own order,’ ‘Christ, the first fruits,’—this is Christ’s order; ‘afterward they that are Christ’s at his coming;’ this is their order. The meaning plainly is, that Christ rises first, and afterward, at the period of the second advent, the dead in Christ rise simultaneously. In order then that we may ascertain when the first great simultaneous resurrection, including that of the Old Testament saints, took place, we have only to ascertain the time of Christ’s second coming.

Mr. Bush’s theory of the second coming, is akin to the Universalist and German theories. He admits that the language in which that event is predicted, is so framed as to *appear* to teach that the advent would take place within the lifetime of the generation living at the first coming. He admits that the apostles and primitive disciples so understood it, and in all their allusions to the second advent, spoke of it as very near. But he thinks they were in a mistake, and that we, having better *data*, are qualified to judge and correct them. He admits that the second advent *began* to take place at least as soon as the destruction of Jerusalem, but insists that it was not a definite, limited event, but an extended coming, stretching forward from the destruction of Jerusalem to the end of prophecy. Of course he denies that any *personal* coming was promised, and, like the Universalists, resolves the second advent into a *spiritual* and *providential* coming.

With this theory, it is easy to see how Mr. Bush can carry along his doctrine that the resurrection of every man takes place as he dies. He leaves out of account the generations of the Jewish dispensation, whose resurrection he has provided for in two ways, viz: 1, by supposing according to his *prevailing* theory that they rose as they died; and, 2, by supposing that if they did not rise thus, they were released from *limbo* at the period of Christ’s resurrection. Then in regard to the generations of the Christian dispensation, his doctrine is, that as the second advent was a continuous event, so the resurrection is continuous, occurring at each person’s death. On this scheme we submit the following remarks.

1. It appears from a statement in the latter part of the chapter containing the passage under consideration, (viz. 1 Cor. 15: 20—23,) and also from a similar passage in 1 Thess. 4: 16, 17, that at the very time when the resurrection of the dead at the coming of Christ, takes place, *the change and translation of the living also takes place*. If then the second coming began as early as the destruction of Jerusalem, and has extended from that time to this; and if the resurrection of the dead has been a continuous process, corresponding to this second coming, then the change and translation of the living has likewise been going on during the ages since the destruction of Jerusalem. This, we presume, Mr. B. will shrink from maintaining.

2. The plausibility of the theory before us depends entirely on the denial of a *personal* second coming. For if a personal coming is admitted, then some definite time must be assigned to it, and the theory of an *extended* coming is at an end. If Paul, in saying that 'they that are Christ's shall rise at his coming,' refers to a spiritual or providential coming which may extend over a tract of ages, then Mr. B's doctrine of a successive resurrection of individuals, (which in fact resolves the doctrine of the second coming into the old notion that death is the coming of the Son of man,) may stand. But if Paul refers to a *personal* coming, which has a definite, limited space on the map of time, then the resurrection is simultaneous, and Mr. Bush's theory is subverted. Now it is a singular fact, that on this important point, he offers exegetical proof, and enters into no discussion. He asserts his belief that a '*second personal advent* was never promised,' (p. 360,) and there leaves the matter. He comments largely on 1 Thess. 4: 13—18, and gives his views of every part of the passage, except the first part of the 16th verse—'*The Lord himself shall descend from heaven with a shout.*' This he leaves untouched. He professes to notice every text in the Old Testament and the New, that has any important bearing on this subject, and yet never alludes to Acts 1: 11,—'*This same Jesus which is taken up from you into heaven, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN.*' Both of these passages distinctly predict a *personal* coming. If the former may be disposed of, as Mr. B. disposes of many other inconvenient texts, by attributing it to the erroneous views of the apostles, this cannot be done with the latter; for it is the word of two *angels*. As Mr. Bush, in avoiding all notice of these texts, has in fact left the case to go against him *by default*, we are at liberty to assume that a *personal* second advent *was* promised, and was legitimately expected by the primitive disciples. The doctrine then of a continuous second coming, and of course of a continuous resurrection, vanishes away. The question returns, When did Christ come again, *as he ascended*? This is the true coming (*parousia*) and appearing (*epiphaneia*) of the New Testament. This could not occupy a long period of time, and with this definite event the resurrection was immediately connected.

3. If Mr. Bush were compelled (as we think he will be) to admit the doctrine of a *personal* second coming, we see not how he could avoid the conclusion that it took place in connection with the destruction of Jerusalem; since he teaches already that the second coming *began* at the period of that event. But we judge from some of his remarks, that he might prefer to assign the second advent to the period of the sounding of the seventh trumpet, when 'the kingdoms of this world become the kingdoms of our Lord and of his Christ.' Rev. 11: 15. This would carry it forward far beyond the destruction of Jerusalem, to the time to which *we* assign the *second* judgment. He does in fact carry forward the predicted *change* of the living saints to that time; and as the resurrection of the dead, and indeed the second coming of Christ are represented as synchronical with the change of the living, we see no reason why all these events should not be carried forward together. But we will allow Mr. B. to state his doctrine in his own words:

"Paul undoubtedly supposed that this change [spoken of in 1 Cor. 15: 52,] was to occur simultaneously with that promised advent of the Savior that was to be ushered in during the lifetime of that generation—a supposition built upon the *letter* of numerous predictions, but which the event has shown to be, in this respect, erroneous. The fact that forms the burden of the announcement has not yet taken place, but is of still future occurrence. It is to come to pass at the period so frequently alluded to in the prophets, as to be distinguished by something that is here termed the 'sounding of the last trumpet;' and this is doubtless identical with the last in the series of the seven apocalyptic trumpets, Rev. 11: 15, which announces the downfall of earthly dominion, and the kingdoms of this world becoming the kingdoms of our Lord and his Christ." p. 200.

The only reason here assigned for imputing error to the apostle, and for carrying forward the change of the living saints to the end of the kingdoms of this world, is the assumption that the 'last trump' in 1 Cor. 15: 52, 'is doubtless identical with the last in the series of the seven apocalyptic trumpets, Rev. 11: 15.' Now let the reader observe, first, that in 1 Cor. 15: 52, the resurrection of the dead is quite as closely connected with the 'last trump' as the change of the living; and secondly, that the personal descent of Christ from heaven is also connected with the same 'last trump' in 1 Thess. 4: 16. 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and *with the trump of God.*' There is no possibility of separating either of these three events, viz. the change, the resurrection, and the personal advent, from the 'last trump'; and if the 'last trump' is identical with the seventh trumpet of the Apocalypse, then the sounding of that trumpet is the signal of all those events. This view alone involves Mr B's theory in inextricable confusion, as he places the beginning of the second coming and the resurrection back as far as the destruction of Jerusalem. But the very foundation of this hypothesis, confused as it is, is false. The 'last trump' in 1 Cor. 15: 52, is *not* identical with the seventh trumpet of the Apocalypse. This will we proceed to show.

The Apocalypse was not written till many years after Paul wrote to the Corinthians. There is no evidence that he had any knowledge of the seven trumpets of John's vision. In the expression, 'the last trump,' he manifestly alluded, not to a trumpet of a subsequent revelation, but to the trumpet of which Christ spoke in Matt. 24: 31. After predicting the coming of the Son of man immediately after the destruction of Jerusalem, the prophecy proceeds—'And he shall send his angels *with a great sound of a trumpet*, and shall gather together his elect from the four winds,' &c. Here is the coming of Christ in the same juxtaposition with the sounding of the trumpet as in 1 Thess. 4: 16. Moreover, as the gathering of the elect is manifestly only another expression for the raising them from the dead, i. e. gathering them out of Hades and Mortality, it is evident that the resurrection of the dead and the change of the living is also immediately connected with the sounding of the trumpet in Matt. 24: 31, just as it is in 1 Cor. 15: 52, and 1 Thess. 4: 16. Now if we can prove that Christ, in Matt. 24: 31, did not refer to the seventh trumpet of the Apocalypse, then it will be proved that Paul in 1 Cor. 15: 52, and 1 Thess. 4: 16, did not refer to that trumpet. This point

might be settled by simply appealing to the fact that the trumpet of which Christ speaks was to sound immediately after the tribulation of the destruction of Jerusalem, and within the lifetime of the generation living when the prophecy was uttered; (see ver. 29 & 34;) whereas the seventh trumpet of the Apocalypse is confessedly to be referred to a far later period. But Mr. Bush, like many others, has a way of evading the force of the declaration—'This generation shall not pass till all these things be fulfilled.' Because a long tract of time is incidentally alluded to in the parallel passage in Luke 21: 24, (viz. 'the times of the Gentiles,' during which the holy city is to be trodden down,) he feels at liberty to except from the above declaration any of the items going before it, which he chooses to place beyond the time of a generation from the period of Christ's ministry. We will therefore adopt another method of proof. In the 6th and 7th chapters of Revelation we have a description of Christ's second coming entirely parallel to the prediction in Matt. 24. It concludes, as the latter does, with an announcement of the ingathering of the elect from the four winds, occupying the whole of the 7th chapter. Of course the trumpet, which Christ makes the signal of the gathering, is included, though it is not mentioned, in the transactions of John's vision. Its place is at the beginning of the 7th chapter. Now the whole of the transactions of the two chapters in question, take place at the successive opening of the first six seals. The appearing of the Son of man, and the gathering of the elect belong to the sixth seal. The trumpet therefore of which Christ speaks in Matt. 24: 31, sounded in the interval between the sixth and seventh seals. This was before the sounding of any of the seven trumpets of John's vision. It was not till the opening of the seventh seal, that the angels having the seven trumpets 'prepared themselves to sound.' See chap. 8: 1, 2. Thus it is proved that Paul's 'last trump' was separated from the seventh trumpet of Rev. 11: 15, by the whole interval between the sixth seal and the final period of judgment, i. e. by more than the whole time occupied by all the trumpets. This demonstration must hold good till it is shown that Matt. 24, and Rev. 6 and 7, do not refer to the same events and the same period of time. This can never be done.

Why then does Paul call the signal of the gathering of the elect, the '*last trump*?' Simply because it was the last trump of the Jewish dispensation. On the same principle, the times immediately preceding the destruction of Jerusalem were called the '*last days*;' not as being the last days of the world's existence, for the 'times of the Gentiles' were to follow; but as being the last days of the Jewish *aion*. The trumpet which gathered the elect after the destruction of Jerusalem, was the '*last trump*' of Judaism, and immediately preceded a resurrection and judgment, i. e. a consummation of destiny to 'many.' Afterwards, during the times of the Gentiles, another series of trumpets were to sound; and the last of these is the signal of another and final resurrection and judgment.

Having thus found that the '*last trump*' was to sound immediately after the destruction of Jerusalem, it is made plain that Paul's statement of the order of the resurrection in 1 Cor. 15: 23, places the rising of 'them that are Christ's,' at the very time where Daniel places the 'awaking of many.'

## § 52. THE KEYS OF HELL AND OF DEATH.

CHRIST says, 'I am he that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and *have the keys of hell and of death.*' Rev. 1: 18. One who has the key of an enclosure, has the command of it, and can release those who are held captive in it. The evident import of the above words, is, that Christ, by his death and resurrection, has obtained the command of the two enclosures denominated hell and death, so that he has power to release their prisoners. The word translated *hell*, is *hades* in the original, and simply signifies the abode of the dead. In 1 Cor. 15: 55 it is translated *grave*, which, if it is understood as referring to spirits instead of bodies, is a better rendering than *hell*. Hades is not necessarily a place of *punishment*, as hell is usually understood to be.

Paul says, 'Christ both died and rose and revived *that he might be Lord both of the dead and the living.*' Rom. 14: 9. We regard this as entirely parallel to the former text. It declares the effect of Christ's death and resurrection. That effect is the acquirement of the command of the two great departments of humanity, the living and the dead. To be the Lord of the living and the dead, is the same thing as to have the keys of *hades* and of death. Hades is the enclosure of the dead ; and by having its key, Christ is Lord of the dead. It follows then that death is the enclosure of the living. This will not seem incongruous if we substitute for *death*, the word *mortality*. This world is properly the world of mortality. 'Through fear of death men are all their lifetime subject to bondage.' They are always exposed to death. Their life is in fact a protracted death. When they are dead they pass out of the enclosure of mortality into a state that is not exposed to death. The 'king of terrors' reigns over this world only—not over *hades*.

This interpretation of the words *death* and *hell* will be confirmed by reference to another parallel passage, viz. 1 Cor. 15: 51—55. Paul says, 'We shall not all sleep, but we shall all be changed ; in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' Here we have a predicted manifestation of the fact that Christ is Lord of both the living and the dead—that he has the keys of *hades* and mortality. In raising the dead, he would prove that he had the key of *hades* ; in changing the living from a mortal to an immortal state, he would prove that he had the key of mortality, and could release its prisoners. Accordingly Paul, in view of this twofold manifestation of Christ's Lordship, breaks forth in exultation thus : 'O death, where is thy sting ? O *hades*, where is thy victory ?' The designations here given to the two great enclosures which Christ was to open at his coming, are the very same with those in the passage first cited, Rev. 1: 18. As Christ says he has the key of death, so Paul exclaims 'O death where is thy sting ?' with manifest reference to the predicted defeat of death by the change of the living saints. As Christ says he has the key of *hades*, so Paul exclaims, 'O *hades*, where is thy victory ?' with manifest reference to the release of the dead.

It is plainly implied in the fact that Christ obtained the keys of mortality and hades by his death and resurrection, that these enclosures, or rather the one great enclosure in which they are subdivisions, had never before been opened. If any of the human race ever came out of the death-and-hades prison, before Christ obtained its key,—if there was any other way than through the door which his death and resurrection opened, by which men might ‘climb up’ into heaven, what need was there of his obtaining the key at such a cost?

Men had indeed passed and repassed from one of the great apartments to the other, in various ways, before the advent of Christ. By natural death, the mass of mankind had been from the beginning of the world successively passing from mortality into hades. In two instances at least—those of Enoch and Elijah—this transit had taken place by a miraculous process without natural death. There is no evidence that these persons passed into any other abode than that which is common to the dead. The only peculiarity in their case was the extraordinary *manner* of the passage. On the other hand, in a few instances, such as that of Lazarus, the dead had returned from hades into mortality. They did not rise from the dead in any such sense as that in which the dead were to rise at the coming of Christ; for they resumed their *mortal* bodies, and therefore only re-entered the enclosure of mortality.

There is then no evidence, either from the cases of those who were translated, or of those who were raised to life, that the door of the death-and-hades prison was ever opened till Christ obtained the key. On the other hand, there is abundant evidence that all men, previous to the death and resurrection of Christ, were detained, either in mortality or in hades. We will rest the case for the present on two texts, viz., the words of Christ—‘*No man hath ascended up to heaven,*’ (John 3: 13,) and the words of Peter—‘*David is not ascended into the heavens.*’ Acts 2: 34. Mr. Bush rejects the natural meaning of these texts, and reduces them to mere denials ‘of a *public, official* and *glorious* ascension, like that of Christ.’ This gloss is wholly unauthorised. Indeed we see not why Mr. Bush should conceive that he has any occasion for it; for he himself teaches in one of the extracts which we have cited in the preceding article, that the Old Testament saints were detained in a state of ‘*imperfect* happiness’ called paradise, and were ‘not in heaven’ previous to the resurrection of Christ. So that whether these texts teach the doctrine or not, he admits, for aught that we can see, that no man had ascended to heaven at the time they were uttered.

But it can be shown that Peter, in saying that ‘David had not ascended into the heavens,’ meant that he was still in hades. The reader will observe that the leading promise which Peter is commenting upon in the passage in question, is that contained in the 27th verse—‘Thou wilt not leave my soul in hades, neither wilt thou suffer thine holy one to see corruption.’ This, he insists, must be applied to Christ, because the facts in David’s case do not admit of its application to him. What are the facts? Obviously these, viz: David is dead and buried, and has never risen from the dead and ascended into heaven. (See ver. 29.) This state of things in the case of David stands

opposed to both parts of the promise. His soul is left in hades, and his flesh has seen corruption. In another discourse, where Paul argues from this promise in the same way, (see Acts 13: 35—37,) he quotes only the last part of it, 'Thou shalt not suffer thine holy one to see corruption,' and then shows that it cannot be applied to David, by simply affirming that he 'saw corruption.' But Peter quotes the whole of it, and affirms by plain implication, not only that David's body had seen corruption, but that his soul was left in hades, inasmuch as he had not ascended into the heavens. It is unquestionable that the Jews in Peter's time did believe that all the dead were in hades, awaiting the resurrection of the last day; and in his argument on the promise in question, he manifestly assumed this, as well as the fact that David's body saw corruption. (See Jahn's *Archæology*, §314, §318.)

In affirming that the Old Testament saints had not ascended to heaven, but were detained in hades till the resurrection of Christ, we are not to be understood as denying their ultimate salvation, or as teaching that they went to *hell*, in the English sense of that word. The paradise into which Christ and the thief went on the day of their death, is, as Mr. Bush suggests, in hades. In the parable of the rich man and Lazarus, we perceive that Abraham, though he was in the same world with the tormented sinner, was in a very different region of that world, and in a very different state.

The Bible almost uniformly characterizes the condition of the inhabitants of hades, as a state of sleep. (See Dan. 12: 2, 1 Cor. 15: 51, &c.) It is not to be inferred from this, that they are in a state of literal dormancy or unconsciousness, for we have positive evidence to the contrary. The meaning is, that as a person, in ordinary sleep, is withdrawn from the world of sense, and exercises his consciousness and activity, so far as he has any, in an inward subjective sphere, so the dead are withdrawn from the material world, and exercise their consciousness and activity in a sphere which, with reference to the material world, is inward and subjective. They are in the *soul* of the universe, instead of the *body*. Their operation on the surface ceases at death. Their sleep is opposed to the visible activity of this world, and opposed to the perfect activity of the final resurrection. Christ, as well as the rest of the dead, may be said to have been asleep while he was in hades. His activity in this world ceased. But when he arose out of hades and ascended to the Father, he assumed the government of heaven and earth, i. e., entered upon a career of activity in both an inward and an outward sphere. So the saints, while they are in hades, are asleep as being confined to an inward sphere; but when they come forth into the resurrection, they become active again in the outward as well as the inward world.

They are said to 'sleep in the dust of the earth,' because their abode, happy though it be, is not in heaven, but in hades, which is the inner region of the world of matter, and accordingly is called 'the lower parts of the earth,' (Eph. 4: 9,) and 'the heart of the earth.' Matt. 12: 40. It is in this sense also that they are said to be 'in their graves.' John 5: 28.

Now we hold with Mr. Bush, that the resurrection has nothing to do with corrupted material bodies, and that the dead enter into hades and exist there in those spiritual bodies which are to be raised. But is this the resurrection?

Is the mere possession of spiritual bodies, or the disengagement of those bodies from their earthly tenements, or the mere natural vitality of those bodies without reference to the quickening of God or to the sphere in which they exist, to be considered a rising from the dead? We say, No. The inner body, or what Mr B. calls the 'spiritual germ,' may be conceived to enter a state at death, not a whit more favorable to its vitality than the atmosphere of this world. The quickning of the seed depends not upon its own capability of germinating, but on the soil and atmosphere into which it falls, on the sunshine and rain which are sent upon it. All the evidence we have on the subject goes to prove that hades is no more favorable to the quickening of spiritual bodies, than this world. Mortality and hades are classed together in the Bible as twin-states, equally remote from the world of resurrection-life. All the inhabitants of hades, the wicked as well as the righteous, are alive, have consciousness and activity, and in this sense are in an *anastasis*. They are not dead in the Sadducean sense of non-existence. The righteous in hades doubtless have a degree of *spiritual* life, corresponding to that of the saints in this world under the Jewish dispensation, and in their condition are raised far above the wicked. In this special sense they may be said to be in an *anastasis*, i. e. they *stand up* from the miserable state of those in Gehenna. We are inclined to think that Christ had this kind of *anastasis* in view when he proposed Abraham, Isaac and Jacob to the Sadducees as instances of a resurrection. They might be said to be in a resurrection, just as believers in this world are, but not in THE resurrection.

What then is THE resurrection? We may find an answer to this question by tracing the process of Christ's rising. When he died, his spiritual body was disengaged from its material tenement, and he entered hades. He was in 'the heart of the earth' three days. Now, according to Mr. B's theory, he rose from the dead as soon as he died, and was in the true resurrection during those three days! Is this the Bible account? Not at all. After three days hades gave him up, 'because it was not possible that he should be holden of it.' Here commenced his resurrection. The first step of his ascent was a rising out of that world where Abraham, Isaac and Jacob were—nay, out of paradise itself, for that is a part of hades! This was not a mere disengagement of his spiritual body from its earthly vehicle, but a change of worlds, a disengagement of his spiritual body and his soul from the place where men 'sleep in the dust of the earth.' The process did not end here. He had ascended out of hades and had got its key. But he had returned to his material body, and to the sphere in which it dwelt, i. e. to mortality. It remained for him to burst the barriers of this world and ascend to the Father. The life which hades could not hold, was strong enough to change his material body and assimilate it to the spiritual, as was proved by his assuming invisibility and entering apartments whose doors were shut, at will. Finally earth could not hold him, and he ascended to the bosom of God.\*

\* We judge that this was the order in which he obtained the command of the two great enclosures, from the peculiar phraseology of Rom. 14: 9. 'Christ both died, and rose, and revived, [i. e. lived again,] that he might be Lord both of the dead and the living. As it was his death that gave him the command of the dead, so it appears from this language, that it was his rising and living again, and not his life before death, that

Now the reader will observe, that this stupendous transaction was not a mere *subjective* change, a development of Christ's individual vitality according to the ordinary laws of germination, as Mr. Bush's theory would make it. Here is a translation, first from hades to this world, and then from this world to the presence of God—a vast change of *condition* as well as of vitality. The scriptures constantly ascribe it not to any natural law, but to the 'mighty power of God.' This is a specimen of the universal resurrection which goes before the judgment. Hades and mortality gave up 'many' of their dead at the second coming of Christ; and shall give up all their dead at the voice of the seventh trumpet. See Rev. 20: 12, 13.

We may facilitate our conceptions of *the* resurrection which is to result from the resurrection of Christ, and of its distinction from all previous partial *anastases*, by an illustration. Suppose hades and mortality to be two apartments on the same floor of a house. Heaven, or the place of God's presence, is the story above. Now the resurrection is not a transit from one of the lower apartments to the other, even though that transit is made miraculously, as in the case of Enoch and Elijah: nor is it a return to one of these apartments, after having left it, as in the case of Lazarus: but it is an ascent from both of them to the upper story, which never took place till Christ—'the first-born from the dead'—led the way.

This ascent out of hades and mortality, so far as the change is *objective*, is the destiny of the wicked as well as the righteous. The same mighty power that brought again Christ from hades, will at last 'draw all men unto him.' John 12: 32. The dead small and great must stand before God; and for that purpose death and hell must give them up. The paradise of hades is not the final home of the righteous. They are to be brought up to judgment, and thence pass into the kingdom of the Father. So the gehenna of hades is not the final home of the wicked. They too are to be brought up to judgment, and thence pass into the lake of fire.

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gave him the command of the living. The order of the words in Rev. 1: 18, favors the same view: 'I am he that liveth, and was dead, &c.; and have the keys of hades and of death.' Hades stands first. So in 1 Thess. 4: 16, the power of his resurrection takes effect first on the dead and then on the living.

### §53. OBJECTIONS TO THE FOREGOING VIEWS OF THE RESURRECTION.

THE position which we have assumed and maintained in our previous articles, is, that the first resurrection (after that of Christ) occurred at the second advent, immediately after the destruction of Jerusalem. Against this the following objections may be raised. 1. In Matt. 27: 52, there is an account of a resurrection of saints *immediately following Christ's resurrection*. 2. Paul, in 2 Cor. 5: 6—8, and Phil. 1: 23, expresses his desire to leave the body, that he might be *present with Christ*; from which it is inferred that he looked for an immediate entrance into the resurrection at death. 3. Daniel predicts an awaking of the *wicked* as well as the righteous at the first resurrection; and yet no specific account of the resurrection of some to damnation appears in Matt. 24, Rev. 6 and 7, or in any other New Testament description of the second advent, while in Rev. 20 it is expressly said that 'the rest of the dead [i e. all except the saints that reigned with Christ] lived not again till the thousand years were finished.'

Our object in the present article is to lead the reader to a stand-point from which he will see that the passages on which the above objections are founded, are entirely consistent with those other passages on which our theory of the first resurrection rests. In order to do this we must try once more to penetrate the depths of the interior world, and take a comprehensive view of the 'heavenly places' (*epourania*) which were concerned in the changes effected by the resurrection.

It is known to all who are familiar with the Bible, that the word *heaven* is used in several different senses by the inspired writers. Paul speaks of the *third* heaven in 2 Cor. 12: 2; from which expression it is evident that a series of at least three distinct heavens was recognized in his theory of the celestial world. Without attempting at present a full investigation of the ouranology of the Bible, we ask the reader's attention to some facts relating to the *two* heavens most immediately concerned in the transactions of the second advent.

1. *The heaven in hades.* We learn from the subsequent language of Paul that the 'third heaven' of which he speaks in 2 Cor. 12: 2, is *paradise*. (See ver. 4.) But paradise is the place where Christ went with the penitent thief; on the day of his death. (See Luke 23: 43.) His resurrection did not take place till three days afterward. Paradise therefore was not a *resurrection-heaven*, but an apartment in hades, occupied by the departed saints, who were waiting for the advent of Christ. This is admitted, as we have seen, by Mr. Bush.

This intermediate apartment was properly called *heaven* in a *relative* sense. It may be conceived of as bearing a similar relation to the worldly tabernacle, as that which the soul bears to the body. It was a state more purely spiritual, and therefore nearer to God than the world of flesh and blood. As the primary idea of *heaven* is that of the clear expanse *above* the earth, so, in a

spiritual view, any state which is more spiritual and nearer to God than that of mortality, is, with reference to mortality, a *higher* state, i. e. a heaven. But it is evident that paradise was not heaven in the *absolute* sense, (1) from the fact that it was in hades, i. e. in *the grave*—one of the apartments, the key of which Christ obtained by his death; (2) from the fact that Christ did not remain in it, but ascended *from* it to his final glory; (3) from the fact that Christ, though he had been in paradise, assured his disciples on the day of his resurrection that *he had 'not ascended to his Father,'* from which it is manifest that paradise was not the presence of the Father.

2. *The angelic heaven.* Christ, in his resurrection, passed first from paradise to an intermediate state, in which he was seen by the disciples for a season, and then ascended to the Father. As his resurrection was the 'first-fruits of the general resurrection of the saints, it is evident from that sample, that the *presence of the Father* is the upper *terminus* of the resurrection-ascent. Now the presence of the Father is the *angelic heaven*. Christ says of his little ones—'*In heaven, their angels do always behold the face of my Father who is in heaven.*' Matt. 18: 10. Accordingly Paul, in his great summary of the facts in the history of 'God manifest in the flesh,' specifies that he was 'justified in the spirit, [i. e. at his resurrection,] and *appeared to angels,*' [i. e.,] took his place in the angelic heaven—the presence of the Father.] 1 Tim. 3: 16. In exact harmony with this view, Christ, in his description of the ultimate state of the saints, says,—'They who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: *for they are equal unto the angels;* and are the children of God, being the children of the resurrection.' Luke 20: 35, 36.

The angelic heaven, being the presence of God, is the highest apartment of the spiritual world, and is therefore *heaven* in the absolute sense. It is the central sanctuary of the universe—and was represented by the holy of holies in the Mosaic tabernacle. See Heb. 9: 3, 12, 24.

Now when we affirm, on the authority of Christ and Peter, that no man had ascended to heaven before the coming of Christ, we do not mean that no man had ascended to paradise—the heaven of hades. That was unquestionably the resting-place of all the saints of the Old Testament. It is expressly said that Elijah '*went up to heaven*' in the sight of Elisha; (2 Kings 2: 11;) and whether this is to be regarded as a symbolical exhibition, or as the actual transit of Elijah to a region in the upper atmosphere, it is in either case accordant with the relative position which is assigned to paradise by the language of Paul in 2 Cor. 12: 4. The apostle was '*caught up*' as was Elijah. What we maintain, is, that no man had passed *beyond* the heaven of hades to the angelic heaven; that Christ was the first who ascended from paradise to the presence of the Father. And it is with reference to the presence of the Father, as the *terminus* of the resurrection and the ultimate destination of the saints, that we affirm that there was no resurrection before Christ's—that he was 'the first-born from the dead.' Our position is that which Paul explicitly maintains in the 9th chapter of Hebrews, and often incidentally assumes elsewhere in that book, viz. that 'the way into the holiest [i. e. the presence of

God or the angelic heaven] was not made manifest while the first tabernacle was standing'—that Christ was the '*forerunner*' of all saints in the transition to the true heaven which is to be their final abode. (See Heb. 6: 19, 20.)

As the purpose of the incarnation, death and resurrection of Christ' was the at-one-ment of man with God, so one great change involved in the execution of that purpose, was the union of the human heaven with the angelic heaven. The veil of the central sanctuary was to be removed. Man was to be brought up out of hades and mortality, into the presence of the Father and his holy angels. Christ assumed human nature, and by his life and death established spiritual connection with the inner and outer regions of humanity. Then he ascended to the presence of the Father, and thus completed the chain of communication between the two spiritual corporations which were to be brought together. The question now arises, At what time did the union of the human with the angelic heaven take place? We answer, At the time when Christ '*came in the glory of his Father, with his holy angels*', to reward every man according to his works.' That was at the close of the Jewish dispensation. See Matt. 16: 27, 25: 31.

From the time of his resurrection till that coming, the power which brought him again from the dead was working both in this world and in hades. We know, by the testimony of the apostles, that the *visible* part of the church in the interval between Christ's rising and his second advent, were in a species of resurrection. That quickening of the Spirit, which they sometimes call regeneration or the second birth, they constantly ascribe to the power of Christ's resurrection. See Rom. 6: 4, Eph. 2: 1—6. As the living and the dead were to be perfected and '*caught up together*' at the final scene, (see 1Cor. 15: 52, 1Thess. 4: 17,) so there can be no doubt that a parallel operation of the resurrection-power was in progress at the same time in the *invisible* part of the church. The saints in hades as well as those in this world, were receiving the long-promised new covenant—the power to become the sons of God. In the 11th chapter of Hebrews Paul says of the Old Testament saints, including even Enoch, and Moses, and Elijah,—'*These all having obtained a good report through faith, received not the promise: God having provided some better thing for us, THAT THEY WITHOUT US SHOULD NOT BE MADE PERFECT.*' Ver. 39: 40. This is positive testimony to the fact that the new covenant (which the apostle speaks of as '*the promise*') was not given to the invisible church, till it was given to the apostles and their followers. The saints in both apartments of humanity received the power of the resurrection, and were ripened for the second advent, together. They that sowed and they that reaped, rejoiced together in the harvest. (See John 4: 36—38.)

The correspondence of state and progress which thus manifestly existed between the visible and the invisible part of the church, allows us to reason from the one to the other. On the one hand, as there was a partial resurrection of the saints in this world in the apostolic age, so there was a partial resurrection of the saints in hades. But on the other, as that resurrection, in the one case, was not complete till the second advent, so it was not in the other. And further, as the tares and the wheat remained together in the

visible field till the harvest, so it is not to be doubted that they remained together in the invisible field. Indeed we have apostolic authority for the assertion that 'spiritual wickedness' existed in the 'heavenly places,' (*epourania*,) and that the man of sin was revealed, even in 'the temple of God,' (which of course stands on Mount Zion in the spiritual Jerusalem,) in the interval between the first and second coming of Christ. The time of judgment, when 'all things that offend and them that do iniquity' were to be gathered out of the kingdom, did not come to the saints, either in mortality or hades, till their resurrection was completed by the personal coming of Christ. *Previous* to that time, Christ, having attached the power of his resurrection to both departments of humanity, and being 'exalted' to the right hand of the Father, was 'drawing men unto him.' At that time, the approximation of the church, visible and invisible, having proceeded far enough for his purpose, he descended into it with the glory of the Father and the power of all the angels, judged and destroyed the man of sin, purged the spiritual Jerusalem of 'the uncircumcised and the unclean,' and ascending with it, presented it as his bride to the Father. Thus the human and angelic heavens became one.

With this outline before us, we are prepared for an examination of the three objections alluded to in the beginning of this article.

1. *The resurrection of saints at the time of Christ's rising.* Matt. 27: 51—53. In order that the objection in this case may have any force, it must be averred that this was a complete and final resurrection. If it was, then some of the saints rose before the second coming, and Paul's designation of the time of the rising of the living and the dead in 1 Cor. 15: 23—52, 1 Thess. 4: 16, &c., is falsified. But to this averment we reply—There is no evidence that the saints, whose resurrection is in question, *ascended to the Father*. It is only said that they 'came out of their graves and went into the holy city and appeared unto many.' So far they followed Christ in his ascent. He came out of his grave, went to Jerusalem, and appeared to many. But in his case, this was only half of the resurrection. He had not yet ascended to the Father and taken his place in the angelic heaven. If it were declared that, at the time when he was received up into glory, *these saints were also received up with him*, we should be obliged to admit that they entered the resurrection-sanctuary previous to the second advent. But in the absence of any such declaration, we are at liberty and are bound to adhere to the general testimony of the apostles, which assigns the final resurrection of the church, visible and invisible, to the period of the destruction of Jerusalem. If it is asked, What was the state of these saints from the time of their partial resurrection till the second coming, all we need to answer, is, that they were in a state intermediate between the repose of hades and the glory of the Father. That there was such an intermediate state, is proved by the facts in the case of Christ.

2. *Paul's desire to depart and be with Christ.* Phil. 1: 21—23, 2 Cor. 5: 6—8. The objection is, that the apostle evidently expected to enter fully the resurrection state at once, on leaving the body. But the reader will perceive, on examining the passages on which this objection is founded, that there is no distinct declaration of any such expectation. The 'gain'

which he looked for in dying, was not immediate admittance to the glory of the Father and the holy angels, but the enjoyment of the presence of Christ. Now if it is in any way supposable that there was a more full enjoyment of the presence of Christ in the intermediate abode of the disembodied saints than there was in this world, (though neither of these apartments was the resurrection-sanctuary,) we can allow a full meaning to Paul's words, and yet maintain that he did not expect the full resurrection till the second coming. And we are bound to seek for such a method of conciliation; for without it the apostle contradicts himself, inasmuch as he unequivocally and repeatedly affirms elsewhere that the resurrection of the dead, as well as the change of the living, was to take place at the personal coming of Christ, at the close of the Jewish dispensation. The passages now in question are doubtful, since they speak not distinctly of the resurrection, but only of the presence of Christ. Whereas such passages as 1 Cor. 15: 23, are plain and unmistakable declarations that the resurrection of the saints should take place at the second advent—not sooner, nor later. The plain passages must govern our construction of the doubtful.

We have said that the paradise of hades was properly called heaven in a *relative* sense, i. e., as compared with this world. It was a state more purely spiritual, and nearer to God, than that of flesh and blood. This accounts for the fact which is suggested in a variety of passages in the New Testament, that 'the dead in Christ rose *first*' at the last trump. The resurrection-power took effect first on those who were in a state nearest akin to it. The church of the disembodied saints was the touching-point (so to speak) of the attracting energy which drew men up from hades and mortality. As in the individual, Christ's spiritual presence is in the soul more than in the body; so in the church of the first-born, his spiritual presence was in the invisible, more than in the visible department. Paul's wish then to depart and be with Christ, may be understood as simply a wish to pass from the body to the soul of the church, where the power of Christ was most manifested. Even if it is insisted that his words refer to the *personal* presence of Christ, we may show by help of the same theory of the disembodied state, that this is not inconsistent with what he says elsewhere concerning the resurrection at the second coming. Christ's personal presence certainly was not confined to the angelic heaven during the apostolic age. He appeared to Paul, in one instance at least, at Jerusalem. Acts 22: 18. And if he thus revisited mortality, it is not to be doubted that he also appeared personally in the abode of the disembodied saints. Indeed it is natural to suppose that he was in frequent and perhaps constant personal communication with paradise, as that was the most spiritual department of the church, and the point of contact for his attraction. In saying then that he desired to depart and be with Christ, Paul meant, at the most, only that he desired to join the invisible church, with which Christ was in personal communication. He did not mean to imply that that church had ascended to the Father, or that he expected to enter the final resurrection before the second advent.

3. *The silence of the New Testament in regard to the resurrection of the wicked at the second coming.* This objection will disappear, if we keep in

mind the leading idea of the resurrection which has been brought to view in our previous outline. The resurrection, in the general sense of the word, as pertaining to both the righteous and the wicked, is a transition from the recesses of hades and mortality *to the presence of the Father and his holy angels*. In the case of the righteous, this presentation to the Father is followed by a judicial acquittal and an eternal residence in the angelic heaven. In the case of the wicked, it is followed by condemnation and eternal banishment 'from the presence of the Lord and from the glory of his power.' But these diverse sequences belong to the *judgment*. The resurrection, i. e. introduction to the presence of God, in both cases is the same.

Now let us see if the New Testament descriptions of the second coming do not indicate that a portion of the wicked as well as the righteous, were ushered into the presence of God by that event. In Rev. 6: 12—17, (which is a description of the second coming, copied chiefly from Matt. 24: 29—31,) we are informed that, at the appearing of the Son of man, 'the kings of the earth, and the great men, &c., hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and *hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb*.' Here is certainly an 'awaking to shame and contempt'—a coming forth 'to the resurrection of damnation.' So in 2 Thess. 2: 1—12, (which relates to the period when the dead in Christ were to be raised and the living changed, as will be seen by comparing it with 1 Thess. 4: 15—17,) we learn that the man of sin was to be 'destroyed by the brightness of Christ's coming,' and that they in whom he worked his delusions were to perish with him.

The truth is, that the resurrection of the wicked to damnation is involved in the resurrection of the righteous to salvation. The same attracting energy which, during the apostolic age, drew the church, visible and invisible, toward Christ, also necessarily drew with that church the evil spirits which were mixed with it. Until the tares and the wheat are separated, whatever is done to the wheat must also take effect on the tares. And in the case of the church of the first-born, the tares were not separated from the wheat, as we have seen, till both were brought up to the tribunal of the Father. The very object of the judgment, which is *subsequent* to the resurrection, is the separation of the righteous from the wicked. If Christ would give rest to his saints, he *must* purge out from among them 'all things that offend, and them that do iniquity;' and for this purpose, he must bring the mixed mass of spirits with which they are incorporated, into the blaze of his presence. The gold can be separated from the dross, only by subjecting both to the action of fire. This principle makes it as certain that a portion of the wicked entered the resurrection of damnation at the second coming, as that the true church then entered the resurrection of life.

But how are we to understand the statement in Rev. 20, that 'the rest of the dead [i. e. all except those who had part in the blessed resurrection] lived not again till the thousand years were finished.' To this we answer—The righteous only 'came forth to the resurrection of *life*.' The wicked were brought into the presence of God, and that was their resurrection. But

they did not enter into life. On the contrary, the fire which purged the righteous, destroyed them, and they were thenceforth twice dead. They did not remain in the presence of the Father, but were judged and cast into outer darkness. 'The kingdom of heaven,' says Christ, 'is like unto a net that was cast into the sea [which represents the attracting power of Christ's resurrection] and gathered of every kind; which when it was full they drew to the shore, and sat down, and gathered the good into vessels, but *cast the bad away*, [probably back into the sea.] So shall it be at the end of the *aion*, [i. e. the Jewish age. See 1 Cor. 10: 11, Heb. 9: 26.] The angels shall come forth and sever the wicked from among the just, and shall cast them into a furnace of fire.' Matt. 13: 47—50. The resurrection to damnation is not taken into the account as a form of life, in Rev. 20. The assertion that 'the rest of the dead lived not,' simply means that there was no further awaking from the sleep of hades, till the thousand years were finished.

#### § 54. REVIEW OF BALLOU ON THE RESURRECTION.

HAVING proved that the 'first resurrection' took place at the end of the Jewish dispensation, it is now time to inquire whether there has been any resurrection since, and when the final resurrection may be expected. Prof. Bush, and Adin Ballou, have both taken the position that since the destruction of Jerusalem the resurrection has been a continuous process, taking effect on each individual at death. Indeed Mr. Bush, with much detriment to his consistency, maintains, on the whole, that the resurrection has been a continuous process from the beginning of the world. With these theories we join issue, and aver, 1, that there was no resurrection till the end of the Jewish dispensation; 2, that there was then a simultaneous resurrection of 'many;' 3, that there has been no resurrection since; and 4, that a simultaneous general resurrection of the human race is yet to come. The first two of these propositions we have already sufficiently discussed. The following remarks on a pamphlet published by Adin Ballou in 1843, in which the doctrine of a continuous resurrection was propounded, present the principal Bible evidence bearing on the 3d and 4th of the above averments.

When we have ascertained that the second advent of Christ, with a resurrection and judgment, did certainly take place immediately after the destruction of Jerusalem, if we have not been accustomed to conceive of the judgment in two acts, and have not in our minds the evidence of a second judgment, we very naturally hasten to the conclusion that those who have lived and died since the period of the second advent, have been raised and judged successively, as they entered the invisible world. They must have part in the resurrection and judgment, and we naturally ask—If the court of heaven commenced its session at the end of the Jewish dispensation, how can they be raised and judged otherwise than in succession as they die?

One formidable objection faces this theory at the outset, viz. there is

not a particle of *direct* evidence for it in scripture. It is simply an *inference*; and though its advocates may say it is a reasonable inference, yet in a matter so important, Bible reasoners will not be satisfied so far as to foreclose further investigation, without direct testimony. We have searched through the Bible, and through Mr. Ballou's pamphlet, for texts directly asserting or plainly intimating the continuation of the resurrection and judgment through successive ages, and we have found none. In fact, though Mr. Ballou gives great prominence to this doctrine in his initial statement, he nowhere presents the proof of it under a distinct head. The nearest approach which we find in the pamphlet to the citation of proof texts on this point, is in the following instances, which occur incidentally:—

“The trumpet shall sound, and the dead shall be raised incorruptible, and we [who shall be alive at that time, with all who shall live afterwards in the flesh,] shall be changed” [instantly at death and enter the immortal state.] 1 Cor. 15: 51, 52. . . . “This we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent [precede or go before] them which are asleep. For the Lord himself shall descend from heaven [in the invisible world] with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then [from and after that time] we which are alive and remain [on the earth] shall [at the moment of our death, without sleeping at all, or descending like the dead of all past ages into hades] be caught up together with them in the clouds; [the immortal state;] and so shall we ever be with the Lord.”

This is evidently an *adaptation* of texts to a theory previously assumed,—not fair *proof* of that theory. We cannot at all admit the legitimacy of the interpolations.

Having proved that Christ came and commenced the judgment at the destruction of Jerusalem, Mr. Ballou's inference is, that with reference to subsequent generations that judgment was continuous. But there is room for two other inferences. We may suppose first that the subsequent generations have no part in the resurrection and judgment; or secondly, that there is to be another distinct judgment for those generations, at the end of the ‘times of the Gentiles.’ Even the first of these suppositions, improbable as it is, has as much scripture proof in its favor as the theory we are considering,—that is, none at all. But the second supposition—that of a second judgment—we may confidently assert, before entering the field of Bible proof, is at least as probable, in itself considered, as the supposition of a continuous judgment. If we had nothing before us but the history of the Jewish and Gentile dispensations, with the fact proved that Christ came to judgment at the destruction of Jerusalem, we should infer with strong confidence that there would be a second distinct judgment. Our reasoning would run thus: The judgment is like a harvest,—the speedy gathering of fruits that have been long growing. The Jewish nation was the field which God cultivated for two thousand years. At the judgment of the second advent that field was reaped. Then the Gentiles came under a similar process of cultivation. Now which is most rational, to suppose that the reapers would be kept at work on this second field through seedtime and summer, till harvest,—or that the reaping would be deferred, as in the former case, for two thousand years, (or there-

abouts,) till the grain should be ripe, and then be done all at once? Or if we compare the judgment to a reckoning, and settlement of accounts, there is a manifest propriety that there should be two distinct judgments, one for the Jews and the other for the Gentiles; since the accounts of these two parties are very different, and one of them only commenced special dealings with God at the time when the other was called to settlement. We admit, all this is no *proof*, but it is ground of presumption, which in our view gives the theory of two judgments the advantage over that of one protracted judgment, even if the former were, like the latter, unsustained by direct scripture testimony.

But let us go to the Bible. And first, we have a few remarks to make on the book of Revelations. Mr. Ballou, on the authority of Dr. Lardner, regards that book as of doubtful authority. Of course, he admits that it *may* be a part of the true word of God. Yet he sets up a theory which is confessedly at variance with that book, as appears from the following passage in his pamphlet:

“OBJECTION.—Your doctrine sets aside the ‘first resurrection,’ and the *millennium*, predicted in the 20th chapter of Revelations. ANSWER.—*It does*; but it holds forth a ‘resurrection of the just,’ and an ultimate reign of righteousness, far more excellent and glorious than any described in that chapter.”

Now our theory exactly harmonizes with the book of Revelations. Of course, whatever weight of evidence there is in favor of the canonicity of that book, is in favor of our theory, and directly opposed to Mr. Ballou’s. The doctrine of two judgments is certainly true, if the Apocalypse is an inspired book; and it may be true—as we shall soon show—if that book is a forgery. While on the other hand, if that book should be proved to be the word of God, Mr. Ballou’s doctrine must be false. This view of the matter at least strengthens the presumption and advantage we have before gained for our doctrine. We have a very important *may be* on our side.

But Mr. Ballou thinks we build too exclusively on this doubtful book, and insists that the current of the other inspired writings is against us. After the remark above quoted, he proceeds as follows:

“It must be considered that this is the only chapter in all the Bible which even intimates that a part of the dead are to rise one thousand years before the rest; or that there is to be a thousand years reign of the saints with Christ; or that Satan is to be shut up in prison a thousand years, and afterwards loosed for a season before the general resurrection. The ancient prophets say no such thing—Christ hints no such thing. The other New Testament writers do not *lisp* it. But it is contrary to their uniform representations of the resurrection and final judgment.”

If we understand the purport of this, it places the book of Revelations in positive antagonism to the rest of the Bible; of course, it makes it worse than a doubtful book. But let us see if we cannot redeem its character. We take issue with Mr. Ballou on the ground he has chosen, and rest our case on the testimony of the Bible without the Apocalypse.

1. Jesus Christ, in the 24th and 25th of Matthew, describes two distinct judgments. The first judgment is represented as taking place in immediate connection with the second advent. ‘Immediately after the tribulation of

those days shall the sun be darkened, . . . and then shall appear the sign of the Son of man; . . . and he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of the heaven to the other.' Matt. 24: 29-31. This cannot be a continuous gathering, extending thro' the ages of the Son's regency, because Christ says immediately after—'This generation shall not pass till all these things be fulfilled.' The fact that it was a temporary, and not a continuous gathering, is also manifest from the parable of the ten virgins, in the beginning of the next chapter. 'Then [i. e. at the second advent] shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom. . . . And while they [the foolish virgins] went to buy, the bridegroom came, and they that were ready went in with him to the marriage, *and the door was shut.*' Matt. 25: 1, 10. This plainly teaches that the glorious presence of Christ in his second advent, would be accessible only for a short season. They that were *then* ready, went in unto the privileges of the resurrection, and the rest were excluded. 'The door was shut.' Here manifestly was the end of the first judgment. In the 31st verse following, Christ introduces a second judgment. 'When the Son of man shall come in his glory, . . . [having gathered in the elect] he shall sit upon the throne of his glory; [and the twelve apostles, with those that were ready at the first gathering, shall sit with him, see Matt. 19: 28, 1 Cor. 6: 2;] and before him shall be gathered all nations, and he shall separate them one from another. . . . Then [after these great preparatory transactions, which necessarily occupy the whole period of the Son's regency,] shall he say, Come, ye blessed, . . . and . . . depart, ye cursed.' Matt. 25: 31-46. Here at last the door of the marriage supper is again opened to them that are ready, and again shut against the foolish virgins. Taking into account the fact that in this same discourse Christ pointed his disciples forward to the long period of 'the times of the Gentiles,' (Luke 21: 24,) which must necessarily precede the 'gathering of all nations before his throne,' we think he at least 'hints' at a series of events corresponding to those described in the 20th of Revelations—viz., a primary resurrection of 'the elect, a long interval in which 'the rest of the dead lived not,' (the door was shut,) and a final gathering, resurrection and judgment of all nations.

2. Paul describes the resurrection in exact accordance with the testimony of Christ. 'Every man [shall be raised] in his own order: Christ the first-fruits; afterward they that are Christ's ['the elect' spoken of in Matt. 24: 31] at his coming; then [i. e. next] cometh the end [of the resurrection, i. e. the final resurrection,] when he shall deliver up the kingdom to the Father;' [i. e. after his mediatorial reign.] 1 Cor. 15: 23-28. Here are three items. The particle which separates the third from the second, has the same force as that which separates the second from the first.\* Now it is

\* The word translated *then*, is *eita*, and that translated *afterward*, in the 23d verse, is *epcila*. *Eita* is the word translated *then* in 1 Tim. 2: 13. 'Adam was first formed, *then* Eve.' So it occurs twice in Mark 4: 28. 'First the blade, *then* the ear, *then* the full corn in the ear.' In 1 Cor. 12: 28, both of the words which designate the succession in 1 Cor. 15: 24, occur in exactly the same order. 'God hath set in the church, first, apostles; secondly, prophets; thirdly, teachers; *afterward* [*epcila*] miracles; *then* [*eita*] gifts of healing,' &c. Compare with this the passage in question:—'Christ the first-

undeniable that the resurrection of Christ was a transaction perfectly distinct from the resurrection of the saints at the second advent, and separated from it by a considerable interval of time. With equal reason, the language of Paul requires us to distinguish between the resurrection of the second advent and the final resurrection; and to place the long interval of the mediatorial reign between them. We will not dwell on this point, as we have already discussed it at some length. (See the article on 'The Millennium,' p. 334.) We think it safe to say that Paul at least 'lisps' something about two resurrections: and when we consider that he also foresaw and predicted the 'times of the Gentiles,' (Rom. 11: 25,) we are constrained to believe that, in his own mind, he placed the two resurrections in an order and relation somewhat similar to that described in the 20th of Revelations.

Here let it be noticed that the two representations we have examined, (Matt. 24 & 25, and 1 Cor. 15,) are the only instances in which any of the New Testament writers (excepting, of course, the revelator,) undertake to give a *complete* prophetic detail of the resurrection and judgment. All the evidence, therefore, in the New Testament, that bears on the point, confirms Revelations 20th.

3. Several of the prophets describe two judgments. (1) In the 12th chapter of Daniel, we have an account of a resurrection of 'many,' (not of all mankind,) which was to take place at the time of the great tribulation—not continuously through many ages. According to Mr. Ballou's own principles of interpretation, this resurrection was to be '*finished* within three and a half literal years from the period of the destruction of Jerusalem. See ver. 7. It should be observed that Daniel's language plainly characterizes this as distinctively a *Jewish* resurrection. 'At that time, *thy people* shall be delivered,' &c. Ver. 1. In two previous instances (Dan. 2: 44, & 7: 26) he describes another judgment, which comes after the division of the Roman Empire, and which manifestly pertains to all nations. (2) Joel, in the latter part of his second chapter cursorily describes the judgment of the second advent and the deliverance of 'the elect.' In the third chapter, he predicts specifically the gathering of all nations and the final judgment, after the 'times of the Gentiles.' (3) Zachariah, in his 13th chapter, and the beginning of the 14th, predicts the events of Christ's ministry and the apostolic age, terminating in the first resurrection and judgment, at the destruction of Jerusalem. Then he goes on to describe a subsequent war with the Gentiles, terminating in another judgment; after which 'the Lord shall be king over all the earth.' Ver. 3—9.

We trust the foregoing suggestions will be sufficient to convince those who fairly masticate and digest them, that the doctrine of the 20th chapter of Revelations is in full harmony with the 'uniform representations' of the Old and New Testaments.

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fruits; *afterward* [*epēita*] they that are Christ's, at his coming; *then* [*eita*] the end.'—The word *cometh* is interpolated in the translation. That perhaps contributes to raise a false distinction between the third item and the other two. It is clear from the above examples, and from all the circumstances of the case, that *eita* has the same force as *epēita*, and marks off 'the end' from the resurrection at Christ's coming, exactly as *epēitu* marks off the latter from Christ's resurrection. Prof. Stuart has endorsed this view, in his late Commentary on the Apocalypse; and he is deep enough in Greek to be good authority in such a matter.

## § 55. THE CONNECTION OF REGENERATION WITH THE RESURRECTION.

To those who are familiar with our writings, it will be unnecessary for us to prove that the New Testament constantly ascribes regeneration to the power of Christ's resurrection. If any need proof on this point, they may be referred to Rom. 6: 5—10, 2 Cor. 5: 14—17, Eph. 1: 19, 20, Col. 2: 12, 13. From these and many other passages it is evident that regeneration *is*, properly speaking, the resurrection of the spirit, and is effected by the same power that finally raises the body to immortal glory. In the primitive church the resurrection of the spirit was the antecedent condition of the complete resurrection at the coming of the Lord. After his own resurrection, and after the commencement of the operation of the resurrection-power on the church, Christ delayed his personal advent forty years, manifestly because, in right order, the spirit should first be quickened, and afterward the body: and the resurrection-power could best take effect on the spirit through the truth, in the absence of Christ, while its complete effect on the body required his personal presence. Thus the resurrection at the second advent was 'but the completed issue' of the spiritual quickening which preceded it during the apostolic age.

Assuming then that a ministration of regeneration is the inseparable antecedent of a resurrection, it is obvious that, in order to find the points on the chart of time where resurrections have occurred or shall occur, we have only to ascertain where there has been or is to be a ministration of regeneration going before. Wherever we see the fig-tree of spiritual life budding, we may be sure that the summer of the resurrection is near. With this rule for our guidance, we may safely say at once that there was no resurrection *before* the coming of Christ. Regeneration, as a doctrine, or as a fact, was not developed in the times of the Old Testament. This we have fully shown in the article on the Second Birth, p. 223. The simple truth that regeneration is effected by the power of Christ's resurrection, is sufficient to preclude the idea that any were ever born of God till Christ arose from the dead, unless we commit the absurdity of supposing that an effect may precede its cause. As there was no regeneration under the first covenant, so, according to our rule, there was no resurrection.

During the apostolic age the doctrine of regeneration was developed, and men were born of God. Accordingly the first resurrection occurred at the destruction of Jerusalem. So far we advance, in the history of the world with reference to regeneration and the resurrection, under the safe guidance of the Bible.

We are now to try the question whether there has been any resurrection *since* the destruction of Jerusalem, by inquiring whether there has been a ministration of regeneration since that event. In this inquiry, from the nature of the case we cannot appeal to the Bible for direct evidence, unless it be to its prophecies; and these, though we find them coincident with our

view of the subject, may be thought too doubtful to be relied on as primary proof. Our only course is to compare the doctrine and history of 'Christian experience' in the Gentile church, as recorded by that church itself, with the Bible definition of the second birth. We take for granted that the doctrines of the present leading churches of Christendom, at least on the subject of spiritual experience, are, in substance, the doctrines which have been taught and believed in the Gentile church as a whole since the apostolic age. What then is the popular view of the subject of the second birth? We answer, 1, Regeneration is thought to be nothing more than such a partial change from irreligion to the fear of the Lord as was experienced by pious Jews in all ages before the coming of Christ. This betrays the fact that regeneration, in its essential, Bible character, as a spiritual quickening, *effected by the resurrection of Christ*, and of course peculiar to the Christian, in distinction from the Jewish dispensation, is not, and has not been recognized in the creed of Gentile Christendom. 2. It is taught and believed in the leading churches, that regeneration is consistent with much and even continual sin. But the Bible definition of the second birth is this: '*He that is born of God* DOETH NOT COMMIT SIN; *for his seed remaineth in him: and HE CANNOT SIN, because he is born of God.*' Thus it is evident that the regeneration of the apostolic age, is not the regeneration of Gentile Christendom. This second feature of the popular doctrine of regeneration, necessarily attends the first. If regeneration was experienced in the times of the Old Testament, then it must be consistent with sin; for all the Old Testament saints sinned. But on the other hand, if regeneration is, as the Bible affirms, a sin-eradicating operation, then the history of its development in the past ages of the world is confined to the times subsequent to the resurrection of Christ. To those who adopt the Bible view of regeneration, it will be evident that the Gentile church, so far as doctrine is concerned, has not been conversant with the real second birth, but only with an inferior kind of conversion, which belonged to Judaism. And as experience follows believing the truth, and cannot go beyond the truth received, it will also be evident that the experience which has gone by the name of regeneration in the Gentile churches, has not been the Christian second birth, but only an inferior, Jewish, spiritual change.

It follows then, according to our rule, that there has been no resurrection since the destruction of Jerusalem. The grain has not been ripened. Therefore there has been no harvest. If it can be proved that since the apostolic age there has been a continuous ministration of regeneration in Christendom, we will accept the doctrine of Bush and Ballou, that there has been a continuous resurrection. But all the evidence that is accessible to us, leads us to the conclusion that Bible-regeneration ceased at the end of the apostolic age, and of course that there was the end of the first resurrection.

The final inquiry is, When may the second resurrection be expected? If we may legitimately reason from the past harvest to the future, our answer must be,—The second resurrection will take place within the lifetime of a generation from the period of the second ministration of true Christian regeneration. In our view, the re-development of the gospel of salvation from all

sin by the resurrection of Christ, is the re-commencement of the process which in the apostolic age ended in the second advent and the first resurrection. If this is true, we are now in the 'beginning of the end.'

## § 56. THE SECOND ADVENT TO THE SOUL.

It has been held by some that the second coming of Christ is so entirely a spiritual transaction that it belongs altogether to the sphere of internal experience, and takes place in each individual when 'old things pass away and all things become new.' This is doubtless a false theory; for nothing is more certain than that Christ came *personally* and *visibly* to the expectant church at the close of the Jewish dispensation; and it was this coming, and not any manifestation of Christ in private experience, which was constantly held up to the hopes of believers by the apostles and New Testament writers. Nevertheless, there is a moiety of truth in this false theory. There *is* a second coming of Christ to the soul, distinct from his coming to judgment, as we will proceed to show, from the testimony of the Bible.

Christ said to his disciples, on the eve of his departure from them,—'I will not leave you comfortless; *I will come to you.*' John 14: 18. Here is a plain promise of a second coming. But did Christ, in this promise, allude to the second coming which was to be the great sequel of the end of Judaism? Surely not; for we have a subsequent explanation which clearly determines that the second coming here promised was to be a matter of individual internal experience—a coming of Christ, not in visible person, but by the Holy Ghost. He goes on to say—'Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, *and will manifest myself to him.*' [Here the promise of coming to them is repeated in another form.] Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me he will keep my words; and my Father will love him; and *we will come unto him, and make our abode with him.*' Ver. 19—23. If the reader will turn to his Bible, he will perceive that this passage is immediately connected and evidently identified with promises of the Holy Ghost going before and after it; (see verses 16, 17, and 26;) and the language of it, as well as its context, indicates that Christ was not speaking of his ultimate personal coming, after a period of forty years, but of a spiritual manifestation which was much nearer—a coming, not of 'the Son of man in the clouds of heaven with his holy angels,' but of the Father and the Son in the Holy Ghost, to the hearts of believers.

On turning to the epistles, we find language corresponding to this promise of a spiritual advent, and testifying that it had already taken place in the experience of the saints. The following are examples of such language:—*‘Paul, and Sylvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ.’* 1 Thess. 1: 1. (See also 2 Thess. 1: 1.)—*‘Truly our fellowship is with the Father, and with his Son Jesus Christ.’* 1 John 1: 3.—*‘If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.’* 1 John 2: 24.—*‘He that abideth in the doctrine of Christ, he hath both the Father and the Son.’* 2 John 9. The exact correspondence of this last passage with Christ’s promise, is worthy of notice. We will place them side by side :

JOHN 14: 23.

“If any man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him.”

2 JOHN 9.

“He that abideth in the doctrine of Christ, he hath both the Father and the Son.”

It is clear, then, that between Christ’s personal ministry and his second coming to judgment, there was a spiritual manifestation of him to the souls of believers which may properly be called his ‘second appearing.’ This manifestation was in fact the essential act of salvation—a transaction which completed the reconciliation of believers with the Father and the Son. By this manifestation they became partakers of the divine nature, and thenceforth dwelt in God, and God in them. It was by this that they received the ‘spirit of the Son into their hearts, crying, Abba, Father.’ Gal. 4: 6. In a word, the second appearing of Christ was the SECOND BIRTH.

We ought, therefore, to recognize *three*, instead of *two* appearings of Christ. He came, *first*, in the likeness of sinful flesh, to the visible world; *secondly*, in the Holy Ghost, to the souls of the saints; *thirdly*, in his glorified body, to that part of the spiritual world which, at the end of the Jewish dispensation, was ready for judgment. The second of these advents, though it has been altogether eclipsed in the minds of men by the other two, and has hardly been recognized as a distinct advent, was, nevertheless, in many respects the most important of the three. So far as the saints were concerned, it was the advent by which ‘old things passed away and all things became new.’ It made them ‘new creatures,’ and introduced them to a ‘new heavens and a new earth.’ At the first advent, they communed with Christ externally, and saw his works. The third advent introduced their bodies to the inner mansion of his glorious personal presence. But the second advent ushered their souls into the holy of holies, and gave them everlasting spiritual fellowship with the Father and the Son. The proportions between the three may be stated thus: As the soul is to the natural body, so was the second advent to the first; and as the soul is to the glorified body, so was the second advent to the third.

If we prefer, however, to think and speak only of two comings, the first and second, then we ought to include in the second, the spiritual advent under consideration. In fact, the coming, in the Holy Ghost, to the souls

of believers during the apostolic age, and the personal coming to their bodies at the end of the Jewish world, were only different parts of one great transaction. That transaction was THE RESURRECTION. Christ came to them that kept his words and looked for his appearing, first, to raise their souls from the grave of sin, and afterward to raise their bodies from the bonds of death. The one advent ran into the other; and the whole may properly be called the second appearing of Christ.

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### § 57. "THE THRONE OF DAVID."

AN article with the above title was published by Prof. Bush, in the 'Hierophant,' in Dec. 1843, which we here copy.

"By those who have followed the train of our exposition of the 7th of Daniel, it will have been seen that we have dwelt largely on the position, that the kingdom of the Son of man, instead of being properly a future expectancy, did in fact commence ages ago, at his ascension in the clouds of heaven to the Father's right hand. Although there is indeed abundant evidence that his kingly power is yet to be more illustriously demonstrated, and more universally acknowledged, in the ages of coming time, when the kingdoms of this world shall recognize in him their predestined and lawful Sovereign, yet that his actual investiture with the regal dignity has long since taken place, we are fully persuaded. The providential delay in assuming to the full extent his promised dominion, does not militate with the fact of his having received, at his ascension, the plenary title to it. The case is strikingly illustrated by that of his lineal and typical predecessor, David. He, as we learn from the inspired history, was anointed by Samuel several years before he actually entered upon the exercise of his royal authority. The jealous hostility of Saul availed to banish him for a long season from public view, and compelled him to wander in the wilderness as a roe that would escape the hands of the hunter. It was only by pressing onwards through a formidable array of obstacles and enemies, that he found a way to his own throne, and made good the divine designation which had chosen him from the sheepfolds to rule over Israel. In like manner, although the Saviour was anointed King of Zion at his exaltation from the grave, and the second Psalm recites the decree of recognition, on the part of Jehovah himself, of his title to this august character, yet the course of Providence, for wise reasons, has been such as to prevent, as in the case of David, his more open, visible, and acknowledged supremacy being thus far entered upon. Still, it cannot be doubted that every thing is in the meantime *tending*, in the councils of God, to the ultimate assertion of that paramount dignity and dominion, which is secured to him by the unerring word of prophecy; and it would be a very erroneous reading of the oracles of scripture, that should fail to recognize him as *even now* really sustaining all the characters which the Old Testament prophets announce in respect to him. Thus it was clearly predicted that he should be a Son and successor of David, and *should sit upon his throne*. This prediction announces a form of the Savior's empire, which we are prone to regard as yet future. We image to ourselves in a vague and

indefinite manner, some future phasis of the mediatorial kingdom, particularly in connection with the conversion of the Jews, when he shall be distinctly manifested and confessed as the *successor of David* in some manner entirely different from any thing that has been hitherto predicable of his sovereignty. We find it difficult to conceive of him as at present sustaining that character, just as the tribes of Israel might be supposed to have found it difficult to look upon David as really their king, while he was fleeing from the pursuit of Saul over the mountains of Judea. But it is the great character of prophecy to resolve itself more and more into a shadowed and symbolical portraiture of the actual *accomplished* events of Providence which are to be read in the page of history. So, in the present case, the predicted character of Christ as the inheritor of the throne of his father David, is fully established in the realized facts of Providence; and the following extract from Edward's 'History of Redemption,' presents a view of it which will be seen to be of immense importance in this relation:

“ ‘Christ was legally descended from the kings of Judah, though he was not naturally descended from them. He was both legally and naturally descended from David. He was naturally descended from Nathan, the son of David; for Mary, his mother, was of the posterity of David by Nathan, as may be seen in Luke's genealogy; but Joseph, the reputed and legal father of Christ, was naturally descended from Solomon and his successors, as we have an account in Matthew's genealogy. Jesus Christ, though he was not the natural son of Joseph, yet, by the law and constitution of the Jews, he was Joseph's lawful heir; he was the lawful son of Joseph's lawful wife; conceived while she was his espoused wife. The Holy Ghost raised up seed to him. By the law of Moses, a person might be the legal son and heir of another whose natural son he was not; as sometimes a man raised up seed to his brother; a brother in some cases was to build up a brother's house; so the Holy Ghost built up Joseph's house. And Joseph being in the direct line of the kings of Judah, the house of David, he was the legal heir to the crown of David; and Christ being legally his first-born son, he was his heir; and so Christ, by the law, was the proper heir of the crown of David, and is therefore said to sit upon the throne of David.’ ”

“It is undoubtedly very common, on reading or hearing the following passage, Ezek. 21: 17, ‘I will overturn, overturn, overturn, till he shall come whose right it is,’ to understand its accomplishment as in every respect yet future; but the words of Peter, Acts 2: 30, interpreted on the ground above assumed, show it as having entered upon a course of fulfilment; ‘Therefore being a prophet, and knowing of a truth that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.’ What then should prevent us from understanding as *literally accomplished* the words of Gabriel, in announcing the birth of the Savior to Mary, Luke 1: 30—33, ‘Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called [because he shall be] the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of David forever, and of his kingdom there shall be no end’? We admit of course that his regal dominion is *in the process of universal establishment*—that it will be eventually far more visibly and signally *manifested* than it ever

yet has been; still we cannot resist the evidence that it has been long since commenced in such a manner as to satisfy the very letter of the predictions. It may indeed be affirmed that the prophetic oracles warrant the expectation that this kingdom shall be visibly established on earth, and that Jesus Christ shall be as truly recognized as the occupant of David's throne, and that too among the Jewish race, as was David himself in the days of his life. Granted; but still, we ask what is there to forbid the idea that that kingdom has already *commenced*, and that the Messiah's headship over it is in a continued process of development, which will ultimately reach a consummation that shall perfectly realize the highest import of the language applied to it? Is the fact of his being the *spiritual* king of Zion necessarily inconsistent with the fact of his being at the same time her *literal* king? It was clearly predicted that he should 'sit a *priest* upon his throne,' or that the *regal* and *sacerdotal* character should be combined in him. But his *priesthood* is not the less real because it is not visibly exercised at an earthly altar, and in connexion with an earthly temple. And so, although his *throne* is not now an object of the senses on the material earth, yet we see not why the royal succession of the line of David is not continued in Him, who is ascended on high, and has been crowned 'Lord of all to the glory of God the Father.'

"The suggestions now offered are intended to bear upon the mode of interpretation adopted by many excellent men, both in this country and in England, and on the ground of which they are led to look for a future *personal* manifestation of Christ in his kingly character and on this terrestrial theatre. Though fully aware of the force of the argument, as drawn from the *letter* of scripture, yet we cannot assure ourselves that this is the true-meant sense, because we cannot feel sure of being in possession of those laws of spiritual and physical being upon which such a manifestation must necessarily depend. We are not satisfied that the raised, spiritualized, and glorified bodies of Christ, or the saints, *can* be seen by mortal eyes; nor, if they could, are we convinced that this mode of manifestation would address itself any more effectually to the intellectual principles of our nature than they do when seen by a purely spiritual vision. Take the case of a single church visited by a powerful revival of religion; does not the presence of Christ as really, yea, and as visibly, manifest itself as if he were *personally* present in *bodily form*? Suppose such an influence vastly extended, so as to embrace in fact the whole world; would there not then be such a *real* and *visible* demonstration of the divine presence, power, and working, as would answer all the demands of prophecy relative to what is often termed the *personal reign* of Christ during the millennial age?

"We throw out these queries suggestively. For ourselves, we have a latent persuasion that the true sense of many of the prophecies, relative to the grand futurities of the church and the world, cannot be determined without a fuller knowledge than we at present possess, respecting the psychical conditions of our being, and the laws that regulate the relations of matter and spirit. Who shall define for us the precise line of demarcation, where the sight of the body ends and that of the spirit begins? It is to us by no means clear, that the church at large is not to be elevated into a state of spiritual perception very much akin to that of the prophets themselves, before they can properly be said to *see* what the prophets have described. If these suggestions are well founded, it follows, that study of the *subjective* as well as that of the *objective*, enters of necessity into the sphere of prophetic elucidation."—*Hierophant*. p. 279.

## REMARKS.

The suggestions of the foregoing article are, in our view, unusually sensible, and give cheering indications that scientific and popular investigations of prophecy are advancing in the right direction. We agree with Mr. Bush 'that the kingdom of the Son of man, instead of being properly a future expectancy, did in fact commence ages ago;' and we attach great importance to this view, as being essential to a right understanding of the whole drama of the prophetic scriptures. We think, however, that some particulars of the outline marked out by the typical illustration which Mr. Bush employs, may be improved.

Taking the history of David as a miniature of Christ's progressive exaltation, we cannot admit that the period of the spiritual David's exclusion from his throne by the persecution of his rival, extends over the enormous space of eighteen hundred years; i. e., from his anointing at his ascension, till the present time. There is evidently some confusion and inconsistency in representing that the kingdom of the Son of man 'in fact commenced ages ago,' and yet that the Son of man is still as David was 'before he actually entered upon the exercise of royal authority.' While Saul lived, David's kingdom did not commence, but was a 'future expectancy.' His nomination and right to the throne by the anointing of Samuel, was one thing; the commencement of his reign was another. Our theory of the second advent directs us to a better way of applying the illustration.

Christ was anointed, and the decree of his sovereignty went forth, at his ascension. He was then in the position of David after his nomination, and before the death of Saul. Though he was God's chosen king, he had properly no kingdom either in the visible or invisible worlds. The old Mosaic hierarchy remained in possession of that part of Israel which was in this world, and spiritual wickedness reigned in the 'heavenly places.' (See Eph. 6: 12, Rev. 12: 7.) He had a band of followers on earth, and also doubtless in heaven. So David, while hiding in the wilderness from the face of Saul, gathered about him a company of adherents. During the whole period of the apostolic age, Christ, by his messengers and spirit, was making known to heaven and earth his right to reign, and was thus working his way to the throne of Israel. So David, by the conspicuous position which he assumed, and the glorious deeds which he performed during the time while he was excluded and persecuted by Saul, was winning the hearts of the people, and preparing to ascend the throne. But in both cases the Lord's anointed was for the time being only king *de jure*, not king *de facto*.\*

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\* There is a singular coincidence with this view of the parallel between David's history during the life of Saul, and Christ's history during the apostolic age, in the fact that Paul, before his conversion and when he was 'breathing out threatening and slaughter against the church,' was called SAUL. When Christ appeared to him on the plains of Damascus, he said—'*Saul, Saul, why persecutest thou me?*' Is it not allowable to suppose that Christ intended by his emphatic repetition of the name, to suggest the coincidence of Saul's spirit and course with that of his ancient namesake? The scene admits of an interesting comparison with that interview between David and Saul in the wilderness of Engedi, when David in expostulating with his enemy, said—'I have not sinned against thee, yet thou huntest my soul to take it.' 1 Sam. 24: 11. Paul had 'profited more than his equals in the Jews' religion.' He was 'a head taller than the rest of the

Now instead of supposing that Christ remained in this semi-regal posture for ages, and remains there still, as Mr. Bush's representation implies, we find in the events connected with the destruction of Jerusalem, a counterpart of the overthrow of Saul and the commencement of David's actual sovereignty. From the beginning of the testimony of the gospel, the kingdom of heaven was declared to be very near. John the Baptist cried in the wilderness, saying—'The kingdom of heaven is at hand.' Christ proclaimed in Galilee and Judea—'The kingdom of heaven is at hand.' The twelve, and the seventy, were commissioned to carry abroad the tidings—'The kingdom of heaven is at hand.' On the one hand, the bare terms of this oft-repeated annunciation preclude the idea that the establishment of the Messiah's kingdom was to be deferred eighteen hundred or two thousand years; and on the other we have decisive collateral evidence that it did not refer to the ascension of Christ or to any other event previous to the destruction of Jerusalem. As a specimen of this evidence we will simply cite Luke 21: 31,—'So likewise ye, when ye see these things [viz. the distress and ruin of the Jewish nation by the Romans] come to pass, know ye that *the kingdom of God is nigh at hand.*' It cannot be doubted that this refers to the same kingdom as that announced in the proclamation of John the Baptist, of Christ, and of the apostles; and its commencement is here manifestly placed *after* the destruction of Jerusalem. That it was to be *very soon* after that event, is proved by the statement which follows the verse cited, viz., 'Verily I say unto you, *this generation shall not pass away, till all be fulfilled.*'—Some event then came to pass very soon after the destruction of Jerusalem, which was worthy to be marked as the commencement of the kingdom of heaven. What that event was, we may help ourselves to understand, by a right application of Mr. Bush's illustration. Our view is, that, as Christ, after his ascension, and during the apostolic age, was, like David before the death of Saul, the anointed but not inaugurated and acknowledged king of Israel, so immediately after the destruction of Jerusalem, he, like David after the death of Saul, began to be invested with the actual sovereignty to which he was entitled.

The only natural and proper period for the commencement of the kingdom of the Messiah, was at the termination of the Mosaic economy; and that economy did not terminate either at the birth, death, or ascension of Christ, but at the destruction of Jerusalem. The time for the cessation of the daily sacrifice, and, with it, of the civil and ecclesiastical organization instituted by Moses, had been appointed by the prophets, and by Christ himself. It had been distinctly placed at the distance of a generation from Christ's personal ministry; and accordingly it came, A. D. 70. Whatever was done before that time, could not properly be anything more than such preparatory arrangements for a new kingdom, as were made in the case of David during the continuance of Saul's kingdom. To suppose that the kingdom of heaven commenced before the Mosaic kingdom had come to an end, would be to

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people' in spiritual stature. He might therefore be considered as the representative of that kingdom which preceded and for a time rivaled Christianity, as the kingdom of Saul preceded and rivaled that of David. In that character he persecuted Christ, and his name was curiously appropriate to his position.

suppose that God placed Israel under two independent dynasties at the same time—that David and Saul reigned contemporaneously, and both by divine authority. And on the other hand, to suppose that the kingdom of heaven did *not* commence immediately after the termination of the Mosaic kingdom, would be to suppose that God, after having established an earthly kingdom over Israel for a season, at last, instead of bringing in a heavenly successor to that kingdom, abandoned his people and the world to anarchy. As David did not commence his reign while Saul's dynasty continued, and did commence his reign immediately after that dynasty terminated, so the kingdom of heaven did not come while Judaism existed, and did come immediately after its destruction, i. e. at the cessation of the temple worship in A. D. 70.

In attempting to explain specifically the way in which we suppose the kingdom of the antitypical Saul terminated, and the antitypical David ascended the throne, after the destruction of Jerusalem, we shall be obliged to go into some investigation of the philosophy of the spiritual world, and to correct some popular errors in regard to the nature and history of heaven. We say with Mr. Bush—‘we have a latent persuasion that the true sense of many of the prophecies relative to the grand futurities of the church and the world, cannot be determined without a fuller knowledge than we at present possess, respecting the psychical conditions of our being, and the laws that regulate the relations of matter and spirit;’ and we may add—without a fuller knowledge of the psychical conditions of the universe, and the relations between heaven and earth.

1. To the sensual mind, the visible world is the universe; and even believers, under the influences of ordinary life, are exceedingly prone to magnify that which is seen, and underrate that which is unseen. ‘*Out of sight, out of mind,*’ is a proverb that may be applied with emphasis to most men's views of the spiritual world. The human race, by its succession of generations since the world began, has accumulated to the enormous number of at least sixty thousand millions of souls. Of these, not more than one thousand millions are now in the visible world. The remaining fifty-nine thousand millions are in the world of spirits. And yet we are apt to think of the invisible part of mankind as of small account, and to allow in ourselves a vague impression that the majority, or at least most important moiety of our race is with us, on this side of the partition between the seen and the unseen. When we realize the actual facts in the case, we perceive that the inhabitants of this world are but a very small minority in the empire of humanity, and that Jesus Christ may have been crowned KING OF THE HUMAN RACE, and invested with actual sovereignty over the great mass of his destined subjects, long ago; though the sway of his sceptre or even the news of his coronation, may not yet have reached us in these outskirts of his dominions. We perceive also that the invisible world, where a vast majority of his subjects are, is the only proper theatre of his installation and residence as king of men. Hence, we conclude that he may have ascended the throne promised him—or rather that he *did* ascend that throne according to his predictions, immediately after the destruction of Jerusalem, though no very distinct tokens of his coming and sovereignty have yet been seen in this outward world.

2. The popular impression is, that the world into which human souls pass at death, has been from the beginning divided into two distinct apartments, appropriated respectively to the righteous and the wicked; that men have in all ages been judged at death, i. e., the righteous have been separated from the wicked; and that the former have passed into a state of perfect holiness and happiness, called heaven. The natural deduction from this impression is, that Christ's assumption of human nature, and his coming in his kingdom, effected no special changes in the invisible world, since the judgment of men in that world had been a continuous process, not dependent on his advent, and the righteous had been saved from sin and the devil as fast as they entered heaven. Now, without attempting to 'intrude into those things which we have not seen,' and without presuming to deny that there has been in all ages, in the spiritual world, some incipient distribution of the righteous and the wicked into separate apartments, which may have been called in a relative sense heaven and hell, we may safely affirm that until Christ came in the flesh, there was no such separation of the human race as was worthy to be called a judgment—that there was no heaven for human souls, which was beyond the precincts of the devil's power—that no man in the visible or invisible world was redeemed and perfected. (See Heb. 11: 13, 39, 40.) They who imagine that the heaven appropriated to human souls was a place of perfect holiness and happiness, before Christ became king of men, will do well to remember that Satan was among the sons of God in Job's time; (Job 1: 6;) that the saints were fighting with the spiritual wickedness of the heavenly places, in Paul's time; (Eph. 6: 12;) that there was a terrible war in heaven between Michael and his angels, and Satan and his angels, so late as the time when 'the child that was to rule all nations, was caught up to God and to his throne.' Rev. 12: 7. We are expressly informed in Heb. 9: 23, 24, that it was necessary that 'the heavenly things' [or places] should be purified by the blood of Christ, and that this was the meaning of the ceremony of sprinkling the tabernacle in the Jewish ritual. Haggai, as quoted by Paul, predicted that when the kingdom of heaven should come, God would 'shake not only the earth, but also heaven.' Heb. 12: 26, Hag. 2: 6, 21. The judgment and purgation of heaven, then, was the first thing which Christ had to do when he assumed the sovereignty of the human race. With a vast majority of his subjects in the invisible world, with a heaven and a hell not separated by any decisive judgment, with heavenly places full of spiritual wickedness, and with Satan still in the sanctuary, holding captive every child of Adam, it was hardly to be expected that Christ would give much of his attention at the beginning of his reign to the affairs of the visible province of his empire.

3. Another popular impression, closely connected with that last noticed, is, that heaven (using the word in that sense which refers to the invisible habitation prepared for human souls) is, and always has been, the dwelling-place of God. Whereas it is certain that the heaven as well as the earth appropriated to mankind, is a part of creation; and that God existed and had a dwelling-place before creation, and of course is as independent of heaven as of the earth. Heaven should be conceived of as bearing the same relation to

the earth as the human soul bears to the body. They are both closely united parts of one great whole, which began to exist simultaneously several thousand years ago. Both are adapted and destined to be ultimately the temple of God; but both, at the beginning, like the soul and body of man, fell into the possession of the devil; and heaven as well as earth was obliged to wait for the reconciliation and in-dwelling of God till the incarnation, atonement, and second advent of the Messiah. With these views, we understand that Christ when he ascended up on high, did not ascend to the human heaven, or at least did not stop there. He went to the Father; and the Father was where he was before the world began, i. e. beyond the precincts of creation, above heaven, as well as the earth. (See John 17: 5.) Accordingly it is expressly said that Christ 'ascended up FAR ABOVE ALL HEAVENS,' (Eph. 4: 10,) and that he was '*made higher than the heavens.*' (Heb. 7: 26.) It follows then that what is said in the New Testament about Christ's 'coming the second time,' is to be referred, not to this visible world exclusively or chiefly, but to the whole habitation of humanity—to heaven and earth, and principally to heaven, as being by nature, like the human soul, nearest to God, and of the greatest account. Christ came in the flesh and dwelt with men—not merely with the men of this world, but in spirit with the whole race, visible and invisible. Then he ascended to the Father, far above heaven and earth. Finally he came the second time from the Father to heaven and earth, and assumed the sovereignty of the race. We may illustrate our view of the matter thus: Suppose heaven and earth to be the upper and lower stories of a house occupied by men. We living in the lower story and receiving all divine communications from the regions above us, are apt to think that God lives in the upper story. But the truth is that he lives far above the whole house. His Son is sent to establish communication with the household. He descends to the lower story and dwells there in body, and with the whole household in spirit, for a season. When he is about to depart, he tells us that he is going where he came from, and that he shall come again at a future time and establish himself as king of the household. Now if we imagine that he came from the upper story, and conceive of ourselves (i. e. the inhabitants of the lower story) as constituting the whole household, we shall understand him as meaning that he is going to the upper story, and will come again at the time appointed to take up his abode and reign in the lower story. But if we bear in mind that he came from a region far above the whole house, and that the household includes the inhabitants of the upper as well as lower story, we shall understand him as meaning that he is going far above the upper story, and will come again in due time to take up his abode and reign in the house, choosing of course for his personal residence that part of the house which has the most inhabitants, and is most congenial to his nature, viz., the upper story. Christ's promises of coming again have, indeed, an application to the lower story as well as to the upper. He was to come '*in like manner*' as he ascended. This can mean nothing less than that he was to appear personally to believers on earth; and it can mean nothing more than this, because none but believers saw him ascend; and indeed his nature after his resurrection was evidently such that none but

spiritual persons *could* see him, and they only as they might see angels, i. e. in vision. He was to *appear* to some of the inhabitants of the lower story; but, observe, he was not to *remain* below, or even to come *quite down* the stairs between the lower and the upper stories. Paul foretels the manner of his coming thus: 'The Lord himself shall descend from heaven with a shout, &c., and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, *to meet the Lord in the air*; and so shall we ever be with the Lord.' 1Thess. 4: 16, 17. We understand by this that the Lord was to appear to believers on earth in a cloud, as he disappeared in a cloud, (Acts 1: 9,) and was to come near enough to the earth to draw them to him, but that he was not actually to alight. His glorious appearing, with his mighty angels, and his assumption of regal dignity, took place in the upper story; and all that was necessary that he should do, in order to the fulfilment of his promises with reference to the lower story, was that he should come down the stair-case far enough to appear to those who looked for him, and take them up with him—which we are sure he did at the time appointed, viz. immediately after the destruction of Jerusalem.

Having thus corrected our notions of the theatre of Christ's second advent, we are now in some measure prepared to conceive what were the transactions which ushered in the kingdom of heaven, at the termination of the Mosaic economy. Christ came the second time from the bosom of the Father, the holy place into which the way had never been 'made manifest while the first tabernacle was standing.' As he passed downward he took with him an army of angels, who occupied the highest heaven. With them he came to the human race, and of course to the heaven appropriated to the righteous of that race, first. There he found in God's destined place, (viz. the inner temple of humanity,) the man of sin, Satan incarnate, pretending to be God, and claiming divine worship. 'The Lord consumed him with the spirit of his mouth, and destroyed him by the brightness of his coming.' 2Thess. 2: 3—8. 'Michael and his angels fought, and the dragon and his angels; and the dragon was cast out, and his angels were cast out with him: neither was their place found any more in heaven.' Rev. 12: 7—9. The Lord Jesus was revealed in the soul of the world with his mighty angels, in flaming fire, taking vengeance on his enemies, and giving rest to his troubled believers. 2Thess. 1: 7—8. Simultaneously with these transactions in the spiritual world, the civil and ecclesiastical organization of the Jews on earth, which had become the chief vehicle of antichrist, was 'dashed in pieces, like a potter's vessel,' and the wicked men who had said 'We will not have this man to reign over us,' had been brought before him and slain. Luke 19: 27. Thus the kingdom of Saul was rent from him, and David ascended the throne. Thus Christ became king of men, and the reign of heaven over the human race commenced.

Mr. Bush intimates that Christ, though anointed, has not yet entered upon his 'open, visible, and acknowledged supremacy.' We must be permitted to say, that in our view, this is not the right way of stating the case. He has been openly seen and acknowledged King of kings, in that part of his

dominions where fifty-nine thousand millions of his human subjects, besides at least twelve legions of angels, dwell. How much would it have added to the splendor of his coronation if the few inhabitants of this outward world had been present, and bowed the knee? Suppose, when Queen Victoria publicly ascended the throne of Great Britain, the inhabitants of the Isle of Wight had known nothing of the affair. Would it have been proper, on that account, to have said that she had not entered upon her 'open, visible, and acknowledged supremacy'? The inhabitants of that little isle might have thought and said so, but the rest of Great Britain would have thought and said otherwise.

✓ We believe that Christ has not only reigned openly and visibly in that section of his kingdom which contains a vast majority of the human race, but that even in this world where his authority has not yet been formally recognized, the infallible proofs of his actual sovereignty are legible in the history of all nations for the last eighteen hundred years. Let it be borne in mind that the decree which placed him on the throne, declared that he should 'rule the nations *with a rod of iron, and dash them in pieces like a potter's vessel.*' (See Psalm 2: 9, Rev. 2: 27, 12: 5.) It is evident, then, that the first ages of his reign were to be, so far as the nations of this world are concerned, not ages of peace and blessedness, but of revolution and destruction. Let us look back through the history of the nations, and see if we cannot find the marks of his iron rod. In the first place, the nation that crucified him and attempted to destroy his testimony on earth, was dashed into innumerable fragments, and scattered over the world. Next we see the Roman Empire, which had held the world under its political dominion, and had been partner with the Jewish nation in the attempt to extirpate Christianity, first surrendering its strong holds to the representatives of the Nazarene, and then falling into ruin by the hands of barbarians, gathered from the ends of the earth, by an unseen power. Here was the end of the series of the universal monarchies. Christ, having assumed the government of mankind, first set about removing the great general organization which stood in his way in this world. Since the fall of the Roman Empire, the world *as a whole*, has had no government over it except that of the Son of man. And we may be sure that no nation will ever again succeed in establishing a universal monarchy. Christ's policy is evidently opposed to such a movement; and he has proved himself able to defeat all the combinations of his enemies. We recognize his wisdom and power in balancing the forces of Mohammedanism and Popery against each other, so as to cripple both in their attempts to usurp his dominion over the world. We regard Napoleon as almost literally the 'rod of iron' with which he 'dashed in pieces' the dotting monarchies of Europe. And when 'the rod shook itself against him that lifted it up'—when Napoleon himself grasped at the sovereignty of the world,—Christ dashed his kingdom in pieces, like a potter's vessel.

Mr. Bush's illustration, by a little extension of its application, may be made to characterize very appropriately the reign of Christ, from the commencement of his kingdom till the present time. David was invested with the actual sovereignty of Israel at the termination of Saul's dynasty; but he

was engaged in wars with the Philistines, and other surrounding nations, through his whole reign, insomuch that he was called 'a man of blood;' and for that reason the privilege of building the temple was reserved for Solomon. So Christ, though he became king of men at the end of the Jewish dispensation, has been employed in the necessary work of subverting the hostile principalities and powers of this world; till the present time. And it is manifest that he will reign with a rod of iron, and as a man of blood, till all enemies are put under his feet. Then he will pass from the warlike majesty of David, into the peaceful glory of Solomon. This is the transition that remains to be accomplished. The chosen King of Israel has been anointed, has been hunted in the wilderness by Saul, has won his promised throne, has established his everlasting kingdom, and for nearly eighteen hundred years has waged war with the heathen nations around his empire. We look now for the advent of everlasting victory and peace—for the building of the gorgeous temple of the universal church—for the development in heaven and on earth, of all the magnificence of God's wisdom and love.

#### § 58. THE BIRTHRIGHT OF ISRAEL.

WE find among the prominent dogmas of popular Christianity, many notions which certainly did not originate in the sacred writings. For example, the New Testament, instead of enjoining, positively condemns the observance of sabbaths; and yet the idea has come in, and seated itself on the very throne of the conscience of Christendom, that God has commanded men to observe the first day of the week as especially sacred. Again, among all the current assertions of those who are called Christians, there is perhaps not one more frequently repeated and more surely believed, than that 'the age of miracles is past.' Yet we find not an intimation in the Bible that the original principles of God's administration in respect to miracles, were ever to be changed. The common belief concerning the second coming of Christ—the assumption that the first generation of the 'Fathers' were the appointed successors of the apostles,—that the church of the first ages after the destruction of Jerusalem was nearly as pure as the primitive church,—are other instances of popular imaginations, which, though they hold places of essential importance in the common faith, are not even countenanced by scripture. To the same class of fatherless (or perhaps we should say patristic) dogmas, we must assign the prevailing notion that *God has abrogated the special relation which formerly existed between himself and the Jewish nation.*

We propose in this article to consider the relations of the Jews to God, and to the world. Our object will be to present to our readers a distinct view of the nature of the covenant which God made with Abraham; to show the original distinction which was thereby made between Jews and Gentiles;

to give the evidence that this distinction still exists ; to consider the probable and predicted consequences of the restoration of the chosen people to the favor of God ; and lastly, the duties and obligations of the Gentiles toward them.

Whatever we may now think, or hereafter conclude, concerning the true design of God's covenant with Abraham, and its *legitimate* consequences, it is obvious without discussion or proof, that its *actual* consequence has been, to divide the human race into two great parties, called Jews and Gentiles. The distinction between these parties is such as has naturally made occasion for the operation of selfishness and misconception. Arrogance and bigotry have displayed themselves on the one side, jealousy and envy on the other. So that the covenant which made the division, is like a disputed will. The Jew, as elder brother and principal heir, has insisted upon that interpretation of the will, which gives him an exclusive inheritance ; and the Gentile, as the younger and less favored claimant, has endeavored to set aside the will altogether, or to nullify its invidious provisions by liberal interpretation. In attempting to present a subject thus circumstanced, and to decide the questions growing out of it, the difficulty to be encountered lies not so much in the intricacy of the case to be tried, as in the questionable character of the court that is to try it. All men belong to one or the other of the interested parties ; so that either we must needs go out of the world, or bring the matter before a court in which lawyers, witnesses, judge and jury, are by their position exposed to prejudice. Yet this difficulty is not insuperable. There is, in law and equity, one case, and only one, in which a witness may testify in his own cause, and a party may be judge and jury of his own case. And that is, when the testimony of the witness, and the judgment of the interested party are against himself. A criminal may, as witness, judge and jury, decide his own case, by pleading guilty. And indeed testimony and judgment which, as in such a case, runs counter to selfishness, is properly regarded as even stronger evidence of honesty, than the testimony and judgment of a merely disinterested party. On this principle, Paul, being a Jew, could freely plead the cause of the Gentiles, with all assurance, for himself, that his testimony was not corrupted by the prejudice of selfishness, and for others, that it would be received as honest and true. On the same principle we, being Gentiles, may take the liberty to become witnesses and advocates for the Jews, without fearing the charge of partiality or dishonesty.

#### GOD'S COVENANT WITH ABRAHAM.

The following passages contain the several promises made to Abraham at different times, which, taken together, constitute the covenant whose nature and consequences we propose to examine.

'The Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee : and *I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing : and I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed.*' Gen. 12: 1—3. 'And the Lord appeared unto Abram, [when

he had come into the land of Canaan,] and said, *Unto thy seed will I give this land.*' Ver. 7. 'The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: *for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth:* so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it: *for I will give it unto thee.*' Chap. 13: 14—17. 'After these things, the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: *I am thy shield, and thy exceeding great reward.*—Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, *So shall thy seed be.*—Know of a surety that thy seed shall be a stranger in a land not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance.—In the fourth generation they shall come hither again.—In that same day the Lord made a covenant with Abram, saying, *Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.*' Chap. 15: 1, 5, 13—18. 'When Abram was ninety and nine years old, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me and be thou perfect. And *I will make my covenant between me and thee, and will multiply thee exceedingly.* And Abram fell on his face: and God talked with him, saying, As for me, *behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram: but thy name shall be called Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.*' Chap. 17: 1—8. 'And the angel of the Lord called unto Abraham out of heaven, [after Abraham had offered Isaac,] and said, *By myself have I sworn, saith the Lord;* for because thou hast done this thing, and hast not withheld thy son, thine only son; that *in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed.*' Chap. 22: 15—18.

## OBSERVATIONS ON THE COVENANT.

I. *The Nature of the Covenant.* These promises are of two kinds, *general and specific.*

1. 'I will bless thee and thy seed after thee, I will be a God to thee and to thy seed,' &c., are *general* promises, demanding the largest interpretation which the known power of the promiser admits. If a man should say to a

child—‘I will be a *father* to you,’ he would be understood as engaging to do all in his power for the welfare of the child. His meaning might be limited in the mind of the child, and in the minds of other ignorant persons, by other measures of good. For instance, if the child knows no other good than that of eating and drinking, to him the promise only means—‘I will supply you with food.’ If afterwards his knowledge and desire of good, become enlarged, the meaning of the promise is also enlarged. He discovers that clothing, money, education &c., are included in the promise: and finally he learns that his own conceptions are not the measure of his benefactor’s meaning; that the promise includes any thing and every thing that a father *can* bestow upon a son. Thus the general promises which God made to Abraham, however they may have been understood by Abraham then, actually included all the blessings which have been bestowed upon him since, even salvation and eternal life. And the promise concerning his seed—‘I will be their God’—however it may have been limited in the imagination of the Jews, is actually an engagement to bless them not merely physically, but morally, intellectually, and spiritually—to train them for immortality. Of course it is a promise of all the necessary *means* of education and salvation. In short, this comprehensive spiritual promise, ‘to be a God to Abraham and to his seed after him,’ is one which in its full, natural sense, secured to Abraham and his seed *all possible good*. All the promises of temporal blessings cluster around this, and are subordinate to it; as appears by the fact that the temporal blessings were all *prospective*, while this spiritual blessing was then present. God gave not the promised land to Abraham, nor to his descendants, till the fourth generation. The fathers were pilgrims in it, and the children were captives in another land; whereas he said to Abraham, ‘I am thy shield, and thy exceeding great reward.’ And in like manner he manifested himself to Isaac and Jacob, and their children, as their *present* God. The largest and almost the last promise in the New Testament—the revelation of Jesus Christ—is only a repetition of this covenant with Abraham: ‘He that overcometh shall inherit all things; and *I will be his God*, and he shall be my son.’ Rev. 21: 7.

2. The *specific* promises of the covenant are, (1,) to give Abraham an innumerable seed; (2,) to give them the land of Canaan for an everlasting possession. These promises are *physical*; and we have reason to believe that at the time the covenant was made, mankind had made so little progress in moral, intellectual, and spiritual knowledge, that any specific promises other than physical, either could not have been expressed for want of language, or would not have been understood, by reason of ignorance.

As we must not suffer the *specific* promises to eclipse the *general*, and so imagine that the covenant promised only, or chiefly, *physical* blessings; neither on the other hand must we suffer the *general* to swallow up the specific, and so imagine that the covenant promised merely spiritual blessings. If a man should say to a child, ‘I will be a father to you—I will do all I can for you—and when you become a man, I will give you a hundred acres of land,’ it would be wrong on the one hand to refer the covenant exclusively or chiefly to the hundred acres of land; for education, moral discipline, &c., are far

greater blessings which it is a father's business to dispense, and which are therefore included in the *general* promise, which general promise is therefore the main part of the covenant. And it would be wrong on the other hand, to regard the *specific* promise of the hundred acres, as satisfied by the fulfilment of the general promise.

#### THE DISTINCTION MADE BY THE COVENANT.

*To whom were the promises made?* The several promises of the covenant may be distinguished with reference to the *persons* concerning whom they were made. Though all the promises were made to Abraham, they were made *for*, (1) himself and his descendants, (2) for all nations. The promises for himself and his descendants, were *direct*, constituting a marriage relation between them and God. The promises for other nations were *indirect*, making the Jews mediators. 'I will be a God to thee and to thy seed,' is direct;—'and in thee shall all nations be blessed,' is indirect. It is as if he had said, 'I will be a husband to Israel, and Israel shall be the husband of all other nations.'

The covenant made with Abraham did not, as the Jews afterwards came to believe, promise blessings to his literal seed, irrespective of their moral and spiritual character; neither did it promise blessings to his spiritual seed, that is, to the followers of his faith, merely, as the Gentiles are disposed to believe. In the first case, God would have been a respecter of persons, without reference to their character, which is unworthy of him; and in the second case, the question might well be asked, and could never be answered as Paul answered it—'What advantage then hath the Jew?'—or which is the same thing, What special promise was given to Abraham? A covenant of the kind first supposed, looking merely at the physical posterity of Abraham, would have been a contempt of his spiritual character, and could have been by no means desirable, even to himself. And a covenant of the kind last supposed, looking merely at his spiritual descendants, or followers, would have been, in fact, simply a general promise of blessing to those who fear and serve God, which from the foundation of the world has been given to all, and not specially to Abraham. The real covenant which God made with Abraham, looks both at his physical and spiritual posterity; and the peculiarity of its promise is, that the *literal* descendants of Abraham shall be the subjects of the special discipline and instruction of God, and of course as a nation shall be the *spiritual* descendants of Abraham. As all righteousness originates, not with man, but with God, and as he dispenses the gifts of his grace to every man, and, by equal reason, to every nation and family, as he pleases, it was for him to choose the subjects of that instruction and discipline which should make men partakers of his righteousness. And he chose the seed of Abraham, and covenanted with Abraham to give him a spiritual seed out of his literal seed. So that while it is true that 'he is not a Jew who is one outwardly,' and that God hates sin as truly in a Jew as in a Gentile, and even more in proportion to their greater privileges;—while it is true that 'in every nation he that feareth God and worketh righteousness is accepted of him;' while it is true that he will destroy the Jew that believes not, and will save

the Gentile that believes; while it is true that the door is open for the Gentiles to come in and become fellow heirs;—it is still true, that the literal seed of Abraham have been special subjects of God's gracious operations; and it is rational to conclude that the fruit of righteousness in that nation will be found ultimately to be proportionate to the specialty of his grace toward them. Hence Paul, after opening the door to the Gentiles, and declaring that 'he is not a Jew who is one outwardly,' still has a forcible answer to the question, 'What advantage then hath the Jew? or what profit is there of circumcision?—Much every way; *chiefly, because that unto them were committed the oracles of God.*' Not because God stood engaged to show favor ultimately to the Jews, irrespective of their character, neither because the Gentiles were unconditionally excluded from the blessings of righteousness; but because God chose for Abraham's sake to commit his oracles, i. e. special revelations of himself, primarily to the Jews, thereby giving them greater advantages, and securing among them a greater proportion of righteousness than in any other nation.

The distinction which God made between the Jews and all other nations, by his covenant with the former, is clearly set forth in such language as the following:—'*Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.*' The Lord did not set his love upon you nor choose you, because ye were more in number than any people; but because the Lord loved you, and *because he would keep the oath which he had sworn unto your fathers*, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.' Deut. 7: 6—8. 'The Lord hath avouched thee this day *to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name and in honor; and that thou mayst be an holy people unto the Lord thy God, as he hath spoken.*' Deut. 26: 18, 19. See also Deut. 14: 1, 2, Ps. 135: 4. As 'the gifts and calling of God are without repentance,' (i. e. without change of mind in him,) there is no reason to doubt that the covenant which gives to the Jew peculiar advantages, is still in full force; and that the arrangements of God's government over the world, are made with special reference to the discipline and salvation of the Jews, in order that all other nations may be ultimately blessed in them. As Gentiles, therefore, we have reason to thank God that the blessing of Abraham and his seed, involves the blessing of all the families of the earth.

In his dealings with the world, God has thus far strictly conformed to the terms of the arrangement made by his covenant with Abraham; and he has blessed the Gentiles only through the Jews.

'*To the Jew pertain the COVENANTS.*' In respect to the first covenant, there is no dispute. The doubtful question is, whether the new covenant (as intimated in the expression of Paul) also pertains primarily to the Jew. The following facts decide this question in the affirmative. (1) Christ, who came to establish the new covenant, said explicitly, 'I am not sent but unto

the lost sheep of the house of Israel.' (2) He instructed his disciples also, in their first mission, to 'go not into the way of the Gentiles—but to go rather to the lost sheep of the house of Israel.' Matt. 10: 5, 6. And even when he commissioned them, after his resurrection, to teach all nations, he directed them to preach the gospel first at Jerusalem and in Judea. See Luke 24: 47, Acts 1: 8. (3) He gave the symbol of the new covenant only to Jews. Matt. 26: 27. (4) The new covenant was promised to the same people as the first covenant, i. e., 'to the house of Israel and the house of Judah'—the people whose fathers God led out of the land of Egypt.—(5) Paul, though he was the apostle to the Gentiles, acted in all cases according to the foregoing instructions of Christ to his disciples; preaching the gospel first to the Jew, and turning to the Gentile only when rejected by the Jew.

Up to the time of Paul's conversion, there had been no preaching to the Gentiles. About the same time that he was called to be an apostle to the Gentiles, the interview between Cornelius and Peter took place, which was the opening of the door to the Gentiles. Hence it appears that the whole of Christ's personal ministry, and the first five years of the personal ministry of his apostles, were given exclusively to the Jews. We may form some estimate of the number of these first Jewish converts to Christianity, from the following facts:—1st. There were upwards of five hundred who were called brethren, previous to Christ's ascension. 1 Cor. 15: 6. 2d. Three thousand were converted on the day of Pentecost. (It may be said of these, that they were Parthians, Medes, &c. But it should be noticed that they are before spoken of as 'Jews, devout men, out of every nation under heaven, dwelling at Jerusalem;' that they are addressed by Peter as 'men of Israel;' that they were assembled at Jerusalem at a Jewish feast; and that the subsequent conduct of Peter and others to Cornelius, shows that they had never before preached to the Gentiles.) 3d. We find shortly after the day of Pentecost, that the number of believers was about five thousand, in Jerusalem. And again soon afterwards it is said, 'Believers were the more added to the Lord, multitudes both of men and women.' Acts 4: 4, 5: 14. 4th. Paul preached first to the Jews, and confounded them, at Damascus. 5th. About the time of his conversion, we read, 'then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.' All this was done previous to the opening of the door to the Gentiles, by the vision of Cornelius and the preaching of Peter. Adding to this, the fact that the ministry of all the apostles afterwards, was mainly devoted to the Jews—also that it was the rule even of the apostle of the Gentiles, as before mentioned, to preach to the Jews first, and to turn to the Gentiles only when rejected by the Jews,—we see that the root and first-fruits of the primitive church were Jews: thus, that God literally fulfilled his promises to Abraham and the fathers; that he literally gave the new covenant as well as the old, to 'the house of Israel and the house of Judah.' We see also the peculiar propriety of Paul's address to the Thessalonians: 'Ye brethren, became *followers* of the churches of God, which in Judea are in Christ

Jesus.' *The primitive church of the primitive church were Jews.* According to the parable of the wedding supper, God did not send out into the highways and hedges, until after he had invited the more respectable guests.

Thus the fact is established that the same partiality for the seed of Abraham, which was manifested from the beginning through the Mosaic dispensation, also existed in the time of Christ and the publication of the gospel, and controlled his proceedings in the dispensation of the new covenant. Our inference then is, that there is nothing in that partiality inconsistent with the spirit of the new dispensation; and hence, that that partiality still exists. It was not surely in the time of Christ, a partiality originating in the merits of the Jews of that generation, but in God's love and promises to Abraham and the fathers. These reasons for it still exist, in as full force now as then. Whatever may be their character, we have Paul's assertion that 'they are beloved for their father's sake.'

We refer the reader to the following passages, as showing the priority of the Jews in respect to the offer and reception of the gospel: Matt. 10: 5, 6, 15: 22—26, 27: 11, 37. Luke 1: 33, 68—80, 24: 47. Jno. 4: 22. Acts 3: 25, 26, 13: 16, 26, 46, 28: 17—28. Rom. 1: 16, 2: 9, 10, 15: 8, 9. 1 Thess. 2: 14. James 1: 1. Rev. ch. 7, 14: 1—6.

#### OBJECTIONS.

I. It may be objected, that in bringing in Christ and the gospel through the Jews, God accomplished the object he had in view in separating them from the nations; and that he has thenceforth regarded them in no peculiar sense as his own people; in other words, that at the destruction of Jerusalem, when the Mosaic theocracy terminated, God's interest for the Jewish nation was merged and lost in his general interest for the world.

1. If this be true, we ask, why was not the nation itself merged in other nations? Their history since, is a most perfect fulfilment of the prophecy that he would 'sift them among all nations, . . . yet shall not the least grain fall to the earth.' Amos 9: 9. 'Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.' In destroying Jerusalem, and dissolving their political existence, and causing the daily sacrifice to cease, he scourged the nation, but did not destroy it. And even while he scattered them among all nations, instead of destroying their national spirit of unity, he increased it and proved its strength. They have outlived the Roman Empire that trod them down; so that it may be said, that God has destroyed before their eyes the rod with which he scourged them, and they have outlived their punishment. They have seen an ecclesiastical empire rise out of the ruins of the kingdom that destroyed them; and again they have suffered by this new rod, tortures equalled only by those that went before; and still they outlive their punishment. They are the only nation that we are acquainted with in the world, that has retained its individuality since the destruction of Jerusalem. This wonderful fact is, of itself, without reference to prophecy, sufficient proof that God has ulterior views concerning them.

2. The termination of the *Mosaic* theocracy at the destruction of Jerusalem, was not the termination of the Abrahamic nation, but rather a return to the simplicity of the unorganized state of their fathers. They have since, like Abraham, Isaac and Jacob, been strangers and pilgrims, seeking a city out of sight. In fact, the Jews are now eighteen hundred years older than any other nation, in a discipline which is absolutely necessary to fit them for the final kingdom of God. So that so far as paternal scourging and discipline can indicate God's ulterior purposes concerning any nation, there is abundant evidence that the Jews are yet destined to the glorious distinction which God promised to Abraham.

3. The fact that the Jews are yet on the stage, and in all the peculiarity of their ancient character, shows that the drama in which they are called to play a distinguished part, was not finished at the coming of Christ and the introduction of the gospel. By the manifest providence of God, the Jews, who were eighteen hundred years ago the principal actors on the stage, are still in existence, and still as great a wonder to the world as ever.

4. By their dispersion, their suffering, and consequent peculiar discipline, they are manifestly fitted to become principal actors in the predicted *denouement* which shall subject the world to a federal theocracy.

II. The 'awful wickedness' of the Jews, may be urged by many, as inconsistent with the supposition that they are still regarded by God as his chosen people. To this objection it may be replied, that it is by no means certain that the Jews are, or have been, more wicked than other nations, except it be at some particular periods of their history; and that at those periods God visited them with such signal judgments as showed his impartial justice, and manifested to the world his hatred of iniquity, though it was found in his chosen people. He declared to them explicitly by Moses, that it was not for their own righteousness that he was about to give them the promised land, but that he chose them of his own free love, and because he would keep the covenant which he had made with their fathers. 'Know therefore,' says he, 'that the Lord thy God, he is the faithful God, *who keepeth covenant and mercy with them that love him, to a thousand generations,*' &c. See Deut. 7: 7—10, and 9: 5, 6. As a thousand generations are not yet passed since the covenant was made with Abraham, it must, according to this passage, remain still in force.

We admit that at some particular periods in Jewish history, their wickedness has been very great. This was the case just before the Babylonish captivity, as is manifest from the testimony of the prophets, who were sent to rebuke and warn them. It was because of their iniquities, that they were suffered to be carried into captivity. Again, the generation that crucified Christ, and rejected his apostles and his gospel, was most wicked of all. Of this generation it was said, that all the righteous blood which had been shed on the earth, from Abel to Zacharias, should come upon them. But God has said he will 'visit the iniquities of the fathers upon the children [only] to the third and fourth generation.' And in the history of the wickedness and suffering of three or four generations subsequent to the crucifixion of Christ, this threatening of God seems to have been fulfilled. The limitation of the

*special* wickedness, and consequent suffering of the Jews, to those generations, removes the odium cast upon them by the Gentiles as being 'awfully wicked.'

It should be borne in mind that the guilt of that nation in rejecting the gospel, pertained especially to the generation that lived in the time of Christ and of the primitive church, and the generations immediately following : for in rejecting the Christianity of subsequent ages, they have rejected not Christianity itself, but only its counterfeits. In the introduction of any new doctrine, two things are to be looked for as the causes of its rejection by the common people : 1st, the misrepresentations of counterfeit teachers and proselytes of the doctrine ; 2d, the misrepresentations of the leaders and teachers of those who reject it. Both of these causes unquestionably operated in the separation of the Jews from the gospel, and their continued rejection of it, since. The common people heard Christ gladly, until they were drawn away from him by their teachers. Paul mentions those who as false teachers of Christianity, 'cause the way of truth to be evil spoken of.' At this day, the Rabbins of the Jews and the Doctors of Christianity, are virtually leagued, for the separation of Jews and Christians from one another, and from Christ. Imprudence also, on the part of professors of Christianity, may have had some influence, as well as misrepresentations. See Ezek. ch. 34.

There can be no doubt that a great part of the odium which the Gentiles have cast on the Jews for their wickedness, has been the result of a deeply rooted prejudice and hatred on the part of the Gentiles, or even of the avarice of their oppressors seeking a pretext for extortion. The seditions and rebellions of the Jews against the governments that ruled over them previous to the dissolution and dispersion of the nation, excited the intense hatred of their enemies, who took pains to infuse the same hatred into the minds of all nations among whom the Jews were scattered. And since the time of their last dispersion, their history has been in great part a dismal record of the contempt, extortions, banishments, and even cruel massacres, which they have suffered from the hands of the Gentiles. Denied the rights and privileges of common citizens, driven from land to land, and stigmatized by both Christians and Mahometans, as an accursed race ; it is no wonder that, blinded as they have been to the gospel, they should sometimes resort to unjustifiable means of supporting themselves against their oppressors. The wickedness with which they have been charged, may have been in part the natural reaction of the wickedness of their enemies.

#### SUMMARY OF THE ARGUMENT FOR THE PERPETUITY OF GOD'S SPECIAL FAVOR TO THE JEWS.

I. The covenant with Abraham is unlimited, or rather explicitly perpetual. (See the passages which describe the covenant, before quoted ; especially Gen. 17: 1—8.)

II. The history of the Jews which the scriptures contain, is a practical commentary on this covenant, showing, 1st, that the promises specially pertained to the natural seed of Abraham ; and 2d, that these promises were wholly independent of the personal merits of the Jews. By referring to Gen. 46: 3, and Exodus 1: 7, for example, we find that God's promise to multiply

the seed of Abraham and make of him a great nation, was literally fulfilled to his natural seed. The 105th Psalm describes God's wonderful works with the Jews, up to the time of their entering the land of Canaan. Deut. 4: 7, 8, 23—38, is also descriptive of the great things God did for his people notwithstanding their sins, and is a commentary on his covenant. See also Neh. 9: 7—38.

III. Such being the covenant, and its commentary, up to the time of Christ, it is evident that it must be regarded as remaining beyond that time, unless there is explicit evidence to the contrary. No such evidence is found in the New Testament, or in the history of the Jews since, but the contrary. If it is said that the promise was to Abraham and his seed, and that seed is Christ; and that the covenant with the rest of the Jewish nation is dissolved; we answer, facts which we have already examined, show that the covenant, interpreted as above, remained in force after the birth of Christ, and was recognized and observed by him. Again, if it is said that the covenant was dissolved by the death of Christ, that the Jews, in crucifying him, renounced their birthright; we answer, as before, that facts show that it remained in force. (Such for instance as the offer of the gospel first to the Jews in the preaching of the apostles.) Again, if it is said, that by the rejection of the gospel they lost their birthright; and that at the destruction of Jerusalem they ceased to be the people of God, we answer, that their captivity and dispersion at that time is no more proof of the termination of the covenant, than any of their previous captivities and calamities. Moreover, their history since is a counterbalancing proof of the continuance of the covenant. We search through the New Testament, and through the subsequent history of the Jews, and find no such explicit declaration of a change in the views and feelings of God toward the Jews, as the importance of such a change would require. And well may God ask those Christians who assume that such a change has taken place, 'Where is the *bill* of your mother's divorcement?' Isa. 50: 1.

But the evidence in relation to this matter is not merely negative, though that would be sufficient. We find Christ and his apostles repeatedly alluding to the coming desolations of the Jews, and always adding such limitations as show that the love and faithfulness of God, in this as in all previous cases, stretches over and beyond the abyss of their calamities. For example, Christ says, 'Jerusalem shall be trodden down of the Gentiles, [how long?—not for ever, but] *until the times of the Gentiles be fulfilled.*' And again, he says to Jerusalem, 'Your house is left unto you desolate, [how long?—not for ever, but] *till ye shall say, Blessed is he that cometh in the name of the Lord.*' Again, Paul says, 'that blindness in part is happened to Israel, [not for ever, but] *till the fulness of the Gentiles be come in.*' And he adds an explicit prediction, that ultimately God will take away their sins, according to his covenant with their fathers.

In numerous passages of the Old Testament, the reader will find further testimony in relation to the future destiny of the Jews. We refer to the following, as some of the principal:—

Deut. 30: 1—9. Isaiah 11: 11—13, 12: 1, 2, 51: 17, 21—23, 54: 1—14. Jeremiah 31: 31—40, 32: 37—41, 33: 7—9, 24—26. Ezek.

36: 24—34, 37: 21—28, 39: 25—29. Hosea 2: 7, 14—23, 3: 4, 5, 14: 4—8. Joel 3: 14, 16, 17, 20, 21. Amos 9: 14—15. Micah 4: 6—8. Zechariah 8: 3—8, 10: 6—12.

#### CONSEQUENCES OF THE PREDICTED RESTORATION.

In speaking of the restoration of the Jews, it is fit that we should clearly understand what is meant by that expression; and that we should not think of it merely as a reorganization of the Jewish nation, and the replacing of them in the territory which was occupied by their fathers. By the restoration of Israel, as predicted in the scriptures which we have already referred to on that point, it appears to be plainly implied, 1st, that they are to resume their place as the peculiar people of God; and 2d, that they are to become the medium of God's favor toward all other nations. It is not implied that they are restored to the Mosaic ceremonial institutions, or even to circumcision; for the original covenant with Abraham which constituted his seed a royal priesthood to the world, was made before the giving of the law, and also before circumcision, and of course was independent of them. All the externals of Judaism are only subsequent adjuncts to the Abrahamic covenant, instituted for the purpose of carrying it into effect, and not constituent elements of that covenant. So Paul says of Abraham, Rom. 4: 11, &c., 'He received the seal of circumcision, a sign of the righteousness which he had yet being uncircumcised.' Again, 'The promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but, through the righteousness of faith.' And again, Gal. 3: 17, 18, 'The covenant that was confirmed before of God, in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise.' The Jews, in cleaving to the institutions of Moses, as being essential to their inheritance, wholly put out of view the original covenant with Abraham, and the true object of those institutions. As Christ said 'the sabbath was made for man, and not man for the sabbath;' so it may be said of the whole Mosaic economy, and of circumcision, that they were made for the Jews, and not the Jews for them. And in restoring the Jews to their inheritance in Abraham, it is by no means necessary to replace them under the ceremonial economy.

Let us now consider the probable and predicted consequences of reinstating the Jews in the favor of God, and giving them a pre-eminence among the nations of the earth.

1. One of the first and most important effects, doubtless, will be to manifest and exalt before all the world, the truth and faithfulness of God. He is called by Moses, emphatically, **THE FAITHFUL GOD**; and the constant testimony of the Bible concerning him is, that his word shall stand forever—that his truth shall endure to all generations. Now his promise to Abraham was, that he would give to him and his seed after him the land of Canaan *for an everlasting possession*; and that in his seed all the nations of the earth should be blessed. And when he called the Israelites forth out of Egypt, his declared object was to make them 'a special people unto himself above all people that

are upon the face of the earth ;' and ' that he might keep the oath which he had sworn unto their fathers.' But although the Jews, during the time of their national prosperity, enjoyed distinguished privileges, and were in many respects a peculiar people, as compared with other nations,—yet they became in a short time degenerate and corrupt, and, as Ezekiel declares, the name of the Lord was profaned by them among the heathen. Having been at length expelled from their own land, they have long been ' a hissing and a by-word among all nations whither they were scattered.' What then shall we say to these things ? Shall this reproach never be removed ? Shall it be said that God undertook to train up a nation for himself,—to make them ' a holy people,' who should show forth his glory ; and that he has utterly failed of accomplishing his object ? If it be so—if he fails in this instance,—what security have we that he will not fail in any or all other instances ? And what assurance can we have that the kingdoms of this world will ever become the kingdoms of Christ ? When the people of Israel had greatly provoked the anger of God, by their apostasy, the voices of the prophets were heard denouncing judgments, and predicting the desolation which should come upon the nation : yet still, looking beyond the period of their rejection and their calamities, they foretold (as our previous quotations have shown) that in the last days the scattered house of Israel should return and be built up ; that Jerusalem should then be holy, and be called ' THE CITY OF RIGHTEOUSNESS, THE FAITHFUL CITY ;' that ' whereas it had been forsaken and hated, it should become AN ETERNAL EXCELLENCY, A JOY OF MANY GENERATIONS ;' moreover, that ' the Gentiles should come to her light, and kings to the brightness of her rising ;' and that the forces and wealth of the Gentiles should be made subservient to her exaltation.

Thus we may see that the restoration and spiritual renovation of the Jewish nation, by fulfilling these glorious promises, would confirm the truth of the word of God, overthrow unbelief, and so prepare the way for the reign of righteousness through faith.

2. Another consequence of restoring the Jews and exalting them to a leading position among the nations, will be *the humiliation of the Gentiles*.—The Gentile nations which have long held possession of the land given by covenant to Abraham and his seed, have not only disregarded the claims of the true heirs, and the purpose of God concerning them, but have even exulted in their downfall, have rejoiced in their calamity, and have trodden them under foot. ' Thus they have despised my people,' says the Lord by the prophet, ' that they should be no more a nation before them.' But God has declared his purpose to judge and punish the nations for their impious disregard of his covenant with Israel. Even the Jews' restoration, which we find to be so clearly and fully foretold in the language we have referred to in the prophets, is not more unequivocally predicted than are God's judgments against those nations that have abused his people. Hear his rebuke of Edom for this offense :—' For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. In the day that strangers carried away captive his forces, and foreigners entered into his gates and cast lots upon Jerusalem, even thou wast as one of them : but thou shouldst not



have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress. Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; neither shouldst thou have delivered up those of his that did remain in the day of distress. For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.' Obad. 10—15. Language similar in purport to the foregoing is used by many of the prophets; and indeed it is usual to find, in immediate connection with the foretold restoration of the Jews, predicted vengeance against their oppressors. We will quote a few specimens.

'I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh.' &c. 'Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee,' &c. Isa. 49: 25, 26, 51: 22, 23. The following passage forcibly describes the exaltation of Israel, and the humiliation of the Gentiles:—'The sons of strangers shall build up thy walls, and their kings shall minister to thee. . . . For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The sons also of them that afflicted thee shall come bending to thee; and all they that despised thee shall bow themselves down at the soles of thy feet: and they shall call thee 'The City of the Lord,' 'The Zion of the Holy One of Israel.' Isa. 60: 10, 12, 14. The prophet Joel says also,—'In those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.' Joel 3: 1, 2, 12.

These are only a few of the passages found in the prophetic writings, touching this subject. For further similar testimony, the reader may examine the following references. Deut. 30: 7. Jer. 12: 14—17. 30: 16. Ezek. chaps. 25, 26, 35; and 36: 1—8. Zeph. 3: 19. Zech. 2: 8, 9. 12: 3, 4, 9. 14: 12.

By examining the foregoing quotations and references, it will appear that the cause which God usually assigned for the punishments with which he threatened various nations, was their contempt of his people, and the wrongs which they had done to them. And we conclude, from the clear indications of prophecy, that the approaching judgment of the Gentiles—'the battle of the great day,' which shall break in pieces the kingdoms of this world—will be made to turn chiefly on this point; viz., the resistance which the infidel powers of the Gentiles will make to the movements of God, by which he will accomplish his purpose of placing the Jews at the head of the nations, and establish his own dominion over all the earth.

The elevation of the Jews to the commanding position we have spoken of, will doubtless be so accomplished, that while the Gentiles are humbled, all occasion of pride and boasting will be cut off from the Jews. The Jews will be humbled when they are made to receive the gospel of Christ through the Gentiles; when they shall remember their own evil ways—their long and obstinate unbelief; (See Ezek. 36: 31, Zeph. 3: 11;) and the Gentiles will be humbled by being made to acknowledge the Jewish nation as the federal head of the world. Thus, according to the words of Isaiah, ‘The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day.’

3. We conclude that another most important consequence of establishing the Jews as the ‘Royal Nation,’ would be to give the greatest facility to the universal publication of the gospel, and the subjugation of the world to Christ. What nation would be so well qualified as the Jews, both from their historical character, and from the lessons which they must have learned in their long and wide dispersion, to become the head of a federal Theocracy. Having seen the operation of the various laws of human governments, and felt the miseries of oppression, they could well appreciate the value of just and humane statutes. Again; when ‘the veil shall be taken away from their hearts,’ and ‘the Deliverer out of Zion shall have turned away ungodliness from Jacob,’ what people would be so well fitted as they, to become missionaries of the gospel in all the world? Having been scattered among ‘all nations and tongues,’ and become acquainted with all forms of religion; and having explored the dark abodes of heathen idolatry and superstition; who would be so capable as they of adapting themselves, as preachers of the word, to the peculiarities and wants of all the Gentile nations? We shall do well to remember the declaration of Isaiah concerning ‘the last days’—when ‘the mountain of the Lord’s house shall be established in the top of the mountains, and all nations shall flow unto it’—that then, ‘*out of ZION shall go forth the law, and the word of the Lord from JERUSALEM.*’

When the chosen people shall be restored to their inheritance, and ‘the Spirit shall be poured upon *them* from on high,’ (see Isa. 32: 15,) then may we expect to witness a more complete fulfilment of that prophecy of Joel which Peter quoted: viz., ‘It shall come to pass in the last days, (saith God,) *I will pour out my spirit upon ALL flesh,*’ &c. We know that this prophecy had an incipient fulfilment (a fulfilment in miniature, so to speak) on the day of Pentecost. Yet we cannot doubt that a more full and and glorious accomplishment awaits it hereafter, which shall realize the truth of another inspired prediction, that ‘*the earth shall be FULL of the knowledge of the Lord as the waters cover the sea.*’

#### DUTIES OF THE GENTILES TOWARD THE JEWS.

We have considered the nature of God’s covenant with Abraham and his seed; we have shown that the promises of that covenant are both general and specific—that they are promises of both spiritual and physical blessings; that they are made to the literal seed of Abraham; and that the literal seed shall at length become the true spiritual seed. We have shown also, that the

distinction which was originally made between Jews and Gentiles, still remains ; that in God's dealings with mankind he has acted in accordance with that distinction ; and that the preservation of the Jews as a distinct nation for so many ages, even to the present day, through unparalleled persecutions and sufferings, is strong presumptive evidence of some great ultimate design of God concerning them. And we have seen sufficient evidence of God's design to restore them to the land given to their fathers ; to purify them, pour out his Spirit upon them, and make them a holy people ; to give them pre-eminence over the nations of the world ; and so to ' bless all the nations of the earth ' through them. We come now to the interesting and practically important inquiry, What are the duties and obligations of the Gentiles toward the chosen people ?

1. And first we may place *a loyal acknowledgment of their BIRTHRIGHT*. If in God's promise to Abraham that he would ' be a God unto him and to his seed after him,' and that ' in his seed all nations should be blessed,'—God thereby became the husband of Israel, and constituted Israel the husband of all other nations ; (as has been shown ; ) if this arrangement still remains, forasmuch as the gifts and calling of God are without repentance—and we have seen that hitherto he has blessed the Gentiles through the Jews,—then the Gentiles are bound, now, to regard the Jews as the husband of the nations. And the duty of the Gentiles toward them is determined, not by their character and conduct, but by the known arrangements and purposes of God. A spirit of true loyalty to God, says concerning them, ' However great may be their sin, and however fierce may be the anger of the Lord against them, Israel is still our husband ; and we will, so far as is consistent with our allegiance to the moral government of God, love and honor Israel, as our husband, for God's sake.' From such passages as 1 Pet. 2: 18, where the apostle enjoins on servants to ' be obedient to their masters, not only to the good and gentle, but also to the froward,' we are taught that in the mutual relations which subsist among mankind, the conduct of the one is not to be governed by the wrong doings of the other, but by the appointment of God. And we see no reason why Peter's address to wives might not properly apply to the Gentiles:—' Be in subjection to your own husbands ; that if any obey not the word, they may without the word be won by the conversation of the wives ; while they behold your chaste conversation, coupled with fear.' On this principle, it appears that the true way for the Gentiles to seek the conversion of the Jews, is practically to acknowledge the superiority of their birthright, and to win them, rather by modesty and the arts of love, than by attempting, as has often been done, to dragoon them into the gospel.

2. Another obligation which the Gentiles owe the Jews, is, *gratitude for the benefits mankind have received through them*. We might speak of the advantages they have conferred on the world by their preservation and improvement of the arts of civilization. For when most other nations were sunk in the darkness of barbarism, the Jews were cultivating the arts of civilized life. " During the feudal ages," says a writer in the Edinburgh Encyclopædia, " the Jews, from their aversion to war, and their love of gain, seem to have been the most opulent, as well as the most enlightened portion of the

laity. They were the only bankers of the period. It is supposed that they invented bills of exchange." The celebrated author of 'Ivanhoe' says, "The Jews, both male and female, possessed and practised the medical science in all its branches; and the monarchs and powerful barons of the time frequently committed themselves to the charge of some experienced sage among this despised people, when wounded or in sickness. The aid of the Jewish physicians was not the less eagerly sought after, though a general belief prevailed among the Christians, that the Jewish Rabbins were deeply acquainted with the occult sciences, and particularly with the cabalistic art, which had its name and origin in the studies of the sages of Israel."

But not to insist on any advantages of this kind, we will speak of higher benefits. From the Jews we have received the Bible. Not only the Old Testament, but also the New, was written by Jews. Had we received only the Old Testament, we might justly regard it as a highly valuable acquisition; forasmuch as its doctrines and its history, which give us so much knowledge of the character and will of the true God, and of his dealings with mankind, have doubtless done more to advance the best interests of the human race, than all the ethical systems of the wisest heathen philosophers. But when, above all, we consider that we have received the gift of Jesus Christ, and the gospel, through the Jews, we shall, besides gratitude to God as the primary giver, feel still more deeply what respect and affection we owe to the Jews as the medium through which salvation has been sent to the world. The Gentiles, as formerly mentioned, were only branches of the primitive church; the Jews were its root and stock; and it should be taken into the account that the Jews were the only nation at that time, in which the beginning of a church could be made. Nearly all the moral and spiritual material in the world, was at that time in the Jewish church. The Bible, with all its influences was among them; and they alone were prepared for the reception of Christ, by the promises, and by the consequent expectation of him. Had Christ commenced his ministry in any other nation, it is probable that he would have found but very few followers. God, who does nothing in vain, had been disciplining that nation for thousands of years; and more especially, immediately previous to the appearance of Christ, John the Baptist was sent for the special object of preparing a highway for the coming of God. Hence Christ said truly that '*salvation is of the Jews.*' Paul also declared that 'the Gentiles were their debtors, and were made partakers of their spiritual things.' Rom. 15: 26.

#### THE AGENCY OF THE JEWS IN THE CONVERSION OF THE WORLD.

It must not be inferred from what we have said, that we subscribe to the theory of those who think that the conversion of the Jews is the first thing to be attended to in order to the establishment of the kingdom of God in the world. As it is an important part of our object in this discussion of the relations of the Jews to God and the world, to lead believers to comprehensive views of God's plan of operations, and bring their minds to the position necessary to their co-operation with him, we will present, in conclusion, a sketch of the order in which we believe the gospel will go forth to the nations.

Paul, speaking to the Gentiles, says—‘As ye in times past have not believed God, yet have now obtained mercy through their [the Jews’] unbelief; even so have they also now not believed, that *through your mercy they also may obtain mercy.*’ Rom. 11: 30, 31. Now it is evident that the Jews have not yet obtained the mercy here promised, and of course that a portion of the Gentiles are yet to be employed in the work of conveying it to them. Paul even says, ‘that blindness in part is happened to Israel, *until the fullness of the Gentiles be come in.*’ Rom. 11: 25. We do not conceive that the ‘fullness of the Gentiles,’ here spoken of, embraces the whole of the field which we refer to when we speak of ‘the conversion of the world;’ for we admit the limiting force of those prophecies which declare that ‘darkness shall cover the earth’ when the glory of the Lord shall rise upon Zion, and of others which assign the work of the final conversion of the heathen especially to the Jews. But we do understand Paul as teaching, that the *most important part* of the Gentile church is to be gathered into Christ, before the conversion of the Jewish nation.

This agrees with the anticipations which naturally result from a survey of the actual state of the nations at this time. The gospel, (by which we mean not the system of legality which usually bears that name, but the primitive gospel of salvation from sin by the resurrection of Christ,) requires for its success, a degree of preparation on the part of those to whom it comes. God did not bring his Son into the world till he had trained a nation, by a long course of moral discipline, to receive him. And as soon as the small stock of material, which the legal education of the Jews and the civilization of the Greeks and Romans had made ready, was used up, the work of the gospel ceased, and a second dispensation of law took its place. The first resurrection, at the destruction of Jerusalem, was the closing scene of the first dispensation of the gospel. As we approach the second resurrection—the closing scene of the second dispensation of the gospel,—we may anticipate the order in which the nations will be brought into Christ, by observing their comparative advancement in legal morality and civilization—the prerequisites of the final work of grace. That part of the world which presents to the fire of the gospel the most combustible material will be kindled first; and the flame will pass from that to other parts, in the order of their susceptibility. Now it is evident to us, that as the Jews were in the highest state of preparation for the gospel at the time of its first dispensation, so a *portion* of the Gentiles are now in the most advanced condition of susceptibility. The United States, England, Germany, and probably some other of the European nations, are clearly in advance of the Jews in morality and civilization;—and even if this were doubtful, the single circumstance that these nations receive the whole of the Bible, while the Jews reject the New Testament, would be a sufficient index of the superior preparation of the former for the second manifestation of the primitive gospel. The Jews probably stand next to these leading Gentile nations, because they acknowledge a large portion of the oracles of God. The Mohammedans occupy the intermediate position between them and Paganism, as they believe in one God, and receive more or less of the Old Testament. Last on the scale of susceptibility, stands the whole of the heathen world.

The conclusion from this survey is, that the best portion of Gentile Christendom will receive the gospel first; that the Jews will then be brought in,—and finally, that they will gather the great harvest of the Mohammedan and heathen world.

This view assigns a sufficient precedence to the Jews; for Mohammedanism and Paganism embrace at this day far the largest portion of the human race; and if the sun of righteousness shall rise upon the nations in the order we have indicated, it will be true in a general sense that ‘darkness shall cover the earth, and thick darkness the people,’ when the glory of the Lord shall reach the chosen nation. And at the same time it will be true that the Jews obtain the second ministration of mercy through the Gentiles, as the Gentiles obtained the first through the Jews; and that the substantial part of the Gentile church will be brought in, before the *second* ingathering of Israel. Thus the predictions of Isaiah and Paul will be reconciled.

The church gathered at the first resurrection, was twofold in its constitution. Its first and strongest department was a body of Jews, viz. Christ, the apostles and the churches of Judea, together with the Old Testament saints. Its second department consisted of Gentiles, taken principally from the territories of Greek and Roman civilization. This order of formation leaves the Gentile end of that church (so to speak) now nearest to the world. If the process of accretion is to begin again where it ended, and if the attraction between heaven and earth is to be favored by bringing like to meet like, we should naturally anticipate that the beginning of the church of the second resurrection would be a Gentile body. Accordingly a portion of the Gentiles, as we have seen, are best prepared to be the point of contact for the gospel.

When a firm union shall have been established between the invisible and the visible church by joining the Gentile end of the former to the Gentile beginning of the latter, the extension of the gospel from Christendom to the Jews, and from the Jews to the Mohammedan and Pagan world, will naturally follow; as it is evident from observation as well as from prophecy that God has now brought or is fast bringing the world, *as a whole*, to a state sufficiently combustible for the final conflagration; and that the gospel fire when once kindled the second time, will not go out for want of prepared fuel, as at the first, but will embrace the globe, and terminate in the second and universal resurrection. ✓

The completed church, then, will consist of five distinct departments, viz: 1, the Jewish part of the primitive church; 2, the Gentile part of the primitive church; 3, the Gentiles now farthest advanced in preparation for the gospel, i. e. the best part of Christendom; 4, the mass of the Jewish nation; 5, the mass of Mohammedans and Pagans, i. e. the greater part of the existing world. The reader may facilitate his conception of this complex church, by representing it to himself under the figure of a tree, with its roots radiating downward and its branches upward. Let a line be drawn across the trunk a little above the roots. The space below this line may represent the *Jewish* portion of the primitive church. A second line a short distance above the first, may indicate the boundary of the *Gentile* portion of the primitive church. A third line may be drawn, higher still, to mark the second Gentile

department, now to be added. Just below the radiation of the branches, a fourth line may cut off a space to represent the second Jewish department; and then the whole top of the tree may stand for the Mohammedan and Pagan world. Thus the two Gentile departments will occupy the middle part of the trunk, and the two Jewish departments its extremities; a Jewish root takes hold on God, and a Jewish portion of the trunk takes hold on the mass of nations.

### § 59. THE SABBATH.

THE true practical maxim to be observed by believers, when their views differ in relation to the obligation of the fourth commandment, is the injunction of Paul, 'Let every man be fully persuaded in his own mind.' If 'one man esteems one day above another, and another man esteems every day alike,' let neither judge the other, and let neither suffer himself to be judged. (See Rom. 14: 5, 6, & Col. 2: 6.) We are willing to abide by this principle, and live in peace with those who observe the sabbath, giving them no just cause of offense either by word or deed. But the peace must be reciprocal. They must not judge us, and especially they must not accuse us, as many legalists have done, of 'trampling on the known commands of God.' When they do this, we find ourselves obliged to take the position prescribed by Luther;—'Keep the sabbath holy' (says he) 'for its *use* sake, both to body and soul! But if any where the day is made holy for the mere day's sake—if any where any one *sets up its observance on the Jewish foundation*, then I order you to work on it, to ride on it; to dance on it, to feast on it, to do any thing that shall reprove this encroachment on the Christian spirit of liberty.' (See Coleridge's Table Talk.) When the adherents of the sabbath, not content with a full persuasion of their own minds, take upon them to dictate and accuse, they must not complain if we give our own reasons for non-observance, instead of lying quiet under their refutation of the reasons which they choose to put into our mouths. On this ground, we shall take the liberty to go into an investigation of the point, whether the sabbath is really of universal obligation.

The New Testament no where enjoins the observance of the sabbath. Its spirit, as well as its specific instructions, so far as they touch the subject, are decidedly adverse to such observances. The only strong hold, therefore, of sabbatarians, is the Old Testament; and especially the decalogue. Here they take their stand.

"The ten commandments, (say they,) and the command to keep the sabbath among the rest, are laws of universal and perpetual obligation."

"But (we reply) the fourth commandment directs us to keep *Saturday*. Do you keep that day?"

"No: but we keep one day in seven. The *spirit* of the commandment

(which is all that is essential) requires us to set apart one seventh part of time; and we do this in keeping Sunday as well as we should if we kept Saturday."

"Very well; you admit then that the *letter* of the commandment is not now binding, and that the spirit of it only requires us to keep one seventh part of time. It follows of course, that Sunday is not specially sacred, and that a man may fulfil the law as well by keeping Wednesday, or any other day of the week that may suit his convenience, as by the usual observance. And further, it follows that if a man chooses to set apart from worldly business one seventh part of *every day* instead of one day in seven, he may obey the *spirit* of the command in that way, as truly as you do in observing the first, instead of the seventh day of the week. If you take the liberty to depart from the letter at all, you are obliged to acknowledge that the law, considered as a specific enactment, relating to external acts, is abrogated; and as the spirit of its demands, which only is in force, may be satisfied in several different ways besides your own, you obviously exceed your warrant, in dictating to others what day they shall keep, or in forbidding them to 'esteem every day alike,' provided they sanctify a seventh part of time."

The spirit of the fourth commandment, abstracted from all specific modes, may be expressed thus: 'Thou shalt abstain from bodily labor so far as physical and spiritual health requires.' This is a rule of universal and perpetual obligation. This is, and forever will be, the rule of heaven. Angels and saints made perfect, observe it. We constantly honor this rule both by precept and example, as one of pre-eminent importance; and we are in favor of extending, rather than curtailing its present practical application. Instead of diminishing the amount of time usually set apart for mental and religious cultivation, we would greatly increase it. We believe that not merely one day in seven, but as much at least as ONE HALF OF EVERY DAY, ought to be devoted, by those who have a soul, as well as a body, to intellectual and spiritual pursuits. We believe that a jubilee is coming, in which this order of things will be found feasible, and will be adopted. We believe that without it, the race of man will never emerge from animalism. But at the same time we believe that the particular embodiment of the abstract rule above stated, in the observance of a particular day of the week, which was enjoined on the Jews, is at this day altogether adverse to the advance of man into new and true arrangements, and that the divine obligation of it passed away with the Jewish dispensation.

We have seen that the transfer of the sabbath from the seventh to the first day of the week, necessarily implies, unless that transfer was an unwarranted act of the Christian church, that the letter of the fourth commandment is abrogated; and if the letter is abrogated, the commandment itself, which consists of letters, is abrogated. Yet it is absolutely necessary that sabbatarians should maintain that it is not abrogated. The whole strength of their cause lies in the assumption that the fourth commandment is a part of that eternal 'moral law' which did not share in the wreck of the Jewish dispensation. It is manifestly true that God attached a special importance to the ten commandments. This was evinced by the fact that he separated them from the body

of the Jewish code, and engraved them twice over on tables of stone. On the foundation of this truth, theologians have raised a belief—or rather a popular impression which answers all the purposes of a belief—that the decalogue is a sacred, unchangeable formula of the divine will, altogether separate from and independent of the temporary institutions with which it was surrounded, and equally pertinent and essential to the Christian as to the Jewish dispensation. This impression is the strong fortress of the sabbath cause; and, notwithstanding the serious breach which the transfer from Saturday to Sunday has made in its walls, it is still considered, on the whole, quite defensible. This fortress we propose now to reconnoitre.

That the position we take in regard to the abrogation of the decalogue, may be clearly understood at the outset, we will introduce it by an illustration. Suppose a father, for the better management of his small children, selects out from the multitude of rules and instructions which he daily gives them, ten of the most essential, has them printed in large letters, and framed, and hangs them up in the children's room. We may presume this family decalogue would be something like the following:

1. You must say your prayers, night and morning.
2. You must read a chapter in the Bible every day.
3. You must not say naughty words.
4. You must not stay out in the street after nine o'clock at night.
5. You must always love, obey, and cleave to your father and mother.
6. You must not strike each other.
7. You must not play in the dirt, or soil and tear your clothes.
8. You must not take what does not belong to you.
9. You must not tell wrong stories.
10. You must go regularly to school at the appointed hour.

Every one sees that such a formula as this, though exceedingly important for children eight or ten years old, and as such worthy to be printed, framed, and hung up conspicuously before them, cannot claim to be, as to the letter of it, a *perpetual* expression of the father's will, appropriate to the adult condition of his family. Some of its precepts are indeed perpetually obligatory and appropriate, such as the eighth and ninth. The old as well as the young are bound not to steal and lie. But others, though obligatory at all times, are altogether unnecessary, and of course inappropriate, to adults; such as the seventh. Persons of mature age are in no danger of playing in the dirt. Others are neither obligatory or appropriate, except in the case of small children, such as the fourth and tenth. Adults are not bound to be at home at a particular hour in the evening, or to go to school. Others still, though imperatively binding at a certain age, are countermanded by precepts adapted to subsequent life; such as the fifth. *Children* should cleave to their parents, but 'a *man* shall leave father and mother and cleave unto his wife.' The *spirit* of the whole may be expressed in the injunction—'Behave dutifully and wisely toward God and man, and with reference to body and soul.' This rule is appropriate to all ages, and equally obligatory on all. But the particular form in which this rule is embodied in the above decalogue, is appropriate and obligatory only during childhood.

Now we believe it can be shown that the Jewish decalogue is a formula of the divine will, constructed on principles similar to those which have been exhibited in the foregoing illustration; that it was framed with special reference to the condition of the Jews, at the time it was given; that in several particulars it is inappropriate to a more advanced condition, such as that of Christian believers; and that, while its spirit remains in force, its authority as a formal enactment rested on the same basis with the rest of the Jewish code, and was abolished by the advent of Christianity. That this is a correct view of the decalogue, appears from the following considerations:

1. Two of the ten commandments, viz., the first and second, which forbid literal idolatry, were obviously enacted with special reference to the prevailing vice of the Jews, and of the nations around them, at the time the law was given. The strange fatuity with which the chosen people plunged again and again into that vice till after the Babylonish captivity, shows how important those commandments were at that time. God wisely placed them in front of the decalogue. But, at the present time, so far as the Jews and a great part of Christendom are concerned, they are as unnecessary and inappropriate as would be the injunction of a father to his adult children not to play in the dirt. If God were to give a written law now to the Jews, instead of forbidding image worship as the leading vice, he would undoubtedly aim his first commandments against the love of money. Indeed, the reader will find by examining the New Testament, that Christ and his apostles never pointed their artillery against the fallen bulwarks of literal idolatry, but against covetousness, which had taken its place. The sermon on the mount never alludes to image worship; but it bears down on mammonism, in a way that indicates Christ's view of the pre-eminence of that vice. (See Matt. 6: 19—34; also Eph. 5: 5, and Col. 3: 5.)

2. The fifth commandment—that which requires reverence toward parents—though it justly occupies a high place in the morality appropriate to a worldly state, and was one of the most essential elements of that preparatory civilization which God sought to develope in the Jewish nation, is nevertheless essentially modified, and even in a certain sense countermanded by the precepts of the gospel. In the place of that commandment, the words of Christ are, 'Except a man hate and forsake father and mother . . . he cannot be my disciple;' 'Call no man father on earth.' In accordance with these precepts, he asserted his own independence of his earthly parents, when he was twelve years old; (Luke 2: 42—50;) he publicly refused to recognize as his mother and brethren any but the children of God; (Matt. 12: 47—50;) and he constantly addressed Mary by the title, '*Woman*'—and not as his mother. John 2: 4. 19: 26. The principle of the case is plain. The fifth commandment directs men how to behave as children of the flesh, and would be of universal and perpetual obligation if men were never called to a spiritual state. But Christ came to introduce a second birth, and transfer men from a carnal to a spiritual state and parentage. For this purpose it was absolutely necessary that he should countermand the letter of the fifth commandment. It is no objection to this view, that Paul exhorted the children of believers to obey their parents, Eph. 6: 1—3. Col. 3: 20. He wisely

combined the morality of the law with that of the gospel, because his instructions on this point were addressed to those who, it might be presumed, were too young to be treated as subjects of the spiritual dispensation. The promise of reward, attached to the fifth commandment, is of a temporal nature, and indicates the temporal nature of the precept. 'Honor thy father and thy mother, [not that you may secure the rewards of eternity, but] *that thy days may be long* in the land which the Lord thy God giveth thee.' To those who seek the prize of the second birth, the precept is, 'Call no man father on earth.'

3. We have the explicit testimony of Jesus himself in respect to two of the ten commandments, that the letter of them is not adapted to the Christian dispensation. In immediate connection with the saying—'Think not that I am come to destroy the law and the prophets'—which is so often appealed to by legalists, Christ actually repealed the formula of the sixth and seventh commandments, and substituted other words in their places. 'Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say to you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.' Matt. 5: 21, 22. In the same manner he proceeds shortly after to abolish the form and re-embody the spirit of the commandment, 'Thou shalt not commit adultery.' Matt. 5: 27, 28. It cannot be denied that there was an actual repeal of the old form in these cases; for Christ uses the same language in both, as that by which he immediately afterward repeals the rule, 'An eye for an eye, and a tooth for a tooth.' Matt. 5: 38, 39. When he says in relation to this bloody law,—'Ye have heard that it hath been said, &c., but I say to you,' &c.,—every one understands that he intends by this form of speech to abolish the old precept, and give a new one. It is equally clear that by the same form of speech he repealed the sixth and seventh commandments. By the two examples which he has thus furnished us, we may understand what he means when he says—'I am not come to destroy [the law,] but to fulfil.' He certainly does not mean that he has not come to destroy the old *form* of the ten commandments, for this is what he immediately proceeds to do. He evidently does mean that he has not come to destroy the *spirit* of the law, but to perfect its development, by embodying it in a new and perfect form. The immense enlargement of scope which he gives to the spirit of the sixth and seventh commandments, leads to the presumption that if he had expressly revised the fourth, he would have re-constructed it thus: 'Ye have heard that it was said by them of old time, Remember the seventh day to keep it holy. But I say to you, Keep holy seven days in the week, and twenty-four hours in the day.'

4. Besides the changes which, we have seen, are required in the preceptive forms of some at least of the ten commandments, it can be shown that the Christian dispensation makes a still greater change in respect to the *legal* nature of the whole of them. Christianity is a dispensation, not of law, but of grace and truth. Retaining and greatly enlarging the intrinsic truths of the Mosaic law, it proposes to enforce obedience to those truths, by spiritual

influences, instead of legal sanctions. In this sense, if in no other, it may safely be said that the ten commandments are abolished, so far as Christian believers are concerned. Five of the most important chapters of the epistle to the Romans, (which is an epitome of Paul's theology,) are devoted to an elaborate proof that the law, as a means of moral influence, prevents instead of promoting, both justification and sanctification; and that whoever is in the way of salvation is not under the law. The apostle leaves no room to doubt that he refers in this demonstration, especially to the ten commandments, since he cites the tenth commandment—'Thou shalt not covet'—as the very law which, in his own experience, he found to be a savor of death instead of life. Rom. 7: 7. In perfect accordance with this fundamental principle, he calls the law 'written and engraven in stones,' (which certainly is none other than the ten commandments,) '*the ministration of death,*' '*the ministration of condemnation,*' '*the letter that killeth,*' and announces in plain terms that this law is '*done away,*'—is '*abolished*' by the new covenant. 2Cor. 3: 6—13.

What shall we say now of the time-honored dogma that the ten commandments are unrepeatable, eternal expressions of the divine will? Verily that they who teach such things, 'know not what they say, nor whereof they affirm.' It is as clear as the sunbeams of God's truth can make it, that the letter of the decalogue was part and parcel of the temporary Mosaic law: that it was constructed with special reference to the childhood of the Jewish nation; that it was engraved on stones, (as parents sometimes print and frame special rules of conduct for their children,) to signify, not its perpetual obligation, but its special importance to that people; that parts of it were expressly repealed by Jesus Christ; and that Paul pronounced the whole of it abolished by the dispensation of the spirit.

What then becomes of the argument for the sabbath, founded on the assumed immutability of the decalogue, which is the strong bulwark, the last refuge of sabbatarians? Verily 'it is ready to vanish away.' The commandment to observe the seventh day, has less intrinsic claim than any other of the ten, to be regarded as a part of the eternal 'moral law.' The authority of such precepts as—'Thou shalt not steal,'—'Thou shalt not bear false witness,' &c., may be supposed to extend even to heaven. But nobody imagines that the angels and saints made perfect, observe one day in the week as a special holy day. When Christ repeated to the young man the essential parts of the decalogue, he did not mention the sabbath precept. Matt. 19: 18. Moreover in the second edition of the decalogue, published in Deuteronomy 5: 7—21, the fourth commandment has a special appendage, which plainly proves it to be merely a Jewish institution. After reciting the precept as first delivered, the record proceeds thus—'Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm: THEREFORE *the Lord thy God commanded thee to keep the sabbath day.*' Deut. 5: 15. Thus the commandment itself bears decisive marks of its limited and national character. This, added to the fact that it stands in a decalogue which as a whole has been shown to be mutable and repealable, makes an accumulation of evidence of its abrogation, which cannot but satisfy, ere long, all but those who are selfishly interested in maintaining its perpetual authority.

But we have a still surer 'word of prophecy.' To set the matter completely at rest, we are fortunately able to produce an

#### APOSTOLIC DECISION OF THE SABBATH QUESTION.

In the 15th chapter of Acts we are informed that the question whether the external institutions of the Jews are to be regarded as binding on the Gentiles, was distinctly raised in the primitive church, and decided, in full council, after solemn debate by the apostles. Their decision is contained in the following letter :

"The apostles and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia : Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law : to whom we gave no such commandment : it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost and to us, to lay upon you no greater burthen than these necessary things ; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication : from which if ye keep yourselves, ye shall do well. Fare ye well." Acts 15: 23—29.

As we are Gentiles, we may fairly consider this letter as addressed to us ; and it comes to us with the authority, not only of the apostles and elders at Jerusalem, but of the Holy Ghost. That it includes in its scope the sabbatical institution, is evident from the fact that it was addressed to persons who had not been educated in the observance of the sabbath, and to whom of course the express exception of that institution (if the apostles had designed that it should be excepted from the decree of abrogation) would have been quite as necessary, as the exceptions which they actually did make in relation to eating polluted things, and fornication. Gentile believers, to whom the sabbath was at that time an ordinance as new and arbitrary as that of circumcision, could not but understand—and the apostles of course designed they should understand—that it was a part of that 'law' from which the above letter declared them exempt. As Gentiles, then, we are formally discharged, by the highest authority, human and divine, from the obligation to keep the sabbath ; and we may well throw back upon modern sabbatarians the charge of 'trampling on divine commands.' In the face of a solemn manifesto of God and his servants, these Judaizers 'trouble men with words, *subverting their souls*, saying, Ye must [sabbatize,] and keep the law : to whom [the apostles and the Holy Ghost] GAVE NO SUCH COMMANDMENT.'

## § 60. BAPTISM.

PAUL speaks of the 'doctrine of baptisms' (Heb. 6: 2) as among the elementary instructions of the gospel—a 'first principle,' like repentance, faith, &c., which even babes in Christ might be supposed to understand. Surely then, we may expect, before examination, to find that the word of God furnishes to the sincere inquirer, evidence by which he may easily arrive at satisfactory and certain conclusions concerning a subject which thus stands at the entrance of the Christian's pathway. We propose therefore, in this article, to step aside from the numberless controversies on this subject, which have long rent the visible church—controversies which obviously prove, that one or both of the parties engaged in them, have been ignorant of the first principles of the doctrine of Christ—and examine in simplicity for ourselves, and for the assistance of our readers, the record of God. We shall conduct this examination, by quoting the most important passages in the New Testament, relating to baptism, and adding such remarks as they suggest.

Matt. 3: 10, 11. 'I [John the Baptist] indeed baptize you with *water*; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear; he [Christ] shall baptize you with the *Holy Ghost* and with fire.' In each of the other Evangelists, this declaration of John is recorded; (Mark 1: 8, Luke 3: 16, John 1: 26;) and Christ himself repeated it just before his ascension. 'John truly baptized with *water*, but ye shall be baptized with the *Holy Ghost*, not many days hence.' Here then, we have in the beginning of each of the first five books of the New Testament, an explicit statement of 'the doctrine of baptisms;' the very doctrine, doubtless, to which Paul alluded, in using the plural of the word *baptism*. The doctrine manifestly is, that *water baptism* belonged to the ministry of John, and the *baptism of the Holy Ghost* to that of Christ. These primary statements are so simple and clear, that we cannot wonder that Paul regarded 'the doctrine of baptisms,' as one of the first principles of the instructions of the gospel; and if on further examination, we find nothing inconsistent with the view they present, we shall have no difficulty in forming our judgment on the subject. It is plain, that all occasion for dispute about the *mode of water baptism* is removed, unless indeed we consider John the Baptist our spiritual head, instead of Christ. If, in professing to be Christians, we rank ourselves among the followers of Christ, and not of John, we must regard *water baptism* as an ordinance belonging to a *past* dispensation; and of course all controversy concerning it as ill-timed foolishness. We are subjects of the dispensation to which the *baptism of the Holy Ghost* belongs. We receive the substance, of which John's baptism was the shadow; and have no more occasion for dispute about water baptism than about circumcision, or any other ordinance of Judaism.

Matt. 28: 19. 'Go ye therefore and teach all nations, *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*.' The intent of this direction evidently accords with the doctrine which John and

Christ had before explicitly and repeatedly stated, as we have seen. These words of Christ commissioned his disciples to baptize not with water, for that was John's baptism, but 'in the name [i. e. with the power] of the Father, Son, and Holy Ghost,' which alone was the baptism of Christ. We must suppose that Christ perfectly understood the doctrine of baptisms, the difference between John's baptism and his own, and used this language with that distinction in his mind. If he had intended to perpetuate John's baptism, surely he would have explicitly commissioned his disciples to baptize with *water*. This he did not do, but on the contrary explicitly commissioned them to baptize in *his own* name, of course with *his* baptism, and 'in the name of the *Holy Ghost*. The fact that his disciples *understood* him as directing them to continue the ministration of baptism by water, which they had before practised, (John 4: 2,) by no means militates with this view. They did indeed understand him in this inferior sense, and proceeded on the day of Pentecost, and afterwards, to administer water baptism. But his meaning in this case, as in many others, must not be determined by their understanding, but by his own declarations concerning the same subject in other places. While he was with them in the flesh, they received most of his instructions in a carnal, inferior sense. They knew him not as Lord of that spiritual kingdom, which 'cometh not with observation;' they read his character and instructions, in the 'letter,' not in the 'spirit.' In allusion to this he said to them, 'These things have I spoken to you, being yet present with you; but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall *teach* you all things, and *bring all things to your remembrance, whatsoever I have said unto you.*' John 14: 25, 26. With this anticipation, he spoke to them. His personal instructions are therefore to be construed, not according to *their* immediate understanding of them; but with reference to that subsequent teaching of the Holy Ghost, of which these instructions were but a text-book. A notable illustration of these remarks occurs in the very verse which has occasioned them, 'Go ye and *teach all nations.*' In these words, Christ surely designed to give the disciples an unlimited commission, as also in Acts 1: 8; yet a long time elapsed before they knew the extent of their commission. Nearly ten years after the day of Pentecost, Peter for the first time discovered, by the intervention of a miraculous vision, manifested both to himself and Cornelius, that God had broken down the wall of partition between Jews and Gentiles, and that he was at liberty to 'teach all nations.' We need not wonder then, that they who received the unlimited commission, 'Go ye and teach all nations,' in a sense which restricted them to the Jewish people, received also the accompanying direction, 'Baptizing them in the name of the Father, of the Son, and of the Holy Ghost,' in a sense which led them for a season to continue the water baptism of John. These remarks are equally applicable to the parallel passage in Mark 16: 16, 'He that believeth and is *baptized*, shall be saved.' The obvious meaning is, 'he that believeth and is baptized,' not with the water baptism of John, but 'in the name of the Father, and of the Son, and of the Holy Ghost,' the baptism of Christ, 'shall be saved.'

John 4: 2. 'Jesus himself *baptized not* [with water,] but his disciples.' The fact that Jesus did not baptize with water, and John's special notice of it in this passage, accord with, and confirm the view we have presented. Why did not Jesus baptize, if water baptism is a Christian ordinance?—He insisted upon being baptized himself, with water, at the commencement of his ministry, '*that he might fulfil all righteousness.*' Being made under the law, it was necessary that he should be subject to all the ordinances of the law, and especially to that ordinance which most immediately foretold his own work. But surely he failed to fulfil one very important part of righteousness, in neglecting to give his followers an example of the *ministration* of water baptism, if he designed that they should perpetuate it as a Christian ordinance. If a Christian minister should never baptize with water, he might well defend his conduct by appealing to the example of his Master. Our next quotation will show, that Jesus Christ did not send his apostles to baptize with water; and therefore his example was consistent with his instructions.

1 Cor. 1: 14—17. '*I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I baptized in my own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel.*' The fact that Paul baptized any with water, is easily explained by his own words in the same epistle, 1 Cor. 9: 20, &c.:—'Unto the Jews I became as a Jew; to them that are under the law, as under the law, &c. I am made all things to all men, that I might by all means save some.' In accordance with this principle of accommodation which he adopted, he not only administered water baptism, but circumcision; (Acts 16: 3;) and we might argue as plausibly for the continuance of circumcision, as of John's baptism, from the example of Paul. He baptized but few of his converts at Corinth, and probably as few elsewhere, and thanked God that he baptized no more. Evidently it was a matter of expediency, not of obligation with him; 'for' says he, 'Christ sent me, *not to baptize*, but to preach the gospel;' in other words, 'Christ sent me not to baptize with water, but with the Holy Ghost;' for 'the gospel is the power of God unto salvation.' Paul was a minister of the Spirit of the living God. 2 Cor. 3: 3, 6. It is plain then, that a minister of the *gospel* has not only the example of Christ, but of Paul, his chief apostle, in favor of dispensing with the ministration of water baptism, as a Christian ordinance.

Acts 2: 38. 'Then said Peter unto them, Repent, and *be baptized*, every one of you, in the name of Jesus Christ,' &c. We quote this passage as a specimen of many similar passages in the Acts of the apostles, exhibiting the doctrine and practice of the first ministers of Jesus Christ. We need quote no more, for we concede without reluctance all that can be asked for the argument in favor of water baptism, derived from the example of Peter and his associate apostles. Beyond controversy, on the day of Pentecost and afterwards, they baptized with water, in compliance with what they supposed to be the last direction of their Master. Yet we shall be permitted by all, save the *worshippers of saints*, to question, for reasons already stated, whether the apostles in this early stage of their ministry, rightly understood the direc-

tions of their Master. Their doctrine of baptisms was manifestly at variance with the instructions and examples of Christ and Paul, except on the supposition that they were yet partially, at least, in the dispensation of John the Baptist. We cannot believe, in view of the truths which we have previously discussed, that *as ministers of the gospel of Christ*, they prescribed and practised water baptism. As ministers of the doctrine and baptism of John, their course was consistent with the instructions of their Master. Yet their example plainly furnishes no argument in favor of water baptism, unless we make John our leader instead of Christ. Many circumstances combine to induce the belief, that they were thus in the first stages of their ministry, in a measure the disciples of John. 1. Their preaching and his were nearly identical. 'John verily baptized with the baptism of *repentance*, saying unto the people that they should *believe* on him that should *come after* him, that is, on Jesus Christ.' Acts 19: 4. Such also was the preaching of the apostles, on the day of Pentecost and afterwards,—'*Repent and be baptized*,' &c. '*Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ unto you*,' &c. Acts 3: 19, 20. *Faith* in a *present* Savior, is confessedly the foremost doctrine of the gospel of Christ, the gospel which Paul preached; whereas the apostles, like John, preached chiefly *repentance*, and pointed the people 'to him that should come after.' 2. As John in his personal ministry was for a season cotemporary with Christ, so we believe the dispensation of which John was the head, was for a season cotemporary with that of which Christ was the head. The doctrine and baptism of John were for a season after the day of Pentecost, blended with the preaching of Christ and the baptism of the Holy Ghost. But we believe also, that as John said with reference to Christ, 'He must increase, but I must decrease,' so the doctrine and baptism of John, after the day of Pentecost, gradually gave place to the doctrine and baptism of Christ. God seems to have pursued the same order in this case, as in the entire transition from Judaism to Christianity, and in every other change of dispensation; introducing the new dispensation, not by a sudden exchange, but by a gradual process, like the blending of light and darkness in the dawn of the morning. 3. We are expressly informed, (Acts 18: 24, 25,) that long after the day of Pentecost, a man who was 'mighty in the scriptures,' 'fervent in spirit,' and '*instructed in the way of the Lord*,' was yet only a disciple of John. 'A certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, *knowing only the baptism of John*.' By this circumstance we may discover, that the influence of the dispensation of John, was for a season, to some extent, intermingled with that of the Christian dispensation. 4. Paul gives us to understand, (Gal. 1 & 2,) that Peter and his associate apostles, were for a long time after the commencement of their ministry, judaizing and contracted in their views of the gospel of Christ. He says, 'Fourteen years after, [i. e. about twenty years after the day of Pentecost,] I went up again to Jerusalem with Barnabas, and took Titus with me also;

and I went up by revelation, and *communicated unto them*, [i. e. the apostles and their followers,] *that gospel* which I preach among the Gentiles, &c. Of those that *seemed* to be somewhat, whatever they were, it maketh no matter to me; God accepteth no man's person; for they who *seemed* to be somewhat, in conference *added nothing to me, but contrariwise,*' &c. He afterwards plainly shows to whom he alludes in these expressions; '*James, Cephas, [or Peter,] and John*' were they who '*seemed* to be pillars.' Afterwards he states that he '*withstood Peter to his face,*' for his blameworthy judaizing. We recommend to such as are disposed to worship saints, and make apostolic practices immutable laws, a careful perusal of this passage in Paul's writings. It will be found that Paul scrupled not to differ in doctrine and practice from those who had been '*apostles before him.*' We need not wonder that he spoke so lightly as we have seen, of that water baptism which those apostles prescribed and administered in the beginning of their apostleship.

5. If it is objected in answer to what has been said, that the apostles baptized with water while *under the guidance of the Holy Ghost*, we reply, in the first place, though we should admit that the Holy Ghost did actually direct them to baptize with water, we might still assert, that no one can truly follow their example, who baptizes *without the special direction of the Holy Ghost*. But we deny that there is any evidence that the Holy Ghost did direct them to baptize with water. We cannot ascribe all their actions and views to the influence of the Holy Ghost. For a time they evidently regarded circumcision as a Christian ordinance. Was this a doctrine of the Holy Ghost? They regarded the Jewish nation as alone entitled to the blessings of the gospel. Were they taught this by the Holy Ghost? Peter so conducted that Paul withstood him to his face, '*because he was to be blamed.*' Did he act under the guidance of the Holy Ghost? Manifestly the Jewish practices and views which the apostles had received, not from the Holy Ghost, but from their previous education, must account for many things in their conduct; and what portion of Judaism would be more likely to adhere to them in the beginning of their apostleship, than the baptism of John—the recent introduction and celebrity of which, seemed doubtless to characterize it as a permanent ordinance of the new dispensation? It is said that Philip baptized the eunuch (Acts 8: 38) under the guidance of the Holy Ghost. The only evidence in favor of this assertion, is the fact that Philip was directed by the Holy Ghost to preach Christ to the eunuch. The *inference* from this is, that he subsequently baptized him by the direction of the Holy Ghost. Observe, this is only an inference. It is not *said* that the Holy Ghost dictated the baptism. On the contrary, it *is* said that '*the eunuch* said, See, here is water, what doth hinder me to be baptized?' The suggestion of water baptism came from the eunuch, and not from the Holy Ghost. When a passage shall be found in the record of God directly ascribing the ministration of water baptism to the direction of the Holy Ghost, we shall be ready to admit that there is some plausibility in the argument for its continuance as a Christian ordinance; but while feeble inferences alone, are the foundation of that argument, we must be permitted to receive the instructions and examples of Christ and Paul, as paramount to the instructions and examples of those

apostles who, while they 'seemed to be pillars,' were yet manifestly, to a great extent, under the influence of Jewish habits and doctrines.

1 Peter 3: 20, 21. 'Eight souls were saved by water, [i. e. in Noah's ark;] the like figure whereunto, even baptism, doth also now save us, (*not the putting away of the filth of the flesh*, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ from the dead.' It is evident from this passage, that Peter's views of baptism were rectified at the time he wrote his epistles. The baptism of which he here speaks, is expressly declared to be, not that which washes away 'the filth of the flesh,' i. e. water baptism; but that which purifies the conscience, i. e. the baptism of the Holy Ghost. By giving heed to this explanation, we shall have no difficulty in discerning the connection which he suggests, between baptism and the resurrection of Christ. Water baptism can scarcely be strained by any latitude of fancy, into a type of the resurrection of Christ. John the Baptist, with whom it originated, evidently designed no such allusion. He administered it according to the character uniformly ascribed to it in the New Testament, and in the traditions of the Jews, as an ordinance of *initiation*—a rite by which its subjects were introduced into a new dispensation. As such, it was properly a type of the baptism of the Holy Ghost, by which believers are introduced into the Christian dispensation. Water baptism stood in the same relation to the baptism of the Holy Ghost, as that in which John the Baptist stood to Christ. That we may understand how the baptism of the *Holy Ghost* is connected with the resurrection of Christ, it is only necessary that we bear in mind that believers are thereby baptized *into Christ*, become members of his body, and of course partakers of his resurrection. This is plainly the meaning of Paul in the following passages:—'Know ye not that so many of us as were baptized *into Jesus Christ*, were baptized into his death? Therefore we are *buried with him by baptism*, into death, that like as Christ was raised up from the dead, by the glory of the Father, even so, we also should walk in newness of life. For if we have been planted together in the likeness of his death, *we shall be also in the likeness of his resurrection*.' Rom. 6: 3—5. 'Ye are complete in him, &c., buried with him in baptism, *wherein also ye are risen with him*, through the faith of the operation of God, who hath raised him from the dead.' Col. 2: 10—12. Paul plainly defines the baptism, of which he thus speaks, in the following passages: 'As the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For *by one Spirit* are we all *baptized* into one body.' 1 Cor. 12: 12, 13. 'For as many of us as have been baptized into Christ, have *put on Christ*.' Gal. 3: 27. Believers becoming *one* with Christ by the baptism of the Holy Ghost, while they remain in the flesh, have fellowship with his death; inasmuch as his incarnation was in the largest sense *his death*; and at the same time they have fellowship with his resurrection, inasmuch as their head, whose spirit is theirs, has overcome death. 'He was put to death in the flesh, but quickened by the Spirit.' 1 Pet. 3: 18. The connection of baptism with the resurrection of Christ, may be imperfectly illustrated by the following case. In working subterranean mines, it is often necessary to remove water that flows into them,

by means of an engine which alternately raises and lowers large buckets through the shaft which constitutes the entrance of the mine. Such excavations are also oftentimes liable to explosions, by reason of the inflammable gases which infest them. Suppose that a workman in such a mine, is informed by the appearance of his lamp that an explosion is at hand. At the same moment the water-bucket is just about to ascend. Rushing from a fiery and dreadful death, he plunges into the ascending bucket, and is safely raised to the upper world. *He is baptized into a resurrection.* The primitive church was awaiting the explosion of the fiery vengeance of God, in the judgment of the prince of this world. Christ came in the flesh, 'descending into the lower parts of the earth, and ascending above all heavens.' He thus became the shaft of communication between the caverns of sin and the heavenly world. '*I am the way.*' John 14: 6. His resurrection also became the power by which believers were exalted into heavenly places. '*I am the resurrection.*' John 11: 35. His descent into the darkness of this world, was his death. Hence believers, plunging into his blood, were baptized into his death; and having fellowship with him in his victory over death, were baptized into his resurrection; and when the wrath of God burst upon the man of sin, were found safely reposing with him in the bosom of the Father.

Peter, in the passage which has suggested these remarks, represents the salvation of Noah and his family in the ark, as a type of the salvation of the primitive church, by baptism into the resurrection of Christ. The flood of water in the type, is a storm of judgment-fire in the antitype. The ark is Christ. The entrance of the ark is 'baptism into Christ.' As the flood came upon the ark, and it rose above the waters, safely bearing its inmates, till the dry land reappeared, so Christ became a refuge for believers in the midst of the fiery vengeance of God, and by the power of his resurrection, bearing them above the burning billows that rolled over those who, in the day of judgment, were not found in him, gave them a resting place in the kingdom of his glory. With these views, we perceive that Peter very properly represented baptism as a *saving* ordinance. 'The like figure whereunto, even baptism, doth now *save* us.' Without baptism into Christ, by the Holy Ghost, none can be saved.

Eph. 4: 4, 5. 'There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, *one baptism.*' If water baptism was in Paul's view a Christian ordinance, he has not spoken in this passage according to the form of sound doctrine: for he says in 1 Cor. 12: 13, '*By one Spirit* are we *all* baptized into one body;' showing that the baptism of the Holy Ghost was regarded by him as *one* baptism, of universal necessity; and if water baptism was in his view equally necessary, he should have said,—'one Lord, one faith, *two* baptisms.' Observe further, in the two passages we have quoted, he was manifestly treating of the same subject, viz., *the unity of the church.* In one he speaks expressly of the baptism of the Holy Ghost, as pertaining universally to the church: in the other he declares that but *one* baptism pertains to the church. By thus comparing the two passages, we cannot avoid the inference that he regarded the baptism of the Holy Ghost as the *only* baptism pertaining to the church.

This view alone accords with his own declaration and practice, and those of Christ, as we have before seen. As he states that only *one* baptism belongs to Christianity, in determining his meaning, we have only to choose between John's baptism and Christ's. One *must* be rejected. We know which Christ rejected: 'Jesus baptized not' [with water.] John 4: 2. We know which Paul himself rejected: 'Christ sent me not to baptize' [with water.] 1 Cor. 1: 17. The conclusion is unavoidable, that Paul's 'doctrine of baptisms,' a doctrine which he regarded as one of the elementary instructions of the gospel, rejected water baptism, and retained only the baptism of the Holy Ghost, as a necessary appurtenance to Christianity.

Thus we have noted or alluded to all the passages of the New Testament which have seemed to us to have any bearing on the 'doctrine of baptisms.' In conclusion, we may balance the evidence we have before us, thus:

*Evidence in favor of the baptism of the Holy Ghost*, as alone belonging to Christianity:—1, the testimony of John as recorded by all the evangelists; 2, the testimony of Christ; (Acts 1: 5;) 3, the commission which Christ gave his disciples; 4, Christ's example; 5, the testimony of Paul; 6, the example of Paul; 7, the testimony of Peter in his epistle.

*Evidence in favor of water baptism*:—The example of Peter and his associate apostles in the beginning of their ministry,—subtracting the evidence that they were at that time partially the disciples of John the Baptist.

With such a balance before us, we cannot but be astonished that any should be found in this day, clinging to the baptism of John; and our astonishment is increased by the fact, that the multitudes who do thus cling to the baptism of John, are generally more earnestly at war with *each other* respecting the mode of 'putting away the filth of the flesh,' than with the devil in behalf of that gospel baptism, which gives 'the answer of a good conscience toward God.' We doubt not that immersion was the primitive mode of water baptism. But we still say, that a single immersion in water is no more *Christian* baptism, than a single sprinkling of water. Even as shadows of the baptism of the Holy Ghost, one is no better than the other; for the baptism of the Holy Ghost is called 'the blood of *sprinkling*,' (Heb. 12: 24) and was typified by the sprinkling of the blood of the sacrifices under the law. It is also most frequently represented as an *effusion*. Acts 2: 17, &c. The sacrament of the Lord's supper shadows forth the reception of the Holy Ghost, by the figure of '*drinking*.' (See also John 7: 37—39.) The truth is, the operation by which believers receive the Holy Ghost is properly represented by any or all of these modes combined. It makes little difference whether a sponge is dipped or sprinkled—whether water is poured on it or overflows it. If it is *filled* with water, we care little whether it was filled by an operation which is called 'immersion,' or 'effusion,' or 'sprinkling,' or 'drinking.' He that receives Christ by faith, is *baptized* with the Holy Ghost, is *sprinkled* with the blood of Jesus, the Spirit is '*poured out*' upon him, and he is '*made to drink into* that one Spirit.' We confess however, the first figure suits our taste better than any other. We love to think of Christian baptism, as AN EVERLASTING IMMERSION IN THE BLOOD OF CHRIST.

## § 61. MARRIAGE.

So long as the following thrilling description of latter-day repentance stands on the record of God, it can never be unimportant to investigate the bearings of the matrimonial connection, on our allegiance to Jesus Christ.

“I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart.” Zech. 12: 10—14.

Those conservatives who are ever ready to raise an outcry about ‘separating man and wife,’ whenever the all-engrossing claims of Jesus Christ are brought to view, are certainly conservative ‘above that which is written.’ We think the Shakers even a more rational people. For though they handle the subject of sexual intercourse erroneously, they are certainly not in an error in regard to the *importance* of the subject. We shall give our general views on this matter, by a few comments on the above passage from Zechariah.

We have no doubt that the ‘mourning’ spoken of by the prophet, came to pass (at least in part) on the day of Pentecost, and afterward during the apostolic age, when three thousand Jews in Jerusalem, and multitudes in all the coasts of Israel, looked on ‘their king whom they had crucified,’ and mourned for him in ‘bitterness’ of soul. But did the primitive believers mourn *in the manner described by Zechariah*, i. e. ‘*every family apart, and their wives apart?*’ In order to answer this question, we will examine the principal witnesses of the New Testament.

I. As the primitive church were ‘*followers of Jesus Christ*,’ we shall put ourselves in the way to ascertain something about their spirit, by looking into his teachings and example. He was never married. He spoke of those who ‘made themselves eunuchs for the kingdom of heaven’s sake,’ in a manner that indicated his approval. Matt. 19: 12. He said he ‘came to send a sword’ through men’s households. Matt. 10: 34—36. He made it a condition of discipleship, that men should ‘hate’ and ‘forsake’ their *wives* among other earthly valuables; (Luke 14: 26;) and when afterwards he promised that those valuables should be restored, with a hundred-fold increase, he omitted mentioning *wives* in his enumeration. Mark 10: 29, 30. Finally he declared that there would be ‘neither marrying nor giving in marriage,’ in the resurrection; i. e. in the world to which his kingdom pertained. And in this last declaration we undoubtedly have a clue to the meaning of his ex-

ample, and many of his instructions. He was urging his way toward the resurrection, and he called men to follow him. He therefore partly anticipated the manner of life on which he was soon to enter, and encouraged others to do likewise. We should expect that the followers of such a leader would not regard marriage as a very important institution, at least to themselves; and in the 'mourning' process, by which they became his disciples and entered into spiritual fellowship with him, it would certainly be natural and necessary, that they should in spirit, if not literally, part with their wives. *each one for himself*

II. Paul followed hard after Christ; and his spirit was certainly the chief leaven of a great part of the primitive church. He likewise was not married; and he avowedly wished that all men were like himself in this respect. 1 Cor. 7: 7. His guiding principle was the same as Christ's; he looked forward to the resurrection as his home, and considering that 'the time was short' that must elapse before his arrival there, he declined encumbering himself with relations that belong only to this world. Though he gave no commandment to others on this subject, but declared 'marriage honorable in all; (thus standing far apart from Papists and Shakers;) yet he enjoined that 'they that had wives should be as though they had none,' (1 Cor. 7: 29—31,) evidently meaning that they should not regard the matrimonial relation as any thing more than a temporary external arrangement; 'for,' says he, 'the fashion of this world passeth away.' Such were the instructions and example of the apostle who had the 'care of all the churches.' Under such influences, the primitive church must have passed through a spiritual if not a literal fulfilment of Zechariah's prophecy.

III. According to the constant and most earnest testimony of all the writers of the New Testament, the love of Jesus Christ ought to supplant all other affections. The 'washing of regeneration,' (as has been shown in the article on the 'Twofold Nature of the Second Birth,') consists in being cleansed by the word, from *all* idols and uncleannesses. Now of all the attachments of this world, the marriage connection is undoubtedly the strongest—that over which selfishness is most jealous. The natural rank of this attachment is manifested in the appointment of God, that 'a man shall leave father and mother, and cleave unto his wife.' This then may be regarded as the representative of all other idolatries; and if it should be said, 'A man shall leave his wife and cleave unto Jesus Christ,' the saying would virtually cover the whole ground of Christ's declaration—'Except a man forsake father, mother, brother, sister, houses, lands, &c., he cannot be my disciple.' Such in fact appears to be the spirit of Zechariah's prophecy under consideration. The people were to mourn for Jesus Christ, with such affection as should separate husbands from their wives, and of course sunder every other earthly attachment. As surely as Christ spoke the truth, when he said to his disciples, 'Now are ye clean through my word'—as surely as it was true of some of the Corinthians, that they 'were washed and sanctified'—as surely as the object of Christ's death was secured in presenting 'to himself a holy and glorious church, without spot or wrinkle,'—so surely were those of whom these things were said, weaned and cleansed from the marriage fashion

of this world, and brought to know in spirit no husband or wife but Christ and his church.

IV. Paul's gospel of the cross and the resurrection, necessarily involves all that is described by Zechariah. 'They shall look,' says the prophet, 'on him whom they have pierced, and shall mourn—every family apart, and their wives apart.' Accordingly says Paul, 'I determined to know nothing but Christ crucified;' and with this intent, he lived unmarried, and wished all might do the same.

The very same principle that made the cross the end of circumcision, also nailed to it the worldly ordinance of marriage. 'The law [of marriage] hath dominion over a man [only] so long as he liveth.' Christ having died, and beyond death having become the head of all who believe on him, removes them from the territory of the law. 'In the resurrection there is neither marrying nor giving in marriage.' 'Why then,' says the apostle to believers in the resurrection, 'are ye subject to ordinances?' What ordinance could he, so far as principle is concerned, more fitly refer to, than that of marriage?

In these days, we doubt not, he would have occasion to say—'If I yet preach [marriage,] why do I yet suffer persecution? Then is the offense of the cross ceased.'

That we may leave no fair occasion of misunderstanding and abusing the views we have presented, we must now guard them by producing some qualifying testimony.

1. Jesus Christ did not *require* or even *exhort* men to abstain from marriage for the kingdom of heaven's sake, but left every man to choose his own course according to the power and will given him of God. Some of his disciples were married, and were not required to procure a divorce, or abstain from intercourse.

2. That he had no bigoted legal aversion against marriage, like that of the Shakers, is evident from the fact that he attended a wedding with his disciples in the beginning of his ministry, and there commenced the manifestation of his glory.

3. Paul very cautiously refrained from making any law against marriage. His advice on the subject (1 Cor. 7) is so shaped as to leave every one perfectly free. He positively says, 'he that giveth in marriage *doeth well*;'—'*marriage is honorable in all*;' and he speaks of those who forbid to marry, as deluded apostates.

4. Instead of making the distinction between the clergy and the laity, which is made by the Papists, in prohibiting the marriage of the former, he speaks of bishops and deacons, in connexion with their wives, (1 Tim. 3,) with evident approbation of the connection; making a minister's good management of his own family, a guaranty of his competence to rule the church of God.

5. His directions to the married show that his objections to matrimony were not objections to sexual intercourse, but to the distractions and 'troubles of the flesh' incident to a worldly and transitory connection. A rabid marriage-hater would have said to the married, 'If you cannot be lawfully divorced, yet you ought to abstain from the abomination.' But the apostle

says, 'Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer.'

6. In relation to Christ's requirement that men should 'hate' and 'forsake' their wives, in order to be his disciples, it must be considered, that it extends also to every other earthly good. In whatever sense men are called to part with their wives, in the same sense they must also forsake 'their lives.'—So that if we push the words of Christ to the extremity of their literal meaning, we make them require suicide as well as Shakerism. Moreover the New Testament expressly enjoins on believers to '*love their wives even as Christ loved the church.*' Eph. 5: 25.

7. Paul's gospel nails marriage to the cross only in the same way as it nails circumcision, and other worldly ordinances. We may therefore apply what Paul says of circumcision, to marriage. While, on the one hand, he says to the Colossians, 'Why as though living in the world are ye subject to ordinances?' and to the Galatians, 'If ye be circumcised, Christ shall profit you nothing;'—on the other, he says three times over, '*Neither circumcision availeth any thing, nor UNCIRCUMCISION.*' Accordingly he circumcised Timothy, though he had just before had 'no small disputation' with certain legalists who insisted on the necessity of circumcision, and had gone with Barnabas to Jerusalem, and procured a judgment of the apostles against them. Acts 15 & 16. Nor was he in all this inconsistent; for it is one thing to be '*subject*' to law as a slave, and it is another to *conform* to law as a freeman. Marriage, then, is not to be absolutely eschewed because it is nailed with circumcision to the cross.

8. An unauthorized and evil use is made of the text, 'In the resurrection they neither marry, nor are given in marriage,' when it is taken for proof that the distinction between the sexes—the very image of God—is to be obliterated in heaven, and all the glorious offices and affections growing out of that distinction are to have an end. 'The fashion of this world passeth away,' but not the constitution of human nature. The *worldly ordinance* of marriage is nailed to the cross with the *body* of Jesus; but the *substance*, of which that ordinance is a shadow, ascends with his *spirit* to paradise. They are greatly deluded, therefore, who think to follow Jesus and Paul, by mutilating or smothering the susceptibilities of their social nature.

9. While believers in the primitive church reckoned themselves *spiritually* crucified with Christ, and in *initial* fellowship with his resurrection, so that in many things (especially those which pertain to the inward man, and to non-essential ordinances) it was proper that they should adopt the modes and liberty of the heavenly state; and in all things they were bound to look for, and hasten unto 'the new heavens and the new earth;' yet they also reckoned themselves in some sense as citizens of this world, 'waiting for the redemption of their bodies,' 'not as though they had already attained' the full resurrection and glory of Christ. Under the influence of this double reckoning, their practice properly and necessarily assumed a *mixed* character. While on the one hand, as citizens of heaven, they abandoned the world's views of the importance of marriage, and some abstained from it; while all 'who had wives, were in spirit as though they had none;' on the other hand,

as citizens of this world, they kept a good conscience toward man as well as God, by observing the ordinances and laws of this world concerning the intercourse of the sexes.

The conclusion of the whole matter may be stated in the language of Paul's motto :—'Neither marriage availeth any thing, nor celibacy availeth any thing ; but a new creature—faith that worketh by love—the keeping of the commandments of God.'

## § 62. 'APOSTOLICAL SUCCESSION.'

THE 'Oxford Tract' writers, in common with the Papists, give the clergy of their own church a monopoly of the business of dispensing salvation, in the following manner. 1. The reception of the ordinances of Baptism and the Lord's Supper, say they, are indispensable to salvation. 2. The efficacy of those ordinances to save men, depends on the validity of the ordination of the priest who administers them. 3. The only valid ordination is that which has come down from the apostles, by regular transmission from bishop to bishop, in the Episcopal and Romish churches. In other words, Christ, they say, gave the apostles the keys of the kingdom of heaven, and they gave them to their successors ; and so those keys have come into the hands of the present bishops and priests of the old hereditary churches, to the exclusion of all dissenters and heretics whatsoever. Now the basis of this whole superstructure is the assumption, that the ecclesiastical organization instituted by Jesus Christ and his apostles, was designed to continue in the world through successive generations till the end of time ; and that the authority which Christ gave his apostles, he intended also to give their successors. This assumption rests almost entirely on one little text : viz., Matt. 28: 20,—'*Lo, I am with you alway, even unto the end of the world.*' That this is the corner stone of the hereditary churches, any one may see by reading the first volume of the 'Tracts for the Times.' This text is there quoted almost exclusively, on all occasions where proof of the continuation and present existence of the original organization is required. In a cursory perusal we counted twenty instances in which it is thus quoted. A few of those instances, we will here introduce, to show the purport and bearing of the whole.

"Our Lord ended the sentence in which he endued them [the apostles] with power to baptize, with the promise of his assistance in the discharge of their functions through all time. 'Go,' said he, 'baptize all nations : and, lo, I am with you alway, even unto the end of the world : ' a phrase which, as addressed to mortal men, must clearly have been understood as a promise of continual assistance to them and to their successors." Vol. I. page 33.

"It would lead us into endless difficulties were we to admit that, when administered by a minister duly authorized according to the outward forms of the Church, either Baptism or the Lord's Supper depended for its validity either on

the moral and spiritual attainments of that minister, or on the frame of mind in which he might have received, at his ordination, the outward and visible sign of his authority. . . . The very question of worth, indeed, with relation to such matters, is absurd. Who is worthy? Who is a fit and meet dispenser of the gifts of the Holy Spirit? What are, after all, the petty differences between sinner and sinner, when viewed in relation to Him whose eyes are too pure to behold iniquity, and who charges his very angels with folly? And be it remembered that the apostolic powers, if not transmitted through these, in some instances corrupt channels, have not been transmitted to our times at all. Unless then we acknowledge the reality of such transmission, we must admit that the Church which Christ founded is no longer to be found upon the earth, and that the promise of his protection, so far from being available to the end of the world, is forgotten and out of date already." p. 37.

"That the apostles *were* in some sense or other to remain on earth to the end of all things, is plain from the text, 'Lo, I am with you always,' &c." p. 48.

"Dr. Spencer.—Our Lord promised to be with his apostles in their character of teachers and baptizers of the nations, *always, even unto the end of the world*. What did he mean by that?

"John Evans.—He could not mean that Peter, James, or John, or their brethren, were to live forever on earth: for we know that they are long since dead.

"Dr. S.—Certainly not; and we must therefore ascribe to his words the only other meaning which they can reasonably bear. As he could not have spoken of the *persons* of the apostles, he must have spoken of their *offices*. He must have meant that though Peter, James, and John, should be taken from the world, the true Church should never be left without apostles, but be guided by their successors to the end of time." p. 229.

[The commission given to Peter in Matt. 16: 19,] "has been handed down, by the laying on of hands, from bishops to bishops, and will so continue to the end of time, according to that promise, whereby our Lord engaged to continue with them always in the exercise of it, when he said to the apostles, 'Lo, I am with you always, even unto the end of the world.'" p. 261. See also pages 46, 48, 60, 89, 227, 341, 361, 383, 407, 433.

The reader will perceive that the value of this corner stone of Oxfordism depends on the interpretation of the expression, 'even unto the end of the world.' The tract writers coolly assume that it means, 'through all time,' 'to the end of all things,' 'to the end of time;' and then they are at liberty, nay they are obliged, to expand the promise of Christ thus:—'Lo, I am with you *and your successors*, even unto the end of the world.' Now it is too great a tax on our charity to believe that the professors and inmates of a university so thoroughly steeped in Greek literature as that of Oxford, are ignorant, and therefore honest, in this assumption. A very slight examination of parallel passages, even in the English New Testament, might have given them an insight into the meaning of the expression 'the end of the world,' which would have nullified the whole argument which they have built upon it. We are constrained to believe that they are willing to take advantage of a mistranslation and a consequent popular misapprehension, for purposes of imposture; and that they feel secure in doing so, because the mass of their opposers, the dissenting clergy, consent to the prevalence of the same misapprehension, and avail themselves of it in like manner.

The Greek word *aion* which is translated 'world' in Matt. 28: 20, and elsewhere through the New Testament, according to all competent lexicographers and commentators, refers not to the earth, but to a division of *time*, and should be translated *age*, or *dispensation*. Robinson explains the matter thus:—

"The Jews were accustomed to dispute concerning the *two ages* of the world, the one of which they called the 'present age or world,' the other 'the age or world to come.' The former, in their opinion, was to comprehend the time from the creation to the advent of the Messiah, and was marked by imbecility, imperfection, ignorance, vice, and calamity. The latter they referred to the joyful time when the Messiah should come in majesty to establish his dominion: when he should subdue to himself all kingdoms, recall the dead to life, sit in judgment, &c.; when, in short, he should introduce a new era, distinguished by liberty, knowledge, piety, and felicity."—*Lexicon, article ΑΙΟΝ*.

Bishop Newton, of the Episcopal church, (who ought to be good authority at Oxford,) commenting on Matt: 24: 3, says—

"The end of the world, or *the conclusion of the age*, is the same period with the destruction of Jerusalem; for there being *two ages* among the Jews, the one *under the law*, the other *under the Messiah*; when the city and temple were destroyed, and the Jewish polity in church and state dissolved, the former must of course be concluded, and the age under the Messiah commenced."

The correctness of these expositions, and the utter absurdity of any other, is seen at a glance, by consulting even the English versions of 1 Cor. 10: 11,—'All these things happened unto them for ensamples: and they are written for our admonition, *upon whom the ends of the world are come*;'—and Heb. 9: 26,—'Now once in the *end of the world* hath he [Christ] appeared, to put away sin by the sacrifice of himself.' What world was that, the end of which had come upon the primitive church? What world was that, in the end of which Christ appeared? The only answer that can satisfy common sense, is, the world or age or dispensation of Mosaic Judaism, which came to an end at the destruction of Jerusalem. Christ clearly determined the meaning of the expression, '*the end of the world*,' in the 24th of Matthew. His disciples asked him what should be '*the sign of the end of the world*?'\*

\* This question, with its context, stands thus:—'When shall these things be? and what shall be the sign of thy coming, and of the end of the world?' 'These things' in the first clause, refers to the destruction of the temple, predicted in the verse before. Notwithstanding the gross absurdity of supposing that the disciples asked in the same breath, one question about the destruction of the temple, and another about a subject as far removed from that, and from the whole subject of the previous conversation, as the east is from the west, yet some will have it that this question relates to two, or even three widely separate events, viz: 1, the destruction of the temple; 2, the coming of Christ, which is yet future; 3, the final conflagration of the universe. Now, there is one plain fact that ought to make an end of this outrage on common sense forever. Luke, in the parallel passage, (21: 7,) records the same question, in the same words, only he uses the expression '*these things*,' in the last part of the question, as well as in the first, instead of specifying, as Matthew does, the coming of Christ and the end of the world:—'When shall these things be? and what sign will there be when these things shall come to pass?' This form of the question plainly shows, that the coming of Christ and the end of the world were so identified as to their time, in Luke's mind, with the destruction of the temple, that he thought it proper to comprise them all under one term. The question has two parts, viz: first, as to the time; second, as to the tokens: but both parts evidently relate to one complex event; viz., the end of the Mosaic economy, with its concomitants, the destruction of the temple in the outward world, and the second coming of Christ in the spiritual world.

He answered, 'This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and *then shall the end come.*' Ver. 3, 14. What goes before this answer, viz., predictions of events which actually preceded the final overthrow of Judaism; and what follows after it, viz., predictions of the invasion of the Roman army and the siege of Jerusalem; utterly forbid the application of it to any other event than the termination of the Mosaic economy. If it is objected that the sign of the end, viz., the universal preaching of the gospel, did not come to pass before the destruction of Jerusalem, we join issue with the objector on this point, and appeal to Mark 16: 20, Rom. 10: 18, Col. 1: 6, 23. If the objector is disposed to appeal from scripture to external history, we will go with him even there. Eusebius, the father of ecclesiastical historians, is almost the only authority that can be appealed to in relation to the early ages of Christianity. He says in the first chapter of the third book of his ecclesiastical history, that 'the holy apostles and disciples of our Savior, were scattered *over the whole world*' in the time of Nero, between A. D. 60 and 70; and again in the eighth chapter of the same book, that 'the sound of the holy apostles, went *throughout all the earth*, and their words to *the end of the world*,' at the 'very time' when Jerusalem was nigh its destruction.

Christ then had previously defined the meaning of the language he used in his last address to his disciples. He had expressly set the time of the 'end of the world.' His disciples knew that he referred to an event that should come to pass within the time of the generation *then living*. When he said, 'Go teach *all nations* &c., and, lo, I am with you alway, *even unto the end of the world*,' he placed in conjunction the very same two events that he joined in Matt. 24: 14, viz., the testimony to all nations, and the end of the world. His meaning plainly was, 'It is your business to proclaim the gospel to all nations, previous to the predicted end of the present order of things; and, lo, I am with you till your work is finished.' Or we may paraphrase his language again, thus: 'While I go to my Father, leaving you to publish my gospel to the world, and to encounter the turbulence of the last days apparently alone, still go to your work with good cheer; for I will be with you in spirit through this whole period of my absence in person, even till I come again at the time of the end, according to my promise.' It is perfectly evident that the commission and the promise in Matt. 28: 20, were given to the apostles only. The expression, 'the end of the world,' instead of requiring or authorizing the interpolation of 'their successors,' as the tract-writers argue, absolutely forbids it; for according to the definition of Christ, that expression refers to an event that was to come to pass before they, as a body, could have any successors; i. e., within their own lifetime.

We do not deny that Christ is with those who believe on him, and preach his gospel, in all ages. This is plainly implied in such texts as John 17: 20, Acts 10: 35, and might be inferred from the character of God, without any explicit promise. But we do deny that Matt. 28: 20, furnishes one particle of proof of the continuance of the primitive organization, and apostolic authority, beyond the time of the destruction of Jerusalem; and we affirm that the writers of the Oxford Tracts, learned and devout as they may seem, in making

a false interpretation of that text their foundation, have based their whole gorgeous system of ecclesiastical domination on a piece of egregious folly and fraud.

### § 63. PURITAN PUSEYISM.

THERE has never been a time since the Reformation, when the struggle between Prelacy and Puritanism was so fierce as it is now. The periodicals of Congregationalists and Presbyterians teem constantly with argument and ridicule against the principles and pretensions of Episcopacy. The entire strength of the religious world seems to be gathering itself into the strife, and the whole war of the Reformation is evidently to be fought over again.

At such a time we think it behooves the opponents of Prelacy to consider their own ways, and see whether they have not in a measure prepared the ground in this country for that growth of formalism which now threatens to overrun their territories and supplant their institutions. We entirely sympathise with them in their aversion to the mummeries of Popes and Bishops; but we are in a better position than they are, to see how far they, in the times of their undisturbed possession of this country, have countenanced and imitated those mummeries; and we are disposed now to show them their sins in this respect, that they may repent of them, and go to the battle with clean hands.

Prelacy sets over the parochial clergy a superior order of ministers, called bishops, as in an army colonels are set over captains. Anti-prelacy has but one grade of ministers—the parochial clergy—and insists that the institution of a higher order is anti-republican. ‘Parity’ of ministerial rank is the element of church government for which the Congregationalist and Presbyterian clergy are intensely jealous. We will not now go into the question whether one of these systems is more salutary and scriptural than the other. We choose rather to direct attention to some considerations which go to show that the essence of that very ‘anti-republicanism’ which is charged upon Prelacy, exists also in Congregationalism and Presbyterianism.

It should be noticed that the self-same jealousy for ‘parity’ and independence exists in the Episcopalian church as in the anti-prelatical churches; only its seat is a story higher in one case than in the other. The Congregationalist captains are jealous for their freedom from Episcopal colonels; and the Episcopal colonels are jealous for their freedom from Popish brigadier generals. ‘Parity’ of *bishops* is the palladium of Episcopal liberty, just as ‘parity’ of ministers is that of Puritan liberty. Popery, in setting one bishop over the rest as a *universal* overseer, offends the Episcopalian bishops, as much as Prelacy, in setting bishops over the lower clergy, offends the clergy

of the Presbyterians and Congregationalists.\* We see by this, that men may be jealous for 'parity' when they look *up*, and at the same time very well pleased with distinctions of rank when they look *down*. This is human nature. Let us see if Congregationalist and Presbyterian clergymen are free from it.

The principle of 'parity,' when carried out into pure republicanism, not only pulls popes down among the bishops, and bishops down among the parish ministers, but parish ministers down among the people. Is this kind of 'parity' cherished in our Puritan churches? We are very sure it was not a few years ago, if it is now. The people used to be taught, and probably have a strong impression to this day, that a parish minister is a commissioned officer of Christ, taking rank above them as a special 'servant of the Lord,' and entrusted with exclusive power of dispensing the sacraments. Indeed, within our own remembrance, Congregational ministers have claimed the 'power of the keys,' or something very much like it, by asserting against those who opposed them, the prerogative given in the text—'Whatsoever ye shall bind on earth, shall be bound in heaven,' &c. Who can doubt that the Congregational and Presbyterian clergy would resist and cry down any attempts of the common people to establish practical 'parity' by doing their own preaching and administering the ordinances for themselves? As long as it is the prelatial bull that gores their ox, they stand firm for their rights; but if it should be found that their own parish bull is goring the people's ox, we imagine they would say—'That alters the case.'

It is urged on behalf of the anti-prelatial churches, that their clergy are elected by the people, and that in this respect their system is more republican than that of their opponents. But is it so? Do the people really elect their ministers in the Congregational churches according to republican principles? In the free State governments, *all* citizens are eligible to office. Are all church members eligible to the ministry? Churches may indeed choose their own ministers, but they must choose them from a limited number of persons previously licensed by the associate clergy. The clerical body has the prerogative of primary nomination, and the churches only confirm their appointments and employ their nominees.

The bare fact that *one* man in each church is empowered either for a term of years or for life, to superintend or direct its business, to shape its opinions, to perform its public praying and preaching, and to administer its ordinances, gives a decidedly *monarchical* aspect to the Congregational and Presbyterian systems. Their churches stand as anomalies in the midst of our secular parish-machineries. If the Pope is guilty of anti-republicanism in the first degree, and Episcopal bishops in the second degree, all our village clergymen are guilty of the same crime in the third degree. It matters not whether a man presides as a priest over all Christendom like the Pope, or over a provincial diocese like a bishop, or over a little parish like a Congregational

\* The bishop of the diocese of South Carolina, concluded his judgment on the trial of bishop Onderdonk with the following observation:—'The occasion reminds us to cling with tenacity to, and to be thankful for, the divinely-ordered, the essential independence of each diocese.'

minister. If the distinction of rank and power is substantially the same in the several cases, the anti-republicanism is the same.

We would not be understood as taking ground with the anti-prelatists on the value of republicanism in church government. In our view it is not *necessarily* a censure of a religious institution, to say that it is anti-republican. The kingdom of heaven is certainly a monarchy. God is the autocrat of creation, omnipotent and irresponsible. And the church, so far as it is a part of the kingdom of heaven, is governed by authorities which proceed from God downward, and not from the people upward. The mischief of arbitrary government lies not in the nature of things, but in the proneness of corrupt men to abuse power. We object not to the parish-monarchies of our clergymen, nor even to the larger monarchies of the bishops, or the universal monarchy of the Pope, on the ground that they are anti-republican. If these functionaries were fit for the offices they claim, and were really ordained of God, we would submit to them cheerfully without finding any fault with the forms of their government. Our difficulty with them all, is, that we have no evidence that they are commissioned from above, but much to the contrary. Their sin is, that they have set themselves up as priests over the people, *without authority*; and the Congregational and Presbyterian clergy are as really guilty of this as the bishops and the Pope.

We ask them to consider whether their small assumptions of priestly power have not prepared the way for the larger pretensions of those who are now seeking to supplant them;—whether the distinction which they have kept up between themselves and the people, and the monopoly of church-teaching and administration of ordinances which they have claimed, has not predisposed the public mind to receive the monstrous impostures of the Episcopal and Romish clergy. At all events, so long as they claim and exercise the authority of priests, on however small a scale, the charge of anti-republicanism, brought against the bishops and Pope for exercising the same authority on a larger scale, comes from them with an ill grace.

Let us see if the anti-prelatists are not implicated on some other points in the impostures which they condemn in their adversaries. They complain loudly of the arrogance and bigotry of the prelates, in claiming for the Episcopal churches a monopoly of God's 'covenanted mercies,' and denying the safety of any out of their fold. But have not the complainants themselves labored in times past, to produce the impression that salvation is not to be had without joining their church or some other visible body of professors? If so, the only difference between them and the prelates, is, that the former extend the tremendous prerogative of dispensing salvation to several sects, while the latter confine it to one. Are the Congregationalists ready even now, when the storm of Puseyism is upon them, to throw overboard their assumptions on this point, and confess that men may believe in Christ and be saved without joining any visible church?

Again, the Congregationalists and their allies in the war against Prelacy, claim for themselves the credit of defending *spiritual* religion against '*formalism*.' They abound in ridicule and reprobation of the theatrical performances of Puseyism, and the absurd pretensions connected with them;

such as that baptism effects regeneration; that the eucharist is a principal medium of grace, and not a mere non-essential emblem; that the Holy Ghost is communicated by the laying on of the bishop's hands, &c. But we think it would not be difficult to show that a vast amount of superstition about the virtue of water baptism, infant sprinkling, the Lord's supper, and the laying on of hands, not a whit better than the superstitions of the Catholics and Puseyites, has been encouraged among Congregationalists and their sister churches, by their clergy, and exists among them to this day. The mysterious importance which is attached to immersion, by Baptists on the one hand, and to infant sprinkling, by Pedo-baptists on the other, is, to say the least, a stock on which the doctrine of baptismal regeneration may be easily grafted. We were taught by Congregationalists, in our younger days, to look for some wonderful communications of grace in the ceremony of eating bread and drinking wine, and were tempted sometimes to doubt our own spirituality because we found no miraculous power in those elements. Here is fit soil, at least, for the hocus-pocus of transubstantiation. When a minister is ordained, the clergy lay their hands on him. What do they mean by it? Is it done in imitation of the practice of the primitive church? It is well known that the laying on of hands in that church was not a mere ceremony, but actually communicated the Holy Ghost. The practice then, in Congregational ordinations, either is a piece of pure nonsense without scripture foundation, or it signifies that divine power passes from the ordainers to the ordained. Taken either way, it smells strongly of Puseyism. It is well called the *imposition*—of hands. So Episcopal sanctification of buildings, places, vestments, &c., has its counterpart in Congregational dedications. And in short, for every full blown mummery of the Episcopal and Catholic churches, a corresponding germ at least, may be found in Congregationalism and Presbyterianism.

When the fathers of our churches—such men as Dr. Woods, Dr. Hewitt, and Dr. Cox—are called from time to time to mourn over the lapse of their favorite, well-trained sons into Prelacy, have they not reason to inquire whether the clerical assumptions and formalisms of their own denominations have not sown the seeds of the bitter fruit they are eating?

The point where Popery, Prelacy, and the dissenting sects all fully unite, is in certain spiritual principles, back of all forms. Their common essence is *legality*. They are all equally ignorant of the essential distinction between the Jewish and Christian dispensations; all blind to the spiritual power of Christ's resurrection, by which true believers are emancipated from sin, law, and carnal ordinances. Having no idea of the possibility of holiness of heart in this world, they are all obliged to provide systems of carnal nursing for guilty consciences. Ceremonies and duty-doings are the natural substitutes for grace. Indulgences, either retail as in the Catholic system, or wholesale, as among Protestants, are indispensable in all systems which make no provision for salvation from sin. A Levitical priesthood is the necessary substitute for the Melchisedec order, where there is no immediate communication with God. In a word, all sin-allowing, law-teaching churches are of necessity spiritually reducible to one common genus, viz., that of Judaism. Some of

them may go further than others in the outward development of their legal tendencies, but they are all one at the root; and all will put forth, either in the bud, flower, or fruit, the same formalisms and idolatries.

So long as nothing but Protestant Judaism is arrayed against Popish, and Puritan Judaism against Prelatical, no rational hope of overthrowing the kingdom of formalism can be entertained. If the Congregational and Presbyterian clergy are, as they suppose, the 'forlorn hope' of religious freedom and spiritual religion, we may well say—Woe to the world.

Yet there is reason to hope that the pressure of Prelacy is working a good change in the Puritan churches. The combativeness which the arrogance and formalisms of Episcopacy excite, reacts upon them and disposes them to lower their own pretensions, and think lightly of their own ceremonies. They are lightening their ship of all the Puseyistic lumber they can spare. No halfway movement, however, will save them. That kind of reformation was tried in the first rebellion against Popery, and its failure is now abundantly manifest. Congregationalism and Presbyterianism '*must be born again.*' The change from Judaism to Christianity is not a mere modification,—it is a radical revolution. Yet the war with Prelacy is, we trust, generating a predisposition to that revolution. Its tendency, in common with that of many other movements of the age, is toward freedom from old-world puerilities, and the development of spiritualism. It is a premonitory symptom of the Second Reformation.



## § 64. UNITY OF THE KINGDOM OF GOD.

IN the present state of things, unity of social organization is violated in four ways. We have, 1, the state as a whole, separate from the church; 2, many different states independent of each other; 3, many different churches independent of each other; and 4, a variety of benevolent and reformatory organizations independent of both church and state. Each of the nations is a kingdom by itself; each of the sects is a kingdom of itself; and every branch of benevolent effort and reform is a kingdom by itself.—Now however useful or necessary these fragmentary organizations may be while the religious and political world is without form and void, and darkness is upon the face of it, we are certain that the kingdom of God is not in any of them; and that when that kingdom comes, a principle of unity will appear which will draw them all into one organization, or sweep them away with the besom of destruction.

This is plainly predicted in scripture, at least so far as the separation of church and state, and the division of the world into independent nations, are concerned. The word of prophecy is, that when the carnal principle of unity which existed more or less in the series of Gentiles monarchies shall have spent itself, and the political world shall come to be a congeries of in-

✓ dependent kingdoms, (as it is this day,) 'the God of heaven shall set up a kingdom, which shall never be destroyed; and it shall *break in pieces and consume all these kingdoms*, and it shall stand for ever.' Dan. 2: 44. The very name of the kingdom here predicted, and the divinity of its origin, prove that it is to be a *religious* kingdom, i. e. a *church* in the proper sense of the word; and this church, according to the plain terms of the prophecy, is to break in pieces all the political governments of the world, and take their place. In other words, the church, instead of being separate from the state and subordinate to it, and instead of being *joined* to the state, is to BE the state; and this Church-State is to be the only government over the whole world.

This sweeps away two of the disunities mentioned above—the division of the church and state, and the division of the nations. We hardly need present any separate proof in regard to the other two—the division of the church into sects, and the independency of benevolent and reformatory organizations. It is eminently ridiculous to suppose that the kingdom of God will be composed of a multitude of denominations, differing in doctrine, and antagonistical in action,—that Christ will break in pieces the nations and reduce the political world to unity, and yet consent to leave the religious world in its present fragmentary state. The prediction is not that God will set up a score or two of separate and hostile religious kingdoms, which shall break in pieces and supersede the nations; but that he will 'set up A KINGDOM'—one organization, that shall take the place of all its predecessors, of course religious as well as political. And it is equally ridiculous to suppose that this kingdom will leave its own proper work of evangelizing and reforming the world to be performed by independent Bible Societies, Missionary Boards, and Temperance Unions.

The great disadvantage which attends the present plurality of independent organizations, is the distraction of heart which it produces. A man wishes to be a patriot, and at the same time a Christian. This might be, if the government of his country and the church of God were one, or if one of them were a subordinate branch of the other. But the government of his country is a kingdom by itself, and the church to which he belongs is a kingdom by itself. Christ says truly, that 'no man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other.' A devoted allegiance to two or more independent kingdoms is impossible. The man must choose between his country and his church. If he will be a devoted patriot, he must be an indifferent churchman. If he will hold to his church, he must despise his country. Or in the vain struggle to serve both masters, he will be a hearty and faithful servant of neither.

The people of Ireland are experiencing the miseries of a divided allegiance. They are politically the subjects of the crown of England, and spiritually the subjects of the See of Rome. Just in proportion as they are religious, they must be seditious. The same is true, in a greater or less degree, of Roman Catholics in all countries that are politically independent of the Pope. And in fact, the same is true of religionists of every name, who belong to churches which are separate from the civil governments under which they live. Men

whose religion is a mere formal Sunday affair, may be liege subjects of the powers that be ; but whoever loves his religion and his church with supreme devotion, has necessarily more or less treason against his country in his heart. Observation will attest that our most devoted patriots are lukewarm religionists, and our most devoted religionists are lukewarm patriots. This is the necessary result of the position in which the separation of church and state places men, even where the relations of church and state are not unfriendly.

Again, the division of the world into independent nations, makes it impossible for a man to be a patriot and a cosmopolite at the same time. Loyalty and universal philanthropy are incompatible, because the policy of each insulated kingdom is inevitably hostile to the interests of the world at large. So the division of the religious world into sects necessarily raises a competition in each man's heart between the claims of the church universal and those of the church to which he belongs. If he is a warm Presbyterian or Methodist, he must be indifferent or hostile to the rest of Christendom. If his heart turns toward the whole body of believers, he loses his interest in his own church, and very probably will be cast out of it as a renegade.

The various benevolent and reformatory associations of modern times, have greatly multiplied the distractions of the religious world. The leading churches of this country committed a suicidal act when they set the example, in the formation of the Bible and Missionary Societies, of instituting semi-religious associations separate from the regular church organizations. That example has been followed till now almost every department of moral enterprise has an organization of its own, and the proper business of the churches is nearly all taken out of their hands. And these moral organizations are not merely independent of the churches, but more or less hostile to them. Of course all who are members of churches, and at the same time adherents of the societies, are in a 'strait betwixt two.' Their religion draws them one way, and their zeal for moral enterprises another. How many have been seduced from their church-allegiance by their attachment to the Temperance and Antislavery associations ! And then even if a man's heart is not divided between his church and the reforms—if he has gone quite over to the new societies, he is still distracted by the multiplicity of independent enterprises which claim his devotion. Temperance, Moral Reform, Antislavery, Non-resistance—each a kingdom of itself—demand his allegiance. He has but one heart, and he must either give it to one of them and become 'a man of one idea,' or coquet with them all.

A true man would wish to be a loyal servant of all good interests—to be at the same time a Christian, a patriot, and a friend of every kind of reform. And this he might be, if religion, politics and morality, were embodied in one organization. But we know nothing more hopeless and heart-distracting than to attempt, in the present state of the world, to gratify a propensity to universal philanthropy, by surrendering one's self to the various organizations which occupy the field of human interests. Whoever makes this attempt will surely experience the worst wogs of polygamy. He will find himself married to a dozen or more of independent and quarreling wives. The most he can do, will be to dally with them all. He can be a husband to none.

This state of things cannot last for ever. Whether we look at prophecy, or the nature of the case and the signs of the times, we see clearly that God is coming into the field; and that when he comes, 'all things, both which are in heaven and which are on earth, will be gathered together in one,' or, as it is in the original, 'will be *reduced under one head*.' Eph. 1: 10. The God of heaven will set up a kingdom which will comprehend and unite all the interests which are now under the supervision of civil governments, churches, reform societies, communities, &c. We put it to the consciences of those who are waiting for that kingdom, whether, in going out of the present state of things to meet its coming, their first step is not to withdraw, and stand aloof from all the associations, new and old, which occupy its destined place? It is not to be hoped with reason, that any of the existing organizations will *grow* to be the kingdom of God. As well might we expect that a bramble will grow to be an oak. The initial principle of all-comprehensive unity which we have spoken of, is not in them, and never will grow out of them. Let us then leave them, and, standing alone if need be, but in a readiness for co-operation with God and man at the appointed time, wait patiently for the universal, everlasting kingdom. 'Say ye not, *A confederacy*, to all them to whom this people shall say, *A confederacy*.' All confederacies but one are destined to extinction; and that one is not yet manifested in this world. Let us resolve to join that confederacy or none.

## § 65. PEACE PRINCIPLES.

THE true scriptural peace-principle is, not that punishment of wrong doing is in itself unjustifiable, but that it is the proper office of God, as supreme governor, to inflict such punishment; and that it is wrong for individuals to take the law into their own hands. 'Avenge not yourselves, but rather give place unto wrath; for it is written, *Vengeance is mine: I will repay, saith the Lord*.' Rom. 12: 19. The same Jesus that directed his disciples, as individuals, to resist not evil, to bless their enemies, and do good to their persecutors, also assured them that God their king would 'avenge them speedily.' Luke 18: 8. He who suffered himself to be 'led as a lamb to the slaughter,' that he might fulfill all righteousness as an individual and a subject, also predicted to his oppressors, in the midst of their cruelty and of his submission, that the time was coming when he would be seen 'sitting at the right hand of power' as their king and judge, and when they would call on the rocks and mountains to hide them from his wrath. Matt. 26: 64; Luke 23: 30.—The non-resistance which was inculcated on the primitive church by the apostles, was constantly mingled with promises of the speedy advent of a kingdom in which 'every man should be rewarded according to his works'—the wicked with destruction, as well as the righteous with eternal life. 2 Thess. 1: 6—9.

The appropriate effect of peace principles thus combined with anticipations of ultimate and legitimate vengeance, is not to eradicate from the human mind the natural sentiments of anger against wrong doing, and desire of retribution, but to subject them to the control of God-like patience, and turn them from the lawlessness of individual violence, into the safe channel of governmental authority. Unresisting submission to injury under the influence of these principles, is a manifestation not of that supine indifference to wrong, and morbid indiscriminating good nature, which many seem ambitious to attain, but of courageous confidence in the supremacy and justice of God's government, and of that self-controlling wisdom in resentment, which patiently seeks the award of justice to its enemies in the surest and most effectual way. It is not the object of the non-resistance of the Bible to stifle the salutary energy of destructiveness, but to curb its action till long-suffering mercy has finished its effort, and then give it scope and answer its demands in the most satisfactory manner, by engaging the majesty of government in its redress. ✓

The simple principle that the power of making war and inflicting punishment belongs to government and not to individuals, that vengeance in itself is not wrong, but that it is wrong when it emanates from private resentment, and right when it emanates from the authority of public justice, will be found a safe guide through all the difficulties and apparent contradictions of Bible morality in relation to resistance and non-resistance of enemies. ✓

This principle, in the first place, places all men under the general rule of total abstinence from war, either individual or national, offensive or defensive. Assuming that men, either as individuals or nations, are merely *subjects* of the divine government, not clothed with official authority, it is plainly reasonable that they should abstain from any violent private assertion of their own rights, and rely on the justice and omnipotence of the government that is over them for protection. This is nothing more than human governments require of their subjects, with the consent and obedience of all good citizens. To one who practically believes there is a Theocratic government over the world, the precepts, 'resist not evil,' 'avenge not yourselves,' &c., addressed to men as subjects of that government, are as rational as the municipal regulations of civilized communities which forbid duelling, private brawls, and illegal assaults on persons or property. ✓

On the other hand, our principle, as it allows the supreme government to make war and inflict punishment, obviously does not preclude it from employing human agents in these operations. Men may lawfully do as officers and executioners, what they may not do as private citizens. As the general truth however is, that men are private citizens, and the possession of official authority is the exception, it is required that the exception should be proved and a divine commission produced, whenever men claim exemption from the general command to abstain from violence. The exception was proved—a divine commission was produced in the sight of the whole world when Moses and Joshua, at the head of the armies of Israel, made war on the nations of Canaan. We justify that war therefore, in perfect consistency with the peace-principles of the New Testament, and without resorting to any obscure theory of change of dispensation, or leaving any ground of imputing mutable. ✓

morality or policy to the divine government. The legitimacy of that war stands on the same basis as the legitimacy of the war which God will make on the wicked at the final judgment. It was a war carried on by the supreme government, in which men were authorized agents.

The fact that a judgment is predicted, and that God, throughout the Bible, claims the right of inflicting final punishment on the incorrigible, proves that the peace-principles of the New Testament announced no radical change in the constitutional powers and policy of God's empire, and that they appertain only to the limited period appropriated to the efforts of mercy. Moreover, the fact that angels, and even men, according to the predictions of scripture, are to be employed as judges and executioners in the final judgment, proves that those principles are only regulations of private conduct, and do not exclude created beings from exercising, as public officers, the punitive functions of the supreme government.

With these views, we have no occasion to make the distinction which is sometimes made, between offensive and defensive wars. The supreme authority of the universe has as good right to make offensive as defensive war; and men have as good right to serve him in the one as in the other. The wars of Moses were offensive. Yet according to our previous reasoning, we justify both the divine government that directed them, and the human agents that carried them on. And on the other hand, men have no more right to make defensive than offensive war, without divine authority. The peace precepts of the New Testament are specially and almost exclusively directed against defensive war. 'If a man smite thee on the right cheek, turn to him the other also.'

Nor have we occasion to distinguish, *so far as morality is concerned*, between the use of spiritual and carnal weapons. This distinction, though much insisted upon by modern non-resistants, is evidently frivolous; since God, from whom alone men derive the right to make war in any way, has as good right to make war with physical as with spiritual agencies. He did employ physical agencies in the wars of Moses, and has as good right to do so now as he had then. If this example is objected to, as belonging to an extinct dispensation, we may refer to the example of Christ himself, who used a 'scourge of small cords,' in driving the buyers and sellers from the temple. John 2: 15. Small as the instance may seem, it is enough to show that Christ had no scruples, on the score of morality, in respect either to making offensive war, or to the use of material implements. Paul does indeed speak disparagingly of carnal weapons; (2 Cor. 10: 4;) but evidently not with reference to the morality of using them. He preferred spiritual agencies to carnal, not because it is necessarily wrong to use the latter, but because the former are '*mighty through God*.' As fire-arms are more effectual than bows and arrows, so the spiritual sword which is the word of God, is mightier for the purposes which Paul had in view, than any material instruments of war. He used the word *carnal* in other instances in a way that shows there is no moral evil necessarily included in its meaning; (e. g. Rom. 15: 27; 'If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in *carnal* things.' See also 1Cor. 9: 11.) It

is no more necessarily immoral to use carnal weapons than to use carnal food or carnal money. Besides, if Paul did not use carnal weapons, he did use spiritual weapons in such a way, in one instance at least, as to inflict carnal injury; to wit, when he sent blindness on Elymas the sorcerer. Acts 13: 11. In like manner Peter, by the sword of the word inflicted capital punishment on Ananias and Sapphira. However *unwise* it may be ordinarily for believers to resort to physical violence, it is plain that any attempt to make a *moral* distinction between carnal and spiritual weapons, or between inflictions on the body and those on the soul, is frivolous, simply because God only can give right to use any kind of weapons, or inflict any kind of injury; and he as the creator and owner of heaven and earth, of body and soul, has as perfect right to use and to direct others to use either material or spiritual implements, as he has to 'destroy both body and soul in hell.'

Our principle leads to the conclusion that all the ordinary wars between the nations of the world, are no better than lawless and murderous private brawls. The parties rarely pretend, and never prove, that they act as official servants of the divine government. They fight confessedly, not by order of the supreme authority, and for the maintenance of universal justice, but on their own responsibility, and for private purposes, either of national aggrandizement or defense. Such fighting, when it occurs between individuals or clans, under ordinary civil governments, is called a riot. The parties are liable to prosecution for breach of the peace, and contempt of the municipal authorities. With equal reason a brawl between two nations should be regarded as a riot, breach of the peace, and contempt of the authority of God. It implies that there is on both sides either no cognizance of the general government which God has established over the world, or no loyalty to it, and no confidence in its power and justice. The fact that nations deem it necessary to settle their differences, like savages, by mutual slaughter, evinces that the world, as a whole, is, in its own view, practically in a state of savage anarchy. While individuals and towns and provinces have governments over them to which they can look for civilized justice, the nations of the world, recognizing no common arbiter, are in as barbarous condition as were the independent robber barons of feudal times, whose only law was 'the law of the strongest,' and whose only check was their fear of each other. 'The law of nations,' as it is called, never can redeem the world from this reproach, since that code, however just may be its precepts, has no substantial penalty or executor, and in practice has never been found an effectual barrier against the lawlessness of powerful and angry nations.

In seeking a cure for the evils of ordinary war, it is important that we discern clearly and exactly where the essence of its wrongfulness lies. Guided by the principles which have been discussed, we say that the wrong lies, not in the fact of its being, in any particular case, offensive instead of defensive war—not in its employment of carnal instead of spiritual weapons—not in its assailing the body, rather than the mind—not in the injustice of its object, (for in many cases nations have good ground of hostility, and good claim of redress,)—not in the suffering which it produces, (for suffering may be deserved as in the case of the Canaanites, and as at the day of judgment,)—

in a word, not in any of the details of its execution, but in the UNBELIEF back of it which blinds the whole world to the reality and reliableness of the government of God, and which thus leaves to nations no resource for defense, but private and of course illegitimate war. If there were no God, no common arbiter, no supreme court of appeal for the nations, many of the wars that have been made from time to time, so far as we can see, would be justifiable. For instance, we cannot doubt that the object which our fathers sought and won in the Revolution, was a good one, and great enough to warrant the sacrifices which were made for it. Neither do we object to its physical nature. The fault we find with it is, that it was an illegitimate war, undertaken on human responsibility, unauthorized by any provable order of the divine government. In view however of the universal and long-settled notions and habits of the world in regard to voluntary war, we are not bound to press our charge against such wars as that of the Revolution very rigorously. 'The days of this ignorance God winked at.' Paul verily thought he did God service in persecuting the church, and though he was mistaken, yet he found mercy because he did it 'ignorantly in unbelief.' On this principle we are at liberty and are disposed to deal charitably with the names of our fathers, and of all in every age who have fought for what they believed to be the rights of man. Yet the time must come when God will 'call on all men every where to repent' of the deeds done in times of ignorance; and when that time comes it will be found that the essence of the criminality of the wars in which the nations have been engaged, lies in the unbelief and consequent anarchy of the world, and that all wars, whether for good or evil purposes; that have been carried on under the shroud of that unbelief and anarchy, have shared in that criminality.

The conclusion from these views is, that we are to look for the termination of the wars of the world, not to a voluntary congress and agreement of nations, nor to the labors of Quakers, peace societies, and non-resistants,—so long as their efforts are directed mainly to the object of proclaiming the horrors of war and the immorality of using carnal weapons,—but to the promulgation of that gospel which brings man nigh to God, and lifts him out of the anarchy of unbelief into the light and order of the eternal government. When the nations shall feel the pressure, and rely on the protection, of a strong general government, such as already exists in the upper regions of the spiritual world, and is destined, in spite of the unbelief of men and enmity of devils, to 'come down from God out of heaven,' they will cease from war for the same reason as that by which individuals are deterred from murderous private brawls, under the pressure and protection of ordinary civil governments. The declaration—'Vengeance is mine, I will repay, saith the Lord,' will then be effectual, as a threat to the strong, and as a promise to the weak. God will take his stand as an armed mediator between the jarring kingdoms, and the whole earth will be quiet before him. Then will appear the true 'congress of nations' described in the glorious words of Isaiah:—'*The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord,*

*to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people ; and they shall beat their swords into plowshares : and their spears into pruning-hooks : nation shall not lift up sword against nation, neither shall they learn war any more.*

## § 66. THE PRIMARY REFORM.

‘OUT of the HEART of men, proceed evil thoughts, adulteries, fornications, ✓ murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.’ Mark 7: 21, 22. The list of evils here mentioned, embraces directly or indirectly all the abominations against which the various reform societies are laboring. As these evils have their common centre in the heart, it is manifest that the efforts of all classes of reformers will be thoroughly successful only when they shall be directed effectually toward that centre. The reform of the heart must precede all sound reforms of externals. It follows then that among all the moral enterprises of the day, that cause which aims directly at the renovation of the heart, should be the centre around which all specific reforms should range themselves, and to the furtherance of which all their forces should converge. We submit it to the candor of all thinking laborers in the field of philanthropy, whether the gospel of salvation from sin is not the true agency of heart reform ; and whether it ought not therefore to be acknowledged and sustained by Temperance men, Abolitionists, Moral Reformers, Peace-men, Physiologists, Associationists, and 2 all other combatants of specific evils, as the central and ascendant cause.

It is manifest that Temperance can never win a complete and permanent victory in the present state of human nature. If it gains ‘three feet upward every day,’ it slips back at least ‘two feet every night.’ Millions sign the pledge, but hardly thousands or even hundreds keep it. Again and again have the zealous Temperance men in all our towns been driven to the secret conviction, if not the open acknowledgment, that an Anti-lying Society is needed as the antecedent and basis of the Temperance Society. The unregenerate heart is in very deed, ‘deceitful above all things and desperately wicked.’ How can the fidelity and truthfulness necessary to the efficacy of the Temperance pledge, be expected from it ? Popular religion has no power to mend the case, for it declares that all hearts, regenerate and unregenerate, are ‘deceitful above all things and desperately wicked ;’ and there it leaves us, neither presenting or allowing any hope of better hearts in this world. The 7th chapter of Romans is the only standard of experience licensed by the clergy ; and that is the very standard of drunkards and pledge-breakers. We say then with all assurance, that the Temperance cause has

no permanent vitality, and, so long as moral fidelity shall be essential to its success, never can have, until an effectual medicine shall be found for the diseased hearts of the people; and this medicine can only be found in that gospel which substitutes for the moral impotence of the 7th of Romans, salvation from all sin, now and forever.

The same deficiency of moral basis is observable in the working of *all* those reforms which, like Temperance, have for their object the abolition of *personal* vices. The abandonment of false dietetic habits, lasciviousness, and all other forms of sensuality, requires an energy of will which the mass of the people have not, and never will have, under the 7th-of-Romans administration. Moral reformers and physiologists may run to and fro, and *knowledge* of the 'natural laws' may be increased *ad infinitum*, and still there will be no radical and lasting reform—nothing but the fitful and back-sliding righteousness of the revival system, till men get power to *will* healthily as well as to *see* clearly. That power belongs only to a *sound heart*; and soundness of heart comes only by that *grace* which saves from all sin.

So the *social* reforms, of which abolitionism is the most prominent representative, sadly need soundness of heart to work *with*, and to work *upon*. We fully believe that the mass of the people in this country are convinced that American slavery is a sin against God and man. 'But (says a church-trained conscience) what then? Sin is not a very dreadful affair. Every body sins. The church and clergy sin. The best of men sin in thought, word and deed, continually. Is sin to be turned out of the world? Certainly not till it is turned out of the pulpit, the church, and other respectable places. It is as much the privilege of nations to sin, as of individuals—and more, if any thing.' What does it avail to expound the wrongfulness of slavery to consciences that think in this way, and to wills that are paralyzed by such thinking? Let it be understood that sin is to be actually turned out of the world,—and let abolitionists begin the business in themselves and work at it till they have established in the heart of the nation a new moral standard, by which all sin shall be branded with infamy and set apart for the curse of heaven, and slavery will soon be at the mercy of their arrows, stripped of its harness.

The false religions of the country frustrate abolitionism not only by filling the spiritual atmosphere with the smoke of the 7th chapter of Romans, but by direct opposition. The abolitionists say themselves that the churches are the chief bulwarks of slavery—the strongest barrier which their cause has to encounter. To them therefore the most vital question is, How are the churches to be overthrown? We answer confidently,—not by mere direct competition or assault, but by bringing forth the true religion against them. The religious department of human nature is the very 'sanctuary of strength.' The instincts of men demand a religion with more energy than they demand any thing else. Mere moral and benevolent enterprises can never satisfy this demand; and therefore they can never compete successfully with the religious systems which have possession of the market. When abolitionists make a direct issue with the churches, and the abstract question whether philanthropy or religion should have the precedence, is presented to the people, the

churches have the advantage, because all true instinct decides that *they are in the right*. Religion is rightfully the centre, and not the satellite of philanthropy. 'The fear of the Lord is the *beginning* of wisdom.' Love is the child of faith. Veneration is in truth, as it is in the brain, higher than benevolence. So the mere pulling-down system will never avail against the churches. Men will instinctively, and we might say reasonably, cling to a very corrupt religion, rather than have no religion at all. The true policy then, as well as the duty of abolitionists, is to arm themselves for conflict with the churches, by receiving true religion to their hearts and giving it the avowed ascendancy over all their movements. Then the issue will be, not between false religion and a secondary enterprise of benevolence or no religion at all, but between false religion and true religion. Let the gospel of holiness, with all its Bible-armor, be brought into the field to lead the van of the anti-slavery host, and their lingering contest with the churches will soon be decided.

It is possible that slavery will soon be overthrown in this country,—but not by *moral* influences. Political jealousy is eyeing it fiercely, and meditating its destruction. If it perishes by the stroke of political and physical power, what real gain, we may ask, will accrue to philanthropy? We will say nothing about the possible convulsions and horrors of the catastrophe; but if slavery's fountain, the selfish heart, is not changed, not a tittle of the inner store of human cruelty will be annihilated. Oppression in some other form, equivalent to slavery, will take its place. So long as the issues of the world's heart are 'murder, theft, covetousness,' the strong will surely enslave the weak, in fact, if not in form. Can true philanthropists content themselves with labors which only shift the mode, but touch not the vitality of social evil? If abolitionists desire the actual and permanent triumph of their *principle*, they must, first of all, set the battle in array against the devil's slavery;—'EMANCIPATION FROM ALL SIN' must be their watchword. Evil will never begin to die *at the root*, until it is exposed to the heart-purging power of the gospel of holiness. Then, and not till then, that true reform which has no draw-back will be begun.

Association puts forward the most confident and plausible pretension to the honor of being the all-comprehensive, and therefore primary reform. But it confesses that *good men* are essential as its antecedents; and this amounts to a confession that *the reform which makes good men must go before it*. It is related that a vagrant once called at a house by the wayside, and told the people that he was not a beggar, but he merely wanted the loan of a kettle to make some '*stone soup*' for his dinner. They granted his request, and the more readily, because they were curious to learn the method of making a soup that cost nothing. He gathered a few stones, and putting water to them, hung them over the fire. As the people watched the boiling of the pot, he observed in a careless way that a little salt, if it was at hand, would improve the soup somewhat. Accordingly they put in some salt. After a while, he suggested that a handful or two of flour would not be amiss. So a good thickening of flour was added. Finally, he said if they had any spare meat-bones about, it would be well enough to put them in; not that they were necessary at all, but they would improve the flavor. The people, wish-

ing to give the experiment every advantage, put in a number of rich bones ; and when at last they were allowed to taste of the 'stone soup,' to their astonishment they found it excellent ! We think of this story when we hear Associationists vaunting the all-redeeming power of their system, and yet asking for good men to begin with. If they can find means to put the *salt* of brotherly love, the *flour* of industrious and enterprising habits, and the *meat-bones* of wealth and good morals into their pot, we have no doubt that their 'stone soup' will be very good.

It is too evident to need demonstration that *religious unity* must be the basis of all other valuable and permanent unities. Fourierists talk much about the necessity of '*congeniality*' in those who attempt Association. But what congeniality can there be without *unity* of religious faith ? Is not religion pre-eminently an 'affair of the heart ?' When two young persons of different and hostile religious sentiments associate for matrimonial life, do not all sagacious friends fear that their congeniality will prove to be only 'skin deep ?' Experience has already proved that all the advantages and attractions of Association are not able to draw its votaries out of their respective religious orbits, or to prevent the collisions incident to a system which brings independent spheres so near that their orbits constantly cross each other. If Fourier expected to introduce harmony into human society without first establishing religious unity, we are bold to say that he was a superficial philosopher, ignorant of human nature, and of the true doctrine of unity.

Association can escape the evils resulting from religious differences, only in one of two ways. It must either select for its experiments none but those who have no heart-religion, and care nothing about it, or it must address itself to the task of developing a religion which shall prove itself strong enough to supersede all others and reconcile all honest hearts. The former of these ways is the shortest and easiest, and seems to suit the hasty genius of the Fourier enthusiasm best. But we are sure that the latter will be found the safest and most economical in the long run. We regard the establishment of religious unity as entirely feasible. Let the gospel of holiness do its work in the heart, and sin, the radical cause of all religious differences, will be taken away. Let men truly join themselves to the Lord, and they will have one spirit ; and unity of spirit will lead to unity of faith.

We are confident that reformers generally feel the want of what the Fourierists call 'organization of industry'—we mean the organization of the different branches of reform. If unity of purpose and harmonious distribution into series and groups is desirable in physical labor, how much more is it to be desired in the higher moral movements which are in progress. But unity implies a central and presiding power. Accordingly, the classes that are interested in the various reforms have long been instinctively groping about for some generic principle back of them all, and combining the strength of all. One cause after another has been proclaimed by its more ardent advocates the rightful centre of unity. But the world of reform is yet a 'chaos without form and void.' The king-bee has not been found, and the swarm is flying to and fro without concert or aim. The considerations which have been presented in the preceding survey of the reform field, embolden us to nomi-

nate the gospel of salvation from sin as a candidate for the primacy. That gospel and the reform-spirit were born and bred side by side. Were they not made for each other? Was not the match between the *religion* of the one and the *morality* of the other made in heaven? We believe assuredly that 'the stone which the builders have rejected, will yet be the head of the corner.'



## § 67. LEADINGS OF THE SPIRIT.

WE have not a doubt that believers are now, as they were in the times of the primitive church, directed more or less by the Spirit, in respect to their outward movements. And by this we mean, not merely that their *judgments* are guided, or that they are assisted in choosing their course by the openings of *Providence*, but that that they are inclined to go this way or that, or to do such and such things, by a spiritual force which operates like *instinct*.—It will be sufficiently evident from the tenor of the doctrines of this book, that we are not despisers of such leadings. Yet we are obliged to confess that we have seen many and monstrous abuses growing out of the practice of thinking and talking much about instinctive impulses; and we propose in the present article to bring to light some of those abuses, and to suggest some cautions on this subject to those who need them.

1. The mere fact that we are under the sensible influence of some spirit, and that we are directed in a supernatural manner to go or to do thus and so, is not to be taken for evidence that we are under the influence of the *Spirit of God*. Other spirits can operate on our instincts as well as the good spirit. It is known to all who have witnessed the phenomena of Mesmerism, that a mere *human* spirit can entirely control an impressible person, leading him about by blind impulse, causing him to think, desire, and will, at the pleasure of the magnetizer. It is not to be doubted, therefore, that the 'gods many and lords many' of the invisible world, have the power of leading human wills. We gather from the narrative in Luke 22: 3, that Judas was led by an instinctive impulse from the devil to go to the chief priests and betray Christ. Indeed it is expressly said in 2 Tim. 2: 26, that they who are in the devil's snare, are '*taken captive by him at his will.*' Many of the vilest impostors we have ever met with, were most abundant in their professions of being led by the Spirit, and doubtless actually were led in a very wonderful manner by a spirit, though not by the Spirit of which they professed to be the subjects. So also many well-meaning persons have affirmed that they were led by the Spirit of God to perform unreasonable, scandalous and pernicious acts; and we see no reason to deny their sincerity in this affirmation, or the reality of the impulses under which they acted; but we do not therefore admit or believe that the spirit which led them was really the Spirit of God. Every one who has had much spiritual experience,

must have met with instances of *contradictory* leadings—cases in which, either the same person was led to do certain things and then to undo them, or different persons were led in opposite and irreconcilable courses. It is impossible, on any rational grounds, to ascribe such clashing directions to the operation of one spirit. God certainly does not contradict himself. It is manifest therefore, that in such instances there is an evil spirit leading, on one side or the other. The sensation or experience of the subject in all cases of spiritual leading is probably the same, and accordingly is spoken of in the same terms by all. If a man says, ‘The Lord told me to do thus and so,’ we need not doubt his sincerity, or the reality of his spiritual impressions in the case, but we may reasonably doubt till we have other proof than his assertion, whether it was the Lord who produced those impressions, or some other spirit; for it is certain that there are as many kinds of leading powers that put ‘Thus saith the Lord’ into the mouths of their agents, as there are independent and hostile spiritualists in the world. It is plain, therefore, that a man ought not to lay to heart the ‘flattering unction’ that he is on good terms with God, merely because he is led by a spirit in a supernatural manner; and also that believers ought not for such a reason only, to place confidence in spiritualists who come among them.

The fact that a man habitually ascribes his actions and teachings to a supernatural influence, may be taken as some proof that he is a spiritualist, in distinction from a mere carnalist; and so far it is in his favor. But since there are bad as well as good spiritualists, and the bad are quite as forward in proclaiming that ‘the Lord told them to do this and that,’ as the good, we are bound to require other tests of the presence of God’s spirit than the mere affirmation or belief of the individual, or even our own certainty that he is led and taught by some kind of inspiration. Spirits are to be tried and proved as well as other things; and the mere fact that a spirit has the power of leading even with superhuman foresight and accuracy, is not sufficient proof that it is trust-worthy. We must seek the radical distinction between true and false spirits, in their *moral* characters and not in their *physical* powers. We need not fear to trust as divine any spirit which evinces to our consciousness or to sufficient observation, that it *crucifies self and enthrones Jesus Christ*; but without full evidence of this, all manifestations of the leading or wonder-working power are to be counted as nothing.

2. Admitting that a man is really led by the Spirit of God, yet if his leadings are only of the external kind, such as to go or do thus and so, they are no evidence that he is born of God. The prophets under the Jewish dispensation, before regeneration came, were led by the Spirit in a great variety of external ways, and quite as wonderfully as any can pretend to be at the present time. Moreover, many of the most notable examples of spiritual leadings mentioned in the New Testament, such as those of Philip, and Peter, (Acts 8: 26—39, and 11: 12,) occurred during the transition period of regeneration, previous to the actual attainment of the new birth by the primitive church. The various external gifts of the Spirit (leadings among the rest) abounded in that church from the day of Pentecost forward; but the second birth was a later blessing. And we have plain intimations that those

external gifts—even miracles, for instance, and certainly therefore such minor manifestations as local leadings—were not necessarily linked to righteousness or regeneration, but were bestowed on many who had finally no part or lot in the kingdom of Christ. (See Matt. 7: 22, 1 Cor. 13: 1—3, &c.)

When Paul speaks of being ‘led by the Spirit,’ and makes this the test of sonship, as in Rom. 8: 14, and Gal. 5: 18, we must not narrow down his meaning so as to make him refer merely to the specific directions which the Spirit sometimes gives men about going to certain places or doing certain things. To be led by the Spirit *in the largest sense of the expression*, is indeed to be a son of God; but that sense includes something far more important than petty directions about traveling, speaking, &c. The sons of God are led by the Spirit, not merely as to their locomotive powers, and physical utterance, but as to their *hearts* and *understandings*. A man may sit perfectly still, not uttering a word, or in any way operating externally, and yet be led by the Spirit in that sense which is essential to regeneration. His heart may be led out of the regions of spiritual wickedness, into fellowship with the Father and the Son. His understanding, under the guidance of heavenly influence, may traverse the vast expanse of spiritual truth. He may ‘run and not be weary, and walk and not faint,’ on ‘the way of holiness.’ The most important leadings of the Spirit have no reference whatever to external operations. The sphere in which they act is not the physical, but the spiritual and intellectual world. Paul says ‘as many as are led by the Spirit of God, they are the sons of God.’ In what manner are they led? What are they led to do? In the preceding verse (Rom. 8: 12) we are informed. They are led, not to *do* bodily deeds, but to ‘*mortify* the deeds of the body;’ i. e., they are led into spiritual fellowship with Christ crucified, where they get power to become spiritually minded, and to subdue their physical nature. This is a leading of the heart and spirit,—not of the external faculties. So when Paul says, ‘If ye be led of the Spirit ye are not under the law,’ (Gal. 5: 18,) it is manifest from what follows, that he refers to generic internal leadings. As the flesh leads to ‘adultery, fornication, uncleanness,’ &c., so the apostle’s doctrine is that the Spirit leads (not chiefly in a physical way, as a man leads a horse from place to place, but) to ‘love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.’ They whose hearts are led by the Spirit into these things, are born of God, whether they have any wonderful operations in their instincts of locomotion, utterance, &c., or not. And on the other hand, they who are led by the hand or the foot or the tongue, or by the instincts connected with these physical parts, and not by the heart and understanding, are not born of God, however palpable and wonderful may be the guidance to which they are subject.

It will be obvious that the leadings of the Spirit esteemed essential to regeneration in the primitive church, must have been of the internal kind which we have indicated, if we consider that the mass of believers were so situated as to their external condition of life, that the specific guidance of the Spirit, in relation to what they should do or where they should go, could not be applied to them. The apostles and other similar floating laborers, were fit subjects of occasional specific external directions. But the majority of the dis-

ciples were in fixed conditions, employed in stationary business, having the ordinary routine duties of fathers, wives, children, slaves, &c., to perform. And the general order to them was—‘Let every man abide in the calling wherein he is called.’ What room could there be in the case of a slave, for instance, for much external leading of the instinctive or supernatural kind? As to his physical operations, instead of being led by the Spirit, he was bound to be led by a human master. Yet his situation was no hindrance to his being born of God, and therefore no hindrance to his being led by the Spirit, in the true sense of the expression. The essential leadings are adapted to every possible external condition. They are the necessary effects of the Spirit’s possession of the heart, and manifest themselves in the general, moral and intellectual character. Any other leadings than these must not be exalted into matters of primary importance, or relied on as marks of regeneration, but must be classed with the ‘gifts,’ which may be present or absent without determining radical character.

3. There are different kinds of external leadings of the Spirit, and some of them are more valuable than others. Those which are *radical*, are more to be desired than those which are superficial. By *radical* leadings we mean those which take effect on the rational and moral faculties, and give direction to the course by informing the understanding and exciting the deeper susceptibilities. Superficial leadings are those which take effect on the external feelings, and operate in the manner of mere instinct. It is supposable that God may persuade a man to a given course either by convincing his understanding that it is expedient, or by impelling him toward it by a blind instinct. In either case God would lead him. Now which of these kinds of leading, other things being equal, is most desirable? Unquestionably the first. It is better that a man should be led as a moral and intellectual being, than as a mere animal,—better that he should be educated to act in view of rational motives like a man, than that he should live always under the discipline of specific directions like a child. It is better that he should be able to give an acceptable reason for his course, than that he should be obliged to rely for justification before men, on his own averment that God told him to do thus and so. Paul earnestly exhorted the primitive believers to allow the understanding to take part with the Spirit in their proceedings. 1 Cor. 14. As he said, ‘I will sing with the spirit, and I will sing with the understanding also,’ so we may say, ‘We will travel, speak, and in all things act, with the understanding as well as with the Spirit.’ We may be sure that God is not opposed to, but entirely in favor of, the exercise and cultivation of our rational powers, as well as our mere animal instincts, in the service of the Spirit. ‘In malice be ye children, but in understanding be men.’

Again, it is supposable that God may persuade a man to a certain *purpose* by his Spirit, and then allow him to work out that purpose, in its details, according to his own judgment without specific directions; or he may keep back the purpose in his own mind, and lead the man by blind instinct, operating step by step, to do what is required for its fulfilment. Which of these ways is most befitting the position of sons of God? The leading of the Spirit is equally real in both cases. The only difference is that in the first case the

Spirit works *radically*, implanting a purpose, out of which a series of specific acts grow spontaneously; and in the second case it works *superficially*, producing each specific act by a separate infusion of instinct. The last may be best for mere servants or children, but the other is certainly the true way of dealing with grown sons. 'The servant knoweth not what his Lord doeth,' and of course acts blindly as he is bid. The mere child must be told specifically what to do and what not to do. But as soon as God's children become capable of forming *purposes*, as well as of executing details, we may be sure that he will honor his own nature in them enough to direct them radically, rather than superficially.

The external leadings of the Spirit, then, considered as 'gifts,' may be desired; but as Paul exhorts believers to 'covet earnestly the *best* gifts,' so we should earnestly covet the *best* leadings. Instinctive directions to do certain specific things, should be regarded as discipline specially adapted to children, and of the least account. Our desire should be that our *whole nature* may be brought into the service of the Spirit, so that God may avail himself of our understandings, and the whole range of our susceptibilities, instead of being obliged to move us about mechanically. We should cultivate our judgments, and learn as fast as we can to form far-reaching *purposes* in the Spirit. We should aspire to be, not merely instruments in the hands of God, but co-workers with him, acting from the same motives as those in his mind, and partaking of his intelligence and freedom. And in order that we may not be hindered from doing this, we must not suffer ourselves to be hampered by the narrow notions which many spiritualists entertain in relation to the leadings of the Spirit. There is a theory on this subject which deserves the name of antinomianism, in its worst sense—a theory which precludes all free, manly action, and makes the holders of it mere puppets or do-nothings. Let us seek out the 'more excellent way' of the primitive church.

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## § 68. THE DOCTRINE OF DISUNITY.

THE Perfectionist school at an early period was tainted with the idea that a sort of 'touch-me-not' independence which precludes the possibility of unity, is the prime glory of the gospel of holiness. In the files of *The Perfectionist* published at New Haven in 1834—5, many traces of this idea may be found; and it becomes quite visible and prominent after about the middle of the first volume. The presiding spirit announces from time to time, not as a matter of regret and reproof, but with evident complacency, that "Perfectionists, so called, stand as independent of each other, as they do of any of the anti-christian churches—they will not be taught of each other, as they are 'all taught of God;' . . . they differ among themselves on almost all points, except the great distinguishing one, viz., *perfection in holiness*."

This idea, which we will call the *doctrine of disunity*, was developed and rendered popular among Perfectionists by a variety of causes, some of which we will briefly mention.

1. Perfectionism was an insurrection against the old churches; and insurrections always generate exaggerated theories of independence.

2. A general and indiscriminating reaction against the principles of the churches, carried many into prejudices against things which are good, as well as those which are evil. The tendency and strife was to keep clear of every thing that smelt of the old systems. Confounding the eternal and invaluable principle of organization, which pervades all things that have life and growth, with the bondage and hatefulness of 'sectarianism,' which were seen and had been experienced in the churches, the cry was raised and re-echoed—"Away with all thoughts of organization, mutual dependence, and subordination! Touch not, taste not, handle not these abominations of Babylon!"

3. Crude notions of the 'liberty of the gospel' and of the 'teachings of the Spirit,' and an idea that these privileges are incompatible with union and discipline, contributed to the growth of the doctrine of disunity.

4. Some doubtless joined the standard of Perfectionism, not because they loved holiness, but because they were weary of the restraints of the duty-doing churches. Perfectionism presented them a fine opportunity of giving full swing to carnality, and at the same time, of glorying over the 'servants' under law. Persons of this class are the natural friends of anarchy.

5. Private jealousies in relation to leadership, made some Perfectionist leaders very fierce against every thing tending to consolidation.

6. All these causes were quickened into increased activity, by the partial alliance which took place between Perfectionism and Abolitionism.

The result was what might have been expected, viz., confusion like that of Babel—enmity like that of Ishmael. Men who expect to scatter, who set no value on unity, who despise the precepts and example of the primitive church in relation to organization and mutual dependence, who nourish their hearts with nothing but centrifugal, insurrectionary principles, who prize individuality and self-will infinitely more than the unity of the body of Christ, and the

attractions of brotherly love, will necessarily rush into isolation and anarchy, and stand, each man like a porcupine, with quills of jealousy sticking out in every direction.

Such, to a great extent, was the state of Perfectionists, at one time; and though a change for the better has evidently taken place within a few years, the leaven of the doctrine of disunity is by no means yet purged out. We have still many among us who are more afraid of gathering together than of scattering abroad; who, in all their communications are more careful to put in a *caveat* against the idea of whole-hearted agreement with a brother, than to utter an aspiration after oneness of heart and mind; who seem to think that Christ's new commandment—the glory of the new covenant—instead of being '*Love one another*,' should be, '*Take care that you do not lean on one another; beware of knitting together; especially beware of nourishing, and being nourished by, one another*;'—as if the members of a living body did not lean, nay, depend on one another, and were not knit together in inextricable unity, and did not nourish, and receive nourishment from, one another!

Unity cannot be *forced*, but it may be *favoured* by correct views; and on the other hand, it may be hindered by false notions. In spiritual things men do not attain what they do not expect. Hence the importance of correct theories. The doctrine that men may be saved from sin in this world, is important, because without it, salvation from sin is not expected; and if it is not expected, it is not sought; and if it is not sought, it is not attained. So a true idea of the possibility and value of unity is important, because, without it, unity will not be expected or sought, and of course will not be attained. A man who makes it 'the post in the middle' of his religion—the cream of his creed—that every one is to stand by himself, and that unity is not to be expected or desired, is in no condition to enter into unity. His theory is a wall round about him, repulsing the overtures of brotherly love as invasions of his individuality. On these grounds we shall take the liberty to enter our protest against the doctrine of disunity, and to show that it is not a vital part or natural accompaniment of Perfectionism, but an incongruous and hostile parasite, attached to it by the enemy of all righteousness, for the purpose of drawing off its life.

We aver that every branch of the doctrine of holiness tends to unity.

I. *Faith*, which is the root of holiness, is an act of union. It joins the life of the believer to the life of Christ. It draws a man out of his individuality, and merges self in fellowship with another. It is directly opposed to isolation. And that which draws a man out of self into partnership with God, necessarily establishes in his spirit a social principle which draws him toward unity with his brother. It may safely be affirmed that a solitary, self-absorbed spirit has not and cannot have true faith.

II. *Holiness* itself is essentially a uniting principle. Men may indeed profess holiness, and talk and argue for the doctrine of holiness, and yet be Ishmaelites. But such persons either attach no definite idea to the word holiness, using it only as a party shibboleth, or mean by it merely the negation of sin. A true definition of the word exposes their emptiness. Holiness is not

a mere watchword, or a negation. It is LOVE. If it were nothing but the negation of sin, a stone might be called holy. It is conformity to the law, and the law requires positive love. And the love-principle of holiness looks, not merely toward God, but toward men. It is the love of God shed abroad in the heart; and as God loves men, so whoever has God's love in his heart, loves men. Holiness, then, is an attracting, harmonizing principle. Its tendency is to make all who possess it, one in heart; and unity of heart is the earnest of unity of mind and action. Persons who are in love with each other, easily learn to think alike. Love makes them modest in regard to themselves, respectful toward one another, patient in discussion, ready to appreciate each other's truths, anxious for agreement. Thus the heart draws the head after it; and if the heart is in the truth, the closer the head follows it the better.

III. The new covenant privilege of being *taught and led by the Spirit*, though it has been perverted, perhaps more than any other principle of Perfectionism, into subservience to the doctrine of disunity, is really the strongest bond of agreement. Self-willed talkers about holiness seize upon the doctrine of divine illumination and make great account of it, merely for the sake of the license which they suppose it gives them to reject all fraternal teachings and influences, and fortify themselves in jealous individuality of thought and will. Thus it is made to nourish a spirit of isolation which is utterly incompatible with even the loosest forms of associate life, to say nothing of the unity of the body of Christ. But let us look at the teachings of the Spirit from another point of view. Instead of expecting, and thus allowing, antagonism of sentiments among those who profess to be led by the Spirit, we should assume, from the unity of their guiding influence, that their minds will converge to a common centre, and that they, above all others, will think alike and act alike. Men of the world, who walk in the light of 'sparks which they themselves have kindled,' may be expected to scatter and cross each other in every direction. But how is it possible that minds under the same divine influence, having each the one 'mind of Christ,' should disagree? The unity of their light, the clearness of vision which it gives them, and the love which goes with it, all tend to make them of one heart, one mind, and one voice. The instinct of animals is undoubtedly an influx from the spiritual world, and may illustrate the influences of the Spirit of God. Bees, for instance, are governed in their wonderful operations, not chiefly by the influences of education, or mutual consultation and direction, or individual self-motion, but by a common spiritual impulse. Is this a reason why we should expect anarchy and cross-purposes among them? Does an individual bee ever bristle up in the spirit of independence, and say, 'I am taught by the Spirit, and I must therefore act by myself; I will not build comb and store honey in concert with a swarm!' The truth is, the one spirit that guides the swarm, is the very element of unity, subordination, and combined labor. So it must necessarily be with those who are taught and led by the Spirit of God. Isolation and opposition of thought and will, instead of being the appropriate results of divine illumination, are the surest proofs that the society in which they appear, as a whole or in part, is guided by self and the devil. If the

Spirit of God is one, all who are led by it, and in proportion as they are led by it, will think and act as one; and if two individuals professing to be led by the Spirit, cross each other, it is certain that one or the other of them is a false pretender.

IV. The doctrine that believers are *not under law*, has been made the excuse for anarchy. But it should be borne in mind that the gospel holds forth no such doctrine *by itself*. The form of sound words is this—'Ye are not under law, *but under grace*;' and the first half of this declaration, without the last, is nothing. Men are free from law only so far as they are subject to grace. And what is it to be 'under grace?' It is a *submission* of one's own spirit to the Spirit of Christ. It is a subjection of the flesh to the spirit, and of the spirit to the will of God. Is there any thing like isolation, insubordination, and high-headed independence in this? Is a spirit a less controlling power than a law? or submission to a spirit, a less self-subduing act than submission to a law? Nay, the 'touch-me-not' spirit belongs to the law dispensation, if any where. Submission to grace merges self-will in the will of another. A believer, above all others, is not 'a wild ass's colt,' that spurns dominion. Christ has a 'yoke' for his followers, and it binds them to subordination and co-operation, not less stringently than the yoke of the law. It is 'easy,' not because it is weak and uncontrolling, but because it carries a good disposition with it.

V. *Crucifixion with Christ* is a participation in the spirit which was in Christ when he was crucified. What kind of a spirit was that? Hear its utterance: 'Then said he, Lo, I come to *do thy will*, O God.'—'*Not my will, but thine* be done.' The spirit of the cross is pre-eminently the spirit of meekness and subordination. It is death to self-will. From 'the flesh' proceed 'hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, and such like;' and in the cross of Christ the flesh is given to the nails and to the spear. Self-will is the same thing, whether it turns toward God or toward men. It refuses subordination; and without subordination there can be no union with God or man. The cross of Christ, therefore, by destroying self-will, takes away the principal—we might almost say the only—obstacle to the union of believers. A man who has heartily submitted to God by the cross, will never refuse submission to any secondary agencies which exist by the will of God, and are necessary to the execution of his plans. The uncircumcised spirit of independence which says, 'I submit to God in person, but not to any subordinate agency,' has not a semblance of the spirit of the cross. If Christ had thus submitted by halves, he would have said on Calvary, 'I submit to God; he may do as he pleases with me; but as to allowing Pilate and Herod and the Roman soldiers to have charge of me, I will let loose twelve legions of angels on them first.' This would have been quite a moderate and excusable exhibition of self-will, in comparison with that of one who says—'I submit to God in heaven, but not to God in human beings, under any circumstances.' A crucified church, instead of being distinguished for its proud spirit of individuality, is the very society above all others, in which the exhortation, 'Submit yourselves one to another,' will find place.

VI. The doctrine that *Christ is in believers* and that *the church is the body of Christ*, calls aloud for the unity of the saints. This doctrine was Paul's

favorite theme. See what he says in 1 Cor. 12: 12—30, Eph. 4: 16, and Col. 2: 19, about the intimate union, mutual assistance and subordination, of the members of Christ. They are 'knit together by joints and bands,' 'fitly joined together and compacted *by that which every joint supplieth*;' and no member can say to its fellow, 'I have no need of thee.' They who pride themselves on having a religion which 'forbids us to lean on one another,' will do well to study Paul's theory of anatomy. Who ever heard of a living body in which the members were isolated from each other, and acted without concert and mutual help; in which the brain did not use the service of the eye, and the eye direct the hand, and the hand minister food to the mouth, and the mouth to the stomach, and the stomach to the trunk, and the trunk to the limbs; in which the nerves were not subject to the brain, and the muscles to the nerves, and the tendons to the muscles, and the bones to the tendons? Unity, concert, and subordination, are the elements of all natural organization, and were pre-eminently the elements of spiritual organization in Paul's time. There is no reason to believe that the body of Christ has essentially changed its mode of existence, or the laws of its growth and action. Certainly it has not become a mass of severed fragments and particles, acting each one by itself; for that would be a dead carcase. If the true church is the body of Christ, there is no true church where there is not compact junction, mutual ministration, and organic subordination.

Thus the central doctrines of Perfectionism, one and all, draw with their whole force toward unity. Men may *talk* about them without seeing their tendency or feeling their attraction. But such men are mere letter-Perfectionists. No man has received the *spirit* of those doctrines, who does not feel in the yearnings of his heart, and manifest in the travail of his life, the spirit of Christ's prayer, 'that all who believe may be one; as thou Father art in me, and I in thee, that they also may be one in us. I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou has loved me.' John 19: 20—23. It ought to be assumed among us, and it will be assumed, when experience has developed wisdom, that a man who is jealous for self-will and self-teaching, and talks largely about his independence of his brethren, and evidently values the liberty of isolation more than love, is no Perfectionist. The spirit of such a man is utterly incompatible with that *faith* which merges self in another—that *holiness* which is love—that *guidance of the Spirit* which makes all who receive it one—that *freedom from the law* which is submission to the yoke of grace—that *crucifixion with Christ* which consigns the will of the flesh to death, and that mutual dependence which is essential to the *organization of the body of Christ*.

In the name of all the doctrines of Perfectionism, and of all true lovers of them, we protest against the assumption which has been admitted among us, that we are always to stand aloof from each other, without organization, without concert, expecting without regret and allowing without resistance, differences and dissensions, as if such an Ishmaelitish state were our natural and peculiar privilege. This assumption is a vile libel on the gospel of holiness.

*of the necessity to see to it  
that we are all united*

## § 69. FIERY DARTS QUENCHED,

BY AN APPEAL TO THE HISTORY OF THE PRIMITIVE CHURCH.

*"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. The same afflictions are accomplished in your brethren that are in the world."* 1 Pet. 4: 12. 5: 9.

ONE of the ordeals appointed for the trial of our faith—perhaps the severest of all—is that through which we pass when we witness the treachery and apostasy of those whom we have regarded as true believers and brethren in the Lord. As we see one and another of our associates in profession, withering and falling away, we involuntarily exclaim, 'How can it be that men whose experience has been so notable, and whose testimony has been so animating, should after all prove to be false-hearted? *What does it mean?*—And then comes the tempter, insinuating suggestions like these:—'Perhaps you will fall away in like manner. How can you have confidence in any who profess salvation from sin? The gospel of holiness has not been able to save many who at first seemed to be its noblest trophies. Why should you not doubt whether it is the true gospel? May it not be altogether a delusion? Is there any such thing as *security* in holiness?'

The power of these suggestions to perplex and torment believers, depends on the existence in their minds of certain crude and unauthorized imaginations concerning the effects which the true gospel, in its operation on the world, may be expected to produce. If it is assumed that the genuine word of God must necessarily take permanent root and bear fruit unto eternal life, in all who seem to receive it with excitement and delight; and that the Christian profession in the present state of things must be a holy enclosure into which 'nothing that defileth' can enter, and from which there can be no desertions; then the apostasies which have attended the career of the gospel of salvation from sin, may justly be regarded as evidences of its essential failure, and as reasons for distrust of ourselves, of our brethren, and of the fundamental doctrines which we have embraced. Such assumptions, we believe, will be found lurking in the minds of all who are troubled and shaken in mind by the spiritual bankruptcies which occur from time to time among us. We intend to test these assumptions by the instructions and facts of the New Testament.

If we have only the same grace and truth which the primitive church had, then, unless human nature has changed, or the devil has abdicated his sovereignty over it, (which will not be assumed,) we ought to look for only the same general phenomena in the operation of the gospel now, as attended its course in the apostolic age. What the wisdom and power of God did then, we may hope it will do now; and wherein it failed then, we ought to expect that it will fail now. Let us see then whether the gospel introduced by Christ and the apostles, saved all who professed to receive it and for a season rejoiced in it; and whether the primitive church escaped the ordeal of treachery and desertion.

I. We will look at some of the parables of Christ, in which he gives a bird's-eye view of the course of the first gospel dispensation. The parable of the sower is in point. Christ's explanation of it is sufficient for our purpose :

"The seed is the word of God. Those by the way-side are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Luke 8: 11--15.

On this we observe—1, Christ represents that *four* classes hear the gospel, but only *one* class is permanently benefitted by it. 2. Of the three unfruitful classes, *two* so far receive the word as to appear, for a time, to be true believers. 3. One at least of the unfruitful classes receives the word 'with joy,' i. e. has a bright experience and seems to be greatly 'blessed.' 4. The failure of the word in the three cases, does not prove it to be a spurious gospel. 5. The falling away of the two classes of apparent converts, does not disprove the security of those who receive the word into 'good and honest hearts.'

Again, look at the parable of the net :

"The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind : which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just." Matt. 13: 47--49.

In this representation we perceive that the gospel draws under its influence and into its profession, bad men as well as good. The time for the full separation of the true from the false believers, is not during the dispensation of the *gospel*, but at the *judgment*. This truth appears also in the parable of the tares and wheat. The order of the husbandman is, 'Let both grow together *till the harvest*.' Along the whole pilgrimage of the church, therefore, previous to the judgment, the mischievous works of false brethren are to be expected. But the presence of the bad fishes is no evidence that there are no good fishes, or that the net is not a genuine one. The tares prove nothing against the wheat or the husbandman.

II. We will now pass in review some of the facts in the history of the primitive church, which exhibit the truth of the preceding representations, confining ourselves to that advanced period in the apostolic age, when the fullness of the gospel was certainly known and preached.

Paul informs us that there were men in the church who 'caused divisions and offenses, serving not Christ, but their own belly, by good words and fair speeches deceiving the simple ;' (Rom. 16: 17 ;) that there were 'false apostles, deceitful workers, transforming themselves into apostles of Christ ;' (2 Cor. 11: 13 ;) that there were 'false brethren, privily brought in,' to spy out the liberty of believers ; (Gal. 2: 4;) that there were those who

preached 'another gospel,' and so 'troubled' the church that they were worthy to be 'cut off,' and 'accursed;' (Gal. 1: 7, 5: 12;) that some 'preached Christ even of envy and strife, not sincerely,' but to injure him; (Phil. 1: 15;) that 'many walked as the enemies of the cross of Christ, whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things;' (Phil. 3: 18;) that some were 'disorderly, working not at all, but busy-bodies;' (2 Thess. 3: 11;) that some had 'swerved' from the true gospel 'and turned aside to vain jangling, desiring to be teachers of the law;' (1 Tim. 1: 6;) that Hymeneus and Alexander 'had put away a good conscience, and made shipwreck of faith;' (1 Tim. 1: 19;) that some of the young widows were 'idle, wandering from house to house, tattlers, busy-bodies, speaking things which they ought not, and had turned aside to Satan;' (1 Tim. 5: 13;) that some had been corrupted by 'the love of money,' and had erred from the faith, piercing themselves through with many sorrows; (1 Tim. 6: 10;) that at a certain time 'all they which were in Asia had turned away from him;' (2 Tim. 1: 15;) that there were those whose 'word would eat like a canker, of whom were Hymeneus and Philetus, who concerning the faith had erred, saying that the resurrection was past already, and overthrew the faith of some;' (2 Tim. 2: 17;) that there was a sort of persons who 'crept into houses and led captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth;' (2 Tim. 3: 6;) that 'Demas had forsaken him, having loved this present world;' (2 Tim. 4: 10;) that 'Alexander the coppersmith did him much evil, and greatly resisted his words;' (2 Tim. 4: 14;) that there were 'many unruly and vain talkers and deceivers, who subverted whole houses, professing to know God, but in works denying him, being abominable and disobedient, and unto every good work reprobate.' Titus 1: 10. To the Corinthians he says, 'I fear lest when I come again my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.' 2 Cor. 12: 21. To the elders of Ephesus he says, 'I know that after my departing, shall grievous wolves enter in among you, not sparing the flock.' Acts 20: 29. He prophesies with great emphasis, that 'in the latter times [i. e. of the apostolic age] some should depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron;' (1 Tim. 4: 1;) that 'the time would come when they would not endure sound doctrine, but after their own lusts should heap to themselves teachers, having itching ears, and should turn away their ears from the truth, and be turned unto fables.' 2 Tim. 4: 3.

Peter forewarns the church that false prophets and false teachers were coming among them and would 'privily bring in damnable heresies, and that many should follow their pernicious ways, by reason of whom the way of truth should be evil spoken of.' He speaks of some as already present who 'walk after the flesh in the lust of uncleanness, and despise government, being presumptuous and self-willed, having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls. These (says he) are wells without water,

clouds that are carried with a tempest, for whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them that live in error. While they promise them liberty, they themselves are the servants of corruption.' 2 Pet. 2.

Jude says that 'certain men had crept into the church unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ; filthy dreamers, defiling the flesh, despising dominion, speaking evil of things which they understood not, murmurers, complainers, walking after their own lusts, speaking great swelling words, having men's persons in admiration, sensual, having not the spirit, clouds without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.'

John records the apostasies which had been predicted by previous writers, and says of the apostates, 'They went out from us, but they were not of us.' 1 John 2: 19. He warns believers against seducing spirits, 'because,' says he, 'many false prophets are gone out into the world.' 1 John 4: 1. And again—'Many deceivers are entered into the world.' 2 John 7.

Christ, in his message to the seven churches, speaks of persons who said 'they were apostles and were not;' of others who licensed 'fornication;' of a woman who pretended to be a prophetess, and taught and seduced believers to commit fornication; of some who had 'a name to live and were dead,' and of some who were 'lukewarm, neither cold nor hot,' fit only to be 'spued out of the mouth.' Rev. 2 & 3.

If we add to all this the fact that even the honest believers in the primitive church, during their novitiate, were in many cases carnal, prone to 'envying, strifes and divisions,' and that some of them fell into fornication and other grievous sins, so that it was necessary that they should be delivered to Satan, it seems to us that a case is made out against the apostolic gospel, as dark as can be made out against the present gospel of holiness. May we not say then to those who are perplexed by the errors, follies, and apostasies of professed Perfectionists,—“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. No temptation hath taken you, but such as is common to man. The same afflictions were accomplished in your brethren that were in the world eighteen hundred years ago. The gospel then, as now, was a net that enclosed all kinds, good and bad. The final and thorough separation of the tares from the wheat was then, as it will be now, the business of the day of judgment. We must be content to learn wisdom, and patiently trust and serve God in the midst of 'perils by false brethren,' till that day.”

Let us consider whether the desponding inferences which Satan would have us draw from the disorders and apostasies of Perfectionists, are warranted in view of the facts in the case of the primitive church.

1. The false gospels, false apostles, false brethren, fornications, dissensions, and desertions, which marked the history of that church, did not prove that it

had not the TRUE gospel. This will be admitted by all who believe the New Testament.

2. Neither did those evils prove that none of the believers who were surrounded by them were born of God and saved from sin. At the very time when 'all Asia had turned away' from Paul, he could testify boldly—'I am not ashamed; for I know in whom I have believed, that he is able to keep that which I have committed to him. I have fought a *good* fight, I have finished my course, I HAVE KEPT THE FAITH.' 2 Tim. 1: 12, 4: 7. In that last dark hour, when antichrist was revealed, and many false prophets went forth like wolves, not sparing the flock—nay, in the very midst of the 'great falling away,' the testimony of John was as clear and loud as ever—'Beloved, *now are we the SONS OF GOD*—Ye have overcome them, because greater is he that is in you than he that is in the world.—As he is so are we in this world. We *know* that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ.' 1 John 3: 1, &c.

3. The delinquencies of the carnal part of the primitive church did not prove that there was no security of holiness. Wesley, we are told, 'for six years after he was sanctified, believed that eternal obedience was secured; but afterward let go this point, on seeing numbers who professed to have obtained perfection fall into sin.' But we might ask such a theologian, Is the experience of a few of your converts the measure by which we must trim the word of God? Shall the unfaithfulness of some, bar the security of others? When we see the plants that shoot up on the stony ground or among thorns, after a while withering away, must we therefore conclude that the 'honest and good hearts' have no certainty of bringing fruit to perfection? 'What is the chaff to the wheat? saith the Lord.' Wesley seems to have thought that the chaff ought to determine doctrines, and measure hopes for the wheat!

Paul thought no such thing. He certainly saw as much unstable experience, and as many spiritual bankruptcies as any one ever did; and yet his own assurance of perpetual holiness, was never shaken. 'Who shall separate us,' says he, 'from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' Rom. 8: 35—39.

Nor did Paul, in the confusion which Satan raised by shuffling about unstable souls, lose his confidence in the security of others. To the Philipians he writes, 'I thank my God upon every remembrance of you, being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Christ.' Phil. 1: 6. He says to the Thessalonians, 'We give thanks to God always for you all, knowing, brethren beloved, your election of God.' 1 Thess. 1: 4. And again, 'We are bound

to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth.' 2 Thess. 2: 13. When dissensions arose in the church, instead of doubting the gospel or giving up the security of true believers, he saw in those very dissensions, agencies of good.—'There must be also,' says he, 'heresies among you, *that they which are approved may be made manifest.*' 1 Cor. 11: 19. When Hymeneus, Philetus and others, apostatized and began to spread corruption among believers, instead of allowing their fall to shake his confidence and shift his doctrines, as Wesley did, he enters this protest—'*Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.*' 2 Tim. 2: 19. And then he adds an illustration of the situation of the church, exactly corresponding to the parable of the sower and of the net. 'In a great house,' says he, 'there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor.' Ver. 20. So when antichrist was revealed, and many fell away from the faith, John did not loose heart and begin to doubt the honesty and security of all around him, but accounted for the desertions thus:—'They went out from us; *but they were not of us*: for if they had been of us, *they would have continued with us*: but they went out *that they might be made manifest that they were not all of us.*' 1 John 2: 19.

If we are to reason at all on the subject of security, from the experience of those who profess holiness, why may we not invert Wesley's argument, and infer that 'eternal obedience is secured,' because some have not fallen away? If five fall, and five persevere, why is not the perseverance of the latter as good evidence for the doctrine of security, as the fall of the former is against it? Nay, if a hundred fall, and only one perseveres, does not the experience of that one prove the possibility of security? If a hundred iron safes are exposed to the same fire, and only one of them preserves its contents uninjured, the case of that one demonstrates that iron safes may be made fire-proof.

But arguments from human examples are not to be relied on either way. The 'sure foundation' is the word of God. It is certain that 'he that believeth *hath* everlasting life, and *shall not* come into condemnation,' not because it can be proved by the experience of this or that man, but because the Son of God has staked his veracity on the assertion. It is certain that 'Christ's sheep will hear his voice and follow him, and that *no man shall pluck them out of his hand,*' because this is the declaration of him who cannot lie. It is certain that 'he that is born of God doth not commit sin, for his seed remaineth in him, and *he cannot sin,*' because this is the testimony of God's appointed witness. It behooves those who profess faith that can say, 'Let God be true and every man a liar,' to look toward these assurances of God, and not toward the experiences of man, for evidence on the subject of security.

To those who are disposed to look with wondering perplexity at the fall of this or that man, who was once regarded as a spiritualist of the brightest experience, and to ask, '*How can it be* that such a one, with all his knowledge of the truth on the subject of holiness, the second coming, &c., should fall

back into the love of the world, or into such fooleries as Millerism?'—we would say, 'Why stand ye gazing (not even up into the visible heavens, but) into flesh and blood? Turn your faces toward the word and spirit of the living God. There are many ways to account for these Lucifer-plunges, without calling in question the security of the sons of God. Perhaps the man you have in your eye was like a cloud that rolls itself up in the glory of the setting sun. For a little while the gorgeous mist displays its golden folds so wonderfully, that it attracts even more admiration than the sun itself. But it has only a *borrowed light*. In its own substance there is nothing but damp obstruction; and when the sun has sunk a little further, the glory is gone—the gold has become a dark vapor. We have often noticed that mere *reflectors* make a more dazzling show than the lights from which they borrow. Why do not those who wonder 'how it can be' that notable Perfectionists fall away, ask 'How can it be that the seed sown on stony ground, shoots up so thriftily at first, and then withers?' The answer of the Lord is—'The stony ground converts, though they receive the word with joy, *have no root in themselves.*'

The day of judgment will doubtless give us to see more clearly than we can now, how nearly the devil can counterfeit true spiritual experience and testimony, and how far a man may advance in gospel knowledge and feeling, without the faith of Christ in his heart. But we may know enough now of the mystery of human nature, to satisfy us on the one hand that mere external appearances, however splendid and promising, are not to be taken as evidences of inward faith; and on the other, that the falling away of those who put forth such appearances, is not to be taken as evidence against the inward faith and security of others. If we cannot explain how certain admirable manifestations of spirituality are consistent with subsequent apostasy, yet we can know assuredly that the apostates never heartily believed in Christ—never were born of God: for the record is, 'He that believeth hath *everlasting* life;' 'He that is born of God doth not commit sin, for his seed remaineth in him:' and this record stands, like a rock, against all the billows of contradicting experience.



## § 70. THE LOVE OF LIFE.

As the life of man is the soul, the love of life, in the strict sense of the expression, is the love of the soul; and as the soul in the present state of existence dwells partly in a body, the love of life as a whole, of course includes the love of that part of life which is in the body. One who truly loves his whole life, however, will love the bodily part of it only in a subordinate degree. He will not regard his body as necessary to his continued existence and happiness, but only as a valuable dwelling-place for the present. This radical absolute love of life, which goes back into that which is purely spiritual and fastens on eternal existence, holding the body as a circumstance, and not an essential, is a passion which the gospel seeks to awaken.

But the love of life, in the usual sense, is the love of bodily life. Men whose experience has run altogether into corporeal actions and sensations, who have never been drawn backward into consciousness of the purely spiritual parts of their being, have little or no conception of any life but that of the body, and practically account death the end of existence. Of course they love that part of their life which is in the body, as their whole life. This partial, false love of life, it is one of the principal objects of the gospel to eradicate.

*Lust*, in the usual evil sense of the word, is excessive unruly desire. Mere desire of food, money, &c., is not necessarily lust. It is when these objects are desired in a degree beyond their value, and without due reference to other interests, that the passion for them becomes lust. Now that love of bodily life which regards it as the whole man, is palpably excessive—disproportionate to the absolute and relative value of the object. It is therefore a *lust* in the evil sense of the word—as truly so, as the passion of the drunkard, the whoremonger, and the miser. Its proper place is among the low, degrading, sensual passions.

In order to ascertain its exact place on the scale of sensuality, we must take a comprehensive view of the philosophy of life. Happiness, which is the ultimate object of all love, is produced by the conjunction of desire with its object. It is not the desire of food, nor food itself, but the desire and food united, that produce the pleasure of eating. Desire and its object may be called the *subjective* and *objective* means of happiness; and these two classes of means are concerned in every form of pleasure of which man is capable. As we love happiness, so we subordinatedly love the means of it. The epicure loves food on the one hand, and his appetite on the other, in proportion as he loves the pleasure which he finds in their union.

Now all the *objective* means of sensual happiness—the outward material for the gratification of amateness, alimentiveness, and the rest of the animal passions—are procurable by *money*. Hence money is the representative of all earthly good, and the love of money is equivalent to the love of the world as a whole. It is a concentration of all the various passions for individual worldly objects. While the love of food, beauty, music, equipage, &c., are specific passions, the love of money is generic, including them all. Hence

the apostle calls the love of money the 'root of all evil,' meaning that it is the central generic passion, to which all evil desires for worldly objects are to be referred as branches.

But this relates only to the *objective* means of sensual happiness. If appetite, as well as an external object, is necessary to pleasure, and if men love the subjective as well the objective means of happiness, the question still remains—What is the central, generic affection, to which all the affections for the various specific sensual appetites are to be referred? In other words, what is the root of all sensual self-love, as distinguished from the love of the world? We answer, it is *the love of life*, in the usual sense of the expression. As bodily life is the stock on which all sensual appetites grow, so the love of bodily life is the stock on which all other kinds of sensual self-love grow. The love of life is to the subjective class of means of happiness, just what the love of money is to the objective class. As money is the representative of all worldly valuables, so the life of the body is the representative of all susceptibilities to happiness from those valuables. As the love of money is the 'root of all evil' objectively considered, so the love of life is the 'root of all evil' subjectively considered. Life cannot make a man happy in the present state of the world, without money; and money cannot make a man happy without life. Money and life are the necessary complements of each other—the father and mother of sensual happiness; and the love of money and the love of life are the two *foci* of all sensual affections.

We may go a step farther. Strictly speaking the love of life takes precedence of the love of money, and, in fact, includes it; for life is more absolutely essential to happiness, than money. Life is the 'post in the middle.' Money is the circumstance. Dying men often love life intensely, after their love of worldly valuables is gone. The love of money, traced to its root, is the love of life. So that, on the whole, love of bodily life stands at the head of the whole list of sensual passions, subjective and objective. It is the CENTRE-LUST in carnal human nature.

The direction of Christ's labors, as a reformer, was exactly in accordance with these views. The strength of his rebukes and exhortations was laid out, not on the various specific forms of sensuality and vice, but on the two generic lusts—the love of money, and the love of life. To those who proposed to follow him, his word was—'Leave your money, and follow me to the cross.'

In his warfare with the love of life, he manifested in the first place most unequivocally that his hostility was not against bodily life itself, but against the disproportionate love of it. He took upon him the profession of physician, and went about healing all manner of diseases. But in the mean time he taught his disciples that none but those who could hate and forsake their own lives could follow him to the end. 'He that loveth his life,' said he, 'shall lose it; and he that loseth his life for my sake, shall find it.' Finally he proved that he was in earnest by dying himself. His cross gave a death-blow to the centre-lust. Before that blow was given, his followers might have begun to imagine, from seeing his power over diseases, that he was about to put an end to the death of the body immediately, and establish his

kingdom in this world. Nothing could have been better fitted to mortify such imaginings and longings of the flesh, than his own submission to death. He passed the 'dark valley,' and raised his standard in the resurrection; leaving his followers no alternative but to pass the same way into the kingdom for which they hoped.

During the whole period of the apostolic age, the church was in a school, the principal lesson of which was—'Through much tribulation we enter into the kingdom of God.' Persecution, like a school-master, stood over believers with the rod of martyrdom. Paul lived thirty years just within the jaws of death—dying daily, and yet living. All the apostles and prominent teachers of the church lived in continual hazard of the fate of Stephen, and many of them at last experienced it. The whole church which had the honor of casting down the accuser and beginning the kingdom of God in the first resurrection, are described as those who were 'beheaded for the witness of Jesus.' Rev. 20: 4. It was their glory that 'they loved not their lives unto the death.' Rev. 12: 11.

God has placed the whole human race in circumstances which indicate that one of the principal objects of his administration is to mortify the centre-lust. The uncertainty of life at all times, the certainty of death at last, the diseases which assail all from time to time, the terrible agonies which are the peculiar lot of women, and the perils of war which specially fall on men, make life universally a school in which all may learn the same great lesson which Christ prescribed to his followers, and which the primitive church learned in the fires of persecution. If we are willing to be taught that lesson, we need not look back to the 'martyr age,' as though that were the only time of the death-trial. It has been the 'martyr age' over the whole earth, ever since Adam sinned. The persecution of 'him that hath the power of death' has raged against the whole human race six thousand years; and every man, woman and child, has opportunity almost daily to see his victims bleed, and to learn to face his terrors.

We see then that whoever is nourishing in himself and others the love of bodily life, as though it were the whole or the principal life of man, and representing it as not only innocent but commendable for men to make it an important and even paramount business to take care of their health, and prolong their lives, is laboring to contravene the manifest policy of God in the administration of the world—to introduce not only a different but an opposite gospel from that of the cross of Christ, and to stimulate into the highest possible prurience that very central lust which is the parent of all others, and which more than all others needs to be disciplined and crucified.

The physiological reformers of our times seem to think there is no danger of men's loving their lives too much. One would conclude from their writings, that health is the 'one thing needful'—'the great salvation;' and that in the place of Christ's saying, 'He that loveth his life shall lose it,' we ought to substitute—'He that loveth *not* his life with tenfold more fervor than men generally do, shall lose that and every thing else that is valuable.' Self-denial and cross-bearing, with them, instead of being a denial and crucifixion of the actual life, is eating and drinking by rule; mortifying some of the grosser propensities, and enduring a life-long struggle to preserve health by obeying

the natural laws:’ i. e., it is a denial of the branches of sensuality, for the benefit of the root. Now we fully believe that a man who has passed from the ordinary sensual regimen into the strictest chastity of Grahamism, if he has done it for the sake of saving his bodily life and health, and has contracted in the process (as it may be presumed he has) an extraordinary affection for his life, is really a more sensual man than he was before. The special sins of the glutton and the whoremonger may have been suppressed, but the centre-lust is stronger than ever. We hesitate not to say, that in our view it would be far better for a man to have bad health and to die before his prime, (if that is the legitimate result of ‘seeking first the kingdom of God and his righteousness,’ without caring for the questions—‘What shall we eat, what shall we drink, and wherewithal shall we be clothed?’) than to spend his days in serving and disciplining his body, and in studying ways and means to make it feel the best and hold together longest. We are not sure but that war, (which it is so fashionable to deprecate in these days,) so far as it reduces the love of life, and produces in some a semblance, at least, of the noble martyr-spirit, has a better moral tendency than those reforms which stimulate the love of life, and convert immortal men into body-tenders.

It behooves those who believe that health for the body as well as for the soul, is to be obtained by faith, and who are looking for another manifestation of Christ’s healing power, and a final victory over disease and death, to take heed that they fall not into the error of the physiologists. God will not serve the lusts of the flesh; and when he sees that his gifts of healing are drawing attention away from the soul to the body, and are feeding and fattening the love of life, he will certainly withhold them. In this matter it will be found true that ‘he that loveth his life shall lose it.’ The way to shut out the power of health, is to crave and seek for it, as though it were the ‘one thing needful.’ And the way to admit and attract that power, is to love life and health only according to their true value, and ‘seek first the kingdom of God and his righteousness.’ We fully believe that a glorious victory over disease and death is coming. But we also believe that it will not come till the love of life and health, and the fear of death, have been thoroughly and permanently reduced, either by suffering or by faith, to their proper dimensions.

As ‘the sorrow of the world worketh death,’ while ‘godly sorrow worketh repentance unto life,’ so the sufferings of the world increase self-love, but godly sufferings increase faith and love toward God, and teach men to ‘count not their lives dear unto them.’ Though, under the devil’s reign, it is, as we have said, always the ‘martyr-age,’ yet it must be remembered that they only are the true martyrs who voluntarily and joyfully submit to suffering and death for Christ’s sake. When disease and the shadow of death come upon believers, let them not count it the only way of escape, to turn their backs upon the enemy and seek from the Lord or from medicine a recovery of health. There are two ways to victory. Death is theirs as well as life. See Rom. 8: 35—39, 1 Cor. 3: 22. And death, on many accounts, may be ‘far better’ than life. Phil. 1: 21—23. Let them joyfully consent to conquer either way, and leave the choice to God. Let them turn and face death. They will be quite as likely to regain health in a spirit of calm willingness to

die, as in a spirit of anxiety and fear. And if God deals with them as with sons, he will surely hold them in the presence of the 'king of terrors,' till they learn not to fear him. There is no joy sweeter to the spirit than that of him whose faith has fairly triumphed over the love of life, so that he can look death full in the face without a shudder. It is not the anxious love of life, but the free and joyful spirit of martyrdom, that will finally drive disease and death out of the universe of God.

## § 71. THE ABOLITION OF DEATH.

ONE of the most interesting points of thought in relation to the last dispensation of Christ, a point which stands prominent on all the testimony of scripture concerning it, is this:—*In the dispensation of the fullness of times, THIS WORLD is to be given to Christ.* Nothing but a conquest thus extensive, can fulfil the predictions of scripture, and give propriety to the great drama which will then be finished. The angel swears, that 'the mystery of God should be finished, *as he hath declared to his servants the prophets.*' What are the declarations of God to the prophets, concerning the catastrophe of this world's history? A few extracts from them will sufficiently answer this question.

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and *all nations* shall flow unto it. And many people shall go and say,—Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 2—4.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2: 44.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time—[the forty-two months of the Gentiles.] But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 25—27.

"The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." Zech. 14: 9.

These predictions promise such mighty conquests, that incredulity has ever treated them as idle tales; and their fulfilment has been delayed so long beyond the overweening expectations of those who forget that 'one day is with the Lord as a thousand years, and a thousand years as one day,' that few dare believe more than that they will come to pass sometime between 'now and never.' As if to arrest effectually the progress of unbelief, and fasten the hopes of believers on something firmer than the shifting quicksands of conjecture, 'the angel, standing on the sea and on the land, lifted his hand to heaven, and SWARE BY HIM THAT LIVETH FOREVER AND EVER, that there shall be time no longer—but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.' The mightiest oath of an archangel, is the bond by which we are assured that the prophecies above quoted, and all like them, shall be fulfilled in the dispensation of the fullness of times. That they were not fulfilled in the dispensation of the primitive church, is manifest; and on the supposition that that dispensation was the only one predicted, infidelity might properly ridicule the vain glorious boasting of scripture, and exult in her blasphemies of the God of heaven, without fear of check or overthrow. If Christianity fairly measured its strength with the powers of hell, in that first encounter—if it has done already its destined work in this world, and nothing more glorious and triumphant is to be expected from it than has heretofore been seen,—then may Satan well claim a victory over the Son of God; for he retains his usurped possession of the territory which God first gave to Adam, then to Abraham, and afterwards to Christ, in spite of all the efforts of heaven to recover it; and all that has ever been done against him, amounts to nothing more than an abduction of a few of his prisoners. But if, as we have shown, another dispensation is predicted, and the conquest of this world is reserved to grace the triumphs of the last campaign of the Son of God, the charge of premature and vain exultation, will yet be hurled back upon the head of infidelity. Unless God's prophets shall be convicted of false prophecy, and his archangel of perjury, Satan will yet be driven from this world, and its throne will be given to Christ.

We have ascertained then, that the dispensation of the fullness of times differs from that of the primitive church, in this important particular, viz: one was a period of *suffering* in this world, and *escape* from it; the other will be the period of the *conquest* and *recovery* of this world. To illustrate the whole idea,—suppose a ruffian invades and takes possession of another man's house in his absence, and holds the family and servants of the owner as prisoners. To effect the *escape* of all or of a part of them, would be to them and to the owner of the house, a matter of great importance, and might be the *first* object of attempt. But though this object should be gained, the fugitives would not forget that they were escaping from *their own* house; and the owner would never cease to make war upon the usurper, till he had fully recovered not only the whole of his family, but also his house and territory. To effect this, might be the object of a *second* attempt: and should any of the family still remain prisoners, at the period of this second encounter, the course of procedure proper for them would materially differ from that

which the former occasion demanded. It would be their business, not as in the first affair, to prepare for flight, accounting a mere escape victory ; but to co-operate with their friends without, in taking possession of the house, and making arrangements for converting their prison into a family abode. Such is the difference between the position which God's people held in the dispensation of the primitive church, and the position which they will hold in the dispensation of the fullness of times. The world from which the primitive church was caught away, is at last to be conquered and given to its owner. Those who co-operate with Christ in the coming campaign, will have hopes and duties, in many respects different from those of the soldiers of the former.

The GLORIOUS HOPE, which fills the foreground of the prospect of those who wait for the finishing of the mystery of God, is presented in the following beautiful passage from Isaiah :

"In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees ; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. HE WILL SWALLOW UP DEATH IN VICTORY ; and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth : for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God ; we have waited for him, and he will save us : this is the Lord ; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 6-9.

This passage clearly refers to the dispensation of the fullness of times. The feast spread for '*all nations*,' and the removal of the rebuke of God's people from off '*ALL THE EARTH*,' are events which manifestly are identified in prophecy with the dispensation of the fullness of times. '*HE WILL SWALLOW UP DEATH IN VICTORY !*' Pious infidelity says, this saying is fulfilled when Christians have a comfortable hope in death. But Paul gives his opinion thus :

"Behold I show you a mystery : we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, THEN shall be brought to pass the saying that is written, Death is swallowed up in victory." 1Cor. 15: 51-54.

By recurring to our past testimony on the second coming, it will be found that Paul speaks here of a translation of the saints, which he anticipated within his own lifetime, and which actually came to pass at the end of the Jewish dispensation ; so that that part of the prophecy of Isaiah which refers to the victory over death, defined as it is by Paul, has already been fulfilled in individuals. Resuming the illustration before given, and considering the *body*, instead of the world, as the house which has been siezed by a usurper, we discover the difference between going to heaven by *escaping* from the body, and going to heaven by *translation*, without leaving the body. One is a primary, partial victory ; the other is final and complete. In this view of the matter, death was swallowed up in victory at the second coming of Christ. Yet the victory which was thus complete in respect to the bodies of

individuals, was only partial in respect to the territory of the world. Though the primitive saints remained in the body, they were '*caught away*' from the world, and Satan still held possession of their mundane, though not of their corporeal house. Now if the victory of Christ should proceed no further in the dispensation of the fullness of times, than it did in the dispensation of the primitive church, our hope would properly and necessarily extend to a full victory over death, in respect to the bodies of individuals, by instantaneous change and translation. But, as has been shown, in the last dispensation, the kingdoms of *this world* will become 'the kingdoms of our Lord and of his Christ.' Of course, translation will be needless. If the object of the second war is not to recover the prisoners, but to take the house, those who remain prisoners till that period will have no occasion for flight. As Paul says of the second coming, 'We which are alive and remain, shall be changed, and *caught up*,'—it may now be said of the third coming, 'We which are alive and remain, shall be changed, *and take everlasting possession of this world.*'

Mr. Bush, in his late work on the Resurrection, gives his view of the promise that death shall be abolished in the dispensation of the last days, thus:

" 'There shall be no more death,' (Rev. 21: 4,) is merely affirming, that in that blessed period there shall be an exemption from all those evil influences, physical and moral, which now go to curtail the duration of human life, and hurry thousands, in all generations, to a premature grave. Universal temperance in eating and drinking, regulated passions, sobriety of aim, moderation of pursuit, and vigilance of precaution, in all the business of life, combined with strong hereditary vital stamina, great salubrity of climate, and unknown improvements in the arts of physical well-being, will then no doubt secure to men a term of longevity vastly transcending the highest hopes which they would now dare to indulge." p. 327.

For the support of this theory, (viz. that 'no death' is merely '*no premature death*,'), Mr. B. relies exclusively on Isaiah 65: 19, 20, which he identifies with Rev. 21: 4. We present the two passages, side by side:

REV. 21: 4.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

ISA. 65: 19, 20.

"And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed."

It is obvious that these passages very much resemble each other. Mr. Bush, assuming that they are identical, first shows that Isaiah 65: 19, 20, describes a state in which death indeed exists, but is so far curtailed of its power that one who dies at the age of a hundred years is regarded as a child, and his death a judgment for his sins; then, transferring this construction to Rev. 21: 4, and other similar passages, he argues that there is no promise of the literal abolition of death, but only of great longevity and freedom from premature mortality.

We have seen, in a former examination of his writings, that he has a curious way of making doubtful passages in the Old Testament interpret, or rather demolish, plain passages in the New; and that too, with the acknowledged testimony of an inspired interpreter against him. (See pp. 360, & 361.) We trust it will appear, from the following remarks, that the present case is a specimen of the same practice.

The reader will perceive, in the following parallelism, that Rev. 21: 4 is quite as manifestly identical with Isaiah 25: 8, as with Isaiah 65: 19, 20.

## REV. 21: 4.

"And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

## ISA. 25: 8.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it."

We prefer this comparison, as a method of deducing the meaning of Rev. 21: 4, to Mr. Bush's, because, instead of relying on our own judgment or on his, for an interpretation of the passage which is to be our guide, we can betake ourselves in this case to the testimony of an inspired interpreter. Paul quotes Isaiah 25: 8 in 1 Cor. 15: 51—54, and tells us plainly what *he* thinks it means. 'We shall not all sleep,' says he, 'but we shall all be changed. . . . So when this corruptible shall have put on incorruption, [by change without death,] . . . THEN shall be brought to pass the saying that is written, Death is swallowed up in victory.' Here is none of the exegetical *bathos* of which Mr. Bush is so fond—no sinking from 'no death' to 'no *premature* death'—no talk about extraordinary longevity, exemption from violent diseases, &c.; (all of which better befits the semi-infidel physiologists than humble students of the word of God;) but the apostle unmistakably defines Isaiah's victory over death, as a *bona fide* abolition of it, in the case of those who belong to Christ. If this definition is the true one, it is as pertinent in the dispensation of the fullness of times, as it was at the period of the second coming; and the parallelism between Isaiah 25: 8, and Rev. 21: 4, obliges us to conclude that the latter passage, in asserting that 'there shall be no more death' in the New Jerusalem state, means just what it says.

Again, in his remarks on the words—'Death and hell were cast into the lake of fire,' (Rev. 20: 14,) Mr. Bush says:—"This passage is based primarily on an allusion to Hosea 13: 14: 'I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.'" And then, as if entirely ignorant or contemptuously reckless of Paul's allusion to the latter passage, he transmutes, as before, this destruction of death, into the abolition of *premature* mortality. 'Death,' he says, 'in the sense above explained, of *premature mortality*, is to have no place in the last beatific dispensation, and consequently he is here [i. e. in Rev. 20: 14] represented as being abolished on the eve of its commencement.' It is almost needless to say that Paul, in his manifest application of Hosea 13: 14, in 1 Cor. 15: 45, to the same literal abolition of death

as that to which he applies Isaiah 25: 8, places his own authority on this point in direct opposition to Mr. Bush's.

The simple view of the whole matter is this. It is acknowledged on all hands that the second advent was, or is to be, the harbinger of a literal exemption from death on the part of the then living saints. Paul, an inspired apostle, expressly declares this *bona fide* victory to be the fulfilment of the two most notable predictions in the Old Testament concerning the abolition of death. Of these two predictions, the promises to the same effect in Rev. 20 and 21, are confessedly the echoes. Those promises therefore mean, Paul being judge, that death shall be literally abolished in the New Jerusalem state; and Mr. B's interpolation of the word '*premature*' is proved to be illegitimate.

Here we might rest the case without going into any examination of Isaiah 65: 19, 20, the text on which Mr. B. relies; for, having inspired authority for our interpretation of Isaiah 25: 8, and Hosea 13: 14, and only human authority for the interpretation which sets Isaiah 65: 19, 20 against them, we might fairly say that the meaning of the latter passage is not ascertained; and things doubtful must not be brought in against things certain. But as it is desirable to rid ourselves, as far as possible, of all embarrassments from seeming contradictions in the word of God, we will see what can be done with Mr. B's stumbling-block.

By a glance at Isaiah 65: 19, 20, we perceive that there is matter in it entirely incongruous with the New Testament descriptions of the New Jerusalem. Paul calls that holy city, 'the Jerusalem *which is above*,' (Gal. 4: 26,) 'the *heavenly* Jerusalem;' (Heb. 12: 22;) and in connection with the last designation represents it as the abode of *angels* and '*just men made perfect*.' It is therefore clear that the New Jerusalem is not something to be hereafter instituted *de novo* in this world, but a post-mortal habitation, long ago established in the heavens—the gathering place of the general assembly and church of the first-born, into which the primitive saints passed from mortality, either by death, or by change at the second advent, and where they met the Father, Son, and holy angels. What has such a place or state as this to do with Isaiah's account of people's 'dying a hundred years old?' Are angels and just men made perfect only exempt from '*premature*' death? Or are we to suppose that propagation goes on in heaven, and that the *children* of the saints and angels 'die a hundred years old'?

Again, John, in his special description of the holy city, and in the very chapter where the disputed predictions about the abolition of death occur, says, '*there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life.*' Rev. 21: 27. Whereas Isaiah says that in the place of which he speaks, 'the *sinner* being an hundred years old, shall be accursed.' How could the sinner be there, if it is in the New Jerusalem that the prophet is describing? A sinner dying accursed, and dying *out* of heaven, instead of out of this world *into* heaven, can hardly be thought to be one of those 'who are written in the Lamb's book of life;' and none else, according to John, are admitted to the holy city.

Furthermore, Isaiah's language diametrically contradicts Mr. B's own theory respecting death in the New Jerusalem state. That theory is that there is to be no *premature* death. We might ask whether all death is not unnatural, and in that sense premature; but waiving this, let us see if Isaiah does not introduce a death into the state which he describes, that is in the usual sense and emphatically premature. '*The child shall die an hundred years old.*' The meaning probably is, that one dying at the age of a hundred years shall be considered a mere youth. But dying in childhood is certainly premature death. In the days of the antediluvians (who are the patterns of the hopes of physiologists) one who lived only one or two hundred years, died 'long before his time.' '*The sinner being an hundred years old, shall be accursed,*' i. e. his death shall be regarded as a judgment for his sins. What is this but premature death? It is the death of a *sinner*, who (the scripture says) 'shall not live out half his days.' It is death under a *curse*, and not by 'laws of nature.' Thus it appears that if we are to take Isaiah 65: 19, 20, as our guide to the meaning of Rev. 21: 4, we must conclude that the words, 'there shall be no more death,' do not promise the actual abolition of death, as they are generally understood, nor even the abolition of *premature* death, as Mr. B. holds; but only some indefinite elongation of human life, and that such as is consistent with the continuance of sin, and its curses. Is this all that John meant we should hope for, when he drew his glorious picture of the New Jerusalem?

The unavoidable conclusion from what has been said, is, that either the meaning of what is said about dying in Isa. 65: 19, 20 is not yet ascertained, or the passage does not refer to the New Jerusalem described in Rev. 21. Our opinion is that the true reconciliation of the two prophecies is to be found in the following theory. The New Jerusalem is, as we have seen, a post-mortal organization long ago established. This organization is to be revealed ultimately in this world. '*The New Jerusalem cometh down from God out of heaven.*' Rev. 3: 12, 21: 2. Its distinctive character, when thus revealed, will not be changed. It will still be the sanctuary of angels and just men made perfect,—a state entirely exempt from sin and death. This manifestation is predicted in Rev. 21. Yet it does not appear from that prediction that it will at once (if ever) embrace the whole population of the world. On the contrary, John represents it as a city standing in the midst of the nations, accessible to them, and shedding its healing influence over them, but not actually including them within its walls. '*The kings of the earth do bring their glory and honor into it.*' Ver. 24. This implies that it is a capital to which the kings of the earth go up, and not a territory comprehending the whole earth. '*The gates of it shall not be shut day nor night. . . . And they shall bring the glory and honor of the nations into it.*' Ver. 25, 26. It shall stand always open to inhabitants of the world, and the glory of the world shall be always passing into it. Yet the prophecy immediately and emphatically adds, that '*there shall in no wise enter into it any thing that defileth,*' &c. Ver. 27. The idea is that of a walled city in the midst of a populous country, engaged in commerce with those without its walls, and receiving into itself whatever is valuable among

their offerings; but vigilantly excluding whatever is worthless and pestilential, 'In the midst of the street of it, and on either side of the river [of life,] was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.' Thus the nations, though not actually within the city, receive from it a health-giving influence. *Leaves* from the tree of life (not its *fruit*) are sent into all the world. Here may be the solution of the doubtful passage in Isaiah. While sin and death are entirely excluded from the true New Jerusalem, yet it may be true that in the New Jerusalem *dispensation*, that part of the world which is not within the holy city, but only receivers of the leaves of the tree of life, will be blessed only with the longevity which is described in Isaiah 65: 19, 20; i. e. the *partial* influence of the vitality that reigns in the sanctuary of God, will so far overcome death in the whole world, (or at least in the literal Jerusalem, which the prophet seems to have in mind in the passage in question,) that death at the age of a hundred years, shall be considered premature.

Whether this is the true solution of the difficulty or not, it is clear at all events, that the New Jerusalem is a resurrection-city,—that sin and death are forever walled out of it,—that it is ultimately to be revealed in this world, and that its immortality is to be accessible without death, to those who find and follow 'the way of holiness.' '*Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*'

#### HINTS TO PHILANTHROPISTS.

We hear, from time to time, great wailing of peace-men and sentimentalists over the ravages of war. Statistics of the thousands slain in specific battles, and of the millions slain in certain wars, are paraded with many melancholy exclamations. One man has taken pains to calculate that fourteen thousand millions have been killed in war since the beginning of the world. This is all well enough; only it is a contracted and somewhat deceptive view of the work of destruction which is going forward among mankind. One may ask, Would not those fourteen thousand millions have died in some other way, if they had not been killed in war? Certainly they would. War, then, only *hastened* the execution of a sentence of death which was already impending over them, and would infallibly have been executed upon them within a short time of their actual death. If human life is worth any thing, and death is such an evil as it is represented by those who declaim about the 'horrors of war,' (and we do not deny it,) why should we not extend our view and our sensibilities beyond mere literal war, to the great, world-wide, perpetual battle-field, where, instead of fourteen thousand millions slain in six thousand years, we behold eight hundred millions slain every thirty years, and an aggregate of not less than one hundred thousand millions slain since the beginning of the world? We see no reason to believe that consumptions, fevers, and the thousand other forms of ordinary disease, are a whit less cruel messengers of death, than bayonets and grape shot. We admit that there may be *moral* evils connected with war, greater than ordinarily exist in society at peace. But so far as the mere matter of death is concerned, we see nothing that very

favorably distinguishes the whole world from a literal field of battle. Indeed, if men did but consider it, the great life-battle in which they are engaged, is so much worse than common battles as it is more certain that every individual of them will be slain, sooner or later. The idea that ordinary universal death is the inevitable result of the laws of nature, is doubtless that which makes men comparatively insensible to its pre-eminent horrors; so that they can behold generation after generation, over the whole world, cut down without quarter, and yet make no outcry or effort against the slaughter. But, if the Bible is true, universal death is *not* the result of the laws of nature, but of sin. Men are as truly slain by wicked violence, committed either by themselves or others, when they die in their beds, as when they fall by the sword. It is the devil, the author of sin, that 'hath the power of death;' under whose reign eight hundred millions perish every thirty years, and in comparison with whose ravages all the slaughters of all the Alexanders and Cæsars and Bonapartes that the world has ever seen, are but as 'the drop of the bucket.' A 'peace society' that should turn the attention of the world to the horrors, not merely of physical, but of spiritual, diabolical war; and should have for its object to subvert the empire of sin and the devil, and establish peace and alliance with God, so that death may be abolished altogether,—would be worthy of its name. Peace advocates, in declaiming about the horrors of war, while they sound no alarm and make no efforts against the universal slaughter of the human race, which goes on from generation to generation, are chargeable with 'straining out a gnat, while they swallow a camel.'

This hint may be extended to other laborers in the field of philanthropy. Our physiological reformers, in common with patent medicine venders, and physicians of all schools—regulars, Thomsonian, and homœopathic—are constantly pouring forth their theories of health and disease, with glowing descriptions of the salutary results of following their directions. One would think from the complacency with which they announce their discoveries, from time to time, that they had actually routed the old tyrant, death; or at least gained a victory over some of his outposts. But after all is said and done that Grahamites and doctors can say and do, death reigns with universal, undisputed sway. The most that is effected by vegetable diet, bathing, exercise, pills, emetics, and 'infinitesimal doses,' is, a *delay* of the dread execution which awaits every human being; a relief from present disease, and possibly a reprieve, extending to what is called '*old age*,' which, in fact, is nothing more than what boyhood was, before the flood. Indeed, this is all that is expected, or aimed at. Now we admit that it is well enough to strain out as many gnats as we can, even if we are obliged to swallow camels. But we object to boasting over such achievements. The blaze of physiological discovery and improvement ought not to blind us to the truth that no health-millennium can ever come, so long as the beginning and end of all disease remains in undisturbed possession of the world. We ought not to forget that physiologists and physicians can be nothing more than respectable quacks, so long as they aim only to delay, not to abolish death.

The first object of the soldier of Christ is to abolish *sin*; but this is not the only victory for which he struggles. He is engaged in a rebellion against the *entire* dominion of the prince of this world. That evil being employs

*death* as well as sin, in his enterprise of establishing a perpetual sovereignty over man. Seduction on the one hand, and destruction on the other, are the twin-agencies of all wicked aspirants for power. By sin the devil gains possession of the soul, and so insures the ultimate surrender of the whole man to his dominion. If he cannot attain his first object of beguiling into sin, (as he could not in the case of Christ,) he seeks, as the next best advantage, the destruction of the body. And his two agencies reciprocally aid each other. As sin tends to death, so disease, the power of death, fosters sin.—Notwithstanding all the benefits which grace is able to extract from suffering, (which are many and great,) we are persuaded that in the world at large, the maladies which curse the bodies of men, are curses also to their souls. Nay, we believe that they are more fruitful sources than any or all other external influences, of selfishness, tyranny, fretfulness, misanthropy, intemperance, licentiousness, idleness, effeminacy, unbelief, and despair. When our reforming philosophers shall have dug a little deeper into the causes of human wickedness and wo, and shall dare to contemplate the death-system, not as a fatality or a law of nature, but as a diabolical oppression, unnatural and removable, we predict that they will find that ill health is the parent of more moral corruption and imbecility, than all the specific vices which engage the attention of one class among them, and all the social abominations against which the other class is struggling.

In accordance with the view that the reign of death is an evil second only to the reign of sin, Christ, our great leader in the warfare with the prince of evil, directed a large share of his energies, during his service in this world, against disease. Wherever he appeared in combat with the hosts of sin, his blows also fell thick and fast on the powers of death. The demons, not only of covetousness, pride, and unbelief, but of lunacy, palsy, and fever, fled before him. He submitted to death at last himself; but it was for the sake of pulling down, Samson-like, the temple of Satan, by tearing away its two pillars—sin and death. His resurrection was a decisive victory over the physical power of the devil; and the gospel which thenceforward went forth, based as it was on the fact of his resurrection, was glad tidings of redemption for the body as well as for the soul. The message of the apostles was—‘Christ is risen; believe on him, and the power of his resurrection shall first save your souls from sin, shall even now begin to quicken your mortal bodies, and shall ultimately give those who remain on the field till the second coming, immortality without death.’

In our own labors as servants of the gospel, we have ever been led to keep our eye on both of Satan’s strong-holds. From the beginning, we have preached the resurrection of Christ, as the radical element of regeneration and perfect holiness; and, with such a starting point, it was natural, not to say inevitable, that we should be interested in giving scope to the resurrection power in the physical as well as the spiritual part of human nature. A great variety of facts in our own experience, have constrained us to recognize from time to time, the close relation between salvation from sin and salvation from disease and death, both with reference to the nature of the two operations, and the identity of the power by which they are to be effected. The expe-

rience and testimony of others also—facts which we have witnessed, or of which we have received credible accounts, have continually attracted our thoughts in the same direction. From almost every place where the gospel of holiness has been sent, an echo has come back assuring us that the blessing of emancipation from sin has been attended and followed by an improvement of health. The witnesses to this fact are wide-spread, and without means of sympathy or concert; and in many cases, the physical improvement of which they testify was not an object of pursuit, but came as the unexpected, spontaneous result of receiving Christ as a savior from sin. This general manifestation has deepened our previous convictions, that the resurrection of the soul carries with it an incipient resurrection of the body, and tends directly toward the final change from the mortal to the immortal state. At the same time it has been a cheering certificate that we are indeed preaching the true gospel of the resurrection. And in addition to this general fact, we have been constantly receiving accounts of special instances of recovery from disease by the exercise of faith, among those who receive the gospel of holiness.

All these influences have kept alive through many dark and discouraging circumstances and experiences, the flame of our interest in the physical influence of the gospel. Yet we have not had faith enough, or presumption enough, to call the phenomena which have been presented, *miracles*. Much less do we pretend that we or other believers are insured against disease and death. On the contrary, we have seen some of our best soldiers fall, and disease has fastened its fang on many who remain. Indeed we have had abundant reason to know that ill health has been, and is still, the heaviest incubus that presses on the energies of our cause. But after all, we have evidence which we could not thrust out of sight if we would, that God is carrying on a steady, long-continued war with the power of death, in connection with the gospel of salvation from sin. The result in individual instances determines nothing in regard to the general issue. There is such a thing as dying for the right to live; and the efforts of those now engaged in the conflict with death, may secure that right to others, if not to themselves. Our confidence in the truth that salvation from sin is leading on to the victory over death, and our courage to hold up that truth before heaven and earth, grows with our growth and strengthens with our strength.

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## § 72. CONDENSATION OF LIFE.

CHRIST disclosed, in his last prayer with his disciples, the inner mystery of his scheme for making known to men his divine character and mission and for conquering the world. It appears from the language of that prayer, that his ultimate reliance was not on the excellence of his doctrines, nor on his physical miracles, nor on the preaching and writing of his followers. His anxiety was not that they who believed on him should become zealous and importunate in direct assaults on the kingdom of darkness. He evidently did not expect to establish his character in the world by words and works of propagation, after the manner of those who give more of their strength to proselyting labors, than to internal culture. His last and most earnest petition for his followers was—‘That they all may be ONE; as thou, Father, art in me, and I in thee, that they also may be one in us; *that the world may know that thou hast sent me;*’ and he adds—‘The glory which thou gavest me, I have given them, *that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.*’ John 17: 21—23.

The idea of Christ manifestly was, that the spiritual unity of believers with himself and his Father, and with each other, and the perfection which would thence result, would make that effectual impression on the world, which was the object of his mission, and which no preaching or miracles or outgoing works could secure. This idea deserves much consideration. Let us endeavor to understand the philosophy of this unity, and the nature of its operation on believers, and on the world.

In spite of the logic of the anti-materialists, who would reduce spirits to nonentities, the Bible compels us to think and speak of life as an actual substance. We take the liberty to affirm, (appealing to the whole tenor of the New Testament and to every believer’s consciousness for evidence,) that personal spirits are real things, having interiors and exteriors, attractions, receptivities, and capacities for combination. When it is said that ‘the Father and the Son are one,’ we understand this in no figurative, mystical, or unreal sense, but in a sense as substantial and as clear as that in which we understand that the Siamese twins are one. The Father and the Son, though they are spirits, are two substances, joined, intermixed, combined, as really as light and heat are combined in a sunbeam. Their union does not destroy their distinct personality, for it will be observed that in the passage we have quoted from Christ’s prayer, it is assumed that the union of believers with God and with each other is to be precisely the same as the union of the Father and the Son—a decisive testimony that the Father and the Son, though one, are distinct persons—unless indeed we go so far as to deny that believers will retain their distinctness of persons in their final unity. Our idea is, that the Father and the Son, though distinct persons, are present not only *to* each other, but *within* each other—that their lives are not like solids, capable only

of lateral contact, but like fluids, or like the imponderable elements, pervading each other in the most intimate combination possible.

We have said that spirits have interiors and exteriors. From this it results that individual spirits are capable of two distinct forms of compaction. They may be *filled*, and they may be *enveloped*. As the two great wants of the body are food and clothing, or nourishment of the life, and good surroundings, so the two great wants of spirits are, to be filled, and to be enveloped with congenial life. These two wants are the grounds of all specific desires and passions. Every susceptibility and every form of enjoyment, may be referred either to the interior or to the exterior want of life. The interior want, or the desire to be filled with life, is necessarily also a desire to envelop life; and on the other hand, the exterior want, or the desire to be enveloped with life, is also necessarily a desire to fill life. These two generic forms of desire are symbolized in the organizations of the sexes. The desire to be filled and to envelop, is female. The desire to be enveloped and to fill, is male. Love, in its highest form, is the reciprocal and satisfied attraction of these two forms of desire.

The fact that life has interiors and exteriors, and corresponding attractions, is that which makes it possible that one life should dwell in another. If spirits had but one surface, and were either all male or all female in their capacities and attractions, external juxtaposition only would be possible. But the universe of life, as it is, male and female, is capable of concentric infoldings and perfect unity. To begin with the highest forms of life, the Father and the Son are concentric spiritual spheres. Their relations to each other are those of male and female. The Father fills the Son and is enveloped by him. The Son envelops the Father and is filled by him. Though in a subordinate sense it is true that each fills and each envelops the other—that the Son dwells in the Father as well as the Father in the Son, (for to a certain extent in all combinations of spirits there is an interchange of relations and functions,)—yet in a general sense it is evident from scripture that the Father is the interior life and the Son the exterior. Thus in the prayer of Christ the order of indwelling is indicated in these words—‘That they may be one as we are one; *I in them, and thou in me.*’ The Father is the indwelling life of the Son, as the Son is the indwelling life of believers. That the relation of the Father to the Son is that of interior to exterior, or male to female, appears also from these words of Paul—‘The head of every man is Christ, and the head of the woman is the man, and *the head of Christ is God.*’ 1 Cor. 11: 13. It is obvious that in all combinations, the interior life must be more compact and therefore stronger than the exterior. The female capacity is in its very nature negative. Weakness makes room for strength. Deficiency embraces fullness. Hence the Father takes precedence of the Son. ‘My Father,’ says Christ, ‘is greater than I.’

The end for which Christ prayed, was, that the unity which thus exists at the centre of all life, might be extended to the spirits of all who should believe on him. He came into the world that he might begin this work of concentration, by introducing himself into the interiors of men. To the Father he is the exterior or female life, but to man he is the interior or male life.

The life of the Father is the only spiritual *plenum*; i. e., he only is filled with his own life. In him alone, the interior want is supplied from his own resources. The Son is filled with the fullness of the Father, interiorly, and he seeks in man exterior envelopment. And so in the whole succession of infoldings from the father outward, each spirit or sphere of spirits is filled by a more central life, and enveloped by a more external life; i. e., each life is female to the life in advance of it toward the centre, and male to the life behind it toward the circumference.

Let us here glance at some of the representations which the New Testament gives of the relation between Christ and believers. 'As the living Father hath sent me, and I live by him, so he that eateth me shall live by me.' Jno. 6: 57. 'If Christ be in you, the body is dead,' &c. Rom. 8: 10. 'Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid! What! know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit.' 1 Cor. 6: 15—17. 'Ye are the body of Christ, and members in particular.' 1 Cor. 12: 27. 'Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?' 2 Cor. 13: 5. 'I live, yet not I, but Christ liveth in me.' Gal. 2: 20. 'That Christ may dwell in your hearts by faith; that ye may be filled with all the fullness of God.' Eph. 3: 17, 19. 'We are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church.' Eph. 5: 30—32. 'The mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory.' Col. 1: 26, 27.

It is observable that Paul has two favorite symbols of the relation of Christ to believers. He represents the church on the one hand as the *body* of Christ, and on the other as his *bride*. In the first case the idea is, that Christ is in the church as the soul is in the body; and in the second case the same idea is preserved by representing the wife as the complement of the husband—bone of his bone and flesh of his flesh,—according to the saying, 'they twain shall be one flesh.' And since the man is really within the woman, in the true spiritual union of the sexes, as the soul is in the body, it is evident that the two representations are substantially identical, while the marriage symbol has this advantage of the other, that it sets forth the union of distinct persons, which the relation of soul and body does not. Indeed on this account the marriage relation, as it is partially expressed in externals, and as it exists fully in the spiritual sphere, is a more perfect illustration of the unity of the Father and the Son, and of the Son and the church, than any other. In common thought, eating, drinking, and immersion, (which are among the New Testament illustrations of the union of believers with Christ,) only conjoin a person to a thing—life to matter. But marriage conjoins two persons—life to life; and that is the form of conjunction which exists in all the central unities.

We have, then, an idea of the two primary combinations of life—the unity

of the Father with the Son, and of the Son with the church. It remains to complete the view, by looking at the unity of believers with each other. The prayer—‘that they all may be one even as we are one’—implies on the one hand that men in the carnal state are separate and isolated in spirit, and on the other, that it is possible for them to enter into that perfect unity with each other which exists in the Godhead. It is safe to conceive of all the friendship and fellowship which is known in the world of selfishness, as mere lateral, superficial contact. Where there is sin, there is necessarily a cold, dark reserve around the centre of life, which makes perfect entrance and infolding impossible. We have fellowship or absolute community [*koinonia*] with each other, only when ‘we walk in the light as God is in the light;’ and we thus walk in the light only when ‘the blood of Jesus Christ cleanseth us from all sin.’ See 1 John 1: 7. It is obviously impossible in the nature of things that the unity which we have defined should take place any farther than there is a perfect willingness in individuals to sacrifice self-conceit, and fall into the order of combination which the intrinsic spiritual value and capacity of each appoints. A series of boxes may be placed together laterally without settling the question of precedence. But if they are to be reduced to unity by being placed within each other, the order of their capacities must be ascertained. The inveterate hankering of the uncircumcised heart for precedence or equality may be consistent with the superficial combinations of this world, but not with the unity of heaven. Before that can be attained every spirit must rejoice to be not only male to a sphere without, but female to a sphere within. In the whole succession of spirits the ‘weaker vessels’ must consent to be filled by the stronger.

We will not undertake here to bring to view the whole code of laws which must determine the combinations of individual spirits, but we will glance at two or three of the more comprehensive principles of heavenly order. 1. The distinction of male and female creates a duality consisting of an inner and outer life. As the Father is the inner fullness of Christ, and as Christ is the inner fullness of the universal sphere of the redeemed, so man is the inner fullness of woman. This is said, not of the relations of individual men and women, but of the relation of the whole man-spirit to the whole woman-spirit. 2. The division of the church by the Jewish and Gentile dispensations, creates another great duality. The ‘church of the first-born’ will be the husband or interior sphere of the church of the second resurrection. 3. The same dual relation will exist between each spiritual laborer and that branch of the church which he has won to Christ. These may serve as examples of an infinite series and variety of combinations, by which believers will be compacted and ‘knit together.’

The end will be, infinite repeatings and variations of the harmony of the Father and the Son; and God and man, male and female, Jew and Gentile, great and small, will be one. This is what we mean by the *Condensation of Life*.

The generic effect of the unity for which Christ prayed, will be to increase the power of life in the whole body of believers, and in individuals. The advantages of compact external organization in the various physical enterprises

of commerce, war, &c., are well known. But the world knows little of the energy which will result from the organization of spirits. In the first place, when the Father and the Son, man and woman, Jew and Gentile, shall become one by successive infoldings, the entire power and wisdom of the Godhead will be freely developed in every spirit which belongs to the great unit. Spiritual power applied by external baptism, and working from the circumference toward the centre, (which must be its form of action while intercourse is lateral,) can produce but small results, in comparison with those which are to be expected when life shall act in life, when God shall become in very deed the *soul* of the church, and shall distribute his energies from the centre outward, as the heart sends its power into all the extremities of the body. ✓

In the next place, the condensation of life which we have defined, will effect a transfer and distribution of all that is good in human nature, which will make the gains of all past generations and the stores of the invisible church available to believers in this world. It is evident, from the New Testament representations of the atonement, that the power and wisdom of the Godhead could not take effect on human nature in the measure necessary to salvation, without assuming a human organization, as its conductor. The advantage which was gained by the incarnation of Christ, increases as his spiritual body increases by the addition of perfected human nature in the persons of his followers. In order therefore that we may estimate the energy of salvation which will manifest itself in this world when the visible and invisible churches shall be condensed into one, we must consider how many regenerated human members Christ's body gained at the first resurrection, and what amount of improvement has gone forward in that body during the eighteen hundred years of their glory. All that is gained at the centre, is gained for the whole sphere of concentric spirits. When the church of the first-born shall become the inner life of a church in this world, the visible advancement of human nature will take a stride of eighteen centuries in a single generation.

The physiologists tell us that the principle of hereditary transmission is the key to all the problems of human degeneracy and human improvement. They say that we of the present generation are the heirs of a bad organization, and cannot expect for ourselves any great ameliorations of character and condition. Their hope is, that in the course of several centuries, by a wise attention to the laws of propagation, a generation of men will be produced whose organizations will be adapted to millennial perfection. These are doubtless sober deductions from the facts which present themselves to scientific men, and would be sound doctrines if those facts were all the premises which belong to the case. But there is another and a mightier power than that of natural propagation, ✓ which can be brought to bear upon human nature. The deeper philosophy of the Bible bids us look to regeneration more than to generation, for the advancement of the race. The *spiritual* transmission of qualities which will result from the condensation of life, will modify human character, and human organization too, (for life determines the character of its envelope,) more effectually than *hereditary* transmission can do; and the process, instead of occupying centuries, and depending on the faithfulness of a series of faithless generations, will advance to its consummation as rapidly as men can be brought ✓

by the attractions of the true gospel to surrender their spirits to God and merge themselves in the central sphere of perfected human life which already envelops Christ. Here is a short way to all the results which the physiologists anticipate from their chimerical schemes of scientific marriages, and disinterested painstaking for the benefit of future generations. God has in store for us the concentrated results, not only of what he accomplished by natural propagation in the ages before the advent of Christ, but of all that he has accomplished by spiritual propagation, in the invisible world, since his kingdom of righteousness began. Who can estimate the treasures of life, love, wisdom, virtue, civilization, refinement, and social perfection, which have been accumulating for ages in the heavenly phalanx gathered and organized by Christ? And who can conceive of the glory which will burst upon this world when those treasures shall be given to it—as they will be, when the visible church shall yield itself as a bride to the invisible?

We may consider, further, the more specific results of the condensation of life, in perfecting individual character. Christ's prayer that his followers might '*all be made perfect in one,*' points evidently to the principle which Paul so frequently illustrated by reference to the organization of the human form, viz., that individuals are not made for perfection by themselves, and can be perfected only by a combination with each other, like that which exists between the different members of the body. An eye or an arm or a foot by itself is a monstrosity. An entire set of these and other organs, with diverse characteristics and offices, is necessary to make a perfect body. So men and women, in the isolated state, are not capable of perfection. The characters and adaptations of individuals are as diverse as those of the members of the body. By nature, one man is like the eye, keen in discernment; another, like the hand, strong in action; one is impetuous, another prudent; one is bold, another gentle. The good elements of life are distributed to the two sexes in such a manner that man by himself is deficient in those beautiful affections which abound in woman, and woman by herself lacks the strength of heart and head which belongs to man. The condensation of any two characters into one, would improve both; and the more diverse the two might be, the greater would be the improvement. A great part of the immorality of the world is only the result and index of isolation. Peculiarities in individuals, which in combination with the counter peculiarities of others would be wholesome and beautiful, acting by themselves, are odious and mischievous. By the unity of life to which Christ calls believers, the good elements of an innumerable multitude of characters will be condensed into one, and the perfection of the compound will be transfused through every individual. It is easy to see that the operation will develop magnificent treasures of righteousness and beauty.

The spiritual atmosphere in which individuals will grow and ripen, when the life and love of God and of the millions of the human race, shall be concentrated in one glowing sphere, will be as different from that of the present order of things as summer is from winter, or as the years of Palestine are from those of Greenland. 'The desert shall rejoice and blossom as the rose.' Education, in its highest and most valuable form, will be a natural growth.

As plants, which in northern regions require hotbeds and tedious cultivation, under the sun of the tropics grow spontaneously, so intellectual, moral and physical life, under the sunshine of divine and human love, will spring up with a rapidity, and bring forth fruit in an abundance, which will put to shame the tillage of all our present schools for mind and body.

There is a close affinity, if not an identity, between life and heat, and between death and cold. The same effects can be produced upon the body by spiritual elements acting from within, and by physical elements acting from without. For instance, fear makes the body tremble, and the same effect is produced by cold. Physical warmth is caused by warm affections, as really as it is by fire or sunshine. It is as if the life of the body had two surfaces—an inner and an outer—one of them exposed to the impressions of spiritual elements, and the other to those of physical elements, and both, when affected, acting upon the body in the same manner. The bread of this world infuses life through the outer surface, and the bread of heaven infuses life through the inner surface. The result in both cases is satisfaction and strength. One of the results of the condensation of life will be, the bringing of these principles into the field against the powers of disease and death. When life shall accumulate in unity, by the centripetal force of love, till all hearts shall radiate and receive a perpetual sunshine of joy, it is not unphilosophical to believe that the substantial physical results (at least so far as health is concerned) of an actual *amelioration of climate*, will be obtained. Though the outer surface of life may be exposed to the cold of the North, yet if the inner surface dwells in the warm regions of love, as it will when all shall be one, the body will have many of the benefits of a genial climate; and in proportion as the action of the inner surface prevails over that of the outer, health will become independent of the external elements, and death at last will lose his prey.

We have before us a sketch of the great MIRACLE OF UNITY for which Christ offered his prayer and his life, and by means of which he proposed and still proposes to convince the world that God sent him on his mission of love. Who will not heartily join in his prayer, and offer himself a sacrifice for its fulfilment?

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### § 73. PRINCIPALITIES AND POWERS.

THE governments that rule over the world by law and sword, are objects of much attention and interest to the mass of mankind. And well they may be: for they have a mighty agency in shaping the character and working out the destinies of their subjects. But, after all, viewed in the light of spiritual philosophy, they are but inferior principalities—visible vehicles and instruments of the powers of the invisible world. Believers in animal magnetism may surmise, and believers in the Bible may be sure, that there are ‘thrones and dominions’ over us, as much greater in dignity than the dynasties of the external world, as the soul is greater than the body. ‘We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in *heavenly places*.’\* Eph. 6: 11. And with equal truth it may be said that we wrestle not *in the strength* of flesh and blood, but of principalities, of powers, of the rulers of the *light* of the eternal world, of spiritual *righteousness* in heavenly places.

Ascending, with the Bible for our guide, from the visible to the invisible sphere, we find *two* great spiritual empires, distinct and antagonistic, yet ruling together, one above the other, over the kingdoms of this world.

Previous to the coming of Christ, Satan was the ‘prince of this world,’ and could boast that all power on earth was delivered to him. Luke 4: 6. He was the strong man armed who kept the palace of the world, and his goods were in peace. Luke 11: 14. But a stronger than he came upon him and bound him. When Christ triumphed over death and ascended up on high, he became the head of all principality and power. Col. 2: 10. To him was given the dominion which the devil had before claimed and exercised—he became ‘Prince of the kings of the earth.’ Nevertheless the new sovereign did not immediately abolish the principalities which Satan had established, and banish his subject-spirits from the world. He only *commenced* that administration which is to terminate in ‘putting down all rule and all authority and power.’ 1 Cor. 15: 24. He proved his actual sovereignty, first, at his second coming, by annihilating the Jewish hierarchy, which had been the ascendant spiritual dynasty; and afterwards, by establishing the religion which bore his name and kept his records, on the ruins of the Roman Empire, which had been the head of the political and heathen world. But Satan was not immediately sent to his final doom—the lake of fire. Though he was dethroned and driven into the ‘abyss’ to remain a thousand years, yet he found means to install ‘the beast’ as his successor and vicegerent; (Rev. 13: 2;) and to this day,—though Christ, with the army of the primitive saints and the loyal angels, reigns over all nations with a rod of iron, dashing them in pieces at his pleasure, and guiding all the elements of the world to the issue of the final judgment,—yet at the same time, below him,

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\* The word here rendered in our common version ‘high places,’ is the same as that translated ‘heavenly places,’ in Eph. 1: 3, and 2: 6.

and in more immediate contact with mankind, an invisible kingdom of evil demons, with Satan (now loosed again) at its head, covers and darkens the face of the whole earth.

To illustrate the relative position of these two kingdoms—the good and the evil,—we may compare the world to a city surrounded by two concentric armies, the inner army besieging the city, and the outer army besieging the inner. The city is rightfully in friendship with the outer army, and occasionally communication is established between them. But while the siege lasts, the inner army has the advantage over the city. Or, since the force by which the invisible kingdoms rule, is spiritual, we may take an illustration from Mesmerism. Suppose that one man magnetizes another till spiritual identity is established between them, and then a stronger magnetizer commences operations upon both. In this case the first subject would receive the fluid from both magnetizers, and would be affected by the will and thoughts of each by turns, till the strongest should entirely prevail. So Satan, having first magnetized the whole world, was overcome in the spiritual conflict of the cross, and for eighteen hundred years has been subject, in conjunction with the world, to the superior magnetism of Christ. The operation will end in the separation of Satan from the world, his destruction, and the spiritual unity of God and man. But for the present, the magnetism of both Christ and Satan are at work upon the world, producing a medley of incoherent and conflicting results.

This view of the position and influence of the invisible powers, will help spiritual persons to understand many mysterious phenomena in the movements around them and in their own experience.

The manifestations of supernatural power and wisdom which are found in connection with false and wicked systems of religion, and among the credentials of deceivers and hypocrites, will not be wondered at or feared by those who know that the hosts of evil as well as of good still occupy regions, which, with reference to our position, are properly called ‘heavenly places;’ and thus are able to pour forth transcendental influences on those who are in affinity with them, in this world. The pretences of false spiritualists to miracles and inspirations, need not be denied and derided. Admitting the reality of such manifestations, the believer who has learned that his warfare is ‘not with flesh and blood,’ may boldly resist them, as emanations, not from the upper sanctuary, but from the spiritual wickedness of the lower heavens.

Again, when the believer first opens his heart to the spiritual world, and is conscious of the blessed influences of the spirit of heaven, he is apt to imagine that he is out of the reach of all evil spirits, and that the day of glory which has dawned upon him will never be sullied by a cloud. Whereas the truth is, by emerging from the visible to the invisible world, he is placed in more immediate contact with the powers of darkness than he was before. He has entered into private communication with the outer army, and according to the instructions given him, he has passed out of the city and is on his way to his friends. He may rejoice that he is called to the escape, but he will find ere long that the whole breadth of the enemies’ camp lies between him and the end of his journey. The same spiritual change which has made him

sensitive to the magnetism of Christ, has also bared the fibres of his soul to the magnetism of Satan. All our experience and observation bids us warn those who are entering upon a spiritual life, to expect suffering as well as joy.

But there is abundant encouragement, as well as warning, in the views we have presented. When spiritual suffering comes, inexperienced believers are prone to suspect themselves of sin, and to admit a spirit of self-accusation. But let them learn that by the very nature of their condition they are exposed to malignant, as well as benign influences, and they will impute the darkening of their spirits not to the displeasure of God or to their sins, but to the magnetism of that evil one who poured an agony on the pure soul of Christ. Much of the spiritual tribulation for which conscientious persons are ever ready to blame themselves, is unquestionably the effect of causes as far above their control, as the clouds which darken a summer's day.—A child may cry when the heavens are overcast, and the chill of the coming storm is felt; but a wise man will button his coat and wait patiently till the cloud is past, not blaming himself, nor doubting that the blue heavens are still above him, and that fair weather will come again.

Spiritual believers are often conscious of astonishing changes of feeling, for which they can assign no cause. To-day every thing seems green and hopeful; the universe smiles upon them, and they sit with Christ in heavenly places. To-morrow they are cast down, and see nothing but evil within and without. They have not varied their course of life at all, and the change seems unaccountable. But let them consider their relations to the good and evil kingdoms which are in conflict over them, and the mystery will vanish. To-day the upper magnetism prevails, and they rejoice: to-morrow the lower magnetism prevails, and they are sad. The change is not in them, but in the spiritual atmosphere which is upon them. Let them learn to hold on their way through such changes, with unwavering faith and patience, and without wondering.

It is the business of the believer's life to break through and overcome the principalities of the lower kingdom, and effect a permanent and perfect junction with the kingdom of Christ. This is the 'good fight'—the 'fight of faith.' The conditions of it should be well understood; and, first of all, that condition which most directly results from the facts which we have stated, viz., that the issues of the good fight are not dependent on human strength and skill. Individual conflicts are parts of the one great battle between the powers of heaven and hell. Every believer, however he may isolate himself in his own imagination, and set up his own wisdom and will as his bulwarks against evil, is, after all, little more than a passive battle-field, on which the invisible hosts contend. As the combat thickens, he may expect to find himself, like a disputed point on a field, swept by charging battalions, taken and retaken many times over by opposing forces. But God will triumph—good will finally hold possession of the field. This is the believer's hope. His interest in the conflict is not a matter of mere individual concern, but a public interest. God and the armies of heaven have their eye on him, and will take care that *their* cause—the cause of universal good—shall not

be defeated in him. All the strength of the Godhead and its legions shall be concentrated on him, if necessary to his security and triumph.

Separated as we are from the upper church, by interposing hosts of evil, we must nevertheless conceive of ourselves as effectually identified with that church. There is no truth, and no comfort, in the notion that one division of the church of Christ is exclusively 'triumphant,' and the other merely 'militant.' The whole army of believers, whether in heaven or on earth, is yet 'militant,' and will not cease to be till every part of it is 'triumphant.' The two divisions in which it exists for the present, are alike interested and active in the war with evil, and operate in concert against the forces between them. And their separation enables them to attack at once the front and rear of the enemy's position. They are externally divided, that the enemy may place himself between them. But they are riveted together at the centre, and will at last come together like shear-blades, and cut the spirit of evil asunder.



#### § 74. OUR RELATIONS TO THE PRIMITIVE CHURCH.

PROTESTANTS, in the excess of their aversion to the superstitious and idolatrous practices of the Romish church, have certainly abandoned some important truths which that church really derived from apostolic tradition, though it has perverted and disguised them till they seem abominable falsehoods. Among the truths that have been thus abandoned, we reckon the doctrine of the spiritual presence and mediation of the invisible church, on which the popish practices of the invocation of the saints, the worship of the virgin Mary, &c., are founded. While the papist's view of the spiritual world is so darkened with clouds of saints that he sees but dimly the Father and the Son, the protestant's view, on the other hand, is so narrowed by his jealousy of saint-worship, that he sees *nothing but* the Father and the Son; and 'the church of the first-born' is to him as a nonentity. The true view avoids both of these extremes.

The apostles, prophets, and believers, who were gathered into Christ during the period preceding the destruction of Jerusalem, are certainly still in existence. This no one doubts. They are risen from the dead, and glorified with Christ. This no one will deny, who believes that Christ came the second time according to his promise. But have they any concern with this world? Are they not laid away in some secret mansion of the universe, so distant that they have nothing to do with us or we with them? These are questions to which conscience as well as curiosity demands an answer.

The fact that the primitive church has passed through death into the invisible state, does not prove that it has no concern with this world. Christ died, and the world saw him no more. He rose from the dead, ascended up on high and took his seat in an invisible mansion. Was this the end of his opera-

tions in this world? No; we might rather say it was only the beginning. But the primitive saints followed him in his resurrection and ascension, and have since been with him in the world of spirits. Why then should they not share in his continued operations on this world? and why should not their transition from the visible to the invisible state be like his, the beginning instead of the end of their highest ministry to mankind? Their union with him in *spirit* is certainly not less intimate since their departure, than it was while they were in the flesh. Can we suppose that they are not still as much united with him in *agency* as they were in the apostolic age? They were then called '*his body, members of his flesh and of his bones.*' They are still his body—still identified with him as the members are with the head. Is it conceivable that the head should be engaged with the affairs of this world, while the body and members have nothing to do with it? They who speak of Christ as 'the great Head of the church,' ought to remember that he is the head, first of all, of the primitive church, and that the apostles, prophets, and believers in whom he was first revealed, are still his members, and still to be recognized and honored with him as his agents of salvation, certainly not less efficient and glorious now than they were eighteen hundred years ago.

We have very clear and direct testimony in scripture to the fact that the primitive saints, at their transition from the visible to the invisible world, entered into an enlarged sphere of co-agency with Christ. In the parable of the talents, (which relates directly to the judgment of the second coming, see Matt. 25: 14,) the good servants who had been faithful over a few things were made 'rulers over *many things*,' and so entered into the joy of their Lord. He that had gained ten pounds was made ruler over ten *cities* in the kingdom of his master. See Luke 19: 17. Now the kingdom which was given to Christ at his resurrection, and which he began to administer at his second coming, embraced 'all power in heaven and on *earth*.' See Matt. 28: 18. The stations which, according to the parable, he was to assign to his faithful servants, as their rewards at his coming, were of course offices in that kingdom—i. e. offices of power on earth as well as in heaven. The participation of the primitive saints in the administration of Christ's kingdom after the second advent, is clearly predicted and promised in the following passages: 'Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' Matt. 19: 28. 'I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.' Luke 22: 29, 30. 'He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.' Rev. 2: 26, 27. 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.' Rev. 3: 21. The fulfilment of these promises is recorded in the song of the four and twenty elders:—'Thou hast redeemed us to God by thy blood, . . . and hast made us unto our God, kings and priests; and *we shall*

*reign ON THE EARTH.* Rev. 5: 10. And it is declared in a subsequent vision that these kings and priests 'lived and reigned with Christ a thousand years.' Rev. 20: 4—6.

It is evident then that the primitive saints have something to do with us, since they are kings and priests unto God over the earth. But have we any thing to do with them? Can we in any way practically recognize them as our kings and priests, or must we put them out of view, and so merge them in Christ as to account them nonentities in his kingdom. We ought to ponder this question without any of the prejudices which the idolatries of popery have engendered among protestants. It may well be doubted whether Christ will not be as much displeased with those who altogether neglect to recognize his officers, as with those who worship them.

But are they in any way accessible to us? Certainly they are, if Christ is accessible; for they are with him—'members of his flesh and of his bones.' If we can have intercourse with the head, why not with the body? Precisely the same kind of unbelief prevents free access to them as that which shuts Christ out of the world, and puts God far away into the heavens. And precisely the same kind of faith as that which opens free communication with the Father and the Son, will also give access to the apostles, prophets, and general assembly of the primitive church. Like Christ they are spiritual beings; like him they are reigning on the earth by spiritual influences; and like him they may be seen, received, and fellowshiped by spiritual faith. We can have nothing to do with Christ or any part of his kingdom, otherwise than by that faith which is the 'evidence of things not seen;' and by the same faith we can open communication with the kings and priests whom he has set over us.

The first thing to be done, in order that we may have access to God, is, to believe that *'he is, and is a rewarder of them that diligently seek him.'* Then we 'feel after him' with our hearts, and converse with him through his word. So the first thing to be done in order that we may have fellowship with the primitive church, is to believe that *it is a real, living church, and is at work over us and around us.* Then our hearts will go forth to it,—we shall acquaint ourselves with its spiritual history and position, and so shall become conscious members of it and partakers of its blessings. If there is a way for us to be joined to the Lord in a sense that is valuable and substantial, then there is a way for us to join the primitive church in a sense that is equally valuable and substantial.

It is not necessary that we should *worship* the invisible saints, in order that we may enter into their fellowship. They have no disposition to intercept any portion of the adoration which is due to the Most High, as we are assured by such facts as that recorded in Rev. 22: 8, 9. But there is certainly no more impropriety in our soliciting their intercessions, than there is in our asking a visible friend to intercede for us. If a man may call for the elders of the church on earth to pray for him, there is certainly nothing to forbid his calling for the elders of the church in heaven to do the same. The Roman Catholics might well maintain their ground against the protestants, if they went no further than this. As members of Christ, the primitive church are in some sense 'priests,' and unquestionably take part in his mediatorial office between God and the world.

The relation which ought to be established between the believer on earth and the invisible church, is simply, that which he might properly enter into with a visible Christian church. Suppose the apostolic church were now on earth. A man might certainly join it without worshiping its saints. He might commune with them, and join their worship of the Father. He might receive their instructions, so far as they were wiser than he. He might submit himself to their pastorship, so far as the Holy Ghost had made them his overseers. All this would be perfectly consistent with his allegiance to God, and in fact favorable and necessary to its fruitfulness. So our spirits may join the church of the first-born, we may commune and worship with them, we may learn from them and submit to them, without turning away from God.

The invisible primitive church is, in reality, what the Roman church falsely pretends to be,—the holy, apostolic, catholic, mother-church. The true church of God in the Christian dispensation is not, like the old Jewish church, changeable and transmissive. The priests under the law were many, ‘because they were not suffered to continue by reason of death.’ But Christ has bridged over the chasm which death makes between this world and heaven. ‘This man, *because he continueth ever*, hath an unchangeable priesthood.’ Heb. 7: 23, 24. But he does not continue ever *in this world*. He died and passed into the invisible world. Why did he not give his place and authority to a successor, if the Jewish and popish principle of a transmissive priesthood was to have place in the Christian dispensation? His priesthood is unchangeable, because, though he died, he is risen from the dead, and still lives with entire ability to wield all power in heaven and on earth. For the very same reason the priesthood of the apostles and prophets is unchangeable. They are risen with him, and still live, fully competent to share in the administration of his kingdom. The pope says he is the successor of St. Peter. Why does he not go for the whole, and say that he is the successor of Christ? He might just as well claim Christ’s throne, as Peter’s bishopric. As certainly as Christ is still the chief corner stone of the church, so certainly Peter is still its ‘rock,’ and the apostles and prophets are its foundations. The Christian church is a unit, that has never changed (except as it has been enlarged by accretion) since Christ gathered it and appointed its officers eighteen hundred years ago. It has not left its place to a successor, because, like its Head, it ‘continueth ever.’ Any gathering of religionists, other than Christ, the apostles, prophets and primitive believers, that calls itself the holy, catholic, apostolic, mother-church, and claims honor and authority corresponding to its title, is an impostor as vile as one who should forge a will, affix to it his father’s signature, put it in probate, and claim possession of his patrimony before his father’s death.

Papists tell us that there is no salvation, or at most, nothing but the ‘uncovenanted mercies of God,’ out of the pale of the holy Catholic church. This, though it is false as applied to the papal hierarchy, is in an important sense true as applied to ‘the church of the first-born.’ Christ gave the ‘power of the keys’ to his apostles and the church first gathered. John 20: 23, Matt. 18: 18. But they never gave them to any successors. They have them

still. The promise which was given them that they should remit and retain sins, and bind and loose for heaven, is to be referred to their 'unchangeable priesthood,' and not merely to their visible ministry. They have been far better qualified for the tremendous function of deciding the destinies of men, since they ascended their thrones in the everlasting kingdom, than they were in the days of their flesh. After eighteen hundred years of sinless experience, they are certainly far safer depositaries of the keys of heaven than the transient priests of popery. In their invisible ministry they are commissioned to judge men, and even angels. 1 Cor. 6: 2, 3. They are our judges; and we shall all find at last that there is no entrance into the holy city but through the twelve apostolic gates—that what popery falsely claims, the primitive church actually possesses, viz. the power of salvation and damnation.

These are the views which are destined in due time to settle the world-wide controversies about 'apostolic succession.' The grand question, on which all Christendom is disputing—viz., *Which is the true church?*—will at last be answered to the consciences of all honest believers, without their being required to grope under ground all the way back to the apostolic age after the credentials of Christ's ministers. Instead of seeking connection with the primitive church by the subterranean process, we shall find that church, after its invisible flight of eighteen hundred years, soaring over us and descending upon us, living, organized, and accessible. Popery will have for its competitor none of the 'potsherds of the earth' with which it has heretofore striven, but, that very church from which it pretends to derive its authority—the body-guard of Him who sitteth upon the throne.

It is the policy of the Christian dispensation to turn the hearts of believers from the visible to the spiritual world. Christ left his disciples and established his head-quarters in heaven, that he might give an upward, instead of a horizontal, direction to their spiritual affections. In like manner he has provided for Christendom a church high above the level on which all the visible sects stand, the attraction of which will draw faith upward toward the unseen world, and toward God. The best cravings of all true hearts for church-fellowship, and church-privileges, will ultimately be turned toward the invisible centre of Christianity, where Christ himself and his glorious kings and priests occupy the stations which popes and cardinals and bishops and doctors of divinity, arrogate to themselves in the counterfeit hierarchies of this world. Those cravings will then be satisfied, and never till then.

As the invisible church extends itself into this world by attaching to itself individual believers, subordinate visible churches may be formed. But they will not be representative, 'vicegerent' churches. They will not claim possession of the world by virtue of a traditionary will, and under the pretence that the primitive church is dead. They will be branches, not whole trees by themselves; and as fast as their affiliation to the parent stock proceeds, the partition between heaven and earth will be broken down—the distinction between the 'church militant' and the 'church triumphant' will be repudiated. But whether these visible branches exist or not, whoever wishes to join the true church, must first of all seek fellowship with the central organization; and he need not regard his fellowship with any visible organization as a matter of life

and death. When the idea that the original apostolic church is yet alive, and present to the world, overshadowing all things, and vested with supreme judicial authority, shall swell to its proper dimensions in the minds of believers, (as it will, when they become truly spiritual,) the pretensions of all visible sects that claim the keys of the kingdom of heaven by virtue of 'apostolical succession,' or in any other way, will sink into insignificance. Every eye will turn from the body to the soul of Christianity.

Papists and others insist that an outward, visible church-organization is a necessary part of the apparatus of salvation, for the same reason as that which made the incarnation of Christ necessary, i. e., because men must be drawn to God through human sympathies; and for that purpose the divine nature, at the point of contact with the world, must be clothed in human nature. This is the strong point of Brownson's argument for the Catholic church. He maintains that if there is no true church on earth, then the line of communication with the Godhead is broken, and we must wait for a new reconciliation. To this we reply, there is a spiritual as well as a visible element in human nature, and communication with the Godhead is opened through spiritual sympathies, rather than through visible acts and organizations. But so far as spiritual sympathies are concerned, we are in as good position for entering into fellowship with the invisible primitive church, as we are for entering into fellowship with the pope and his cardinals. The latter, as well as the former, are invisible to all except the few who can travel to Rome; and the former certainly have more spiritual power, and extension of spiritual presence than the latter. The union of God with human nature is not proved to be broken by the fact that no visible conductor exists. What visible conductor was concerned in the descent of the Spirit on the day of Pentecost? Christ was in the heavens, and the disciples, before that event, had not received the power of the Christian dispensation. The divine nature descended upon them, not through the bodily presence of Christ, but through his *invisible* human nature. So all the riches of the Godhead may come to us through the human nature of the first-born church, though it is with Christ in the heavens. The disciples had received the external word of Christ before their baptism, and thereby were in initial communication with him. So we have received the external word of Christ and his apostles, through the Bible, and thereby are in initial communication with them. Not a link of the original chain is wanting. By the very nature of things, if man is to be drawn into unity with God, the first step of the process must be to turn his face from the visible to the spiritual world—to give his faith an ascending direction. By the horizontal faith which a visible church evokes, he can make no approach to God.

Far be it from us to undervalue the agency of human sympathies in the machinery of salvation. But we cannot admit that the humanity of Jesus Christ is destroyed, or its efficiency as a conductor of the divine nature frustrated, because he has passed into the heavens. And no more can we admit that the apostolic church is incompetent to fulfil the functions of a spiritual mother, because it is invisible. We discern in that church, unseen as it is, a vast accumulation of *perfected* human sympathies, which, when faith shall admit them to action in this world, will produce effects which will amaze the

most hopeful expectants of the day of redemption. God is manifest in the flesh at the present time, on a scale of which few have any conception. Most persons are gazing into the heavens through a very narrow tube. They see but one 'bright particular star,' while the whole firmament is studded with constellations. Jesus Christ in his own person is regarded as the only incarnation of God; whereas he is but the head of a great spiritual body which includes the persons of all the primitive believers; and in that whole body dwells the fullness of the Godhead. In an important sense it may be said that instead of one Christ, we have above us at least a hundred and forty-four thousand Christs! So far as human sympathies are concerned, the power of salvation which God gained by the incarnation of his Son, has since been multiplied by the number of all the perfected members of his body.

We apprehend that it is the recognition of this glorious truth throughout Christendom, that is wanted more than any thing else, to re-open the primitive free communication between heaven and earth. Men are looking on the one hand to their visible churches, and on the other to Jesus Christ in his individual person—while they know not the glory, and hardly the existence of the great thousand-fold conductor of heavenly power which God has prepared in the church which surrounds his Son. God will pour himself out upon the world only through his appointed channels. His saints, as well as their King, are to come and be 'admired' in the day of his power. 2 Thess. 1: 10. The faith of Christendom must be enlarged, to behold in the clouds of heaven not only the Father and the Son, but the 'sacramental host' of apostles, prophets and primitive believers, before the second Pentecost will come. The alienation of Christendom, not from popery, but from the invisible mother-church, is the great breach to be repaired, in order that the divine and human natures may flow together, and 'the knowledge of the Lord cover the earth as the waters cover the sea.'

The primitive church is a political as well as ecclesiastical organization. Christ and his officers are kings, as well as priests. In the kingdom of heaven, the church is the state, and the state is the church. One cabinet administers both religious and political affairs. As we have urged all who are seeking the true church to set their faces toward the spiritual centre, so we might by the same considerations urge all who are seeking the true form of government, the national organization commissioned and destined of heaven to universal and perpetual dominion on earth as well as in heaven, to turn away from 'American institutions,' French theories, and British predictions, toward the nation that God has founded in the heavens. The true form of government is not a thing which remains yet to be worked out and tested. It was invented at least eighteen hundred years ago, and has been in actual operation ever since the destruction of Jerusalem. We may say of it, as we say of salvation—'It is finished.' When God laid the foundations of the New Jerusalem, he gave the world its Capital. When he set his Son upon the throne, he established a political nucleus, which will ultimately gather about itself in federal union, the nations of the earth, or dash them in pieces.

So the true plan of Association, about which many in these days are busily scheming, is not a matter of future discovery and experiment. The church

of the first-born has been for ages working out in theory and practice, all the problems of social science. If Fourier has had access to the heavenly model, and has based his theories on the actual experiments of the citizens of the New Jerusalem, his system will stand. If not, it will be consumed when the fire shall try every man's work.

In short, the aim of all who aspire to be reformers of church, state, and society, should be, and we trust soon will be, not to arrange in some new form the patch-work of visible institutions, or to devise new schemes of their own, but to enter into amicable and intimate relations with the ecclesiastical, national, and social Phalanx which commenced a settlement on the everlasting mount eighteen hundred years ago, and is doubtless now ready to lay before the world the results of its labors and investigations. To all who reverence antiquity; to all who look beyond and above themselves for wisdom; to all who are sick of existing institutions, and the air-castles of crude reformers; to all who long for a tried, immovable, divine basis of religious, political and social organization, we offer this advice:—'*Open communication with the Primitive Church; labor and pray that THE WILL OF GOD MAY BE DONE ON EARTH AS IT IS DONE IN HEAVEN.*'



THE END.