

THE QUESTION OF AGES;

OR,

OUTLINES OF TESTIMONY

IN RELATION TO

LIFE, DEATH, AND IMMORTALITY.

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BY

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“These (the Bereans) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.”—ACTS xvii. 11.

PHILADELPHIA:
PUBLISHED BY THE SCRIPTURAL KNOWLEDGE SOCIETY.

1862.

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Entered according to Act of Congress, in the year 1862, by

WILLIAM MORRIS.

In the Clerk's Office of the District Court, for the Eastern District of
Pennsylvania.

PRINTED BY KING & BAIRD, SANSON STREET, PHILADA.

WHAT IS MAN?

THE eighth Psalm is a prophecy concerning "THE CHRIST." In it, David personates the Lord Jesus; who is, therein, shown to stand as *man*—"the second man"—at the head of all terrestrial things. As standing on the earth, and addressing Jehovah, the Father, he expresses the sentiments of perfect humility and adoring praise—a devout admiration of the infinite greatness, and the condescension of God: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is *man*, that THOU art mindful of *him*? and the *son of man*, that THOU visitest *him*?" Ps. 8 : 3, 4.

The question, *What is man?*—as found in the psalm, is intended to denote the humility and admiration now described; but the form of words used will serve to denote a question of ages, among the speculative classes of mankind. Our present purpose is to show, that to this question, men have offered a reply, in the way of ecclesiastical teaching; and God has supplied an answer, in the Scriptures of truth. Our immediate concern is with the reply of wise and prudent men.

From the various schools of ecclesiastical tuition, a reply has come forth, the substance of which may be thus condensed:—

"Man is an immortal being—mortal, as to his body, but immortal in his soul. The soul of man is allied to angels—is allied to God. The soul of man is an immortal principle to which consciousness always attaches. The soul of man is an indestructible essence—an emanation from the Deity—a

spark of the Divinity. Man is a partaker of the life of the LORD God—a participant in the immortality of God.”

“The *sun* is but a spark of fire,
A transient meteor in the sky ;
The *soul*, immortal as its Sire,
Can never die !”

“ Yea, the visible universe in all its magnitude and magnificence is but a gilded bauble, and a transient meteor, as compared with the inherent worth and dignity of one man—of one human soul.”

Such is the reply given, to the question, ‘What is man?’ And this estimate of man is said to be sustained and confirmed by the deductions of Reason, from the nature of things ; and by the teachings of Revelation, as found in the inspired Book.

I. The alleged evidence of the immortality of man, from the deductions of Reason are, chiefly, as follows, viz. :—

1. “ *The soul of man is IMMATERIAL ; and therefore is IMMORTAL.*”

But in this statement, an argument is present, but an evidence is not found. The premise is merely a negative proposition ; from which a positive conclusion cannot be justly drawn. It merely states what the soul is *not*. Thus : “ the soul is *not matter* :” and from this negative assertion, the positive conclusion that, “ therefore the soul *is immortal*” is professedly deduced. The kind of logic found in this mode of reasoning, if fairly tested, will be discovered to be false. It may be tested thus : Man is not an ant, therefore he is an archangel. This paper is *not ivory*, therefore it *is gold*. In this way the unsoundness of the above argument will be perceived. The premise is little more than a confession of ignorance, as to what the *nature* of the soul is, or of the kind of substance in which its being and properties consist ; and it is unreasonable to claim that this confessed ignorance implies an evidence that the soul of man is immortal ; or that

because it is not matter, therefore it can never die, or be destroyed.

The soul of man is, doubtless, immaterial ; and so, also, is the soul of everything that lives and breathes : for all the living creatures on earth, *think* ; and thought is not a property of matter, nor a result of organization, however wondrous, or refined. Matter does *not think* : and to deny that the inferior creatures think, is to reject the strongest evidences of thinking, besides one's own consciousness : and to affirm that they think without an immaterial nature is to countenance the dogmas of materialistic skepticism, and to surrender one of the strongest evidences in favor of the immateriality of the human soul.

Whether the thinking habits of the inferior creatures be called reason, or sagacity, or instinct, it is not to be denied, that they *think*. They love, and desire, and are glad ; and they grieve, and remember, and hate ; which their bodies cannot do ; any more than can the body of a man. And as the act, or habit of thinking is the strongest metaphysical argument for the immateriality of the human soul ; therefore, the statement under review—even if its logic could not be questioned—will be perceived to be worse than unsound ; unless indeed, the premise, in that statement, be alleged as an evidence of the immortality of the dog, the elephant, and the ape, and of every creature that lives and thinks ; having the same weight as when it is used as an evidence of the immortality of man. In a word : the argument is invalid and unreasonable ; and its only supposable force arises from a silent assumption, that, because the soul of man *is not matter*, therefore *it is spirit*. But this assumption is not warranted ; for mere human Reason does not, and cannot, know anything of *spirit* ; except as apprehending the Existence and ubiquity of God, through a consideration of His visible works. And it will be perceived, by thoughtful minds, that the immateriality of the human soul is not an evidence—and cannot, legiti-

mately, be offered as an evidence—of the predicated immortality of man.

The second argument to be considered relates to the constitution of the soul of man ; and is presented thus :—

2. “The soul of man is uncompounded ; and therefore is immortal.”

But this argument is not the result of knowledge : neither is it possible to try the question involved in the premise. The *soul*, though immaterial is a *real substance* ; and though it be not spirit, it is a real and substantial entity ; for it has properties and active powers, which are evinced by its mental phenomena, and which all reasonable minds admit to be proofs of the soul’s substantial and personal being. But whether the soul be a simple or a compound substance, no man is able to discern ; for even an attempt at analysis is impossible to man. Respecting the constitution, even, of *material* things, men have greatly erred. For instance : There was a time when water and air, and light were supposed to be simple substances ; but the investigations of Science have dispelled the mists of ignorance, in the midst of which such conceits were formed. And the corrective teachings of Natural Science, should suffice to inculcate a lesson of philosophic modesty, respecting a subject which the highest analytical, human wisdom cannot explore. But assuming that the soul of man is uncompounded. Must it not be assumed, also, that the souls of the inferior creatures are uncompounded ? and are not their souls reduced to nonentity by means of death ? Granting that the soul of man is uncompounded ; which we have no desire to deny, or call in question. Is it, *therefore*, and *consequently* immortal ? Is not God able to destroy the soul of man—as a personal, conscious being—if such should be, in any case, his governmental will ? Is not God able to destroy the soul—as a personal, conscious being—by depriving it of its personal properties and powers ; though the immaterial substance of which it consists may still remain ; and

may be confounded with other immaterial substance, that once was endued with life and consciousness, but which has since been deprived of the same? Such, for instance, as the souls of the beasts that perish. *This would not, indeed, extend to an annihilation of the immaterial substance of the soul*; but it would extend to the destruction of the soul, considered as a conscious, personal being, and as a creature of God. No exertion of power, on the part of God, is requisite to destroy the creatures of his power. They perish at the rebuke of his countenance. If he cease to uphold them, they are no more; and his suspended smile, is utter death. No one who has a becoming reverence for God, will deny that, "He can create, and He destroy."

The first argument relates to the *nature* of the soul; and this, the second, relates to the *constitution* of the soul: the next to be weighed, relates to the *active powers* of the soul; and is presented thus:—

3. "The human intellect is *progressive* in its attainments, and requires eternity for the completeness of its mental processes; and this is a valid evidence, that the soul of man is immortal."

But *progressive attainment* is a proof of personal imperfection; and of being exceedingly *unlike* God. The DIVINE MIND does not progress. The perfectness of eternity and immortality is in the mind of God; and therefore it does not progress. And if the fact, and the proof of the fact, that man—in his mental history—is wholly unlike God, can be used as an evidence that man is immortal; then, indeed, the immortality of man can be most easily, but, at the same time, most strangely proved. But the possession of a mind that is unprogressive, because perfect, would seem like an evidence of immortality, superior to that which is assumed to be derived from the mental history of man. The Bee, for instance, evinces an innate possession of the elements of mathematics. He is a perfect Geometrician, in as far as the economy of the

apiary is concerned : and he is a perfect courtier, and citizen, and subject ; to the same extent. He does not progress in his attainments, because that progression is not possible where perfectness is present. And if the limitations of the insect be objected, our reply is that man also is limited ; so that a question of degree, only, is involved. We are not aware that infinity, in addition to eternity, is claimed as pertaining to man. The mind of man has a wider range and a more versatile adaptation, than has any other creature on earth ; but the intellect of man is finite ; and the progressive attainments which are assumed to supply an evidence of his immortality—these vaunted attainments, are found only in the mental history of a few, out of the myriads of minds upon the face of the globe. It is most true that nations have progressed ; but even in the case of those nations that have the most progressed, the more elevated attainments are not those of the multitude ; and those, attainments which are resorted to for an argument, are but progressions in Natural, and chiefly in Material, Science ; and are occupied almost entirely with the things and interests of time, and of the earth—the earth being the great *apiary*, so to speak, where men are busily employed ; but where progress shows that perfectness does not reside. The attainments of such men as Newton and Herschell, for instance, serve to show that the human mind is adapted for a high degree of attainment, and may suggest and sustain the thought that man was originally *adapted* to live forever ; but they do not supply any evidence that *man* is immortal. They may favor the doctrine of the immortality of philosophers ; particularly of Astronomers ; but in this way they would discountenance the doctrine of the immortality of the mass of mankind.

Concerning the vaunted assertion, that, “man requires eternity, in which to complete his mental processes, we merely remark, that there may be judicial reasons, pertaining to the government of God, why those mental processes should be

cut short; and why the bright and soaring speculations of men should be caused to perish. Besides, the most mature and philosophic minds, are the readiest to admit, that there is, in the nature of things, a limit set to the attainments of the human intellect—an impassable line between the known, and the unknown, the ascertainable and that which cannot be ascertained.

The assertion, that "man requires eternity in which to complete his mental processes," derives all its apparent plausibility from the history of astronomic science. But, because that in the course of thousands of years, Astronomers have discovered only the outskirts of the universe, does it follow that, *therefore* man is immortal? Or does it follow that man must still live on, in a state of active intelligence, until he has fully explored the immensity of space, and unbarred all the secrets of the sidereal heavens? Can reason deduce any such conclusions from any premises that are just and true? Does it follow, that because—intellectually considered—man has not attained to all conceivable knowledge, that therefore he is immortal; and is of greater inherent worth and dignity than the material universe; which, in all its grandeur and glory, revolves around the throne of THE ETERNAL; and the outlying provinces of which are so remote from the small, spheroid and floating island on which man speculates and aspires? The argument under review is more like a *petition* than a *proof*; in relation to the immortality of the human soul. And this leads us to consider the argument assumed to be derived from the *aspirations* of the soul of man; and which is offered in this form:

4. "There is in the soul of man an inextinguishable thirst for immortality; and this fact supplies an evidence that man is immortal."

But this is, in truth, a strange statement. It is based upon the assumption that, an ardent desire to possess an object is an evidence that the object so ardently desired is actually

possessed. If, as an argument, it were logical and sound it would fill the face of the inhabited earth with wealthy and powerful men ; for every man who has an ardent desire for money would be a millionaire ; and every man who thirsts for power would be a potentate. But the least reflective minds will be aware that an ardent desire for an object is a proof positive that the desired object is not possessed.

There is, indeed, in the soul of man an irrepressible love of life—an ardent thirst for immortality ; but this, instead of proving that man is immortal, might, justly, be used as proving the reverse. But the premise of the argument—being in itself true—will serve to show, that if the final penalty of sin shall be unto the utter death and destruction of the man, this will be a penalty that may justly be called “eternal judgment”—“capital punishment”—“eternal punishment,” and “the second death.” And it is known and felt that the human soul—whose strongest instinct is an innate love of life, and whose most ardent aspiration consists in a thirst for immortality—shrinks back with inexpressible horror from the apprehended idea, even, of being utterly and forever destroyed.

II. It is affirmed that, “the teachings of divine Revelation supply a conclusive proof of the immortality of man.” The alleged evidences are these :

1. It is asserted that, “The immortality of man is assumed in the Bible ; even as the immortality of God is, therein, assumed.”

But this assertion has been inconsiderately made. The **EXISTENCE OF GOD**—and, thus, the eternity and immortality of God—is, of necessity, assumed in the Revelation that God has given. We must, of necessity, believe that God **EXISTS**, before we can believe that God has spoken ; and, believing in the **EXISTENCE** of God, we, of necessity believe that He is *eternal* and *immortal*. The proofs of the existence of God—the eternal and immortal God—are not to be sought for in

the Bible. They must be seen where they are so evidently shown ; even in His visible works. The proofs of mathematical design, and systematic adaptations—the elements and evidences of perfect REASON, even DIVINE REASON, are everywhere presented to view. They embroider the fabric of the universe ; they emblazon every world of light ; they are written with a sunbeam on every object upon earth. The telescope has brought the report from the ethereal regions of the *nebulae*, that GOD is there ; and the microscope has testified that GOD is working, in every department of terrestrial nature, on objects too minute to be discerned by the human eye. The clouds, as chariots of His presence and progress, say that GOD is within their gorgeous forms ; and the winds, in their orderly circuit, testify that GOD walketh upon their wings. The birds of the air sing of the EXISTENCE OF GOD ; and to their melody, the ocean responds in the thorough bass of its mighty roar. The sun, in its going forth, proclaims that GOD has gilded it with glory ; and the lily, in its lowly bed, most softly and sweetly says, that GOD has painted its petals with hues of beauty, brought from the effulgence of the sun. And man's own wondrous organism completes, to him, the testimony borne by universal nature, to the truth of the EXISTENCE OF THE ETERNAL, THE IMMORTAL GOD. And, with these manifold forms of perfect proof within view, men are without excuse, who dare to question the EXISTENCE AND ETERNITY OF GOD : “ For the invisible things of HIM, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead.” But, notwithstanding this convincing array of various and manifold proof ; and notwithstanding that the existence and eternity of God is, of necessity, assumed in the Bible ; *yet*, in the Bible, the eternity of God, is frequently asserted—the immortality of God, is emphatically declared. Time would fail us to quote the half of the instances to which we refer, so let the following suffice :—“ I

lift up my hand to heaven, and say, I live for ever." (Deut. 32 : 40.) "From everlasting to everlasting thou art God." (Ps. 90 : 2.) "The King eternal, incorruptible, invisible, the only wise God." (1 Tim. 1 : 17.) "WHO ONLY HATH IMMORTALITY." (1 Tim. 6 : 16.)

And now, seeing it is alleged, that "the immortality of man is assumed in the Bible, even as the immortality of God is assumed;" we justly ask, Where in all the visible universe are the evidences of man's immortality to be discerned? The presence of man upon the earth, and the works that he has done, are the only and proper evidences of his having, and having had, any existence at all; and here "He cometh up as a flower, and is cut down; he fleeth as a shadow, and continueth not." "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" And where, on the pages of the inspired book, is the immortality of man, even once asserted or taught? *That* ought to be a self-evident truth, the evidences of which are nowhere discernible in the universe; and which is nowhere declared in the Word of God. And are we not justified in saying, that the assertion, that, "the immortality of man is assumed in the Bible, even as the immortality of God is therein assumed"—are we not justified in saying, that this assertion has been most inconsiderately made? It lacks the wisdom of the Sage, the thoughtfulness of the Theologian, and the humility and reverence of the Saint: and, to the minds of many earnest men, it has been a stumbling block and a snare.

2. It is affirmed that, "the immortality of man is substantially taught in various passages of the inspired book."

The passages adduced to sustain this assertion, are chiefly those which relate to the origin of man; for instance:—

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every thing that creepeth upon the earth.

So God created man in his own image ; in the image of God created he him ; male and female created he them." (Gen. 2 : 26, 27.) The argument, said to be derived from this passage, is thus expressed :—"Man was made in the image of God ; therefore man is immortal."

But does the fact which is made the premise of the argument, really and of necessity, include and supply the deduction ? If the image of God, in which man was made, consisted in some one quality or attribute, why should it be assumed to consist in the attribute of immortality, and of immortality alone ? Why not in some other attribute, proper to God ? We know that the image of God, in which man was made, was not corporeal ; for, GOD IS SPIRIT : neither was it intellectual ; for, God is omniscient : neither did it consist in physical power ; for, God is omnipotent : nor was it moral, for, God is holy ; and the attribute or characteristic of holiness, presumes the possession of "the knowledge of good and evil ;" and this knowledge, man did not possess, when he was made ; and it was this that he was forbidden to obtain. Holiness consists in the opposedness of moral goodness to moral evil as known and morally judged. It is most true that knowledge, and holiness, and righteousness are ascribed to the "new man" in Christ : but this "new man" is not likened to the "old man" but is contrasted : The analogy implied, is in the way of contrast and not of comparison—"the heavenly" is contrasted with "the earthy." (Eph. 4 : 24 ; Col. 3 : 10 ; 1 Cor. 15 : 40.) The first man was innocent and very good, when he was made in the image of God. But in what did the image of God consist ?

The word which is translated, "likeness," in Gen. 2 : 26, is D'MOOTH, and is very general in its meaning ; implying some kind of equivalence ; either in the way of reality, or of representation : and the word rendered, "image," is TZEH-LEM ; and this word signifies an image or representation that may be compared, but *must* also, be contrasted with the object

which it is designed to represent. The word is used to signify the "images of men:" (Ezek. 16 : 17 ;) and, in Ps. 39 : 6, it is translated, "a vain show;" as it is said, "Man walketh in a vain show;" and in the margin,—“an image.” The meaning is that, man, in his present state, is only in the image or shadow of what he was at the first. But at the first, he was only in the image or shadow of God—made *in* the image of God, but was "not the very image" of God. And so, even if the fact of his own immortality was in the mind of God when he said, "Let us make man in our image, after our likeness;" it would not by any means follow that God intended to make, and did actually make man an immortal being; but rather, the contrary would seem to be implied. For, as the word, TZEH-LEM, means merely an image, a shadow or shadowy representation—a symbol merely of the object represented; and as man is said to have been made in the image of God, therefore the *life* of man was but the *shadow* of the *immortality* of God; and, so, man was not made a partaker of the immortality of God.

But why should it be questioned, that the image of God, in which man was made, was *governmental*, and only governmental? The delegation of dominion is the predominant thought in the passage; the word, "dominion," qualifies the word "image;" and the exercise of dominion is shown to be the end for which man was made in the image of God. The conclusion towards which these particulars lead, is shown to be a just conclusion, by the apostle Paul. When speaking of the relative superiority of the man, and subordination of the woman, in the conjugal economy, as ordered of God, Paul says of the man, that, "he is the IMAGE and glory of God: but the woman is the glory of the man." 1 Cor. 11 : 17.

The truth concerning the image of God, in which man was made, appears to be this:—Man was made to be the governmental representative or shadow of God, in the zoological economy which God had ordained. He was set over the

inferior creatures ; towards whose limited intelligence he stood, governmentally, in the place of God. They were to be subject to him, and were to look up to him ; even as he by reason of his superior intelligence and moral nature and relations, was to be subject to his Creator, and devoutly raise his thoughts to God. But man by disobedience, lost this image of God in which he was made ; or, rather, in the very act of disobedience, he surrendered the dominion with which he had been invested of God, to Satan ; who on the evil principle of sin, and by the act of usurpation, became, from that time, “ the prince of this world :” (Jno. 12 : 31 ; 14 : 30 ; 16 : 11 ;) and he is also “ the God of this age.” 2 Cor. 4 : 3, 4.

The next passage which is quoted to prove the immortality of man is this :—“ And 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.

From this passage, a two-fold evidence is said to be derived. The first is assumed to be included in the words : “ breathed into his nostrils the breath of life.” But this same “ breath of life” pertained, in common with man, to all creatures that breathe, on the earth and in the air. (Gen. 6 : 17 ; 7 : 15, 22.) This well known fact is, however, said to be of no weight at all ; because that, it is not written, concerning the inferior creatures, that God *breathed* into their nostrils the breath of life. But they could not have had the breath of life, except by an original act of God : and it is not written, that God breathed the breath of life into the nostrils of *the woman*. She had the breath of life, in common with the man, and with all creatures on earth that breathe : as it is said, “ Yea, they all have one breath.” (Eccle. 3 : 19.) The attempt to qualify this, is of no force at all.

The assumption in which the assertors of man’s immortality indulge is that “ the words : ‘ breathed into his nostrils,’ &c. ; signify that a divine efflux or emanation was communicated into the man, out of the life and immortality of the LORD

God." But the original word, translated, "breathed" has no such meaning, and bears no such intent, as that of personal breathing. That word is NAH-PHACH, and means, to blow, as the wind; and to put air in motion, either by means of the pneumatic laws, or by artificial means. It occurs, and is thus used in Job 20 : 26 ; Isa. 54 : 16 ; Ezek. 22 : 20, 21 ; 37 : 9, and Hag. 1 : 9 ; and is therein represented by the English verbs, to *blow*, and to *breathe*. The truth is, that the ideas brought to the ecclesiastical interpretation of this passage, are derived from Plato, the heathen philosopher, and not through "Moses, the man of God."

But again it is argued that, "the breath of life," given to man, is called in the original, 'the breath of LIVES;' and that, "it is thus shown, that God imparted to man a plurality of lives, even, animal life, intellectual life, and immortal life." But if this were true, and these three kinds of life were imparted to man, or breathed into man, at the same time, in the breath of life, and by a divine emanation out of the life of the LORD God; then, even the animal life of man would be a portion of the life of God; and so it would be impossible for man to die, at all: even a temporal death would be impossible to him. An argument that, thus, proves too much, disproves the point which it is used to maintain.

The words in the original are NISHMATH CHAH-YEEM, and do literally mean, breath of LIVES: but the same plural word, CHAH-YEEM, is used in relation to all creatures that breathe. It occurs in Gen. 6 : 17 ; 7 : 15, 22 ; where the words, "breath of life," represent the original terms, ROO-ACH CHAH-YEEM, and NISHMATH ROO-ACH CHAH-YEEM :* so that, in as far as the breath of life is concerned, there is nothing pre-eminent, or

* The truth is, that, according to the idiomatic usage of the Hebrew language, plural nouns are used, when the ideas of importance, and of necessary and common possession, are prominently in view. For instance: the Hebrew word for "blood," is, DAHM; but the plural form

even distinctive, predicated of man. We repeat the quotation : "Yea, they all have one breath;" and remark, that the fact, that man's "breath is in his nostrils," is mentioned to show that he is an unreliable creature—fleeting, evanescent and vain. Isa. 2 : 22.

The second evidence, said to be derived from Gen. 2 : 7, as proving the immortality of man, is supposed to be found in the words, "living soul;" as it is written : "And man became a living soul." But it is *not written* concerning the *woman*, that she became a living soul. She did of course become a living soul; and so did every creature that was caused to respire; and every such creature is so called in the Hebrew text. The original phrase in question is NEPHESH CHAH-YAH. For some reason known to the translators, but not derived from the laws and usages of the Hebrew language, this phrase is translated, "living soul," in Gen. 2 : 7; and "living creature" in every other place where it is found. The phrase, NEPHESH CHAH-YAH, is peculiar to Moses; in whose writings it occurs twelve times; that is, in Gen. 1 : 20, 21, 24, 30; 2 : 7, 19; 9 : 10, 12, 15, 16; and in Levit. 11 : 10, 46. It is a compound term, pertaining to descriptive history, and relating in common to everything that lives and *breathes*. This is well known to every one, acquainted with Hebrew nouns and adjectives. And, in a note of his, on Gen. 1 : 24; Dr. Adam Clarke, has the following remarks :—" *nephesh chaiyah*, a general term to express all creatures endued with animal life, in all its infinitely varied gradations, from the half-reasoning *elephant* down to the stupid *potto*, or lower still, to the *polype*, which seems equally to share the vegetable and animal life." But for some reason of his own, the learned

of this word, DAHMEEM, is frequently used, by reason of the importance of the blood, and of its necessary presence and circulation, for the sustainment of animal life; and by reason of its being possessed, in common, by all men; and also by creatures inferior to man.

Doctor ignores the fact, that it is this same "general term," that being found in Gen. 2 : 7, and therein applied to man, is there, and there only, translated, "living soul." Had the learned Doctor, not suppressed the truth of this ; and had he said that this "general term" is descriptive of all creatures endued with animal life, from *man* down to the stupid *potto*, he would not in that case have obscured the Mosaic record, by keeping back a part of the truth.

The arguments we have just reviewed, are professedly derived from the divine record of man's first appearance on the earth ; the next in order is supposed to be supplied by a certain notice of man's disappearance from this earthly scene.

In Eccle. 12 : 7 ; it is written, "Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it." The argument which this passage is supposed to supply, is to the following effect :—

"It is written, that at death, the spirit of a man returns to God who gave it ; therefore we conclude and affirm that man is an immortal being."

This argument is based on the assumption that the word translated, "spirit" in the above passage is used as a substantive noun ; and means, the *soul* of man. But this is not self evident, and may not be the meaning at all. The original word, ROO-ACH, may possibly mean, the breath of man, as in Gen. 6 : 17 ; and several other places. We do not say that, in this instance, it means the breath. It may be used to signify the *motion* of the soul, in passing away ; and passing into the custody of God. More than this it cannot mean ; seeing that it is applied to man, as man ; and, so, to all men alike.

The doctrine deducible from the text, may be this : the soul survives when the body is dead, or continues to be a real entity, whatever change of state it may have undergone ; and it passes into the custody of God ; either that the purpose of salvation may be realized, or, that the ends of justice may be secured. *This is true, in itself ;* whether it be taught in

this passage, or not : but this fact is not by any means a proof that the soul of man is possessed of inherent immortality There shall be "the second death : " and it remains to be shown—that the soul of man, as unredeemed and unregenerate, can survive the second and final death.

The word *ROO-ACH*, is sometimes translated, "breath ;" in some instances, "wind ;" and in others, "spirit." The ideal meaning of the word is, *motion* ; as excluding the idea of *matter*. Its lower application is to the *wind* ; which is the motion of the atmosphere ; and on this same principle it is used to signify the *breath*, or the motion of the air in respiration. It is also used to signify the motions and emotions of the soul, in the case, both of men and of beasts In all these cases of application it is used adjectively, and not as a proper noun. But in its highest application, and as retaining its ideal meaning, it is used as a noun-substantive, and so is applied to God. It is so used, because that, its ideal meaning excludes the thought of *matter*, and includes the idea of *active power*. In this way it is employed to present a *negative* idea of the nature of God ; thus : God is not corporeal ; neither is He material ; nor do the properties and limitations of matter pertain to Him ; God is essentially possessed of active power : "GOD IS SPIRIT :"—and "that which is born of the Spirit is spirit : " and, so, the word *pneuma*—the Greek equivalent of the Hebrew word *ROO-ACH*—in the proper sense and meaning of a substantive noun, is applied to those who are born of God, as denoting that *new* nature which is in them, as regenerate men. But to man, as man, the word, "spirit," in every department of Holy Scripture, is used *adjectively*, as signifying, only, the motions and emotions of the soul. Had this been properly considered we should have had no occasion to remark, that the first metaphysical argument we examined, derives all its apparent plausibility from a silent assumption that, "because the soul of man is not matter, therefore it is spirit."

There is another passage quoted from Ecclesiastes, which, in the English version, reads thus : " Who knoweth the spirit of a man that goeth upward, and the spirit of a beast that goeth downward to the earth." (Eccle. 3 : 21.) And the argument, which is professedly based on this text, takes this form : " It is written, that the spirit of a man goeth upward, and the spirit of a beast goeth downward to the earth ; and this statement, distinctively proves the immortality of man."

It must require a considerable degree of courage—not to say temerity—even to approach this passage, when the immortality of man is affirmed. For, in the first place, the text does not affirm any thing ; but only asks a question, and offers a challenge of the most formidable kind. Solomon had just written some exceedingly " hard sayings," respecting which, those who use the above argument may well exclaim, " Who can hear them ?" We commend those sayings to the thoughtful regard of such as desire to learn and know the truth. Having written those sayings, Solomon asks, " Who knoweth the spirit of the sons of men is ascending ? (or is that which ascends,) and the spirit of the cattle is descending (or is that which descends) downward to the earth ?" In both cases alike, Solomon uses the participle in its emphatic form ; and by means of his two-fold question, he appeals to the wisdom of the world, and challenges the philosophy of its most erudite sages, to show by any method of actual proof, that the sons of men possess that kind of pre-eminence which *they* claim, but which *he* so roundly denies.

We have now examined the arguments, most commonly said to be derived from the Hebrew Scriptures, by those who advocate the doctrine of the inherent immortality of man. But it is affirmed in ecclesiastical teaching, that, " in the Christian Revelation it is expressly stated, that Adam was the son of God, and that all men are the offspring of God." The passages which are claimed as teaching this, are Luke 3 : 30 ; and Acts 17 : 28, 29.

The passage in Luke is the last clause in the *maternal* genealogy of the Lord Jesus; and, in the received English version, it stands thus: "Adam, who was *the son* of God." Here, the words, "*the son*," being printed in *italics*, give notice to the reader of mere English that they are words added by the translators; and, so, do not represent any words found in the Greek text. The syntax of the *maternal* genealogy of the Lord Jesus is a notable instance of the preciseness which distinguishes the language of the inspired Book.

That genealogy commences thus: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph;" and of Joseph, it is said, "who was of Heli." Joseph's own, proper father was named Jacob; as shown in the *legal* genealogy of the Christ. (Matt. 1: 16.) But Joseph was the *son in law* of Heli, who was the father of the blessed Virgin Mary, the mother of the Lord. In the *legal* genealogy, the royal line is traced from David, through *Solomon*, down to Joseph; but in the *maternal* genealogy, the royal line is traced upward from Heli, through *Nathan*, to David; and then still upward to the first man, Adam. But Joseph *was not* the son of Heli; and Adam *was not* the son of God. This two-fold consideration governs the syntax of the genealogy, immediately in view. The first person named in the series (Joseph) *was not* the son of Heli; and the last person named in the series (Adam) *was not* the son of God; and therefore—though each of the other persons named was the begotten son of his father who is also named—the Holy Spirit, the Divine Author of the inspired Book, directed that neither the *word*, son, nor the *idea* of son should be, at all, introduced. The Greek preposition, *ek*, might have represented the *idea* of son, or of derivation *out of*, if such had been the intention of the record, in the case of the first man. But the sign of the genitive, only, is used, (in the form of the relative) and it is so used because that,

Joseph "was of Heli," in the sense and relation, only, of being his *son in law*; and because that, Adam "was of God," in the sense and relation, only, of being the *creature* of His power. The syntax was constructed to show, that Adam *was not* the son of God.

But, the apostle Paul is said to teach, that all men are the veritable *offspring* of the living God. He is supposed, so to teach, because that, on a certain occasion, he quoted from certain Greek poets a sentiment which is translated by these words: "For we are also his offspring." But the history of the affair, as recorded in Acts 17, 16-34, supplies a corrective answer to this ecclesiastical mistake; and to the use, so commonly, made of the same.

At Athens, Paul was accused of being "a setterforth of strange gods;" and to be such an one was, by the laws of Athens, to be guilty of capital crime. But Paul cleared himself, at once, from this accusation, by quoting the inscription on one of the Athenian altars:—AGNÖSTÖ THEÖ, "TO THE UNKNOWN GOD." But did Paul, by making this quotation, endorse the ignorant and vain conceits of the Athenians, by whom that altar had been reared, and by whom it was revered? On the contrary, he proclaimed *pure theism*, to the Athenians. He declared THE TRUE GOD—THE UNITY, THE CREATOR, THE SUPREME, THE SPIRIT, THE INDEPENDENT, THE BENEFactor, THE INVISIBLE, THE OMNIPRESENT, THE ADORABLE, THE ADJUSTER of the nations, THE UPHOLDER of all things, THE RAISER of the dead. And, while he was thus preaching *pure theism*, he convicted the Athenians of the unreasonableness of idolatry, by quoting from certain of their own poets, and by reasoning from their own premises, as found in the quotation he had then made. The sentiment which Paul quoted is found in Aratus, and also in Cleanthes. The words quoted are these: *Tou gar kai genos esmen*. The true rendering of these words is: *For we are also his product*. Even the Socratic or Platonic idea of the origin

of the soul of man is not included in these words, and was not in the mind of the poets by whom they were written. This will presently be shown. But we now observe, that Paul—as in the former case, so also in this—met the Athenians on their own ground; and, on the principle of this latter quotation, he reasoned thus: “For as much then as we are the product of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” The word which, in the received English version is translated, “offspring,” and which is herein translated, “product,” is *genos*; and the Scriptural usage of this word is to signify, a class, a kind, a species, a stock, a kindred, a native country, and, at most, a product or result. And the point of Paul’s reasoning is this: “Man is animate, intelligent and active. For as much then as men are a product of God, or a result of his intelligent and active power, we are bound not to think, and to establish by law, that the Godhead can be represented by inanimate statues, designed and chiseled by human art.” But did Paul, by reasoning thus, on a quotation made—did he endorse the sentiment of the Greek poets, that mankind were the product of Jupiter? Of course he did not; neither did he teach the doctrine that mankind are the veritable offspring of the true God. As we have already intimated, the words which Paul quoted are found in Aratus; and also, substantially, in Cleanthes, in a hymn to Jupiter or Jove—the Supreme God of the Greek and Roman world. Under the title of Jupiter or Jove, they worshipped the whole expanse of the heavens,—particularly the celestial *Ether*; which they conceived to be productive of universal life; and which was called—as by Virgil, for instance, “The Almighty Father, Ether.” And Euripides, one of the Greek poets, says,

“Thou seest this lofty, this unbound **ETHER**,
 Encircling, with his fluid arms, the earth;
 Esteem this **JOVE**, this venerate as God.”

This was the Supreme God of the Greek poets, from whom Paul quoted ; and as he did not endorse the sentiment that, mankind are the product of the celestial Ether ; no more did he teach the doctrine that, all men are the veritable offspring or sons of the true God. He merely met the proud Athenians on their own ground ; fought them with their own weapons ; and pierced their pride of Reason, to the quick. And it is marvelous that this has not been perceived by intelligent and learned men, who are professionally engaged in the study and exposition of the Scriptures of truth : and yet, it is not marvelous, seeing that, they have assumed, without a particle of any kind of evidence, that man is by nature immortal—that the human soul is an emanation from God, and that every child of Adam is a partaker of the life and immortality of the LORD God.

There are other passages of Holy Scripture, quoted with an endeavor to prove that man is immortal. They are of two distinct and very different classes. The one class relates exclusively to the ransomed and regenerate from among men—the sons of God ; who, having eternal life *now*, shall put on immortality at the appearing of the Lord : and the other class relates to the future punishment of the ungodly, consequent on the judgment of the quick, and the dead, at the last day. Both these classes of texts will come under review as we proceed. At present we turn from the reply which men have offered to the question, What is man ? in order that we may give heed to the answer which God has supplied, in the Scriptures of truth.

We have before observed that the eighth Psalm is a prophecy concerning “the Christ ;” and that, in it, David *personates* Christ. Inspiration was of more avail to the eye and to the mind of David, than the telescope has been to the “wise and prudent” of the present time. It supplied him with a just conception of the magnitude and magnificence of the universe, and, also, with a just estimate of the actual littleness of man.

But the impression made on our minds by David's words is deepened exceedingly by a knowledge of the fact that "the Spirit of Christ" spoke by David—that the speaker in the psalm is the Son of God. Having become man, He stood upon the earth, and contemplating the azure heights of heaven, and the worlds that revolve therein, He addressed Jehovah, the Father, saying, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained ; What is *man*, that THOU art mindful of *him*? and the *son of man*, that THOU visitest *him*?" In this manner, He who came to redeem men, has pronounced upon the actual littleness, and comparative nothingness of man. And, in this way, He has shown, that the grandeur and glory of redemption do not, in any respect, arise from any real, or supposable dignity, or worth in the nature of *man*. Redemption has a far different basis for its surpassing magnitude and magnificence ; and far other sources of its eternal glory and renown. In a word : the grandeur and glory of redemption are derived entirely from GOD—from the displays of his " manifold wisdom," and, " the exceeding riches of his grace."

In the School of God, we obtain a true answer to the question, What is man ? And the answer which God has supplied is both manifold, and distinct.

I. From the intimations of universal Nature, and from the teachings of divine Revelation, we learn that, man is a *creature* of God.

The fact that God is the universal CREATOR is sufficient to establish the truth, that man is his *creature*. No being, or thing, outside of God, is eternal. *Out of nothing*, God created all things—*out of nothing*, He created the spirit of the archangel, and the life-principle of the worm—*out of nothing*, He created the soul of man, and the vital germ of the grass of the field. Man is a *creature* of God, and not his offspring—not his son ; as men so vainly speak.

Concerning the *direction whence* the first man came, it is written, "The first man is out of (Greek, *ek*) the earth, earthy : the second man is the Lord out of heaven." (1 Cor. 15 : 47.) The *soul* is—primarily and essentially and operatively—the *man*. The body is an affair of cellular tissue, and organic structure—a wisely adapted instrumentality for the manifestation and uses of the soul. The soul is essentially the *man*. This is evidently true. And it is fundamentally true, that the PERSONAL DEITY OF JESUS is essentially "the Lord." And, in the verse, now in view, the earth, as an origin of *ascent*, is contrasted with heaven, as an origin of *descent*. The contrast instituted does not relate *merely* to the body of the first man ; even as it does not relate *at all* to the body of the Lord. It was the Lord, Himself, that came down out of heaven ; and it was the man, himself, that came up out of the earth.

The *fact* of man's original creation is recorded in Gen. 1 : 26, 28. The *order* of the Adamic formation, and evolution, is described in Gen. 2 : 7, 18-23. And the *philosophy* of the human creation is enshrined in Ps. 139 : 14-16. In that psalm, David celebrates the perfections of Jehovah—more particularly, His omnipresence, and omniscience, and the secret wonders of his unlimited power. In respect to the latter, David refers to the mysteries of gestation, and of his own embryo existence, in his mother's womb. And, having made this allusion, he proceeds to trace up the prime origin of his personal being to the creation of "the first man ;" well knowing that the whole human race is but an evolution, in the way of increase and multiplication, of that which, at the very first, God created and made ; and which, increase and multiplication, was enjoined in the divine benediction on the first human pair. Gen. 1 : 28.

Devoutly raising his thoughts to God, David says, "I will praise THEE ; for I am fearfully and wonderfully made : marvelous are THY works : and this my soul knoweth right

well. My substance (²GOH-TZMI*—*essential force or undiffused essence*) was not hid from THEE, when I was made (GNUS-SEH-THI,—*prepared*) in secret, and curiously wrought (RUHK-KAM-TI, *embroidered*) in the lowest parts of the earth. Thine eyes did look upon my unevolved substance ; (GOHL-MI; from GOH-LEM, *a little ball or globule—my globular vesicle of evolution ;*) and in thy book (*of design*) the whole of my members were written, (*or sketched*) as timely they should be fashioned ; when as yet not one of them was.”

The elemental truths in this divine philosophy are these :—The vital and vigorous substance—the *immaterial soul*—of man; was created of God, and under his especial regard, “in the lowest parts of the earth,” or, as men speak, “in the bowels of the earth.”—In the mystery of creation, this vital and vigorous essence, was caused of God, to be enveloped within a minute and globular vesicle of evolution—the primordial *spermatozoon*—and was evolved within the earth, as in a prepared germ-cell, and matrix. This created and immaterial soul was endued of God with appropriative and formative capabilities ; and being constitutionally energized by the power of God, in the way of organic forces, certain primary elements of the earth were taken up and appropriated, by virtue of that same power of God ; and so, in accordance with the artistic design of God, the created and immaterial, human soul—“in the lowest parts of the earth”—was arrayed in an embroidered vestment, a coporeal form, that may well inspire us with devout wonder and awe.

This organized body, so wonderously wrought *from within*—by the power of God, as put forth through the appropria-

* ²GOH-TZEM denotes *strength, substance, force*—the essence of a being, or thing—the being, or thing *itself*. The feminine form, ²GEH-TZEM, is used to signify a *bone* ; because the bones of a body are its concentrated *strength* and *firmness*. But in respect to the essential substance and force of man, the first instant it was created, it is more correct to speak of it as undiffused, than as concentrated.

tive and formative capabilities with which the created soul was constitutionally endued—may well be described as a body embroidered of God: and most artistically and admirably were the various substances and colors of its manifold texture disposed and arranged; in the forms of ganglia, and nerves, and muscles, and viscera, and arteries, and veins, and cartilage, and bones; while the whole was formed and fashioned in organic symmetry and beauty; clothed with native comeliness; and was completed and crowned with a graceful and glossy crown.

We now turn back upon Gen. 2: 7, to learn certain other particulars relative to the *corporeal formation* of man; and how he was physically inspired, and was thus invigorated for the purposes of phenomenal and practical life. "And Jehovah Eloheem formed the Adam of dust or atomic elements (**GAH-PHAR**) of the earth; (**HA-ADAHMA**) and blew (**VA-YEH-PHACH**) into his nostrils the breath of life; (**NISH-MATH CHAH-YEEM**) and the Adam (**HA-ADAM**) became unto a living soul:"—**L'NEPHEESH CHAH-YAH.**

We have already noticed the meaning and force of the principal words in this text; and to the remarks then made we now refer. And we have already shown, from 1 Cor. 15: 47, that the first man, in his origin, as a man, was *out of* the earth; and, in Gen. 3: 19, we are told that he was "taken" out of the earth; and, so, was not formed on the surface of the earth. Concerning the inferior creatures, it is written: "And Eloheem said, Let the waters **BRING FORTH** abundantly the moving creature that hath a living soul:"—**NEPHEESH CHAH-YAH.** "Let the earth **BRING FORTH** the living soul (**NEPHEESH-CHAH-YAH**) after his kind." Gen. 1: 20, 24.

We have now learned that the earth was the common *mother* of all creatures that live and breathe, including the man; who was taken out of the earth. When the immaterial soul of man had been created "in the lowest parts of the earth," and the man had *there* been evolved, and organized, and matured,

by the wondrous wisdom and power of God—when he had thus been formed and *matured* as a *man*—the maternal earth was caused to open, and the vital and mature man was taken out of the earth; and when God took out the *animate man*, He blew into his nostrils the electricized air—the common breath of all *lives* upon earth—and the man became unto a *living* soul; that is, he became unto a vigorous and energetic soul. Man was a *nephesh* or soul, a *vital* soul, before he was taken out of the earth; and he was caused to become a *vigorous* soul by means of the breath of life. The word CHAH-YAH, *living*, does not represent the idea of abstract existence, but of vigorous being. The idea of abstract existence is represented by another word, the word HAH-YAH, pronounced with a soft breathing, and meaning, *he was*; but CHAH-YAH includes the idea of the existence of the being, as an antecedent fact, and has a rough guttural sound, and means he was *strong, robust, vigorous*. The man differed very greatly from all the other creatures on earth, as touching his grade and status among and over them, especially by reason of his moral powers, and his governmental relations to his Creator, God; but as touching the effects and result of the breath of life, he became unto that which all the inferior creatures had become before him—he became a *vigorous* creature of God.

But is it not remarkable, and “passing strange,” that the wondrous facts and divine philosophy of the human creation should be so thoroughly ignored in ecclesiastical teaching, even by wise and very learned men? The puerile, and yet proud, conceits that are substituted for the teachings of Holy Scripture, are much to be deplored, and the condition of mind in which they are entertained is most pitiable to view. For instance:—It is represented that the all-wise Creator, in the first instance, moulded and fashioned an inanimate statue on the surface of the earth; of moistened earth, or, in plain words, of mud. (The playful ways of little children, in forming clay dolls may have suggested the thought). It is repre-

sented, that, this cold and inanimate image lay on the surface of the earth ; and that the Creator breathed out of His own ETERNAL BEING, a portion of His own IMMORTAL LIFE into the nostrils of this moulded clay ; and that (though before this there was *no MAN at all*, yet) by this divine emanation, "THE MAN" became an immortal spirit, a spark of the Divinity, a partaker of the life and immortality of God.—"The Lord knoweth the thoughts of the wise ; that they are vain."

But the *order* of the Adamic formation includes also the personal evolution and formation of the woman. The manner of this mystery is in accordance with the evolution and formation of the man. The incipient evolution of the woman took place *within* the man, and "she was taken out of the man ;" even as the man had been created and evolved within the earth, and was taken out of the earth. This mystery, Moses has recorded ; but his record is greatly obscured by the use of the word "rib," in the Received English Version ; and by the popular and puerile conceits that are consequently entertained. The particulars of the record are these :—"And Jehovah Eloheem caused a deep sleep to fall upon the Adam, and he slept : and He took ONE* from OUT OF HIS SIDE,† and enclosed flesh instead thereof : and that VERY SUBSTANCE (ETH)—*from out of*—THE SIDE, (HA-TZEH-LAH) which Jehovah Eloheem had taken out of the Adam, He builded to a woman, and brought her to the Adam." Gen. 2 : 21, 22.

The soul of the man had been created *out of nothing*, and

* "ONE:"—AH-CHATH, the feminine of AH-CHAD, ONE, an *only* one.

† "OUT OF HIS SIDE;"—MITZLOH-THAHYOU ; from TZEH-LA^{AG}, with the prefix, signifying, *from out of*. The noun, TZEH-LA^{AG}, means, a *side* or lateral extremity. In the Greek of the Septuagint, it is represented by the word *pleura*, which has the same general meaning and intent. And even the Latin word *costa* as used in the Vulgate,—from which the English Version has the word "rib"—even this word *costa* properly signifies a *side*, from the idea of extension ; and so it means a *coast*. The true idea of the Hebrew record is—*from out of the side of the abdomen*.

the soul of the woman was evolved out of the soul of the man ; and a mystery was performed *within the man*, similar to that whereby the created soul of the man was enveloped in its globular vesicle, and furnished with its germ cell, and was evolved in the first stage of his embryo being. The embryo woman was first evolved *within the man* ; and, in this incipient state, "she was taken out of the man : " and, by an especial mode of mysterious working, she was fashioned and matured by the Creator ; and was presented to the man, in the perfection of psychical beauty, and living loveliness ; to be his bride. *The genus Adam* was then evolved. Gen. 1: 27.

II. Man is a mortal being ; by reason of sin.

In his primeval state, man was innocent and "very good." His heart and mind reflected the innocency and benevolence of heaven : and in his outward presence, he was the masterpiece of the divine wisdom and power on earth. In his governmental relations towards the inferior creatures, he was the shadow and representative of God : and, in his own moral relations towards God, he stood a responsible being ; neither controlled by necessity, nor possessed of a self-determining power ; (the conceit of which metaphysicians have invented, and called "*the will* ; ") but he was constituted to be swayed by *motives*, having an operative force *within* him ; but being derived and excited from *without* him. Being a proper subject of the moral government of God, man was placed under probation, and his loyalty was tested and put to the proof, by means of a prohibitory command, that was consonant with his state and surroundings, and was easy to be observed :—"But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die." The *motive* which, in this way, was presented or excited was the constitutional love of life with which man was endued ; and the premonition given, was the penal sanction of the divine law. When thus placed under probation, man possessed a life unsubject to death. He was adapted to live

forever. Though not immortal, he was capable of living to perpetuity : and this constitutional life, possessed as the gift of his Creator, he held, unsubject to death ; on the sole condition of non-disobedience to the prohibitory command, which his Creator had imposed. The words of the premonition made known to him, that on the very day on which he would eat of the fruit of the forbidden tree, his life would be forfeited to the justice of God ; and, so, would be *judicially* lost. He was *not told* that he should actually die on that day ; but that on that day his life would no longer be his own ; and that, subsequently, he should most certainly die. The penal words of the premonition are these :—MÔTH TA-MOOTH. The order and quality of the words are these :—*first*, the infinitive, TO DIE ; and *then*, the future, THOU SHALT DIE : and the grammatical rule which governs, in this case, is made sufficiently plain in these words : “The infinitive is often joined with a finite verb of the same sense. And when the infinitive *precedes*, then, *intensity* and *certainty* is denoted. But if an infinitive *follow*, then continuation and repetition is implied.” Now, it is to be observed, that in the premonition given to man, as shown above, the infinitive does *precede* the future ; and this order in the words, MÔTH TA-MOOTH, is intended to express the ideas of *intensity* and *certainty* ; as *contrasted* with the ideas of continuation and repetition. The same identical Hebrew phrase occurs, either in the second, or in the third person, about forty times ; and with the same meaning and intent. And in Solomon’s decree concerning Shimei, the same usage is observed, as to the words, “on the day.” (See 1 Kings, 2: 37, 42.) But Shimei *did not die on the day* that he went out and passed over the brook Kidron, nor for a number of days after that ; but on that very day he forfeited his life ; and the judicial decree of Solomon being “certain,” in the due course of law and justice he died the death of which he had been forewarned. Even so, man forfeited his constitutional life, to the law and justice of God, on

the very day on which he disobeyed God ; by eating of the forbidden tree. He was long respited ; but the premonition was explicit, the judicial decree was certain, and the death must ensue.

Death, as to its origin and cause, is one of "the works of the devil." The Tempter, *first* approached the woman : and he insinuated in the way of a question, a dark suspicion of the goodness of God. He then assumed greater boldness, and dared to call in question, and to deny openly, the veracity and uprightness of God. And while so doing, he said unto the woman, "you shall not surely die : For Eloheem doth know that on the day you eat thereof, then your eyes shall be opened ; and you shall be as Eloheem, knowing good and evil." In this way, the tempter taught that the first human pair were as God, in immortality ; and that for sinister reasons, they had been placed under law, lest they should become as God in knowledge also. To calumniate God, and to ruin man, he dared to introduce and to urge the delusive doctrine of the inherent immortality of man. He dared to make "God a liar," saying unto the woman, "*No death (LO-MÔTH) you shall not die.*" And LO-MÔTH, is, *athanatos* or *athanasia*, in the Greek, and is "immortality," in the English : and so the first *assertion* of the tempter uttered in human ears, was IMMORTALITY—"you shall not die ; but are immortal even as God!" In this way he laid in utter repose and quiescence, the constitutional love of life with which the human soul had been endued of God, and to which the premonition of God had appealed. The woman believed the doctrine of inherent, human immortality, and was beguiled, deceived, and disobeyed God. "Adam was not deceived." (1 Tim. 2 : 14.) He knew that the doctrine of the tempter was false. His own acquaintance with the *fact of his creation*, assured him it was false. He was self-possessed in his mind, but by the instigation of the tempter, through the law and the fact of his having been forbidden to acquire, "the

knowledge of good and evil"—he became estranged in heart from God ; and in heart became rebellious against God, and with *lawlessness* he disobeyed God. And on the day of his disobedience he was arraigned, and judged, and condemned.

On that day a three-fold judgment was pronounced of God ; on the temper, physical degradation in time, and destruction at the end ; (*his head shall be crushed*) and on the woman, subjection, and maternal throes ; and on the man, toilsome labor and utter death. To him, the judicial decree of God was thus denounced : " In the sweat of thy face shalt THOU eat bread, till THOU return into the earth ; for out of it (MIMENHA—out of that sort of origin) wast THOU taken : for dust ("GAH-PHAR, *elemental atoms*) THOU art, and unto dust (*elemental atoms*) shalt THOU return." (Gen. 3 : 14-19.) In this sentence pronounced on the man, the *fact* of his personal origin, out of the earth, is embodied ; and the *force* of the penal words of the premonition, which he had received, is plainly and convincingly shown.

The banishment of the first human pair from the garden of Eden, and the reasons assigned for their exile, serve to deepen our conviction of the intent, and the extent of the judicial decree that had been pronounced of God. The record is this :—" And Jehovah Eloheem said, The Adam has become as one of us, to know good and evil : and now lest he put forth his hand, and take also of the tree of life, and eat and LIVE FOREVER. Therefore, Jehovah Eloheem sent him forth from the garden of Eden to till the earth out of which he was taken. So He expelled the *Adam* : (*the generic pair*) and He entabernacled, (VAH-YESH-KEEN) at the east of the garden of Eden, the cherubim, and a flaming sword which turned every way (*a self-rotating fire with sword like flames*) to keep the way of the tree of life ;" that is, as sentinels ever on the watch. Gen. 3 : 22, 24.) In this way, God rendered it impossible that man should " live for ever," and made sure the final execution of the sentence of utter death.

III. Man—the race of Adam—is born of “corruptible seed”

The apostle Peter contrasts the *spiritual* generation of “the children of God,” with the *natural* or *psychical* generation of “the children of men.” Concerning those who are “born of the Spirit,” he says, “Being born again, not of corruptible seed, but of incorruptible :” (1 Peter, 1 : 23 ;) and, in this way he indicates the truth that, the children of men are born of “corruptible seed.” We have shown that the *soul* is, essentially, the *man* : and, so, the *soul* is, essentially the *seed* in which the man originates, and from which he is born. The souls of the offspring of man, are derived from man. They are generated by the paternal parentage : as it is written, “And all the souls that came out of the loins of Jacob were seventy souls.” (Exod. 1 : 5.) And concerning Levi it is said, by Paul, that he was in the loins of his forefather Abraham, when Melchizedec met him. (Heb. 7 : 9, 10) Such is the uniform testimony of the word of God : and by the modern discoveries of science in the department of Physiology, men are now beginning to understand that which has been taught from the first, in every department of the inspired Book.

The microscopic *spermatozoon* in which the man is originated, and from which he is born, contains within its mysterious minuteness the vital and active immaterial principle, that is essentially the future man ; being the soul of the future man. By virtue of the laws of psychical evolution, this soul becomes evolved and embodied, in the process of gestation ; and, in due time, a child is born ; and is progressively manifested in the babe, the youth and the man. And it is a fact well known in the science of physiology, that at the moment of each one conception there are *very many spermatozoa* present, and also that each *spermatozoon* present, contains within itself the seminal principle of a human being—in a word, that which is essentially an immaterial soul ; and that excepting the one that becomes the embryo infant, all these

25,) and to dead, dry, worthless *chaff*. (Ps. 1 : 4 ; Matth. 3 : 12.) And David declares, saying, "verily, every man, at his best state, is altogether *vanity*. Surely, every man walketh in a *vain show*." (Ps. 39 : 5, 6.) The Hebrew term which is here represented by the words "a vain show," is *TZEH-LEM*, and means an image or shadow. It is the same word that is used in Gen. 1 : 25, 26. It has the meaning and intent of signifying that which is not in reality what it seems to be. When man was first created and made, he was made only in the *tzeh-lem*, the image or shadow of God. To the limited intelligence of the inferior creatures, he *seemed* to be *supreme*, but his dominion was only the shadow of the supremacy of God. And now man is only in the *image* of his former self, is,—only the *shadow* of the relative worth and dignity, that at the first, pertained to him, as the innocent creature of God, who was then *adapted* to live for evermore.

We have but briefly noticed, God's estimate of the frailty and vanity of mortal man ; but enough has been adduced to show *what man is* in the estimation of God. And how exceedingly proper it was, when the the adorable Son of God had become incarnate, that he should respond on earth, to the estimate of man which is held in heaven ; and that, addressing God, the Father, he should say, "When I consider thy heavens, the work of thy fingers ; the moon and the stars which thou hast ordained ; what is *man* that THOU art mindful of *him*? and the *son of man*, that THOU visitest *him*?" and let every one, who appreciates the infinite greatness and condescension of God, bow the head, and devoutly say, Amen.

The creation of man was the execution of an eternal purpose in the mind of God. By the work of creation, God conferred the boon and blessing of personal *life*. Man was endued with various faculties and powers ; and for each of these a corresponding object was provided of God. The man was made the representative possessor and lord of the earth :

and in the garden of Eden was the bower of royalty, for himself and his bride. All that man became, and all that he possessed had been freely originated and bestowed: but *all* was conditionally held. All was forfeitable by disobedience: and by actual disobedience all was forfeited and *lost*—the garden of Eden, the dominion of earth, and his own personal, constitutional life—*all* was judicially lost on the day on which he disobeyed. He was respited during the pleasure of his offended Sovereign; even for nine hundred and thirty years. But he was debarred from “the tree of life,” that he might not live forever; but that, in the due course of divine law and justice, he should die the death which his righteous judge had denounced. And in the forfeiture and loss, which he—the *generic head* or *race-man*—had incurred, his whole prospective race was, psychically and physically and judicially, involved. For “by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:” (Rom. 5: 12;) “or, in whom all have sinned:” or, more literally, “upon the principle that all have sinned.” *All* were in him—as the origin of their essential or psychical being—when he disobeyed God; and out of him, all are evolved. And it is upon this principle of generic headship, and generic sin, that death has passed upon all men, or that all men are *mortal*.

It has been correctly said that, “the chief end of man is, to glorify God, and enjoy Him, for ever.” But man, by his disobedience, contravened the chief end of his existence, in as far as both himself and his race are concerned; and in as far as it was possible for him so to do. The purpose of God, in the human creation, was *apparently* frustrated, by the disobedience of the first man: but that divine purpose was far deeper and higher than did at first appear: and the fall of man, and his consequent mortality, became the *occasion* of that eternal purpose being progressively made known; and even the *occasion* of its being fulfilled. For it is the eternal

purpose of God that the *genus Adam* shall "live forever," shall be immortal. The race as viewed in the first man Adam and involved by generation in his sinfulness and mortality, and finally, in his doom, shall die and perish; but the *genus Adam* as viewed in "the second man," who is also, "the last Adam," "shall live for ever," BECAUSE HE LIVES.

But now, *who* and *what* is "the second man?" His name is JESUS; and he was known on earth as "Jesus the Nazarene;" who was born in a stable and cradled in a manger; the *supposed* son of a poor carpenter, and who labored as a carpenter, for daily bread.

But *who* and *what* is the second man? To this question, men have offered a reply, and God has supplied an answer. When he was on earth, there were various *opinions* concerning him: and after he was glorified in heaven, men reasoned and speculated concerning him. The *Gnōstics*, who claimed to have superlative intelligence, as their appellation implies, and who admired the "oriental philosophy"—these *Gnōstics*, in the first century, said that, the Christ was one of a myriad of *aiōns*, which constituted the *pleroma* or fullness of the Deity; and that Jesus was only an appearance or phantasma; or if *a man at all*—as some of them said he was—the *aiōn*, *Christ*, an inferior God, descended into him at his baptism, and abandoned him, when he hung on the cross. *Sabellius*, a philosopher of Egypt, in the third century, said that, Jesus was a man in whom "the Word," a virtue or emanation, or function of the Deity, was present and did operate. *Arius*, a presbyter of the church in Alexandria, in Egypt, in the fourth century, said that, Jesus was the incarnation of a created being; inferior (of course) to God, in nature and dignity, but the first and noblest of all creatures—in a word, a super-angelic being. And *Socinus*, a native of Sienna in Tuscany, in the sixteenth century, said that, Jesus was a mere man, even as other men are; but that he had a special mission from God; to fulfill in his day.

Such are the leading *opinions* that men have formed and uttered concerning Jesus, "the second man:" and we have now indicated the prototypes of all who, at the present time, call themselves "Unitarian Teachers"—even of every antichrist and teacher of antichristian doctrine—the fore-runners of THE ANTICHRIST; (1 Jno. 2: 18, 22;) who is to be revealed; and whom the nations of the world will receive.

When Jesus was upon the earth, "he asked his disciples, saying, Whom do men say that I the Son of man; am? And they said, some (*say that thou art*) John the Baptist; some, Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say you that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed this to thee, but my Father who is in heaven."—The knowledge and faith which Peter expressed is indeed of super-human and divine origin. Peter confessed Jesus to be THE CHRIST, the grand *theme* of anciently inspired prediction and promise—"the child born and Son given, on whose shoulder the government should be borne, and whose name should be called, Wonderful, Counselor, Mighty God, (EHL-GIB-BOHR) Eternal Founder, (AHVI-"GAD) Prince of peace." (Isa. 9: 6.) Of Him, Jeremiah testified, saying, "This is HIS name whereby he shall be called—YEHO-VAH TZIDKENU—Jehovah-our-Righteousness. (Jer. 23: 6.) Micha predicted that He should be born, as man, in Bethlehem; and testified, that his

* The Lord seeks out and rescues the objects of his grace—calls out his own—from among the so-called "Unitarians" even as He calls his own in the midst of many, who, while they do not deny the truth of His personal Deity, do deny the *revealed reality* of His saving grace. Many who once—"ignorantly in unbelief"—professed, and some who taught, the antichristian doctrines of "Unitarianism" have been called out by the grace of Christ, to the true confession of Him. *Blessed be His name!*

“goings forth have been from old—from everlasting.” (Mic. 5 : 2.) And Zechariah anticipating the hour in which He shall come again—and in glory *then*—testifies of Him, saying “Jehovah my God shall come and all the saints with thee.” (Zech. 14 : 4.)

Such, and such like, is the predictive testimony to which Peter referred, when he confessed Jesus to be “the Christ :” and the other title by which he confessed WHO, and WHAT Jesus IS, was to the same intent :—“the Son of the living God”—*ho whyos tou Theou zōntos*. According to the genius and idiomatic usage of the Hebrew language the term BEHN—which in the Greek is represented by the term *whyos*, and in the English by the word, “Son”—is used as a term of quality, when used to entitle or to describe a person, or thing. Hence a “son of wickedness,” means a *wicked person*, and a “fruitful hill” is called a *son of oil*; and the “sons of captivity” are captive persons; and a “son of wisdom,” means a wise person. Such is the usage; and according to it the epithet or title, “Son,” represents the idea of *quality*, or *nature*, and not the idea of derivation. This being so, the Jews, properly and perfectly, understood Jesus, to claim and assert personal and essential Deity, when he said, “I am the Son of God :” and they “took up stones to stone him ;” and they sought to justify the act, saying, “Because that thou being *man*, makest thyself GOD.” The title by which Jesus most commonly spoke of himself was, “the Son of man ;” and the specific intent of this was to claim and assert, his true manhood, or that, in accordance with ancient prediction, he had become *real man* : and so when he said, “I am the Son of God” he claimed and asserted his own true Deity, or that he is real or essential God—ONE with the Father, by whom he had been sent into the world. And so, when Peter confessed him to be “the Son of the living God,”* he con-

* The words, *whyos tou Theou*; without the definite article before

fessed Jesus to possess an *essential sameness of nature* with him whose title is "the living God."

Paul, echoing the strains of David, declares Jesus to be "God:" (Heb. 1 : 8 ; Ps. 45 : 6, 7 ;) and he announces the great "mystery of godliness" to consist in a true belief and confession of the fundamental FACT that Jesus is God ; who was manifested in the flesh ; who was justified in the Spirit ; who was seen of angels ; who was preached among Gentiles ; who was believed on in the world ; who was received up in glory. (1 Tim. 3 : 16) John declares Jesus to be "The Word who was in beginning with God, and who was God;" and ascribes to him the creation of all things, (Jno. 1 : 1-3 ;) and Paul repeats the testimony to his creative might and universal works. (Col. 1 : 16.) And when showing the proper hope of all true christians, Paul declares it to be "that blessed hope ; even the glorious appearing of the great God and Saviour of us—Jesus Christ." (Tit. 2 : 13.) These are but a few of the recorded testimonies, found in the inspired Book, that furnish an answer to the question, WHO and WHAT is the second man ?

We now proceed to consider the eternal purpose of God, in the human creation ; which purpose was *apparently* frustrated, but shall *certainly* be fulfilled. It is the eternal and immutable purpose of God, to give eternal life and embodied immortality to sinful and mortal men. *The genus Adam shall be immortal.*

whyos, are used to denote the Divine quality—the personal Deity—of Jesus. They are thus both *abstractly* and *adjectively* used : and when these words are used with the definite article, thus : *ho whyos tou Theou*, there is a direct and understood reference to the testimony of ancient prediction, concerning the Divine Person who should become incarnate—the "Son" that should be given. Examples of this are found in the testimony of John the Baptist ; (John 1 : 34 ;) in the confession made by Nathaniel, (Jno. 1 : 50 ;) in the question of the Lord to the man whose eyes he had opened ; (John 9 : 35 ;) and in the confession made by Peter which has now been brought into view.

1. This purpose of the Father is to be accomplished through the incarnation of the Son.

It is written, "The first man Adam became unto a living soul; the last Adam (*became*) unto a life giving Spirit." (Gen. 2 : 7; 1 Cor. 15 : 45.) Both the incarnation and the resurrection of the Son of God are here in view. But the particular point to be now observed is the antithesis presented. The *psychical* quality of the first man Adam and his *race*, is contrasted with the *spiritual* quality of the last Adam, and the *order* which pertains to Him. And so it is written, "The first man is out of the earth, earthy: the second man is the Lord out of heaven. As is the earthy (*Adam*) such are they also that are earthy: and as is the heavenly (*Adam*) such are they also that are heavenly." (1 Cor. 15 : 47, 48.) Here the terrestrial origin and quality of the *psychical race*, is, for a specific purpose, contrasted with the celestial origin and quality of the *spiritual order*. The contrastive, *moral* qualities of these contrasted classes are elsewhere fully shown: but here, the actual contrast of *substantial natures*, and *constitutional states* is the prominent truth. The first man was "the earthy," when he was first taken out of the earth; as really as he was "the earthy" after he had disobeyed God: but the second man is the Lord out of heaven—eternally celestial—essentially DIVINE: and the foundation truth of all true christianity, and of all human salvation is, that the second man is the "Rock of Ages," the living and immovable Rock (Matth. 16 : 18;)—the incarnate Son of God, ONE in eternal, immortal Godhead, with the Father, and the Holy Ghost.

In the first man we admire the mystery of creation: but in the second man we revere the far greater mystery of incarnation. It is to us—on many considerations—a mystery that God should have *created* man, but it is an unspeakably greater mystery, that God—in the person of the Son—should have *become* man. But true and living faith delights in *mystery*, and especially in the great mystery of godliness and of God

When the Son of God had become man, he declared the intent of his incarnation, and his mission from the Father. For instance: He showed the benevolent and *dispensational* intent for which he came, and was sent; saying, "For God so loved the world, that he gave his only begotten* Son, that whosoever believeth in him should NOT PERISH, but have ETERNAL LIFE:" (Jno. 3: 16.)—"This is the bread that cometh down from Heaven, that a man may eat thereof, and NOT DIE: (Jno. 6: 50.)—"Whosoever liveth and believeth in me shall NEVER DIE." (Jno. 11: 26.) He also declared the specific purpose for which he became man, saying, "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out: for I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (Jno. 6: 37-39.) And concerning those whom the Father gave to him, and whom he calls his sheep, he has said, "I am come that they might have LIFE, and that they might have IT more abundantly:"—"My sheep hear my voice, and I know them, and they follow me. And I give unto them ETERNAL LIFE; and they shall

* The title "only begotten," according to the usage of Holy Scripture, does not mean, nor is it intended to mean, personal generation or derivation of personal being. The Greek phrase, *monogenees*, is the scriptural equivalent of the Hebrew term, AH-CHAD, which means ONE, an ONLY ONE; and is used as a term of superlative appreciation—of pre-eminent esteem and delight. Hence it was used of God in relation to Isaac, when he said to Abraham, "Take now thy son, thine AH-CHAD, Isaac:" (Gen. 22: 2;) and Paul, referring to the conduct of Abraham, on that occasion says, that "he offered up his only begotten;" (Heb. 11: 17;) and, in so saying, Paul uses the Greek, *monogenees*, as the adopted equivalent of the Hebrew, AH-CHAD. And in the sense and meaning of the Father's superlative and infinite appreciation, confidence and complacency, the epithet or title *monogenees*, only-begotten, is in every instance, applied to the Son of God

NEVER PERISH, neither shall any one pluck them out of my hand. My Father who gave them me, is greater than all; and no one is able to pluck them out of my Father's hand. I and the Father are ONE. (Jno. 10 : 10, 27-30.)

The Son of God came to give LIFE, even ETERNAL LIFE: and if it be asked, "Who will live forever?" The answer of the LORD AND GIVER OF LIFE, who is also "THE BREAD OF LIFE," is in these words:—"He that eateth of THIS BREAD SHALL LIVE FOREVER." And it is most irreverent and evil in any man, to say that, in the vocabulary of the Son of God, the word, *zöeen* or "*life*" does not mean *life*; and that the words, *zöeen aiönion*, or "*eternal life*," do not mean, *eternal life*; and that the words, *zeesetai eis ton aiöna*, or "*shall live forever*," do not mean, *shall live forever*. And yet, in their ecclesiastical teaching, certain men are hurried into this kind of irreverence and evil by reason of their having adopted the false doctrine of the innate and essential immortality of "the earthy" race.

2. The purpose of God, to give eternal life, and embodied immortality to sinful and mortal men, is to be accomplished through the moral victory of "the second man."

It had been declared of old, that a conflict should take place between the wily tempter, and the woman's Seed; and in due time the second man appeared. By the mystery of incarnation, the Lord of glory became the woman's Seed. The favor and honor conferred on the blessed Virgin Mary had been expressly foretold; as it is written, "Behold THE virgin (HA-GAL-MAH) shall conceive and bare a son, and shall call his name Immanuel" (Isa. 7 : 14.) And again, it is written "Jehovah hath created (or originated and constituted) a new thing on the earth,—A woman shall compass a man :"—a *female*, (N'KEH-VAH) one who is merely such, and alone, shall encompass or enclose within herself a male child. The word GEH-VEB, which means a *man*, means also one who is strong and valiant and victorious. (Jer. 31 : 22.) In the

mystery of the Adamic evolution and formation, the man encompassed or enclosed within himself the woman, who was, then, evolved out of him. But in the greater mystery of the incarnation of the Son of God, the blessed Virgin Mary encompassed and enclosed within herself "the second man." The Lord from heaven, became "man, of the substance of his mother." His human soul was evolved out of the substance of her soul, and his body was organized of her coporeal and maternal secretions: and this deep mystery was effected by the miraculous agency of the Holy Spirit, and thus the "new thing" was originated and constituted on the earth; and the blessed Mary became the mother of the Lord—the Lord from heaven became truly and literally, the Woman's Seed. He—"who being in the form of God, thought it not robbery to be equal with God"—condescended to become the second man. To this end he emptied himself (*ekenōse*, Phil. 2: 6-7) of his glorious majesty and immensity; and self circumscribed, was encompassed within "the virgin's womb," and was born of her.

He was in very deed "the Holy One;" but he became *real* man; to act within the limits of the humanity which he had assumed. He was man, standing always in moral nearness to God; but he was feeble, dependent, passible man. He became accessible to every temptation with which Satan can test man. In his moral conflict with the adversary, he used no weapon except "the sword of the Spirit, which is the word of God:" and he wielded this weapon with no other arm than that of a human faith in God. The "stripling" David, was his type: and his adversary was the Goliath of the fallen angels. He "was tempted in all points like as we are, yet without sin." The greater temptations sustained by him, were endured in the wilderness, and on the cross. In the wilderness—when reduced by fasting, to the lowest degree of human weakness—he was tempted to mistrust God; to act presumptuously towards God; and, even to worship the devil. But through all this scene of moral conflict, he was, and remained the innocent

and holy—the enduring and victorious—man. On the cross he was sorely tempted to disobey the special “commandment” which he had received from his Father. (Jno. 10 : 17–18.) He was tempted to be disobedient, through the agonies of crucifixion, and through the bitter taunts, and scornful mockings of his human enemies. “*Come down from the cross, if thou be the Son of God! Come down from the cross if thou be the Christ! Come down from the cross, and we will believe thee!*” **COME DOWN FROM THE CROSS!!** Such were the tempting exclamations with which he was assailed, by priests, and people; and to these tempting words, the devil and his angels imparted a terrible force. And even God, his Father, seemed to have abandoned him, in his greatest need, and unto the malice of his numerous and scornful foes. But “**HE ENDURED THE CROSS:**” and on the cross, he was victorious over all. He spoiled principalities and powers, and made a show of them openly, triumphing over them there. From the depth of his weakness and anguish, he raised the shout of triumph: He cried, “**IT IS FINISHED!**”—the conflict was ended, the victory was won; and the angels of God, who had hovered over the arena, on Calvary, witnessed the discomfiture and disgraceful flight of Satan and his host: and Heaven exulted in the moral triumph of the second man. The *heel* of the woman’s Seed was sorely crushed in the conflict; yet was he victorious over all the power of the enemy: and the serpent’s *head* shall yet be crushed to death.

3. The purpose of God to give eternal life, and embodied immortality to sinful and mortal men, is to be accomplished through the sacrificial death of the second man.

By the disobedience of the first man, the whole human race was brought under the power of sin and death: and in order that any of that race should live for ever, it was necessary that they should be redeemed. If redeemed at all they must be redeemed in a way that would afford to all the moral perfections of God, an honorable display:—the veracity of God

must be evinced ; and His holiness must be vindicated ; and His righteousness must be declared ; and His grace must be justified ; and His moral glory must be manifested without a cloud : and, in the manifold wisdom of God, it was decreed, that all this should be effected and established through a sacrificial atonement for sin, and for the souls of men ; and to this end, the Son of God became the second man : and received from God the Father, the commandment to lay down his life ; and, so, to become a substitutional sacrifice.

For this work of *atonement*,* the second man, was in all respects, *meet* and *worthy* and *complete*. He was the *holy man*. Within the womb of the blessed Virgin, he was "that holy-begotten" one—unstained by the sinfulness of man. By reason of "the miraculous conception" he was free from all the psychical and moral disorder inherited by all the children of men. "In him was no sin." He was "holy, harmless, undefiled, separate from sinners." He was also the *righteous man* who delighted to do the will of God ; who had the law of God in his heart ; and who, in all respects, fulfilled that divine law under which he was made, when made out of a woman. Moreover, He was the GOD-MAN. HIS ONE LIFE and ONE SACRIFICE OF HIMSELF—was of infinitely more value, than were the *lives of all* whom he came to redeem and save. As the holy man, and the righteous man, and the God-man, He possessed a three-fold title to "live forever:" and if He laid down his life, He was competent to take it up again. As the *sacrificial man*, he was *meet* for the altar when he was born of the blessed Mary, in the stable in Bethlehem ; He was *worthy* of the altar all

* The Hebrew word, commonly rendered, "atonement," is קַח-פָּחַד. The true ideal meaning of this word is, *to put away, to make an end of, to annu*. This radical meaning is seen in Isa. 28: 18 ; and is illustrated by the Apostle Paul in Heb. 9: 26. But, in its secondary and resultant usage, קַח-פָּחַד, signifies, *to cover* ; that is, in the sense of preservation, &c.

along his appointed path ; and He was *ready* for the altar when the pre-appointed hour arrived.

On the cross, "He poured out his soul unto death." In obedience to the commandment of God the Father, and by an act of pure volition, He laid down his life, that he might take it again. (Jno. 10 : 17, 18.) This was the "ONE OBEDIENCE" which he came to render. The first man by "one disobedience," brought in sin and death : and the second man by "one obedience," brought in righteousness and eternal life. He "put away sin by the sacrifice of HIMSELF :"^{*} judicially, He made "an end of sins." He triumphed over death, and "him that had the power of death, which is the devil." And, in the view of angels, and principalities, and powers, He sustained the honor of the divine government ; vindicated the holiness of God ; declared the righteousness of God ; evinced the veracity of God ; and justified the grace of God ; and, thus laid the foundation for the manifestation of the moral glory of God, without a cloud.

In the free justification of sinners, and the gift of eternal life, God is manifestly just.* And it is a truth, never to be forgotten, that the infinite value which pertains to the ONE SACRIFICE OF JESUS ; arises—not from any inherent dignity or value in man, as the subject of redemption ; neither from the nature, or the extent, of the penalty due to sin ; nor from the

* The "*atonement*" of Christ was made for all whom the Father had given to the Son : for them it is effective, and its contemplated results are made sure. But in another, and governmental, relation, the death of Christ was on behalf of the Adamie race. The long-suffering of God, from the hour in which Adam first sinned ; and the multiplied boon of personal life ; and the unfailing order and munificence of God's providence—all *this*, and more, is based on the death and mediation of "the second man." In this temporal, benevolent and merciful sense and relation, the death of Christ was on behalf of the world. Many passages of Holy Scripture relate to this ; but, by many uninstructed persons, such passages are supposed to treat of "the atonement."

immortal and celestial results of His obedience unto death, but—from WHO AND WHAT HE IS IN HIMSELF, from his own ESSENTIAL DEITY ; and from the fact of his having, voluntarily, laid down his life, in obedience to the commandment of his Father, God

4. The purpose of God, to give eternal life and embodied immortality to sinful and mortal men, is to be accomplished through the resurrection of the second man.

When JESUS laid down his life on the cross, "he descended into hell." He went down into the lower parts of the earth ; (Eph. 4 : 9 ;) to the place whence the first man originally came. (Ps. 139 : 15.) He went into the heart of the earth ; (Matth. 12 : 40 ;) into the place called in the Hebrew, *Sh'ol* ; in the Greek, *Hades* ; and in the English, "Hell." (Ps. 16 : 10 ; Acts, 2 : 25-31.) He went into "the deep" (Rom. 10 : 7) called in the Greek, *abusson* ; and commonly translated in the English, "the bottomless pit." According to his own words, "the Son of man" was "three days and three nights in the heart of the earth." His body lay in the sepulchre, but his human soul, in *hypostatic* union with his DIVINE SPIRIT, was in the heart of the earth. The sentence upon the first man, was, that he should return into the earth (out of which he had been taken) as the just penalty of his disobedience : but JESUS, the second man, went down into the earth, not as a criminal ; but as THE CONQUEROR of sin, death, and the devil :—He went down there, not passively as a prisoner, but actively as the Redeemer. Nevertheless, He went down there ; and such was in part, the *mystery* of his death ; which was a proper death, a real dissolution or disintegration ; for when he died on the cross, he left the body which He had assumed. And he himself had taught the necessity of his own death, in order to the evolution of eternal life out of Him. "In him was life : " and He is "THE LIFE." But he showed, and illustrated, the necessity of the mystery of his death—in order to the evolution and communication of eternal life out of him-

self—when he said, “ Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth alone : but if it die, it bringeth forth much fruit.” (Jno. 12 : 24.) And the type of this necessity of his death, was the death-like sleep of the first man Adam, in order to the evolution of the vital woman out of him. In the wisdom of God that death-like sleep was made necessary to the evolution of the *psychical* and *communicable* life of the first man ; to be possessed by, and manifested in, his bride : and, in the manifold wisdom and governmental righteousness of God, the actual death of the second man was made necessary to the evolution of his *spiritual* and *communicable* life ; to be possessed by, and manifested in, his church, which shall be known as his bride—even the bride of the Lamb. (Rev. 19 : 6–9 ; 21 : 9.) But, as the mystery of the death of JESUS was necessary, in order to the communication of eternal life and immortality to those whom the Father had given him ; so also was his resurrection, equally necessary to the same end : and when speaking anticipatively of his resurrection, he assured his disciples saying, “ Because I live, you shall live also.” It is *from* and *in* the second man that *life and immortality is and shall be* the portion and inheritance of men—of the *genus Adam*.

JESUS rose from the dead on the third day, and his resurrection was consequent on the atonement which he had *made* and *completed on the cross* ; and which God the Father had accepted, *there and then*. His resurrection was consequent on his having, through his death, made a judicial end of sins, and annulled the power of death, and of the devil. He has “abolished death ; and, by his radiant manifestation,* has

* Not through his lowly advent in the stable in Bethlehem ; but through his *radiant manifestation*, to Saul of Tarsus, after he had risen, and was glorified—not in his *teaching*, as a prophet on earth ; but in his *Person*, as seen by Saul, in the open heavens : as it is written, in

brought life and incorruptibility (*aphtharsia*) to light through the Gospel." (2 Tim. 1: 10.) These words teach, that JESUS, the Saviour, has, in his own person, exemplified, and illuminated, life and incorruptibility; as when he appeared to Saul of Tarsus—brilliant, "above the brightness of the sun." It was in resurrection that the second man, the last Adam, became or formally assumed his unique and proper position and relations as the "life-giving Spirit." In resurrection, he stood forth in the view of "angels and principalities and powers"—THE IMMORTAL MAN, the Head of a new order, the celestial and immortal *order*—the veritable offspring and sons of the living God.

5. The purpose of God, to give eternal life and embodied immortality to sinful and mortal men is to be accomplished by the second man, as glorified in the heavens.

That same night on which he was betrayed, JESUS set himself, anticipatively, on the other side of the cross. As though he were already in resurrection, and standing in the vestibule of the celestial Temple, as the High Priest of his chosen, and seeking an entrance into the glory of the Throne, he addressed the Father, and said "Father the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him authority over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal—that they might know thee the only true God, and Jesus Christ whom thou hast sent." (Jno. 17: 1-3.) The latter sentence in this passage is elliptical; and the

the original Greek, *phanerōtheisan de nun dia tees epiphaneias tou soteeros hēemōn Iēsou Xristou*. But now is made manifest through the shining forth, or MANIFEST SPLENDOR of our Saviour Jesus Christ. In this manner, the eternal purpose and grace of God the Father is made manifest; even his eternal purpose and grace towards those of the human race whose salvation and holy calling he had fore-decreed; and whom he had "predestinated to be conformed to the image of his Son."

ellipsis is common to all discourse. A similar instance to the present is perceived in 1 Jno. 5 : 3. If the ellipsis in this present case be justly apprehended, the truth will be understood, viz. : that the end or object, for which eternal life is given, is, that the true knowledge of the true God and his blessed Son, might be possessed, by those whom the Father had given to the Son.

The first man Adam was assailed and was overcome and ruined by the evil spirit, in the *serpent's form*; and that evil spirit became, thus, and thenceforth, "the prince of this world." But the Holy Spirit descended on the second man, at his baptism, in the *likeness of a dove*, and abode upon him. Yea the Holy Spirit dwelt in him, and strengthened him for moral conflict with his adversary the devil : and now that he, the second man, has stood fast and prevailed, and is glorified, the Holy Spirit has been sent forth of the Father ; and has come down from heaven to act on behalf of the glorified man ; as his VICAR on earth, and to ensure to him the eternal reward of his obedience, and his triumph on the earth. To ensure the reward, promised of the Father to the Son, the Holy Spirit quickens men who are dead (*nekrous*) in their sins ; that is impotent and inert and insensible, morally, towards God. (Eph. 2 : 1-7 ; Col. 2 : 13.) The atonement, by blood, which the second man has made, is the basis on which the Spirit of God acts, in quickening the souls of men. As when the leper in Israel was cleansed, the sacrificial blood was first applied, and then the holy oil upon the blood ; (Levit. 14 : 14, 17 ;) so, where God has imputed the redeeming value of the precious blood of Christ ; there, and to those, the Holy Spirit comes with his quickening and enlightening powers. He comes with the full and unfailing *intent* to regenerate "the ransomed of the LORD"—the objects of the Father's everlasting love and sovereign grace. He quickens the souls of men into union of life with Christ Jesus, risen and glorified ; (Eph. 2 : 4-7 ;) imparting, thus,

the communicable life of the Father, which is also the resurrection life of the Son ; who lives in the regenerate, (Gal. 2 : 20 ;) and in whom they live. (Col. 3 : 3, 4 ;) In this manner the Holy Spirit acts on behalf of the second, the glorified, man, as the abiding Comforter : and by the Holy Spirit, the glorified man gives eternal life, to as many as the Father has given to Him.

6. The purpose of God to give eternal life and embodied immortality to sinful and mortal men, is being accomplished in the way of absolute grace.

The boon of created life—to speak again of the first man Adam—was the production and bestowment of pure and sovereign benevolence, in the heart of God. Adam could not possibly *deserve* to be created, and to live. Nonentity could not deserve to be created into conscious and rejoicing life : neither could nonentity co-operate with God, in the production of an intelligent and moral being, such as man became. No more can men who are dead in their sins deserve, or even desire, to be begotten of God, into the possession of eternal life. Nay in their case there is an aversion to God—they are, “enemies” to God and godliness—“the carnal mind is enmity to God.” Men who are dead in their sins can neither deserve, nor desire, to be begotten into spiritual and celestial life : and in relation to immortality, the *very thought* of needing that priceless boon, as the gift of God, is rejected and despised : and ecclesiastical teaching tends to confirm men in the vauntings of their hearts ; in which is cherished the proud assumption : “*Our souls are our own, and are immortal too.*”

Men morally dead, dead in their sins, cannot work for spiritual life—cannot co-work with the “quickenings Spirit.” “Eternal life is the GIFT of God ;” and a *gift* cannot be *earned*. And *he* must be a proud man who would say, that he could not receive eternal life as a free gift ; nor even set a value upon it, if possessed, unless he could believe and say,

that he had attained to its possession by his own will and original choice, and by his own religious efforts, and by his own faithfulness to God. *He* must indeed be a *proud sinner*, who could thus speak. But, according to the tenor of these words there are thousands, and tens of thousands, who thus boast themselves, and glory in themselves; and while they "profess and call themselves christians;" they, in this way despise the grace of Christ.

But, it is no marvel, that men commonly speak so arrogantly in denying their own destitution and nothingness; seeing that, they are so commonly told, that their "*dignity*," and "*destiny*," is the basis of their "*duty*."

The concurrent teaching of the inspired Book is, that all men are *ruined mortals*—helpless and blind and morally inert and insensible; under the power of sin, and Satan and death. And the key note of the true and melodious Gospel is: "By grace ye are saved."—"By grace* are ye saved, through faith; and that not out of (*ek*) yourselves; it is the gift of God." The first movement of the quickened soul is towards JESUS, risen and glorified. The living faith, inspired of God, turns to the living Saviour, and trusts and rests in Him. Salvation is realized on the *principle of faith*, in contrast with the *principle of law*. Salvation is realized *in the way of faith*, from first to last. As *breathing* was necessary to the conscious and active *psychical life* of the created man; even so, *believing* is necessary to the conscious and active, *spiritual life* of the new man in Christ. This

* *Grace* is the great love of God shown towards its human objects, without deserving, or the possibility of deserving on their part—the great love of God, contrary to moral, and judicial desert—the unmeritable and unforfeitable love of God, in Christ Jesus; *all* the reasons of which love, are in the heart and counsel of God. Grace has respect to sins, and the entire putting away, and forgiveness, of sins; that mercy might come in with its free gift, and that the purpose of eternal love might be fulfilled.

necessity has, in both cases, been instituted of God : and the origination, and the sustainment of the breathing, in the one case, and of the believing, in the other case, is of God, and not of man. The created man breathed, because that—he being already made vital—God blew into his nostrils the breath of life : and the regenerated man believes, because that—he being already quickened—God inspires him with the truth of the Gospel of his Son. And the apostle Paul wisely has reasoned showing that men are either saved by *absolute grace* from first to last, or that grace is not grace at all. (Rom. 11: 6.)

7. The purpose of God, to give eternal life and embodied immortality to sinful and mortal men, has originated a new and peculiar *order* of beings, of which the last Adam is the risen and glorified Head.

The Lord Jesus taught the *necessity* of a man being “born again,” born from above, in order to a *discernment* of the Kingdom of God—not only, in order to a final entrance into the Kingdom, but in order to a mental discernment of what the Kingdom of God really is : and, while teaching thus, he said, “that which is born of the flesh is flesh ; and that which is born of the Spirit is spirit.” (Jno. 3 : 6.) In the usage of Holy Scripture, the term, “flesh,” when used in a physical sense, signifies all that man is, as man ; and even when used in a moral and evil sense, it includes the *whole* natural man. And in the words of Jesus, just quoted, the term “flesh,” includes the whole natural man, and the entire offspring of the natural man—soul and body. The *fact* thus testified of by the Lord, we have already reviewed. “That which is born of the flesh,” is a child constituted of soul and body : but, “that which is born of the Spirit,” is a new and spiritual constituent of personal being. He who is born of the Spirit is constituted of a “spirit, and soul, and body.” (1 Thess. 5 : 23.) We have shown that when the word “spirit” is used in relation to man, *as man*, it is used *adjectively*, and to

denote the motions and emotions of his soul. But the word, "spirit," as used by the Lord, in Jno 3: 6, and as elsewhere applied to the regenerate, is used as a substantive noun; to denote *that* new and living and eternal nature which is in them, as born of God. Within the regenerate man, a "spirit" has been engendered, by the Spirit of God—which spirit is celestial, and, in the secondary meaning of the word, is divine—a divine substance, the communicable life of God; and all the moral qualities thereof, answer to the moral perfections of God. This divinely engendered spirit, is the eternal life, in union with Christ, risen. It is called the "new man," (Eph. 4: 24; Col. 3: 10,) and the "inner man." (2 Cor. 4: 16; Eph. 3: 16) When it is spoken of in contrast with "the flesh," it is called "the spirit:" as, for instance, in Gal. 5: 17, 22-25: but it must not be confounded in our minds, with Deity—with the Spirit of God, the Holy Ghost.

It is sad and sorrowful to be obliged to state that the real and spiritual FACT, and the *doctrine*, of a true and proper regeneration by the Spirit of God, is either ignored, or is formally denied in the ecclesiastical teaching authorized and received by men. The *real fact* is denied, by being represented to be only a "moral change," a so-called "change of heart:" and the true doctrine is denied by being called a "figure of speech." Ecclesiastical teachers may well be asked, Have you never read that Scripture?—"A new heart will I give you, and a new spirit will I put within you." But in thus rejecting the testimony of the Lord Jesus and of the Holy Spirit, such teachers, are at least, consistent with themselves, and with the platonic teachings in which they indulge. For a man cannot need, and—as it would seem—cannot possess *two* deathless principles of personal being—*two* immortal spirits: if he be born of God by creation and procreation, he cannot need to be born of God over again. But if they are thus, consistent with themselves, it is a self-consistency that involves a two-fold contradiction of God: for,

first they deny the testimony of God, concerning the origin and constitution of man, and his present *mortal* state: and *then* they deny the testimony of God, concerning those who are "born of the Spirit;" and who are determinately marked off from the rest of mankind, in these words:—"Whosoever believeth that JESUS is THE CHRIST is born of God." (1 Jno. 5: 1.) And to all such, it is said, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not;" *i. e.*, JESUS. "Beloved, now are we the sons of God: and it doth not yet appear what we shall be: but we know that when He (JESUS) shall appear, we shall be like Him; for we shall see Him AS HE IS." (1 Jno. 3: 1, 2.)

Words cannot more distinctly announce a new order of beings on the earth—*men*, indeed, but no longer *mere men*; but, *tekna Theou*—children of God, the veritable offspring of the living God. *Not gods*, indeed, *nor demigods*; but not *mere men*; for they are constituted of two natures, the origin and qualities of which are exceedingly diverse. In their persons, the "*earthy*" nature and the "*heavenly*" nature co-exist, and constitute, in each, one person. In that they have their *psychical* origin *from* the first man Adam, who was out of the earth, and became unto a living soul, they are *men*; but in that they have their *spiritual* origin *in* the second man, the Lord out of heaven, the last Adam, who became unto a life-giving Spirit, they are *more than men*. As to their new and spiritual entity, they are *brought forth* (*apekueesen*, from *apokuō*) out of God, of his own purpose; (*bouleethesis*—James 1: 18) and so are "partakers of a divine nature," (*theias koinōnoi phuseōs*) which it is the good pleasure of God that they should *manifestly* possess; and for which *manifest* possession God has given "exceeding great and precious promises" to them. (2 Pet 1: 4.) This divine nature is *now*, so to speak, in an embryonic state, but is

manifestive, as to its proper fruits, in holiness and righteousness and love and good works; for they are *now* the sons of God; and *His seed* remaineth in them, and they cannot, *lawlessly*, sin, because they are born of God. (1 Jno 3: 9.) As John has said, the world knows them not; even as the world knew not JESUS, and *because* it knew not Him. The mystery of their being is too great to be apprehended by human sagacity—is too deep to be fathomed by the philosophy of man. (Jno. 3: 8.) JESUS was in a state of *incognito* here, and so are they: and when He shall be manifested, they shall be manifestly like Him. John has shown that the knowledge of this is proper to them, as taught of God: and, it is said, also, by Paul, “When CHRIST, OUR LIFE, shall appear, then shall ye also appear with him in glory.” (Col. 3: 4.) And Paul represents the sentient and groaning creation, as “waiting for the manifestation of the sons of God;” and the sons of God, as waiting for the sonstate (*whythoesian*) or the state proper to them *as sons*; and in which they shall be manifested to the world: (Rom. 8: 19–23,) and the world shall then know that God has loved them, even as he has loved JESUS, his blessed Son. (Jno. 17: 23.)

Now are they the sons of God, and the Spirit of God dwells in them. (Rom. 8: 11.) Their very body is the temple of the Holy Ghost. (1 Cor. 6: 19.) By the Holy Spirit of God, they are sealed unto the day of the redemption state; (Eph. 4: 30;) and He is the proper strength or vigor of the new and “inner man.” (Eph. 3: 16.) And one divine intent for which the Spirit of God is given to the children of God, is, that from within their hearts, the cry, “Abba, Father,” might ascend from the earth to God. In the case of those children of God whose minds are beclouded by the false teachings of men, and who are thus stunted, being hindered in their growth; and who by reason of their spiritual baby-hood do not know their proper and filial relations to God—in them, the Holy Spirit, as the Spirit of

the Son of God, cries, "Abba, Father" on their behalf and in their stead; and God the Father hears, and heeds. (Gal. 4: 6.) But in the case of those who are no longer "babes in Christ," but who truly know and appreciate their celestial and divine origin and relations—in them, the Spirit of God is the light and strength of their spiritual intelligence; and, by Him, they themselves cry, "Abba, Father." And this they do, as knowing that they are born of God; and as realizing their celestial filiation, and the true and proper paternity of God; and this they know by the Holy Spirit, who bears witness with their spirit that they are born of God—heirs of God, and joint-heirs with Christ. Rom. 8: 14–17.

8. The purpose of God, to give eternal life and embodied immortality to sinful and mortal men, is to be accomplished by a future, and physical resurrection, or a change equivalent thereto.

The *genus Adam* "shall live for ever"—*shall be immortal*; and in embodied immortality shall live and reign with God—though the *race* of the first man Adam shall, with him, perish and be no more. The *genus Adam* has been redeemed to God by the blood of "THE LAMB." The second man, the Lord from heaven, became the Head of a new process in the state and history of the human creation—the Head of a new *order of beings*, taken out from among the myriads of the human race; and made new creatures in Christ. The last Adam has become to them a life-giving Spirit, their Head of life and immortality, in resurrection state: and because He lives, they shall also live; and because He is immortal, they also shall be immortal.

The psychical and physical constitution of the first man, and his race, was not designed, in the purpose of God, for immortality. The first man was in truth *adapted* to "live for ever;" but the result of his moral freedom and probation was perfectly foreknown to God. The first man, even at the first, was not immortal; for he needed and was furnished

with, the sustaining virtues of the tree of life. The psychical and physical constitution of the human race was not designed for immortality; for it is *sexual* in its evolutions; and in the case of the ransomed and regenerate, from out of the race, those sexual distinctions shall be done away. In Christ Jesus—in whom they are now, as to their spiritual life, and who is their immortal Head—"there is neither male nor female;" (Gal. 3: 28;) and there shall be neither male nor female in the resurrection of life. All who are born of the Spirit are "sons of God"—*tekna Theou, children of God*; and *whyoi Theou, sons of God**—the offspring of God by divine generation, and *like* God (which is the meaning and force of *Whyoi Theou*) in spiritual and heavenly qualities; and all are predestinated to be conformed to the image of the Son of God, in embodied immortality and glorious state. (Rom. 8: 29.) Together with the constitution of "the flesh," all the distinctions, and relationships of the flesh shall be done away, and shall be known and remembered no more. (Luke 20: 34-36.) The myriads of the immortals shall be manifested, *sons* of God.

Resurrection or a change equivalent thereto, is essential to immortality. The apostle Paul has made this truth the postulate of his elaborate argument, in defending the truth of a future and physical, "resurrection of the dead"—of

* *Tekna Theou*, means, the children or offspring of God: *Whyoi Theou* means the sons of God—the idea of being *like* God, who "is SPIRIT," and who is holy and righteous, and who "is LOVE," being included and prominent therein. *Tekna* is a word denoting origin and derivation; but, *whyos* is a word denoting quality and likeness—moral and spiritual likeness. *Whyos*, as applied to JESUS, means SAMENESS, or oneness of Divine Nature with God the Father; for its meaning is governed and intensified by his other titles—Lord, and God. In the case of the saints, *whyoi* signifies their common likeness to their Father who is in heaven; and denotes their future embodied conformity to the image of the Son of God.

“them who sleep;” and we commend the argument, and its two-fold *basis* to the thoughtful regard of all saints ; see 1 Cor. 15 ch.

In that chapter, Paul takes his stand upon the truth, that “CHRIST IS RISEN:”—“But now is Christ risen from the dead, the first fruit of them that sleep. For since by MAN came death, by MAN came also the resurrection of the dead.” *The resurrection* made sure by the second man, is the answer of God to *the death* brought in by the first man : and by *the resurrection*, the immortality promised—embodied immortality—shall be realized by *men*. And it is here worthy of remark, that the proper term for immortality, *athanasia*, is used only three times, in the Christian Revelation—once in application to the LORD ; (1 Tim. 6 : 16,) and twice in application to the saints of God. (1 Cor. 15 : 53, 54.) In other passages, the English word, immortality ; represents the Greek word, *aphtharsia*, incorruptibility. The latter is the stronger word : for while *athanasia* means *no death*, and no possibility of death ; *aphtharsia*, means *no decay*, and no possibility of decay or deterioration of any kind. Both terms are applied to God, and to his saints ; and concerning the raised saints, the Lord has said, “Neither can they die any more.” Luke 20 : 36.

In pursuing the purpose of his argument touching the resurrection, Paul says, “There is a psychical body, (*sōma psukikon*) and there is a spiritual body. (*sōma pneumatikon*.) And so it is written, the first man Adam became unto a living soul ; (*eis psukeen zōsan*, see also Rev. 16 : 3,) the last Adam became unto a life-producing Spirit. (*eis pneuma zōpoioun*.) But that was not first which is spiritual, but that which is psychical ; afterwards that which is spiritual. The first man is out of the earth, earthy : the second man is the Lord out of heaven. As is the earthy (one), such also are the earthy (ones) : and as is THE HEAVENLY (ONE), such also are the heavenly (ones). And as

we have borne the image of the earthy (one), we shall also bear the image of THE HEAVENLY (ONE)."

"There is a psychical body, and there is a spiritual "body." We are familiar with the first ; even our own mortal body ; but the last we know only by faith ; even "the glorious body" of the Saviour, the last Adam. That glorious body is a spiritual body ; and was changed from psychical to spiritual at his ascension from earth to heaven ; when he was no longer seen by his disciples from the Mount of Olives. He was received up IN glory—*en doxæe*." (1 Tim. 3 : 16.) When he condescended to become man, he adapted the mode of his Divine Existence to the manhood which he assumed ; and returning to the glory which he had with the Father before the world was, he changed and adapted his manhood, to that which is spiritual and celestial ; that it should be worthy of his unveiled Deity and of the glory proper to him, upon the Father's throne. And when he shall come again he will change the humiliation bodies of his ransomed, his "saints," his "brethren ;"* and will fashion them like unto his glorious body—his spiritual, immortal, incorruptible and glorious body.

They who sleep shall be raised incorruptible, and we who are alive and remain shall be changed, in a moment, in the

* The Lord Jesus never, directly, called his chosen ones his "brethren," until he had risen from the dead. (Jno. 20 : 17.) He intimated this relation before, but never directly applied it to those whom he before called his "disciples," and apostles. It is in resurrection that he is the formal Head of the new *order* : and it will be after the resurrection of his saints, in immortality and glory, that he will stand at the Head of the divine family, the elder brother, "The first-born among many brethren." (Rom. 8 : 29 ; Col. 1 : 18.) JESUS is not the "brother" of any human being, merely by his assumption of manhood. When he became the seed of the woman, he did not come into any real relations of kindred or affinity, to the first man Adam and his mortal race.

twinkling of an eye. (1 Cor. 15: 51-54; 1 Thess. 4: 13-18.) No trace of the "flesh and blood," or psychical, constitution shall remain.* No trace of the first man Adam shall be any more found. "It is not yet manifest what we shall be; but we know that when HE shall be manifested we shall be like Him; for we shall see Him as He is."

The present and psychical body has its origin in *soul*; and its constitution is determined by the nature and quality of *soul*; and it is designed for the uses and manifestation of the soul. But the future and spiritual body will have its origin in *spirit*; and its constitution will be determined by the nature and quality of *spirit*; and it is designed for the uses and manifestation of the spirit. It shall indeed be a *body*—a *material* body;† but it shall be a spiritual and celestial body.

In the mystery of the resurrection, and of the change equivalent thereto, the Spirit of God will still act on behalf of the second man, the last Adam, THE HEAVENLY ONE. He will consummate that which the Father has purposed, and which the Son has elaborated in the way of atonement and redemption; and which He, himself (the Holy Spirit) has in part accomplished, in the way of quickening and regenerating power and effect. And in the *heavenly ones*, life and incorruptibility shall be exemplified and illuminated, even as

* The transformation that takes place, in the chrysalis state, from the humble condition and limited capacity of the Caterpillar, to the graceful and glorious body of the Butterfly, which soars on a sun-beam and sips the nectar of fragrant flowers, affords but a faint suggestion of the change that awaits the bodies of the saints.

† A piece of charcoal is composed of carbon, and so also is a diamond; but the latter is very diverse from the former. The former is carbon in an impure and porous state; but the latter is carbon in a pure and crystallized state. We cannot, at present, conceive what a pure and precious, and beauteous and glorious body, the spiritual body shall be. It is enough to know that our body shall be so changed that it shall be like the "glorious body" of the now glorified Son of God.

it is now, in the person of their risen and glorified Head. The eternal purpose of God, in the human creation will then have been accomplished. The *genus Adam* shall be immortal—conformed to the image of the Son of God. THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT! THANKS BE TO GOD, WHO GIVETH US THE VICTORY THROUGH OUR LORD JESUS CHRIST!

We have heard the reply of men, and have received the answer of God, to the question, What is man? We have also learned the eternal purpose of God, in the creation of "the first man Adam;" and *how* it is to be accomplished *in* and *by* "the second man"—the Lord from Heaven; and by the Holy Spirit, acting on his behalf. It has also been remarked, that the eternal purpose of God, which seemed to be frustrated by the disobedience of the first man, is far deeper and higher than did at first appear. We now proceed to show, that in the counsel of God, redemption by the second man, and regeneration by the Holy Spirit, and immortality by the return of the Son of God from Heaven, is the primary and predominant intention of the Divine Mind—God's **ETERNAL IDEA**. In subserviency to this, all things are constituted; and to this end all things were created and made. God "created all things to the intent, that *now* unto the principalities and powers in the heavenlies (*en tois epouraniois*) might be known through the church (*tees ekklesias—the called out*) the manifold wisdom of God." (Eph. 3: 10.) The celestial intelligencies had known the wisdom of God through the scheme and completeness of creation; but they are now learning the *manifold* wisdom of God through the disclosure of the eternal purpose of God—"the mystery which from the beginning of the world had been hid in God."

The *intelligent* hosts of heaven were created to be admiring *observers* of the evolutions and accomplishment of the eternal purpose of God in the second man; and in the result of his

obedience unto death. And the *material* hosts of heaven were created to be magnificent *observatories*, whence the intelligent hosts should look forth and contemplate the wonders of the manifold wisdom of God, and the exceeding riches of his grace. Those myriads of worlds of light—which are so many subordinate ideas of God, projected by the fiat of his will, and crystallized by his omnipotent word—were not made to twinkle in darkness before the eyes of the ignorant multitude, nor to furnish an intellectual gratification to a few Astronomers; but to be the abodes of intelligent and studious beholders of the wondrous ways of God—to be the “many mansions” in the Palace and Temple of THE ETERNAL. And while angels and principalities and powers are now learning, and shall yet learn, the economy of the mystery, which—at the beginning and till the pre-appointed time—had been hid in God, they are rising, and shall yet rise, in celestial science; in experimental beatitude, and immortal dignity, as creatures of God. They are learning what never could have been learned through the history of an unfallen creation; for they are learning GOD—in the unison, and the united manifestation of ALL his moral perfections; and in “the exceeding greatness of his power;” and *especially* that He is “The God of ALL grace.”

But the lessons of these celestial students are not limited to the history of redemption, and divine generation, and immortality, in the state and experience of “the *church* of God,” alone. The *nation** of God shall also, in the future, be

* The purpose of God, in having originated that nation, in Abraham; and in having brought the people out of Egypt, and separated them to himself, from the nations of the earth, was *apparently* frustrated by the disobedience of the nation, under the law; and by the rejection of the Messiah, when he had come into the world. But the eternal purpose of God, in the call of Abraham, and the miraculous birth of Isaac, and the redemption of Israel out of Egypt, and their separation from all other nations, is far deeper and higher, than the past history of Israel

saved; and shall be immortal. The future nation of Israel, redeemed to God by the blood of his Son, shall be gathered unto their own land; and there, as miracles of divine mercy, and monuments of divine faithfulness and unchanging grace, they shall be saved.

“The second man” sustains certain special relations to that nation, and to the land wherein their fathers have dwelt. While he is the seed of the woman, by miraculous extraction, he is the seed of Abraham, by genealogical descent; and is “THE HEIR” of Abraham’s land. (Gen. 15: 18; Gal. 3: 16) He, also, “was made of the seed of David, according to the flesh;” and is THE HEIR of David’s throne. (Ps. 89: 3, 4, 35, 36;—132: 11; Isa. 9: 6, 7; Luke 1: 32, 33; Acts 2: 29–31.) He made an atonement for that nation, as really and specially, as he did for the church. He made a two-fold atonement. The type of this was the two-fold ceremonial atonement made by Aaron, the high priest. (Levit. 16: 6, 7, 11, 15.) A declaration of the truth of this two-fold atonement was made by John—the interest of Israel therein, being mentioned first. (Jno. 11: 51, 52.) And the atonement made for Israel (Dan. 9: 24,) shall yet be known and acknowledged by the house of David, and the inhabitants of Jerusalem; (Zech. 13: 1,) and by the nation as a whole. (Isa. 53: 4–6.) And *by* him and *in* him, shall Israel, as a nation, yet be saved, (Jer. 23: 5, 6,) with an eternal salvation. (Isa. 45: 17.) JESUS is the Redeemer of Israel; (Isa. 41: 14;—49: 26.) and the “ransomed of the LORD shall

has made known. The great moral problem:—Is there anything in man, that does, or can, respond harmoniously to God? Or, can man attain to righteousness, and *earn* eternal life by his own obedience?—This great moral problem has been solved, in the past history of that nation; and by their disobedience, and unbelief, the exceeding sinfulness of sin has been shown. And, in the future history of the nation, the exceeding riches of the grace of God shall be abundantly made known.

return, and come to Zion with songs." (Isa. 35 : 10.) He has redeemed Israel by his blood ; and he will come again to redeem them from the grasp of their despotic oppressors and merciless foes. (Isa. 63 : 1-6.) He will effect their redemption and restoration by the arm of his glorious power ; and will rescue them from the dominion of sin, by his Spirit and grace. (Isa. 59 : 20 ; Rom. 11 : 26, 27.)

The twelve tribes of Israel shall be gathered of God, and brought again to their own land. (Isa. 11 : 11, 12 ; Jer. 23 ; 7, 8 ; Ezek. 36 : 28.) They shall have a political, national resurrection. (Ezek. 37 : 11-14.) The Israelites became two nations, in the days of Rehoboham, the son of Solomon ; but they shall become "one nation in the land, upon the mountains of Israel." (Ezek. 37 : 22.) And Jerusalem shall become the metropolis of the world. (Isa. 60 : 10-12.)

Jehovah will make a *new* covenant—a covenant of absolute grace—with the one nation of Israel ; and they shall all know Him ; for they shall be quickened and become regenerate, by the Holy Spirit. (Jer. 31 : 31-34 ; Ezek. 36 ; 26-28.) They shall be "all righteous"—a nation of true christians—a nation of real saints.

Over this, his own nation, JESUS, the second man, the Messiah, shall reign, and his immortalized church—the celestial bride of the Lamb—shall reign with him ; (1 Tim. 2 : 11, 12 ; Rev. 20 : 4, 6,) consequent on his having come in his glory—the proper *Hope* of his church ; (Jno. 14 : 2, 3 ; 1 Thess. 3 : 16, 17 ; Titus 2 : 13,) and consequent on "the first resurrection."

The Lord and his church shall reign over redeemed Israel, and the rescued earth, in the heavenlies ; where the new Jerusalem shall be in visible glory ; and in manifest relation to the Jerusalem on earth. (Isaiah 4 : 5 ; 60 : 1-3 ; Rev. 21 : 24-27.) The Empire of the Messiah shall be administered by his, then, Vicar on earth, who shall be of the house of David ; and is called, "the Prince." (Ezek. 46 : 2 ; 48 :

21, 22.) And in the place, where it was said unto the nation of Israel, "You are, LO-AMMI, not my people; there it shall be said unto them, BH'NAI EHL-CHAH'Y, (you are) the sons of the living God." (Hos. 1: 9, 10; Rom. 9: 4, 5;—11: 26–29): for Israel also shall be born of God, and, so, have eternal life. And, at the consummation of the plans of God, in relation to the earth, they shall partake of the immortality of Christ, with the church. Israel shall be saved IN THE LORD, with an eternal salvation. Certain other nations shall be saved with them, even Egypt and Assyria; (Isa. 19: 23, 25;) and many individuals out of the other nations, shall also be saved. But the nations, in general, will be ruled, only by restraint. (Ps. 18: 44;—63: 3.) The Empire of the Messiah over the nations of the Gentiles, will be a dominion of restraint, and of subjugation by restraint. (Ps. 8: 6;—110: 1, 2; 1 Cor. 15: 24–27; Heb. 2: 6–8.) And at the end of the thousand years, the nations will rebel—by a simultaneous insurrection, they will think to overthrow the government of the Messiah, and regain the possession and dominion of the earth. And to this they will be instigated by Satan, who, at that time and for a little season, shall be loosed out of his prison, in which he shall have been confined during the thousand years. (Rev. 20: 1–3, 7–9.) But Satan is not yet confined. This fact relates intimately, to the subject we are yet to pursue.

Satan is now, the prince of this world, (Jno. 12: 31;—14: 30;—16: 11,) and the God of this Age, *ho Theos tou aïonos*. (2 Cor. 4: 4.) He is the prince of the authority of the air, or the aerial regions. (Eph. 2: 2.) The devil and his angels are now the principalities and powers, the rulers of the darkness of this Age; and their present place and province is in the heavenlies, (*en tois epouraniois*,) whence they rule the whole sphere of the moral darkness of this world. These wicked spirits are in the heavenlies, as in their province, the possession and occupancy of which they are yet permitted of.

God to retain. Thence they descend and move about upon the earth ; and are permitted—but under control and limitations—to work their evil will. Against them, and not against “flesh and blood,” the ministers of Christ especially, have to wrestle, for the maintenance and defence of the truth ; that each faithful servant might be able to say, with Paul, “I have kept the Faith :” and against them, all saints are called to wrestle also, and to the same end ; and for this each and all are provided with the whole armor of God, and with suitable weapons for this holy war. (Eph. 6 : 10–19.) All are commanded to resist the devil, who as a roaring lion, walketh about ; but who cannot prevail, but must flee, when he is resisted with “the sword of the Spirit, which is the word of God.” (James 4 : 7 ; 1 Pet. 5 ; 8, 9.) In ancient prophecy, those wicked spirits are called “the high ones that are on high.” (Isa. 24 : 21.)

Satan is the accuser of the brethren ; who accuseth them, day and night, before God. In ancient times, he accused Job of serving God for earthly gain ; and Job, and all that he had, was delivered into the adversary’s hand—except that the *life* of Job might not be touched. Among the Mighty ones, the provincial Chiefs of the Universe, and at some place of appointed official resort, Satan appeared before Jehovah ; there he accused Job, and there and then, he had the boldness to say to Jehovah, “Put forth thine hand now, and touch all that he hath, and (see) if he will not renounce thee to thy face.” We “have heard of the endurance of Job, and have seen the end of the Lord.” But men in general, have little, or no, conception of the activity and power of Satan and his rebellious host. And in ecclesiastical teaching, the most marvelous errors prevail, respecting the devil and his angels. Satan is therein represented, as a black spirit, (so to speak,) who, together with his angels, is shut up securely in hell. But he is at large, in the heavenlies ; and with his evil host, is most active for evil on the earth : and in the midst of the

visible church, he "is transformed as an angel of light." (2 Cor. 11 : 13-15.) He assumed the mental disguise of a warm and earnest philanthropy, and of a zeal for truth and uprightness, in the midst of the garden of Eden, when he ruined man, and calumniated God, by introducing and enforcing the doctrine, that inherent immortality is the distinguishing attribute of man. And he has long assumed and worn the same mental disguise, in the midst of the visible church. And yet, all the while, men are told and taught that the devil and his angels are locked up securely in hell, and are in torture there.

As men, in general, have little, or no, conception of the moral power of Satan for evil, so have they, no adequate conception of his intellectual and physical power, for mischief on the earth. While philosophers are groping their tardy and tedious way among the arcana of Natural Science, the secrets, after which they search, are intimately known to Satan. For instance :—The Sciences of Electricity and Meteorology and Animal Chemistry, and the theory of muscular contraction, are all perfectly known to him ; and he is independent of all mechanical contrivances and chemical appliances ; which men have been slow to invent and discover, and of which they now vaunt themselves ; exhibiting them in "The World's Fairs," and extolling them as the glories of the age. And by his own mere mental confidence, whenever God permit him, Satan can subordinate the laws, and apply the forces of Electricity and of Meteorology ; and can change the conditions of Animal Chemistry ; and can cause muscular contraction ; and all this he has done, that he might gratify his malice against man, and especially against those who are beloved and accepted of God. The history of Job, and the case of that woman whom Satan had bound during eighteen years, establish all that we have said, and suggest the probability of very much more. (Job 1 : 13-19 ; — 2 : 7 ; Luke 13 : 16.) And as a Master in "Mental and Moral Philosophy," who can compare with the

devil? The greatest man who occupies the Collegiate *Cathedra*, is but a babe in knowledge, as compared with him. He had thoroughly mastered the Science of the Human Mind, before he whispered his blandishments into the ear of the innocent woman, through the serpent's form; and he well knew how to use the charms of rhetoric, and to apply the power of "moral suasion," which was then powerful for evil, as used against the truth and honor of God; even as it is *now*.

Satan's proficiency in Mental and Moral Science is evinced in the experimental history of the saints of God—in all the temptations which they endure. By his mere mental and evil confidence he can touch the secret laws of mind; and such evil thoughts as he wishes to excite, instantly and involuntarily arise. This he does, besides his evil works in the children of disobedience. He assails the saints from *without*; but he works *in* the disbelieving and lawless ones, and exercises their evil hearts, and intensifies the intellectual power of their evil minds.

Satan is at large. He walks the earth and roams the heavens; but he is not omnipresent. Ubiquity is not an attribute of his. Yet, satanic evil prevails over the face of the habitable earth; and in every country where they sojourn, the children of God are plied with temptations to evil, and are sorely tried. Satan's evil host of demons, do his wicked will. They showed their malicious power in the days of the Lord and his apostles; but were constrained to submit to the power of faith, in the word of "the second man;" and to the power of "faith in his name," as put forth by HIS ambassadors whom HE had sent.

There is no reason for believing that the presence of demons, in the midst of human Society, is more restricted, or that their evil power is less active now, than in "the days of the Son of man" and of his apostles. But the effects of their malicious powers can be otherwise accounted for now. The

world is too wise to believe in demoniacal possessions and "familiar spirits" now; and a "soothsayer" who had a demon, a spirit of Python; and the healing of diseases by incantations, &c., (Acts 16: 16-18,) would be called by gentle and respectful names now.

Men have little, or no, conception of the intelligence and power of demons; who can not only afflict and torture men, through the corporeal organism, but can form a superhuman and spiritual *amalgam* (so to speak) with the souls of men. They are *spirits—evil spirits*; and seven of them, yea many of them, can thus combine with one human soul; and can use the mental organism of that soul for the purposes of superhuman phenomena, in the way of intelligence, and in various other ways, even to the working of miracles on the earth. (Luke 8: 2, 30; Matth. 24: 24.) And towards the close of this Age, the governmental restraint of the Spirit of God will be taken off from the powers of evil. It was so towards the close of the first or Adamic Age. God had long restrained, within certain limits, the moral evil of man, since the first man disobeyed. But a day came on which Jehovah said, "My Spirit shall not always **RULE*** among men; for that he also is flesh: yet his days shall be an hundred and twenty years." (Gen. 6: 3.) And at the close of the third and last, the Messianic Age, the restraint imposed on the world's evil during the thousand years will be taken off for a little season. And towards the close of this present, the Noachic Age, God, will to a great degree, take off the restraining power of his Spirit from the nations of the world. Paul wrote of the restraint put upon moral and spiritual evil in his day; but he showed that an hour would come when the interposing power of restraint would be removed. And in reference to that coming hour, he says, "And then shall that

* **YADON**, the future of **DOON**; from **DEEN**, to judge or rule; particularly, in the way of restraining evil.

Wicked one be revealed, whom the Lord shall consume with the spirit (or breath, see Isa. 11 : 4,) of his mouth, and shall destroy with the brightness of his coming." In protestant, ecclesiastical teaching, it is commonly said, that, "The man of sin, the son of perdition, that Wicked one, is popery and the Pope. But at the same time it is taught that popery is to be destroyed before the millennium, and that the thousand years are to have passed away, before the Lord of glory shall come again." But "that Wicked one" is to be in full power on the earth when "the Lord himself shall descend from heaven;" and by the manifested splendor of whose majestic presence (*tee epiphaneia tees parousias autou*) that Wicked one shall be destroyed. But that Wicked one is yet to be revealed; and *his parousia*, his manifested presence and royal state, shall be according to both the intellectual and the physical energy of Satan; in all power and signs, (*seemeiosis* miracles) and lying wonders, or wonders whereby his great lie will be commended to the reception of the world. (2 Thess. 2 : 8, 9.) All that can fascinate the human intellect, dazzle the imagination and gratify the evil heart of man, will be displayed in him, and in the surroundings of his presence and sway. Such will be "the antichrist;" who will not confess Jesus Christ come in flesh; (1 Jno. 4 : 3,) but will deny that Jesus is **THE CHRIST**—denying the Father and the Son.* (1 Jno. 2 : 22.) But the ruling spirit in all this spiritual evil and phenomenal display, even Satan, will be transformed as an angel of light, to the deceived heart of those who will admire and worship the power so marvelously displayed. And about that time, the devil and his angels shall be cast out of the heavenlies, and restricted to the earth. Rev. 12 :

* "The Antichrist" will be the imperial Head of that two-fold system of political and moral power; dramatically represented under the forms and characteristics of "the beast" that comes up out of the sea; and "another beast that comes up out of the earth," and is afterwards called "the false prophet." Rev. 13 ch.—16 : 13.

7-12.) This will be the first stage in the physical degradation of "that old serpent, which is the devil and Satan." (Gen. 3: 14.) This stage of degradation shall continue only "a short time;" and then the great adversary shall be cast into the abyss and shall be confined there a thousand years; and shall afterwards be loosed out of his prison for a little season. (Rev. 20: 1-3, 7.)

At the close of the Messianic administration, the wicked dead shall be raised, and shall be judged. (Rev. 20: 5, 11-15.) And we are now led to ask, what is the revealed and final penalty of human sin, or the revealed destiny of man, as man, and as a sinner against God? To this question, men have offered a reply, in the form of ecclesiastical teaching; and God has furnished an answer, in the Scriptures of Truth. Our immediate concern is with the reply of men.

From the various Schools of Theology in Christendom, the decision has gone forth, that "The destiny of men, who die in their sins, is, *immortality in endless death—a never-dying death;*" which is explained to be, "an everlasting life, in living agony and ceaseless woe." The doctrine thus announced, is taught and enforced in a variety of ways. The substance of the teaching is this, viz. :

"From the moment that each man dies, who dies in his sins, his soul is consigned to a place and state of fire and torture. Each soul has all its moral and mental faculties unimpaired and exceedingly active—the memory and conscience being especially active and in full force. The susceptibility of suffering in the case of the wretched soul, is exceedingly increased, as compared with its former state. In the fiery dungeon to which the souls of sinners are consigned, they are shut up, together with *the devil and his angels*, who are therein tormented, and are the authorized tormentors of human souls. A fierce tempest, and the raging billows of divine wrath, toss and overwhelm and torture those miserable

souls ; without one momentary lull, that would allow one instant of relief, or lessen the dreadful woe."

"Thousands and tens of thousands of human souls are daily consigned to that world of fire and of living death. Millions of them have been therein tortured for thousands of years past : and hereafter all those damned souls shall be brought forth to be tried and judged. When united to their former bodies, those bodies shall be made immortal and incorruptible ; and shall be endued with a capacity of suffering, unspeakably greater than that which pertained to them when in their natural constitution and state—whatever degree of torture, they may have been capable of enduring on earth. Being thus re-embodied, they will be arraigned, and will be judged according to their deeds. Being there, and then found to be unworthy of heaven, and deserving of eternal torture, the angry Judge, even JESUS CHRIST—without one merciful feeling, and with fiery wrath—will drive them back into the flaming hell out of which they had been brought, to be tried and condemned. There, in that furnace of fire, they shall *not* be burnt up—shall *never* be consumed. Capital punishment shall never be inflicted on them—they shall never die, but shall live forever ; and shall be tortured anew and forever, with tortures exceedingly greater than those they endured before—millions of them for thousands of years before. And this inconceivable excess of torture (which the new constitution, and the immortality, of their bodies, both provides for, and secures) their angry Judge, JESUS CHRIST, will unceasingly and fiercely inflict."

"The devil and his angels shall again be the immediate associates of these immortal wretches, and will be their ingenious tormentors. And God will have so constituted the immortal bodies of the damned, and also, the fires of hell, that the fiercest action of those fires shall not ever begin to burn up those bodies. Those fires shall inflict the most inconceivable torture, but they shall not shrivel a muscle, nor shrink a

nerve ; but rather they shall be conservative in their nature and effects, even as salt is preservative to animal substances before any decay has begun. And God will so exert his wrath against the souls of the damned, that while they are ever being transfixed and agonized by its keen and tormenting force, the immortal vigor of those souls shall not in the least degree be lessened ; neither shall their exceedingly keen sensibilities, to anguish, ever begin to be blunted, or abate. For, by the secret exercise of his omnipotence, God will ever sustain that vigor and those sensibilities ; in order that the deathless anguish of those tormented souls might never, even for one moment, be decreased—while eternity rolls on.”

“As the inhabitants of that world of fire will hate God with an inveterate enmity, they will still continue to sin against him, and increasingly to rebel, and will curse and blaspheme God to his face. Never, for one moment, will they cower beneath his fiercest wrath : but knowing that they are immortal and cannot be destroyed, they will stand up boldly and defy the living God. And God will detest those damned sinners with an implacable detestation, (though he once, greatly loved those same sinners, when they were upon the earth, and was continually doing them good,) and in his infinite wrath, he will be their enemy, and will torture them in proportion as they insult him. He will resent every insult offered to him, with instant and increasing anger. And thus, according to the ratio of increased and increasing rebellion and blasphemy, will be the fierceness of tormenting wrath ; and according to the ratio of increased and increasing torture, will be the increase of defiant blasphemies and insulting hate. And so, defiant hatred, insult and blasphemy on the part of men, and angry detestation and torturing activity on the part of God, will forever continue, and forever increase—will be forever rising, in the rage of impotent hatred on the part of men, and in the fierceness of tormenting detestation on the part of God.”

“This immensity of lawless and defiant wickedness on the one side, and of merciless torture on the other, shall take place, and shall ever be transpiring, in the vicinity of the paradise of God. It shall, indeed, take place in the “bottomless pit”—where the damned shall be imprisoned with the devil and his angels—but it shall take place in the vicinity of heaven, and shall ever be open to the view of the blessed, even as the paradise of God shall ever be within the view of the damned in hell. The design of this is two-fold. *First*, the place of human agony, and of divine tormenting fierceness, shall be so situated, in order that the angels of God and the glorified saints, might have a full and continuous view of all that is transpiring therein ; and might have fellowship with God and with his Son Jesus Christ, in the implacable detestation and tormenting power that will be shown towards those human sinners, whose ceaseless agonies they behold ; and, also, in order that their own celestial joys and beatitude might thereby, be intensified and made complete. And, *secondly*, the prison of hell will be placed in the vicinity of the paradise of God, in order that the tormented damned might have a full and continuous view of the exultant blessedness of the angels of God, and of the glorified saints ; and that from the abodes of the blessed, and the blessedness that is there enjoyed, a distillation of burning bitterness may ever be descending upon the souls of the damned, to intensify their anguish and fill to overflowing their cup of manifold and unimaginable woes.”

“And this scene of endless misery and ever-increasing anguish will lie so near to the home of the glorified saints, that individuals will be readily seen and recognized from both sides of the gulf between. Glorified saints, in heaven, will see and recognize some of their nearest and dearest friends and relatives, in hell. They will look on and see them writhing beneath endless tortures, and tossed upon the fiery billows of eternal and unappeasable wrath. They will thus

look down upon and recognize their own husbands, or wives, or brothers, or sisters, or fathers, or mothers, or sons, or daughters ; and their heart will not feel or know the sentiment of pity for them, in their woes. Nay, they will thus look down and gaze upon the agonies of those who, on the earth, were their dearest and best beloved ; not only with pitiless indifference, but also with rejoicing and delight ; and will sing and praise God for the agonies which they behold ; and to this end, they shall have been endued of God with a suitable disposition of mind."

" After they have thus looked down and gazed, for millions of ages, on the agonies of those who, on earth, were as dear to them, as the apple of their eye—and were even more dearly and tenderly loved—they will not even begin to feel the first emotion of pity, on account of the agonies they behold. Those on whom they will thus gaze, without the first kindling of an incipient feeling of compassion, they could not endure to see, when on earth, in one hour of pain or sorrow, without the tenderest sympathy and love ; but then, when they are in heaven, they will rejoice over their ceaseless and most excruciating agonies ; and will praise God for such displays of his relentless anger—his eternal and insatiable wrath. And throughout the never-ending ages of eternity, the defiant shrieks and howling blasphemies of the tormented damned, shall mingle, in hellish discord, with the melodious anthems, and jubilant Hallelujahs of the saved ; and these shall together enter into the ears of the Lord of Sabaoth ; who will be as intensely occupied with the one, in the fierceness of his unappeasable anger, as he will be with the other, in the strength and the tenderness of his rejoicing and paternal love."

We have now given a sober and subdued statement of the doctrine put forth, and the representations made, in the way of ecclesiastical teaching, and as offering a reply to the question, What is the revealed penalty of sin, or the final destiny

of man, as man? From the Press and from the Pulpit, this reply has, for centuries, gone forth. In every country in Christendom, and in every city and hamlet, this teaching is heard; and is enforced with the appliances of a fervid eloquence, on the part of some, and with a vulgar ferocity on the part of others. It is illustrated by means of a universal and multiplying arithmetic, and by means of a sensuous representation of the most varied and terrifying kind: and by such means, it is burnt into the souls of the masses, as with a hot iron; the die of which is said to have been formed in heaven, by the immediate appointment of God, for the especial use of the "ambassadors for Christ."

The "God" of the representation which we have soberly sketched, is the God of the masses of Christendom, whom they worship, or affect to worship, through dread, and whom they seek to appease and conciliate by the observance of ecclesiastical and religious forms, and "duties," so called. And the "Jesus Christ" of this representation, is said to be the same JESUS, that came into the world, having his heart filled with love to human sinners; and who died upon the cross to save. He is represented as most ready and willing to save sinners; but more generally, as willing to *help* those who are willing to help themselves, by working for the salvation of their own souls. But he is also represented as ready to act the part of *Eternal Torturer-in-Chief*, towards all sinners—myriads of myriads of sinners—who die in their sins. And men are called upon to confide in him, and to love him. Yea, he is oftentimes represented as saying to men, "Choose between *me* and the *world*. I give you the right of choice. Choose for yourselves; choose *freely*; choose *deliberately*; choose *finally*; but if you do not choose *me*, I will shut you up in a furnace of ever-burning fire, and will torment you to all eternity. *You shall not die, but shall live forever*, in deathless agony and nameless woe." And these and such like representations are made, not only by coarse and ignorant

men, but by men of education and refinement—men of great popularity and of collegiate and ecclesiastical renown.

The Lord Jesus is, in truth, the Judge of the quick and of the dead. "The Father judgeth no one, but hath committed all judgment unto the Son." And JESUS—the Righteous Judge, who is the same yesterday, and to-day, and forever—has furnished an example of his mode of pronouncing judgment on sinful and rebellious men. He did so, when he sat upon the Mount of Olives, *weeping* over Jerusalem, while he pronounced her dreadful doom. And as we contemplate him there, and listen to the subdued tones of just retribution, as uttered by him, and see the streaming sorrow flow from his weeping eyes, we are reminded of the title of a discourse, once founded on that record of the *weeping* Judge, viz. :—
"THE REDEEMER'S TEARS, WEPT OVER LOST SOULS."

But it is alleged, that the doctrine of the penalty of sin, as set forth in ecclesiastical teaching, is founded on the *work* of God in the human constitution, and on the *word* of God in the Scriptures of truth. The former part of this allegation relates to the doctrine of the inherent immortality of man. That doctrine, we have weighed in the balances to which its advocates have appealed, and its fallacy has thereby been exposed. But, though it is not sustained by sound reason, and is discountenanced by divine Revelation, yet its advocates affirm, that, "the doctrine of the immortality of the human soul, is the *foundation* of all religion, both Natural and Revealed;" and it is affirmed that *that* doctrine "is the *foundation* of the Christian Faith" This assertion is very commonly favored and entertained. But, have those by whom the assertion is made, and by whom it is believed—have they never read the testimony of the God-head, concerning THE FOUNDATION, divinely laid? Jehovah Adoh-nahy has said, "Behold, I lay in Zion FOR A FOUNDATION, a stone, a tried stone, a precious corner-stone, A SURE FOUNDATION: he that believeth shall not make haste." (Isa. 28: 16; 1 Pet. 2:

6-8.) And JESUS, the Christ, the Son of the living God, has said, in reply to Peter's confession of Him—and as in response to the declaration of Jehovah, the Father—"And I say unto thee, That thou art Peter; (*Petros*, a part of a rock, or a Rock-man,) and upon this, THE PETRA, this THE ROCK, will I build MY church; and Hades' gates shall not prevail against it." (Matth. 16: 18.) And the Holy Spirit, in Paul, has said, "For other FOUNDATION can no one lay than that which is laid, WHICH IS CHRIST JESUS." (1 Cor. 3: 11.) THE GOD-MAN ALONE IS THE FOUNDATION.

But to return to the ecclesiastical doctrine of present and future penalty and judgment: It is alleged, that certain principles of divine jurisprudence, render it necessary that such should be the proper penalty of sin. For instance; an allegation is made to the following effect:—

I. "*Sin is infinite* in its nature and desert; and even one act of sin is deserving of an infinite penalty; and this infinite penalty, God must of necessity inflict on the finally evil man, because that his justice is infinite; and being infinite, must be infinitely displayed in punishing impenitent sinners, on account of their sins. But, the infinity of sin does not arise from the man, who is finite, but it is derived from God, against whom the sin is committed; because that God being infinite, the infinity of sin is derived from Him."

But, according to the premise, and the logic of the argument, *obedience is an infinite good*, because it is rendered to God, who is infinite; and it is therefore entitled, *by right*, to an infinite reward. The man who obeys God, by even one act of obedience, has acquired an infinity of moral worth and merit; and he who obeys God by a number of acts of obedience, still increases or confirms his right and title to an infinite reward: and this acquired right and title, God is bound to respect, by conferring the reward which is *due*; because that it has been *earned*. God must of necessity confer an infinite reward; because that, though the obedience was due to God,

yet, having been rendered, it is an infinite good, by reason of its relation to the infinity of God. Grace, mercy, and an atonement of infinite worth and efficacy, are all unnecessary, and Christ has died (*d̄rēan*) without any reason and to no worthy end. (Gal. 2 : 21.)

Moreover : The so-called "Unitarian," of that class who profess to believe in the atonement of Jesus ; while they deny the Personal Deity of JESUS—such an one could, by the logic of the above argument, show most readily that he is consistent with himself, in professing to believe in the atonement of Christ. He has only to reason thus :—"Though Jesus was only a creature, yet he was capable of making an atonement of infinite worth ; for he was obedient unto death ; and obedience is an infinite good, and is entitled to an infinite reward : and as, by the appointment of God, his obedience was rendered on the behalf of others, so by his *vicarious* obedience he has entitled others to an infinite reward, or has, at the least, laid a basis on which God is manifestly just, in bestowing an infinite reward, even on those who have no deserving at all, but on whose behalf Jesus was obedient to death."

Thus by means of the logic of the above argument, drawn from the alleged infinity of sin, a polished weapon is put in the hands of the adversaries of the Christian Faith ; and a kind of reasoning is supplied, by which the delusion called "Universalism," may also be defended ; at the same time that the Deity of Jesus is denied.

The obedience of JESUS was, and is an infinite good—his one act of laying down his life on the cross, in obedience to the commandment of the Father, was an infinite good ; but that infinity of good, and of value, was derived from HIMSELF—from WHAT HE IS IN HIMSELF—He being essential God and real man : and on the foundation of HIS atonement, God the Father is justified in justifying and giving eternal life to sinners, who deserve to perish forever.

But, to look again at the argument of which the alleged

infinity of sin is the premise :—When men speak of “infinite justice,” they know not what they say, nor whereof they affirm. Justice is *justice*, neither more nor less, and does not admit of the idea of comparison, or of degrees. The symbol of justice is the *even beam*, of balances equally poised ; and so justice and equity are convertible terms. The cardinal principles of justice—*of retributive justice*—known and proceeded upon on earth, have been sanctioned and confirmed from heaven :—“Eye for eye, tooth for tooth, burning for burning, wound for wound, stripe for stripe.” (Exod. 21 : 24, 25.) These familiar words, spoken to Israel at the foot of Mount Sinai, embodied the axioms of justice, in the jurisprudence of heaven, as made known and established on earth. And the Lord from heaven has said, “He that is unjust in the least, is unjust also in much.” Justice is violated by the *least* departure from its principle of equity, and of honor and right. Justice is *justice*, whether its administration be on earth or in heaven—whether it be human or divine. Men speak of the justice of God, as though it differed essentially, in his future administration, from its entire history, in its governmental administration during the past.

Divine justice is the justice of the infinite God ; but its administration and effects are limited to moral and legal desert. And it would seem that, men, perceiving the truth of this, invented the theory of the infinity of sin : for if an infinity of moral and legal desert could be shown, then, indeed, an infinite retribution must of necessity ensue. But the human sinner is finite, even as every *creature* is finite, and the demerit of his sin is of and from himself alone ; and the legal desert of his sins is determined by the equity of God, and is revealed in the word of God. And if there be a “Court of Equity” in the universe, we may be certain that it is forever established in heaven, and is presided over by The Righteous Judge.

II. The argument, we have just examined, is professedly

drawn from the sin of man ; but there is another argument which is professedly derived from the wrath of God. It is presented in substance, thus :—

“The wrath of God, being an attribute of his nature, is eternal ; and therefore must continue eternally, in active force : but as this continuance, in active force, requires objects of demerit, on which to act, the damned must live forever, and must be forever in conscious misery ; for otherwise, the wrath of God would be without an object, and so must cease to exist ; or, in other words, if the damned in hell were ever allowed to perish, or should ever be consumed by the fire of God, then those sinners would thereby, be allowed to *escape* the wrath of God ; the wrath of God would lose its objects, “without an appeasement ;” and without an appeasement it must, nevertheless, cease to exist. But as the wrath of God is an attribute of God, it is eternal, and therefore its objects must live for ever.”

But all this is most unjustifiable and evil ; and it must arise, in many cases at least, from an undetected confusion of mind. The attributes of the nature or Being of God are confounded with the attributes of his moral government over the world. Divine wrath is not an attribute of the Being of God ; neither is it an emotion in the mind of God. As He has said, “*Fury is not IN me.*” But divine wrath is the attribute or necessary characteristic of the penal administration of the divine government. It is the aspect, and relation, and active bearing of the divine government towards and against sin, and sinners on account of sin.

God is essentially HOLY, and is “glorious in holiness :” but his holiness does not consist in some one of his moral attributes, nor in the entire assemblage of his moral attributes. The holiness of God consists in the absolute and necessary opposedness of all his moral perfections—of his essential goodness and eternal excellence—to all actual, and all conceivable moral evil or sin. And the wrath of God consists in

the adverse relation of his holiness towards moral evil, and the beings in whom it is found : and the manifestations of the wrath of God consist in the active and administrative displays of his governmental holiness, either as revealed to the minds of men, through his word, or in the way of dealing with sinners according to their moral and legal desert.

Wrath is not an attribute of the Being of God. The objects and subjects of his love and mercy and grace, were "by nature, children of wrath :"—but God is immutable—his personal attributes cannot change ; the thoughts of his heart are ever the same. He is "without variableness or the shadow of turning." Neither is there, nor can there be, any antagonism or variance in him, or between the attributes of his nature. But those who "were by nature children of wrath, even as others," to them it is said, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ—by grace you are saved." But nothing of this could be true if wrath were an attribute of God, or an emotion of his mind. (See Eph. 2 : 4, 5 ; Isa. 54 : 7, 8, &c.)

The most awful and oppressive revelations of the wrath of God were made to the mind of his ONLY-BEGOTTEN—his AH-CHAD—the ONE object of his infinite love and confidence and complacency. Both the garden and the cross bear witness to this—the garden, where under a full mental apprehension of the wrath of God, as due to man—"he sweat as it were great drops of blood, falling to the ground ;" and on the cross, when he cried out, "My God, my God, why hast thou forsaken me?"—or, unto what hast thou abandoned me ? And it should ever be kept in mind that the Son of God came—not to procure the Father's love, nor to affect any change in his heart—but to make known and demonstrate the Father's eternal love ; and to lay a judicial basis for its honorable and eternal display. He did not come to "*appease*" an attribute of God's nature, nor an angry

emotion in the Father's heart. He came to accomplish the eternal purpose and grace of God, given us in him, before the foundation of the world : yet he was called to enter experimentally into a full estimate of the wrath of God, as due to "the sons of men."

And it should be borne in mind that, "The high and lofty One that inhabiteth eternity, whose name is Holy," when speaking of the mental apprehension of his wrath, on the part of Israelites who had learned the truth concerning his wrath, through his holy law, and who were consequently of a contrite and humble spirit ; of them he says, that he dwells with such, "to revive the spirit of the humble and to revive the heart of the contrite ones." And this is the reason which he assigns :—"For I will not contend forever, neither will I be always wroth : for the spirit should fail before me, and the souls which I have made." (Isa. 57 : 15, 16.) And in this way, the Holy One of Israel has made known the truth, that prolonged manifestations of his wrath, even to the minds of men, (without any penal infliction whatever,) would cause their souls to *fail*; or *faint*, or *swoon*—"GAH-TAPH, to be covered, to be overwhelmed, and so to become insensible and inert.

But, besides these several considerations, it must be observed, that the thoughtless statement, that wrath is an attribute of the Being of God, and is an emotion in the heart of God—this strange conceit includes the astounding idea that God was angry before the world began ; that fury was in him, in the eternity of the past ; that before either man or angel was created, God was an angry God, and craved for some suitable objects of his wrath : and so this very evil thought is included :—that, in the eternity of the past, the social nature in the mystery of the God-head, was moved and disturbed by the craving emotions of an infinite wrath.

III. But in teaching the doctrine of divine, insatiable wrath—wrath that never can cease "without an appeasement,"

and that never can be appeased, but would be disappointed by the utter destruction of its objects, beneath its own torturing displays—in teaching this doctrine, men adduce certain texts of Holy Scripture, which they offer as “proof texts;” and they gloss and construe those texts, by the pernicious assumption, that, wrath is an attribute of the Being of God, and an emotion in the heart of God; and also that, immortality is the distinguishing attribute of man. On these false and evil premises those passages are construed, and are persistently pressed, in polemic discourse.

If it were true, that, immortality is an essential attribute of man, then indeed, it must be admitted and maintained that *a* doctrine of endless life in ceaseless woe, is a doctrine of the inspired Book. We say *a* doctrine, but dare not say *the* doctrine which ecclesiastical teaching sets forth. But if it were true, as it is manifestly false, that man is an immortal being, then it must be maintained—whatever kind or degree of difficulty might seem to surround the subject, and might actually oppress our minds—it must, we repeat, be maintained that *a* doctrine of endless misery is a doctrine of the inspired Book. For the soporific delusion, called “Universalism,” is based on a formal contradiction of the concurrent and emphatic testimony of the Revelation which God has inspired. It is a delusion of Satan, and may readily be traced up to the bold, bad words of the tempter, when he said unto the woman, “NO DEATH! *You shall not die.*” For it has a common origin with the doctrine of the inherent immortality of man. “Universalism,” and the doctrine of “man’s essential immortality,” are twins; from the same evil parentage, that calumniated God in the Garden of Eden, and at the same time effected the ruin of man. And it is unquestionable, that many superior minds have been wrecked on the quicksands of “Universalism;” to which they have been steered by the false and treacherous pilot, called “the immortality of man;” and affirmed to be the *Basipisteōs*, the Royal Support of

“the Faith,” “the foundation of the Christian Religion”—
 “the foundation of all religion, both Natural and Revealed.”

The passages most commonly quoted, and which are construed by the false assumptions which we have exposed, are these, viz. :—

1. Mark 9: 48. “Where their worm dieth not, and the fire is not quenched.” It is alleged, that, “This passage is an evidence of the inherent immortality of man, and of the doctrine of endless misery, as taught in the visible church.”

We must at once notice the dexterous device adopted, when this and such like passages are adduced. *First*, the inherent immortality of man is assumed; *then*, this assumed, and false principle is employed to interpret the text; and *then*, the text is adduced to prove the immortality of man, and, as a necessary conclusion, the doctrine of eternal life in agonizing woe. This method of reasoning in a circle is the chief resource of the advocates of the doctrine of eternal torture, which we have described.

On the text itself—as recorded in Mark 9 ch.—we remark,

1. The disciples of the Lord Jesus—both *real* and *nominal*—were Jews, and were well acquainted with certain historical facts, and with a proverbial phraseology founded thereon, which Gentiles, and particularly, occidental Gentiles, may need to learn and understand. Those Jews therefore, were not likely to misunderstand the Lord, as certain Gentile teachers have misconstrued his awful words. In his premonitory teaching—as recorded in Mark 9 ch.—the Lord Jesus instructed his professed disciples, concerning the purity and incorruptness that are the proper characteristics of those who truly serve and worship the living and holy God; and he warned them against being, by any means, ensnared into lawless and unpardonable sin. He taught them, that everything that tended to ensnare them was to be cast from them, though it might be to them, as men, useful as the hand, serviceable as the foot, or precious as the eye; and he

forewarned them, that, unholy and lawless professors of his name would be visited with condign punishment, which he compared to an ignominious and destructive end ; the loathsome and lurid image and instruments of which, were familiar to their minds. He reminded them of the valley of the son of Hinnom, which is called, *GEE-BHEN-HINNOM* and *GEE-HINNOM*, in the Hebrew, and *Ge-enna* or *Gehenna*, in the Greek, and in the English Version is represented by the word "hell."

Ge-Hinnom, or *Gehenna*, is the name of a glen outside of the City of Jerusalem, and exposed to view from the adjacent heights. And the awful words of the Lord—"Where their worm dieth not, and the fire is not quenched"—include a two-fold reference, which Jews would well understand. He refers to a matter of topography, and of history. In the Valley of Hinnom, the heathen had, in ancient times, sacrificed their children to Moloch, and subsequently, the Israelites had committed the same inhuman and horrid crime. (Jer. 7 : 3-33.) But when Josiah wrought a reformation in Judah, he "defiled Tophet" or *Gehenna*, (see Jer. 19 : 6,) and made it an abomination to the minds of the Jews, that they might not resort thither, for the observance of idolatrous rites. (2 Kings 23 : 10.) History informs us that this glen was made the scene of the most disgusting forms of animal decomposition, and that the bodies of dead beasts, and of executed malefactors, were cast into *Gehenna*, to fester and rot, and be utterly consumed. But as the supply was continuous, so the *worm*, bred out of putrescence, was always there, and in view ; and the fire, kindled by the City Authorities, was always kept burning, and also in view. But we find sufficient information in the scriptures of truth, for the defence of the truth.

The historic facts and judicial relations of *Gehenna* were familiar to the disciples of the Lord. They would also be aware, that Isaiah had recorded a prediction, which is yet to

significancy of this type, the Lord refers ; and enjoins a life of sacrificial purity and devotedness, worthy of the altar of God. And the same devotedness is enjoined by the Holy Spirit, in Paul ; even that christians should present their *bodies* a living sacrifice, holy and acceptable to God—their reasonable service. (Rom. 12 : 1, 2.) And respecting every typical sacrifice offered upon the altar of God, it had been said of old, “And every oblation of thy meat offering, shalt thou season with salt ; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering : with all thine offerings, thou shalt offer salt.” (Levit. 2 : 13.) The MIN-CHA, called here the “meat-offering,” was the bloodless offering, and signified, living devotedness to God ; and commonly included the idea of gratitude to Him ; when it was the type of the spiritual devotedness of his saints ; even that which is enjoined by the Lord in the verse now in view ; and in which the holy fire of God’s altar, which caused the pure offering to ascend to Him, is contrasted with the fire of his wrath, that *consumed* the “sin-offering,” out side the camp. And in this way, the *acceptance* of the personal devotedness of the saints, by the approving holiness of God ; is contrasted with the *consumption* and utter destruction, of the persons of hypocrites and apostates, by the unquenchable fire of Gehenna, which had been named the instant before. And so, when the Lord had said “For every one shall be salted for the fire, even every sacrifice shall be salted with salt,” he added these words : “Salt is good ; but if the salt have lost his saltness, wherewith will you season it ? Have salt in yourselves, and have peace one with another.” But according to the ecclesiastical teaching, now exposed, we are required to understand the Lord as saying, that *the fire of hell* “is good ;” and as commanding his disciples to have the *fire of hell* in themselves ; and so, to have peace, one with another. This is but one of the many said corruptions of Holy Scripture, *involved* in the doctrine under review ; and

in its advocacy, on the part of even learned men ; who, in other respects, are wise and prudent men ; and many of them worthy of high esteem and christian love.

2. Isaiah 33 : 14, is adduced. It reads thus : "The sinners in Zion are afraid ; fearfulness hath surprised the hypocrites ; Who among us, (they exclaim,) shall dwell with the devouring fire ? Who among us shall dwell with everlasting burnings ?" This text is quoted to prove that all men who die in their sins shall certainly dwell with the *un-devouring* fire of hell ; and shall *live for ever*, with everlasting burnings. But, the text is an exclamation of terror, on the part of *religious* sinners and hypocrites—an exclamation which evidently implies the *impossibility* of dwelling with the *devouring fire* ; and which expresses the amazement and horror of those self-convicted hypocrites, at the prospect of being utterly consumed.

3. Matthew 3 : 12, is quoted :—" Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire." This is a part of the testimony of John the Baptist, concerning the Messiah, and the results of his coming and his kingdom. It was addressed to religious hypocrites, to those sinners in Zion, the Pharisees and Sadducees. The former trusted in themselves that they were righteous and despised others ; and the latter despised the HOPE of the truly righteous, and lived wholly to themselves. To such, the words of John were addressed ; and his words contain an allusion to oriental husbandry, when, at the time of harvest, the husbandmen, having threshed the grain, gathered the wheat into the garner, and burnt up the chaff with unquenchable fire ; or, a fire which the chaff could not for a moment resist. So, John calls the saints of the Lord, "his wheat," and the sinners in Zion he compares to dry, dead, chaff ; fit only to be consumed. But because the *quality* of the fire of divine wrath is said to be *asbestos*, *i. e.* unquenchable, or

irresistible—that which cannot be subdued and extinguished by those upon whom it will act—some learned teachers of the church have concluded that *therefore* the *quality* of those who are compared to *chaff* is, that they are unconsumable and immortal. The logic of their exegesis is a humbling indication of incompetency for “rightly dividing the word of truth.” “HE WILL BURN UP THE CHAFF.”

4. Matthew 5 : 25, 26, is relied upon for proving that sinners when once cast into hell shall live there in excruciating torture for evermore. The passage reads thus: “Agree with thine adversary quickly, whilst thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.”

Now, if this passage refers to hell at all, it implies the *possibility* of coming out thence; though a heavy penalty may first have to be paid: and so it would favor the purgatorian theory of one class of “Universalists;” whom we once heard a Bishop of the Church of Rome, refer to, and call them, “our non-conforming brethren.” But, in what way is it attempted to show that the passage refers to hell? In this way:—it is said, that, “the adversary” is the devil: and “the judge,” is God; and “the officer” is death; and “the prison” is hell. And in this way, the learned teachers have loosed the devil out of his prison, in which *they* had before shut him up; and they give us to understand that, he walks in the way with men upon the earth; but that he is dangerous company; and that God, the judge, sits ready upon the judgment seat, to hear the “cause” of the devil; and is very likely to decide in his favor, against the men whom he vindictively delivers into “court;” and to consign to hell those whom the devil wishes to have cast in there; because that they *have not made an agreement with him*. But this is not all:—The Lord Jesus was instructing, and legislating

for, his professed disciples, when he uttered the words of the above text. And, so, instructors of the church visible, would have us to understand that He, there and then, gave a commandment to His disciples, to be, characteristically, *agreeing* with the devil (the word in the Greek text is *eunoōn* the present participle from *eunoō*, *to be well minded, or favorably disposed towards another*), and to have a favorable disposition towards him; lest at any time he should deliver them up to God. But, it is very humiliating to find that such evil thoughts should ever be involved in ecclesiastical discourse. In the passage that is so perverted, the Lord is instructing his disciples to avoid litigation; and is showing them that "His commandments are not grievous;" for that He is consulting their own interests and welfare, while enjoining obedience to His will. (See also Luke 12: 50, 59.) Truly, His service is perfect freedom—His yoke is easy, and His burden is light.

5. Matthew 25: 46, is said to be sufficient of itself to establish the doctrine of the immortality of man, and of the eternity of torturing woe. It reads thus:—"And these shall go away into everlasting punishment, but the righteous into eternal life."

The entire passage to which this verse pertains should be pondered, that the truth might be perceived—the whole scene should be surveyed. The *period* is that when "the King" shall come again—when the enthronement of the Messiah shall take place. In Matthew's testimony, JESUS is presented, throughout, in the official relation of "The King"—"the Heir" of Abraham's land and of David's throne; and the Head of the Economy on earth, which is called "the Kingdom of Heaven," or the dominion of the heavens; as provisionally set up; and which is to be established in power—"the Kingdom of Heaven," in which up to the time of the Lord's return, are "the children of the wicked one," brought in by the devil, among "the children of the Kingdom" intro-

duced by the Son of man—"the wicked" among "the just." (Matth. 13 : 37-43, 49, 50.) This provisional Kingdom of heaven is called, among men, "the visible church" and "christendom;" and within the pale of the visible church are "the children of the wicked one"—"the wicked," intermingled with "the children of the kingdom"—"the just:" and in the scene now in view, the opposite classes are compared to "sheep," which the Sheperd will own as His; and to "goats" which have been brought into the fold by another; and which the Shepherd, when he shall have come, will disown and reject.

Both parties in the scene are professed christians—the true, and the false—the genuine, and the hypocrites. They are, together, called, "all the nations." These words are not intended to mean, all mankind; but are designed to be commensurate with the words in the apostolic commission, in Matth. 28 : 18, 20, as it is said therein "Go ye therefore and disciple all the nations," &c. ; and, as it is said in the Lord's own explanation of the parable of the wheat and the tares : "The field is the world:" nevertheless, it is "the kingdom of heaven," that is then his instructive theme.

In the scene within view, *all* are professed christians who up to that time have been mingled together, like a company of sheep, and of goats, within one and the same fold; but are then divided and separated into two contrastive groups, by the hand of Him who searches the heart, and by whom "actions are weighed." The principle of discrimination, on which the separation is made, is that of true and practical love to Christ; as shown to him, in his needy "brethren." But this principle of administrative decision is not applicable to the case of the great mass of mankind. Hundreds of millions of the human race have never heard of Christ: and his "brethren" they have, therefore, never seen; and many nations who may have heard of his name, have never professed to love him, or to believe in him.

Every true christian loves Christ, with a responsive and grateful love ; and is taught of God to love his brethren, and to love and serve Christ, in *them*. And every professed—but *nominal*—christian *professes* (but hypocritically professes) to love Christ.

* Love to Christ and service to him, in his brethren, is not, in any respect, the *cause or reason* of personal salvation—is not *the title* of true christians, to “inherit the kingdom prepared for them, from the foundation of the world :” but it is the mark and characteristic of the heirs of the kingdom ; and is shown towards Christ, in the substantial forms of practical beneficence towards his needy and afflicted brethren ; *because* they belong to him—this is the motive and intent of the heart ; though they may not rise up to the thought, that they are feeding and clothing Christ, and showing hospitality to him, and visiting and comforting him. And when the Lord shall have come again—when “the King shall sit upon the throne of his glory”—he will openly approve and extol this manifest token of genuine heirship ; and will as openly rebuke and condemn the false-heartedness and hypocrisy of those who professed to love him ; but never did love him at all. They may have been among the most prominent in the visible church, and the most zealous in supporting the externals of “religion,” as such persons speak ; and may have given much, and have done much, that men call the fruit of “zeal for religion”—*but, they have never loved Christ.*

The *false* are mingled with the *true*, till the decisive hour indicated in the passage within view. The *hypocrites* are, *ostensibly*, heirs of the kingdom, and “candidates for heaven and glory,” in common with the *saints* ; and, it may be, that they deem themselves, and are deemed by others in a more “hopeful state,” than many of the saints. But the Lord searches the heart ; and *He* is the Judge. And the predominant idea and fact in the passage, is that of being separated and cut off from the flock, and the Kingdom of the Sou of

man : and this *eternal rejection and excision* of the hypocrites, is contrasted with the *eternal* life* of the righteous, and the consummation of their eternal life, in the Kingdom of their Father. This eternal excision is the "eternal punishment" of the text.

The Greek word, *kolasin*, which is translated, "punishment," is derived from *kolazō*; the ideal meaning of which is, *to take from, to cut off*; and hence to prune, or to cut off unfruitful and worthless branches from a tree, which is, itself, a good tree. And *kolazō* is the Greek equivalent of the Hebrew, קַח-רַחַם, which means, to cut off, as a branch is cut off, and to cut off by death; and is used when it is said "That soul shall be cut off"—"that soul shall be cut off from

* In the usage of Holy Scripture, the words "eternal"—"for ever," and such like, derive their meaning and force from the objects or subjects to which they are applied. Thus אֲדוֹמֵי-לַחַם in the Hebrew is used when Jehovah says, "I lift up my hand to heaven and say, I live forever;" (Deut. 32: 40,) and it is used when it is said of the servant-man, (Exod. 21: 6,) who loved his master, &c.: "He shall serve him forever." And, *aiōnios*, in the Greek, the word rendered "everlasting" and "eternal" is used, as a word of quality, to denote the *essentially* eternal life, which the ransomed and regenerate now have, in union with the risen Son of God; and the consummation of that same life, when He shall come again. When applied to the doom of the ungodly, it means *irreversableness*—eternal in the sense of *never to be reversed*; and when applied to the fire that destroyed Sodom and Gomorrah, and to the fire of final judgment, it signifies the divine and destructive energy of that fire of God. The word *aiōn*, "for ever," in its singular form, is very frequently translated, "world;" as it is said, "this world;" and the plural and duplicated forms of that word are governed as to their meaning and intent, by the laws of usage which are indicated above. Theological disputants have quoted Aristotle, to show that the word *aiōn* means "always existing;" which, of course, is the *ideal* meaning of the word. But the *usage* of Aristotle, who, as a heathen philosopher, believed in the *eternity of matter*, and was an Atheist, ought not to be preferred to the *usage* and *AUTHORITY* of the Holy Ghost; as given and asserted in the inspired Book.

Israel." Even so, the false Christians shall be cut off from the flock of Christ, and from every pretence to the kingdom, of which they were *ostensible* heirs, in common with the true; and their excision shall not be temporal; but shall be *eternal*.

The word, *kolasin*, is found in one other place; namely, in Jno. 4: 18; and is there represented by the word "torment;" but this is not justifiable; for the word relates to the children of God, who are not yet "made perfect" in an experimental knowledge of the love of God. They are not *tormented*; but they are cut off from much experimental blessedness, which properly pertains to them; and which they would possess if they were made perfect in love. They are *cut off* from conscious communion with God, in the fullness and unchangeableness of his perfect love in Christ, his Son.

Even the common usage of the English word "punishment" does not, of necessity, include the idea of pain and anguish; and in the *judicial* usage of that word, the idea of torture is not found. The *fact*, the *principle*, the *idea*, of torture, is utterly excluded from the jurisprudence and forensic proceedings of every humane and just government upon earth. But the retributive principle of excision is adopted and set forth, as being just and right. Thus a criminal is cut off from, or loses, his property by being fined; or loses his liberty, and is cut off from civil society by imprisonment; or loses life; being cut off by death, in the way of "capital *punishment*"—which is *death*. And "shall mortal man be more just than God?" Yet, there are men, who would vehemently express their detestation of torture and of *the torturer, too*, at an "indignation meeting" occasioned by any known departure from the principles of loss and excision only; but who do not hesitate—yea, rather, are zealous—to describe "THE ETERNAL GOD," as an ETERNAL TORTURER; who, by enduing the *human* objects of his fury with *superhuman* vigor, will keep them alive forever, and torture them without ceasing

and without end. This is one of the evil fruits of the doctrine of the inherent immortality of man.

Further: It should be noticed that the "eternal punishment" mentioned in Matth. 25 : 46, is *not the whole doom* of the religious hypocrites to whom those words relate; but is their eternal excision from the flock of Christ, in order to their being cast into the fire of Gehenna—"the eternal fire, prepared for the devil and his angels;" the "furnace of fire" into which all ensnaring, and lawless professors shall be cast; into which the wicked hypocrites shall be cast; and where there shall be "wailing and gnashing of teeth;" (Matth. 13 : 42, 50,) the manifested remorse and agony of the disappointed and terror-stricken, false-hearted professors of Christianity; who like the sinners and hypocrites of Zion (Isa. 33 : 14) will be filled with unutterable anguish in the immediate prospect, and *the process*, of being consumed, by the devouring fire; of being destroyed forever—*consumed like chaff*.

6. Revelation 14 : 11, is triumphantly adduced; particularly the first clause:—"And the smoke of their torment ascendeth up for ever and ever." But, the entire paragraph must be considered if there be any desire to learn and know the truth. The passage reads thus: "And the third angel followed them (those angels whom John had seen and heard in vision immediately before) saying with a loud voice, "IF ANY MAN worship the beast and his image, and receive his mark in his forehead, or in his hand: THE SAME shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever; and THEY have no rest day nor night, WHO WORSHIP THE BEAST AND HIS IMAGE, AND WHOSOEVER RECEIVETH THE MARK OF HIS NAME."

It is worthy of a passing remark; that in ecclesiastical teaching, it is usual to say that, "the Book of the Apocalypse

is a sealed Book." It is called, of God, a "Revelation," but it is usual with many ecclesiastical teachers to call it, "a sealed Book;" and it is therefore the more remarkable, that they should so readily and confidently appeal to its contents; which, they tell us, they cannot read, because that it is sealed up.

The Book is *not sealed*, but is a *Revelation*—a divine drama, indeed, but a *Revelation*—a divine drama, composed very much on the principle of the ancient Grecian drama; to answer a prophetic and specific end. The passage under examination is a premonition, that "*if any man*" commit a certain enormous crime, which is distinctly specified; *then and in that case*, a certain penal result shall certainly ensue. This premonition is specific, and does not relate to the common ungodliness of men; and, so the penalty of which men are forewarned is not at all the common doom of ungodly men, as such. The penalty specified, is to consist in certain plagues, which are dramatically announced, as a forewarning, and also a prediction of approaching facts. "IF ANY MAN WORSHIP THE BEAST:"—this is made the condition on the presence of which the predicted penalty shall ensue; and moreover, the specified and enormous iniquity *had not been committed by any man*, at the time of the vision which John saw and heard: and *therefore*, the specified penalty is not the doom of the damned in hell, either before, or after, the judgment of the great day.

The words so commonly quoted:—"And the smoke of their torment* ascendeth up for ever and ever;"—are used also in relation to that dramatic personage described as a woman, and called, "Babylon the Great;" of whom it is said,

* The word represented by the English word "torment" is *basanismos*, and the verb translated, "tormented" is *basanizō*. The radical word is *basanos*; which means, literally, a stone found in Lydia, in Asia Minor, by which gold was tried—a *touch stone*. The radical and true idea represented by the above words is, that of putting to the test or proof; and of being put to the test or proof.

“And her smoke rose up for ever and ever:” (Rev. 19 : 3,) and, concerning her, it is previously said “And she shall be **UTTERLY BURNED** with fire ; for strong is the Lord God, who judgeth her.” . (Rev. 18 : 8.) A similar mention is made, or a similar dramatic representation is found in Isa. 34 : 9, 10, in which the doom of the city of Botzra, in Idumea, is prophetically described. The dramatic meaning of the ascending “smoke,”* is that of the evidence of a consuming process, and a destructive result. The word “smoke,” and its dramatic usage, in inspired prophecy, have been adopted from the history of the destruction of Sodom and Gomorrah. (Gen. 19 : 27, 28.)

Whatever may be the dramatic force of that which is said concerning the “woman” called “Babylon the Great,” and of that which is said concerning the worshipers of the beast, it is evident that it transpires on the earth, and *before* the coming of the Lord to reign over the earth. The most probable evolution and fulfillment of Rev. 14 : 9–11, will be found in the plagues that shall come upon the devotees or worshipers of “the beast,” as described in Rev. 16th. But even if the passage we have now examined, did teach the conscious existence and endless misery of “*any man*”—which it does not—still, the “torment” so dramatically described, would be the portion, *only*, of the worshipers of “the beast;” and from it, every human being would be exempt and secure, who had not committed that specified and enormous crime. And, therefore, the passage so triumphantly adduced, instead of *proving*, could only *disprove*, the ecclesiastical doctrine, of the common penalty due to sinners, on account of their common sins. It would indeed seem that, relatively,—or in relation to an actual state of mind, the “Revelation” is, to some persons, “a sealed Book;” but, *they* who teach, ought

* The smoke ascending “for ever,” or “for ever and ever” signifies that the evidence of *irreversible* judgment shall be made manifest; and shall be publicly and fully known.

to be able to understand and teach what God has revealed, and has "sent, and signified, to the churches;" seeing that they claim to be "ambassadors for Christ," and to be acknowledged as such, of all men.

7. The parable of Lazarus and the rich man, as recorded in Luke 16 : 19-31, is regarded as a strong tower ; whereunto those who teach the doctrines of man's inherent immortality, and of present, and endless torture may continually resort, and be safe in the possession of that which they hold. Even if it could be made to appear that, this parable unveils the unseen world, it could not be properly adduced, as an evidence of the immortality of man ; and of endless misery to be inflicted after the judgment of the last day. It would rather seem to favor the ecclesiastical doctrine of *torture* first, and trial afterwards ; for the scene described is, parabolically, laid down in days that have passed away thousands of years ago. But the parable cannot have been intended of the Lord to favor that doctrine ; because that doctrine is manifestly *untrue*. The Holy Spirit, in Peter, teaches, that the Lord knows *how* "to reserve the unjust unto the day of Judgment, to be punished." (2 Pet. 2 : 9.) The Lord Jesus, and the Holy Spirit, could not teach diverse and conflicting doctrines ; and so contradict, each other. Moreover ; Abraham, and Lazarus, and the rich man, are represented as being embodied : but it could not have been the intention of the Lord to teach this as a *fact* ; for he could not countenance the pernicious doctrine, that, "the resurrection is already past." (See 2 Tim. 2 : 18.)

The entire scene is laid,—not in Gehenna, but—in *Sh'ol*, *hades*, or "hell." It is described as lying in the "under world," the place of departed souls. Abraham and Lazarus are described as being in the same territory, or place, as the rich man—Abraham and Lazarus on one side of a great chasm or gulph, and the rich man on the other. But, in ecclesiastical teaching, it is stated that Abraham and Lazarus were in

heaven, because that it is said of the rich man that he "lifted up his eyes" and, in so doing, saw Abraham afar off. But, even the words of the Lord, to his disciples, when near Sychar may well suffice to correct this mistake; "Lift up your eyes and look on the fields." When occidentals would say "Open your eyes;" orientals would say "Lift up your eyes."

The entire scene of the parable is laid in *Hades* and in the original, the definite article is used; and so it is said of the rich man: "And in the *hades* he lifted up his eyes" and this is intended to imply that Abraham, with Lazarus in his bosom, was there before the rich man had arrived; and when the rich man first saw Abraham, he (the rich man) was not aware that there was a great gulph between them; for Abraham informed him, particularly, of this. And, if any object to the idea of the entire scene being laid in *Hades*, it must be because they have not read, with attention, the inspired Book, concerning the ancient saints, before the Messiah had appeared. Down to that "under world" the place of the detention of defunct souls—or, as one has expressed it, "of unclad ghosts," the ancient saints expected to go at death; and by reason of this, they were, generally speaking, in bondage all their life time, through fear of death: and down into *sh'ol* or *hades* they went when they died. Witness, Jacob* (Gen. 37: 33–35,) and Job, (Ch. 10: 21, 22,)

* The word, *sh'ol* occurs, in the Hebrew text 64 times. It is translated "grave," 30 times—"hell," 31 time; and 3 times, "pit." It is first used by Jacob, in Gen. 37: 35. The noun is derived from the verb, *SHAH-AL*, to *ask*, and also, to *require*, to *crave*. The Hebrews thought and spoke of *SH'OL*, as ever craving for prey, and never saying, "It is enough." Hence they personified death, and *sh'ol*, and represented them as two hunters, laying snares, or arranging their cords to catch their prey. This personification is very general, and is prominently seen, in the psalms of David, in the writings of Paul, and in the apocalypse. The word has, uniformly, *one* signification, in the Hebrew Scriptures; and, *hades* is its equivalent in the Greek.

and Samuel, (1 Sam. 28 : 15, 19,) and David, (Ps. 6 : 5, and 88 : 10-12,) and Hezekiah, (Isa. 38 : 18,) and others also. Down into this "under world," the Lord Jesus himself went, when he died upon the cross. (Ps. 16 : 10; Acts 2 : 31.) When there, he was in active power; for he is both God and man; and though he was put to death in the flesh, he was constituted living, in the Spirit; and, he had "put away sin by the sacrifice of himself." He, there and then, quickened and delivered the souls of his ancient saints, who had remained there, held by the cords of death, insensible and inert; and he "led captivity captive." (Heb. 2 : 14, 15; Ps. 68 : 18; Eph. 4, 8-10.) And into that prison house, no departed saint has gone, since JESUS died and rose again. Since then, the saints do not in reality die: but before that, the saints died, and were held captive by death.

Now, to return to the parable:—All the parties in hades are represented, as being embodied and alive; and not only so, but also, as knowing, and remembering, and talking, and reasoning, and as being cognizant of things on the earth. But the Lord Jesus could not teach this as a *matter of fact*; nor any part of it; for, he could not contradict the testimony of all Hebrew Scripture; which is quite to the contrary of all this. He came not "to destroy the law and the prophets, but to fulfill." And Job refers to *Sh'ol* or hades as "the land of *darkness*;" (Ch. 10 : 21, 22;) and Samuel, and David refer to it, as the place and state of *silence*; (1 Sam. 2 : 9; Ps. 31 : 17.) And again, David speaks of *sh'ol*, as the place and state in which there is no *remembrance*—not even of God. (Ps. 6 : 5.) And Solomon says, that, "there is no *work*, nor *device*, nor *knowledge*, nor *wisdom* in *sh'ol*." But wisdom and knowledge and device and reasoning and speech, are, in the parable, ascribed not only to Abraham, but also to the rich man. But whence and how has it come to pass, that there are these irreconcilable differences and diversities, between the teachings of all Hebrew Scripture,

and what the parable is by so many supposed to teach ; and, which, if construed in a certain way, the parable does seem to teach ; but which, as we have shown, it does not and cannot teach,—how has this come to pass ?

All this misapprehension has arisen from two distinct causes, viz. : *First*, from a previous and unjustifiable assumption that the doctrine of man's inherent immortality, and of *present* and *continuous* and *endless torture* in hell, are truths taught in the word of God ; and *secondly*, from a non-acquaintance with the nature and design of oriental parables, in general ; the genius of parable, in itself considered, and the *bases* and design of the parables of the Lord in particular. For instance :—It is commonly assumed, that the parables of the Lord were intended to illustrate his teaching, and bring it down to the level of the commonest and most limited understanding ; whereas, they were really intended for a purpose the very reverse ; that is, they were intended to *veil*, with the drapery of enigma and fiction, testimony and teaching, which in their plain and literal forms, had been and still were rejected and despised ; and they were intended to put to the test, the wisdom of those who were wise in their own conceits ; and to inflict judicial blindness on those who had closed their eyes against the evidences of truth and of fact. (Isa. 6 : 9 ; Matth. 13 : 10–15.) The same course had been pursued of old in the midst of Israel, and the same reason was then assigned. (See Ezek. 12 : 2 ; 20 : 49.) The disciples of the Lord did not understand his parables, for they were illiterate men, and their understanding had not then been opened, as it afterwards was. (Luke 24 : 45.) But the Lord explained to them many of his parables, in private. The chief priests and scribes being learned and wise men, (according to the flesh) sometimes understood the parables of the Lord. They could look through the veil ; and what they perceived beneath it excited their anger and derisive scorn.

(Luke 20 : 9-20 ; 16 : 14.) And the teachers of the church ought to understand the parables of Holy Scripture, if so be, that they are in reality the "ambassadors of Christ," for He said to his own called and ordained ambassadors, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." And this he said, when they asked him, why he spoke to the people in parables. The Lord explained many of his parables to his own disciples ; and so, has furnished us with a clue to the understanding of others ; if indeed, it be *given us to understand* ; and we be not blinded by being wise in our own conceits, and for rejecting the plain teaching of the Lord.

In pursuing his judicious and judicial course towards the scribes and pharisees and chief priests, the Lord Jesus took up some of their own false conceits—*fictions of the grossest kind*—and wrought them into his parables, for the purpose of testing them, and convicting them of evil ; and he thus met them, on their own ground.

It was a gross fiction and pernicious falsehood in them to say that they were "righteous," (Luke 18 : 9,) so righteous that they needed no repentance ; and that they were Jehovah's first-born, ever standing in moral nearness to him—the lawful heirs of his house, and of his kingdom ; and yet the Lord took up all this gross and evil fiction and wrought it into his parables, on the very same occasion on which he uttered the parable of Lazarus and the rich man. (Luke 15 ch.) And it was and is a gross fiction that money obtained by *fraud*, and especially by *pious* and *priestly* fraud, can procure a *welcome* into the kingdom of God, and "into everlasting habitations" therein ; and yet the Lord in his parables, on the same occasion (Luke 16 : 1-13) took up even this most evil conceit, and parabolically—but in truth, *most ironically*—said, "And I say to you, Make to yourselves friends of the mammon of unrighteousness ; ("the unrighteous mammon")

that when YOU FAIL (*as the unjust steward had failed*) they may receive YOU into everlasting habitations.”*

The scribes and pharisees and chief priests sat in Moses' seat, (Matth. 23 : 2,) and were ostensibly and professedly the stewards of God—stewards of the mysteries of his kingdom ; and “it is required of stewards that a man be found faithful,” and not fraudulent, as touching that which has been committed to his trust. But these scribes and pharisees and chief priests were unfaithful, and were thoroughly practised in pious and priestly frauds. They laid heavy burdens on the people, it is true, and more especially on those who were not able to gratify their love of “filthy lucre”—burdens which they themselves would not move with one of their fingers. (Matth. 23 : 4.) But they took away the key of knowledge from the people, and hindered their inquiries *after the truth*. (Luko 11 : 52.) They made “long prayers;” but this was “a pretence”—a pious fraud to cloak their covetousness—their “love of money;” in the eagerness of which they devoured even “widows' houses.” But, those of their own covetous disposition, who were able and willing to pay them well, by professedly devoting *in part* to “*the cause of religion*,” that which they ought to have used in obedience to “the *commandment of God* ;” and part of which they kept for themselves ; such ones, they *let off lightly*, and exempted them from actual and social duties, and authorized their *pious frauds*. (Matth. 15 : 3-9.) Men might be covetous, eager money-lovers and

* It is marvellous, that any who are ecclesiastical teachers should not perceive that the Lord is here speaking of money gained by fraud, embezzlement and swindling—“the unrighteous mammon.” If only this had been perceived, the teaching and literature of the visible church—as we charitably believe—would not have been disfigured as it has been, (not to mention the dishonor done to the name of the Lord) by representing, that the Lord Jesus is teaching christians to make a benevolent and religious use of their money, in order to procure *for themselves*, a welcome into heaven.

servants of mammon ; and might be keen and over-reaching in the pursuit of gain ; and might defraud even their own needy parents, so long as they "cast into the treasury," of which these scribes and pharisees and chief priests were the "stewards:" and out of which they first provided for *themselves*, and for the increase of their riches, and for the maintenance of their worldly importance, and their domination over the belief and conscience of the multitude, before whom they arrogantly claimed to be the stewards, the true and faithful stewards of the mysteries of God. And in this way they became rich ; and in it all they most strikingly resembled the "unjust steward" of the parable : and that parable they understood, and *for* them it was intended by the Lord. It was spoken to the disciples, but it was spoken *at* the scribes and pharisees and chief priests. And so it is said, "And the pharisees also, who were covetous, (*philarguroi*, money-lovers) heard all these things : and they derided him. They heard the parables, and perceived their intent ; and they scorned the corrective wisdom and convicting truth, that lay beneath the parabolic veil.

These pharisees trusted in their lineal descent from Abraham, and in themselves, that they were righteous, and in their wealth, as a manifest token of the divine approval ; and they boasted themselves in the multitude of their riches : but none of them could "redeem his brother, nor give to God a ransom for him ; that he should still *live for ever*, and not see corruption." (Ps. 49 : 6-9*.) And these facts the Lord Jesus intended to teach, in the parable of Lazarus and the rich man ; and to convict the pharisees of the worthlessness of the confi-

* The entire psalm should be pondered with care. And it should be borne in mind, that *all* the parables contained in Luke, 15 ch. and 16 ch. were uttered on one and the same occasion, and that the same parties heard the words of the whole ; and the pharisees understood what they heard, particularly the parable of the unjust steward, who had grown rich by means of systematic fraud.

dence they rested on their lineal descent from Abraham, and on the fact of their being *rich men*, in the nation that had been placed of God under "the law," and to which, "the prophets" had been sent.

While these pharisees regarded a rich man, in the nation, as one whom God had accepted, and, whom he highly approved, they looked down upon a poor man in the nation—one who was destitute and afflicted—as one whom God had forsaken, and against whom his displeasure was, in this way shown. One reason why they despised and rejected the Lord Messiah was, because that he was poor, and a man of sorrows, whose "visage was so marred more than any man, and his form more than the sons of men." They judged him, to be "stricken, smitten of God and afflicted:" (Isa. 53 : 4;) and when their "hour and the power of darkness" had arrived, the *animus* of their ways was according to these words: "God hath forsaken him, persecute and take him, for there is none to deliver."

We have thus shown the moral judgments of the pharisees, which the Lord reversed and condemned in the parable of Lazarus and the rich man. But whence was the *drapery* of that parable derived? Whence were derived the materials out of which the Lord Jesus wove that parabolic veil? They were not derived from the Hebrew Scriptures, for they contradict the testimony of Moses and the prophets—as we have plainly shown. And as they did not pertain to facts, or a revelation of facts, so neither were they originated by the Lord Jesus; for he did not "come to destroy the law and the prophets, but to fulfill;" and He is God, as well as man—and God "cannot lie—cannot deny himself." But it is written, "He taketh the wise in their own craftiness:" and again, "The Lord knoweth the thoughts of the wise, that they are vain," (Job 5 : 13; Ps. 94 : 11; 1 Cor. 3 : 19, 20.) And, as he had just before taken up the *false conceits* and *gross fictions* of the pharisees, touching their self-righteous-

ness, and as to the making of a *pious use* of "the mammon of unrighteousness," and procuring thereby, a welcome into the kingdom of God ; even so he now took up their *false conceits* and *gross fictions*, concerning *Sh'ol*, *hades* or hell.

The pharisees had borrowed the conceits and fictions, which form the parabolic veil, from the mythology of the heathen. When the nation of the Jews had ceased to be superstitious idolators, they became religious philosophers ; and they learned the ways of the heathen and adopted many of their evil conceits. They learned concerning the Elysium and Tartarus of the heathen mythology, and they reasoned themselves out of a belief in the testimony of Moses and the prophets, concerning many things ; and among others concerning *sh'ol* or hell. They seem to have thought that the God of Israel *ought* to have adjusted *sh'ol*, as the Elysium and Tartarus of the gods of the heathen had been arranged ; instead of having made that "under world" to be the place of *death*—of *darkness* and *silence*, *where nothing is remembered* and *nothing is known*. And so they took it upon themselves, to adjust and arrange the prison-house of the dead, in accordance with heathen conceits.

They imagined two separate departments in *sh'ol*, separated from each other by an impassable chasm or gulf. The one side they called "Abraham's bosom,"* and thought of it, as a place of elysian repose and delight, to which the souls of the righteous—*like themselves*—went, at the hour of death ; and were enjoying rest therein. But the other side they thought of as a place of tartarian and tormenting flame ; and to this they consigned the souls of the wicked—those whom they judged to be such—immediately after death ; there to be tormented *until the judgment day*, which should precede the consum-

* It is familiarly known through Josephus, that these were the religio-philosophic opinions of the Pharisees, and were the religious belief of the people, whose minds were formed and governed by them.

mation of the kingdom of God. And besides all this, they believed and taught the doctrine of metempsychosis or transmigration of souls, first taught by Pythagoras, about 540 years before the incarnation of the Lord. And so they believed that it was only the perfectly righteous, who needed no repentance, that went at death, to Abraham's bosom; and that it was only the desperately and incorrigibly wicked that went at death into the department of tormenting flame. The souls of all others of the nation of Israel, they taught, had another opportunity of becoming righteous, by transmigration into other bodies; and were born a second time into the world; though it may be to suffer for sins committed in the days of their former history upon the earth.* Such was the *theodicy* which the pharisees approved.

They placed the *perfectly righteous* in Abraham's bosom: but in his parable, woven out of their own heathen conceits, the Lord puts Lazarus *there*; who according to their moral judgment, was an incorrigibly wicked man, whom God had abandoned, even when he was upon the earth. And *they* placed the desperately evil and incorrigibly wicked, in the department of tormenting flame: but in his parable, the Lord put the "rich man" *there*; who according to them, was thoroughly righteous, and one whom God highly approved. In this way, he reversed and condemned their moral judgment, for which purpose in part, he had taken up and used their own vain and heathen conceits. But the Lord had still another end in view.

He intended to expose the false confidence which the pharisees rested on their lineal descent from Abraham; on their self-righteousness; and on their being prosperous and rich. And for this purpose, he makes the rich man recognize Abraham, and to claim a filial relationship to him, calling

* The disciples of the Lord had received this notion, as appears from their question concerning the man who had been born blind. (Jno. 9: 2.)

him, "Father Abraham," and appealing to his paternal compassion for relief. He also makes Abraham acknowledge the relationship, which the rich man claimed, and to call him, "Son,"—(*teknon, child, and dear child.*) But, he makes Abraham tell the rich man, that the acknowledged relationship subsisting between them was not, and could not, be of any avail to the rich man; either for any personal relief or for the saving advantage of those which were upon the earth, (the brothers of the rich man; which meant the pharisees, themselves) and who neglected and despised what Moses and the prophets had written, concerning sin, and righteousness, and judgment; and concerning Him who was to come. He makes Abraham to testify concerning Moses and the prophets, and the suitableness and sufficiency of what they had written; and to say, that if their teaching were neglected and despised, then, in that case, even the fact and the proof of the fact, of a personal resurrection from the dead, could not be of any avail, for the correction of inveterate unbelief. In this way, Abraham is made to tell the rich man, that they, two, were irreversibly separated; and that none, who like himself despised the testimony of the inspired Book, could ever be saved and enter, into the kingdom of God; but at the day of judgment, would and must be condemned.

Such is the true history, intent, and interpretation of the parable of Lazarus and the rich man. And this the teachers of the visible church ought to know. But, instead of teaching the way of God in truth, they have built upon their false conceptions of the origin and intent of this parable—(and thus upon the gross fictions of the pharisees; and thus upon the corrupt teachings of heathen mythology)—the ecclesiastical doctrines of torture before trial; of the locality of hell in the vicinity of heaven; of the mutual recognition of persons who are irreversibly separated from each other—the one being in the paradise of God, and the other in a furnace of fire; and of the anti-natural indifference and fiendish exultation of the

saints in heaven, over the writhing and eternal tortures of the damned in hell. Such is the origin of these evil doctrines, and of their being taught in the church.

As touching the ecclesiastical doctrine of torture before trial, we ought perhaps, in justice, to notice that which is offered as a justification of the procedure, thus attributed to God. It is taught, that immediately that each sinner dies, he appears before the bar of God, and is there tried and condemned to hell. But this teaching is not only untrue, but is very evil; for it goes to represent the awful solemnities of the day of judgment as a mere and merciless farce—a mere affair of pompous and unmeaning parade; and it contradicts the plain teaching of the word of God, respecting dead sinners; and particularly, that they are “*reserved* unto the day of judgment *to be punished*,” and that they shall come forth unto “the resurrection of damnation,” in “the day of judgment and perdition of ungodly men.” This and much more of Holy Scripture is rejected and denied by the advocates of the doctrines of the immortality of man, and of endless misery; in *their* method of attempting to “assert eternal Providence, and vindicate the ways of God to man.”

But even in this untrue and unholy method of justifying the conduct which they ascribe to God—namely, that of torture before trial, in the case of human sinners—they have not attempted to show the justice of torturing the devil and his angels before the day of decision has arrived. It is a prominent part of the doctrine of *present* torment in hell, that human souls are tormented *in immediate association with the devil and his angels*, who are said to be shut up in hell, being at the same time tormented and tormentors. But the erroneousness of this has been fully shown in our brief sketch of the revealed history of Satan and his host: and even the awful words of the Lord concerning “the eternal fire *prepared* for the devil and his angels,” might suffice to

show to thoughtful men, that the judgment of God upon those wicked spirits, is a future fact.

Even demons—who are the devil's angels—have shown a superior acquaintance with the principles of divine jurisprudence, than that which is shown in ecclesiastical teaching on this subject. Demons, in the time of our Lord's humiliation, appealed to HIS JUSTICE, when they were apprehensive of being *put to the proof*,* and destroyed "BEFORE THE TIME." (Matth. 8 : 29 ; Mark 1 : 24.) And they also "besought him that he would not," even "command them to go into the deep"—into the *abusson*, "the bottomless pit," as this word is generally translated—(Luke 8 : 31,) the bottomless pit or profound depth, in *hades*, in "the heart of the earth," where the devil and his angels shall be confined a thousand years. Thus even demons—the devil's angels—might teach some wise and learned men, important principles in relation to the moral government of God, and his just and true ways, in visiting iniquity, with the displays of his holy wrath.

The devil and his angels have never yet been in hell : but there is another and a different class of angels of whom, Peter and Jude have written. Concerning them, Peter says, that they were "cast down to hell"—to *tartaros*, the lowest depth in the "under world"—where they are left to themselves ; "delivered into chains of darkness," and "*reserved* unto judgment." (2 Pet. 2 : 4.) And Jude testifies, that they are "*reserved* in everlasting chains, under darkness, unto the judgment of the great day." (Jude 6.) Therefore these chained angels—held fast in chains of darkness, in the lowest depth of *hades*—these cannot walk about upon the earth, practising moral mischief and inflicting physical distress. They cannot roam at large in the regions of space, which are above the earth. It cannot possibly be this class of beings

* The word in the original, is *basanisai*. The origin and history of this word will be shown as we proceed.

of whom we are told, that they have their presence in the heavenlies ; whence they descend to originate and promote moral evil among men—to set up systematic antagonism to the truths of the inspired Book, even in the midst of the church ; and against whom the true servants of Christ are called upon to wrestle—putting on the whole armor of God. But all this, and much more, is true of Satan and his host, concerning whose past and present *residence* and *history*, so much that is erroneous is taught in the visible church. And if, in these respects, certain ecclesiastical teachers have greatly erred—not knowing the Scriptures, nor the justice of God—it cannot be surprising if they have assigned to Satan a *destiny* that is not assigned to him in the Scriptures of truth. What then may be learned concerning the destiny of Satan, in the inspired Book ?

We have shown that when the Lord Jesus shall come again, to establish his predicted Empire over Israel as the Messiah, and over the Gentile nations, through Israel, as the Second Man, “the Lord of the whole earth ;” then Satan shall be cast into the *abusson*, which is *sh'ol*, *hades* or hell, and is called in English “the bottomless pit.” Into this prison Satan shall then be cast for the first time, and shall be imprisoned during a thousand years ; from which prison he shall be “loosed for a little season,” and will again, for a brief period work wickedness on the earth. (Rev. 20 : 2, 7, 8.) And when his iniquity is full, then his final *destiny* shall overtake him, and the Scripture concerning his *doom* shall be fulfilled. We say, *When his iniquity is full*. For there exists a principle of long-suffering, and of equity in the jurisprudence of God, by reason of which the moral judgment of God against sin “is not speedily executed.” In the days of Abraham, it was a decision of God that the Amorities should be dispossessed of the land which their very presence defiled, being the family of Canaan, the accursed, (Gen. 9 : 25–27.) and holding in possession the land which God had promised to Abraham and his

seed. But in those days God informed Abraham that his seed should not enter upon the possession of that land for 430 years, but should abide a long time in a strange land ; and then should be delivered and brought back to the country in which Abraham then was : and the reason which God assigned for the delay was expressed in these words :—“ For the iniquity of the Amorites is not yet full.” (Gen. 15 : 13–16.) On the same principle of long-suffering, God had waited in the days of Noah, before he destroyed the antediluvian world :* (Gen. 6 : 3 ; 1 Pet. 3 : 20.) and it is again brought under notice, in his judgment upon that extensive and *manifold* system of national and ecclesiastical evil, dramatically represented by the woman who is first supported by a “ scarlet colored beast,” and is afterwards destroyed by that beast and his confederate kings. (Rev. 17 : 3–16.) Of that dramatic woman it is said, when the day of her doom has arrived, “ For her sins have reached to heaven, and God hath remembered her iniquities.” (Rev. 18 : 5.) And this principle of divine government is known to Satan and his host, though it may be disregarded in the visible church. We have shown that the demons appealed to it, when they trembled in the presence of Christ, and pleaded that “ *the time*” of their judgment had not yet come. They could not raise any question as to the *equity* of the judgment, when the *time* shall have arrived.

The *time* of Satan’s judgment is after “ the thousand years,” and *when his iniquity is full* ; and then shall he receive his doom ; and his *destiny* shall be according to his *desert*, and

* When referring to the Noahic flood, Peter says, that the “ world that then was perished.” (2 Pet. 3 : 5, 6.) The *kosmos*, perished ; but the *gee*, remained. The antediluvian *kosmos* was the then *order* of things ; but the *gee*—which Peter distinguishes from the *kosmos*—was, and is the abiding “ earth.” “ The *world* that then was, being overflowed with water perished. But the *heavens* and the *earth* which are now by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men.”

in accordance with the *dignity* of God. A two-fold destiny awaits the devil—the one, *political*, and the other, *personal*. God has his eternal purpose, and Satan has his most evil policy. The dramatic representation of the purpose and scheme of God, is that of a glorious woman ; and the dramatic representation of the personal policy and scheme of Satan, is that of a “great red dragon.” (Rev. 12 : 1–3.) We are taught to distinguish in our minds between the blessed God, and the purpose of his manifold wisdom ; to which the idea of *maternity* is attached. But Satan and his host are involved in his own policy and plan : and in the doom of his policy, his person and the persons of his host are involved. But it is the personal *policy* of Satan, that the great red dragon more especially represents, in Rev. 12 : 3. And it is the great red dragon, that is caught and chained and cast into the abyss, and is imprisoned there a thousand years ; and is then let loose ; and is afterwards cast into “the lake of fire.” The *policy* of Satan, as we have just remarked, involves his *person* ; and so the *doom* of his policy involves his personal doom. But it is the *political* doom of the devil, or the devil as politically considered, that is intended, and is dramatically described, when it is said, “And the devil that deceived them (*the nations*) was cast into the lake of fire and brimstone, where the beast and the false prophet are ; and **THEY** shall be tormented day and night, for ever and ever.” (Rev. 20 : 10.) The passive verb, in the original, *basanistheesontai*, is a plural verb, and so requires to be read, “and **THEY** shall be tormented ;”* or, as divested of the dramatic dress—“and

* The dramatic force and design of this plural verb, *basanistheesontai*, is not—*they shall be tortured*, as some men count *torture*. As we have noticed before: that the verb, *basanizō*, and the noun, *basanismos*, are derived from *basanos*, the name of a stone found in Lydia, in Asia Minor, by which gold was tried—a *touch stone*. From the literal meaning of *basanos*, came the metaphorical use of *basanismos*—that which tests or puts to the proof. In the mind of a Roman Inquisitor—

they shall be PUT TO THE PROOF, unto the ages of the ages." That trinity of evil, called "the dragon," and "the beast," and "the false prophet," shall be *together*, involved in the same final doom.

But *who*, or *what* are the beast and the false prophet? *What* do they symbolize in the drama of the apocalypse? On the true ascertainment of this, very much depends, in relation to the truth concerning the destiny described. *They are symbols of governmental and of moral polity and power*; and their origin and history must be sought after and learned. Composite symbols of governmental attributes and power are of very ancient date. They were first

both ancient and modern—both secular and ecclesiastical—this word, and its verbs, came to mean *torture*, and torturing, to elicit evidence or to extort a confession. But even in this there was *an end* proposed to be obtained by means of the torture; and, so, an end to the torture itself. The torment inflicted was, *professedly at least*, a means to an end; and not for the *mere sake of tormenting*—as the ways of God are now represented to be—which representation is most evil, and a calumny against the LORD.

In common discourse, the word *basanismos*, and its verbs came to represent the ideas of painful toil, and great bodily affliction; just as the word "martyr" is used to signify one who greatly suffers. But the word, martyr is the English form of the Greek and Scriptural word *martur*, which means a "witness." But the common use of the word, martyr, has arisen from the fact, that the witnesses of Christ have suffered greatly, even to death: and in like manner, the words, *basanos*, and *basanismos*, and the verbs derived therefrom, came to signify, in common discourse, great suffering, and the infliction of torture; because, that by the inquisitors of Greece, and Rome, men were grievously tormented. But as the word *martur*, always means a witness, *basanismos*, and its verbs always retain their radical meaning, when used in relation to the jurisprudence and penal administration of God. The feminine symbol, called "Babylon the Great," and the masculine symbols, called "the beast and the false prophet," are said to be tormented; that is, *the systems* of ecclesiastical, and of secular, and moral polity and power, which those symbols represent, shall be tested and put to the proof.

instituted of God, in the cherubim that were entabernacled in the garden of Eden, as the attendants of the sacred fire, to keep the way to the tree of life, and to debar man, "lest he put forth his hand and take also of the tree of life, and eat, and live forever." The cherubim represented the governmental attributes of God ; and their forms were those of the eagle, the bull, the lion and the man : and in after years they were artistically reproduced and combined in the golden cherubim, that formed a part of the mercy-seat in the most holy place of the Mosaic tabernacle ; and were the heraldic supporters of the governmental glory of God—as the God and King of the nation which he had redeemed.

The knowledge of the Edenic cherubim survived the Noahic flood. Their forms were reproduced at Nineveh, as symbols of human power and glory ; claimed and asserted in the way of despotic dominion : and those Ninevite symbols have recently been exhumed. In a word : a perverted knowledge of the Edenic cherubim, and of the sacred fire, is the origin of the sensible images of *idolatry*, and of the armorial *bearings* of heraldry ; and also of *astronomical signs*.

The nations of the world, having impiously adopted and perverted the symbols of the divine government over the world, God has been pleased to make a dramatic and prophetic use of such symbols as the nations have adopted and revered ; and by means of those symbols, to express his estimate of the policy and power of the nations of the world ; and also to show what shall be the end of "all rule and all authority and power," of which *men* are the claimants, and of which *Satan* is the despotic Chief Prince.

The "serpent" also, and the "dragon"* are images of

* The word *drakōn*, in Greek, is remotely derived from *derko*, which means *to see, to behold* ; and seems primarily, to denote keen perceptiveness and sagacity. The word *ophis*, a serpent, has the same ideal meaning, but is derived from *optomai*. The Hebrew origin of the dramatic use of the word, *drakōn* in the Apocalypse may be DAH-RACH, the ideal

idolatry, and forms of heraldry, and signs of mysterious science: and "the sacred fire" of the oriental heathen is worshiped with awe. But "the serpent," is the first name of Satan; and was the form which he assumed when he introduced and urged the doctrine of man's inherent immortality; calumniating God and working the ruin and destruction of the first man and his race. And "the dragon" is a symbol of Satan's personal *policy*, in all his evil working among and over the nations of the world.

Sulphur or "brimstone" was associated, in the minds of the ancient nations with their ideas of "the sacred fire," which they worshiped as their chief administrative God. The Greeks called brimstone, *theion*, from *theios*—*divine*. Among idolatrous nations, "brimstone," which they called the *divine* reality or virtue, was pre-eminently used in their religious *purifications*: and to secure effectually this divine and purifying virtue, they had its application accompanied by a blazing torch—a burning torch, with the addition of brimstone, was three times carried round the person who was to be religiously purified and made clean. "Fire and brimstone" were thus made the objects of human confidence and hope. And so God has been pleased, dramatically to employ "fire and brimstone" to test "the beast and the false prophet;" and "the dragon" with them; and indeed to test and put to the proof, all who have actively and lawlessly opposed themselves to his truth and ways; both in the nation of Israel, and in the visible church. Hypocrites and apostates shall hereafter be put to the proof.*

meaning of which is, *to tread, to tread upon*; and so *to oppress, and to destroy*. In the Welsh, the word for dragon, is DRAIG, and signifies a leader, a chief or sovereign; from DRAGIAW, *to draw or lead along*. In its druidical and mythological meaning, this Welsh word DRAIG, signifies *a procreative principle, a fiery serpent, a dragon, and a God*—the supreme God. Mythological and dramatic ideas of the dragon, were familiar to the ancient nations of the East.

* The metaphoric and dramatic use of the words and ideas of

It must also be borne in mind, that all worship not rendered to THE ETERNAL GODHEAD, is worship offered to *devils*—to Satan and his angels. Both Moses at the head of Israel, and Paul in the midst of the church testify of this. (Levit. 17 : 7 ; Deut. 32 : 17 ; 1 Cor. 10 : 20.) *All* worship that is not true and duteous worship, presented to the TRUE GOD, as ordained by Him—is offered up to devils, and is accepted by them ; whether it be the *bodily* and ceremonial worship of idols, and the offering of sacrifice to them ; or whether it be the *mental* worship of *Mammon*, (Money) in the devotion of the soul to the acquisition of wealth. Or if it be *power* that is worshiped, instead of God, such worship *is offered to Satan* ; as it is said : “And all the world wondered after the beast : and they worshiped the dragon who gave *power* unto the beast.”

But who, or what is the beast ? “The beast” is a composite symbol of the *secular polity and power* of the Roman world in the last stage of its history, as sketched on the pages of inspired truth.”

We have said, that God has been pleased to employ, in the way of prophetic and dramatic representation, the kind of symbols that the men of the earth have arrogantly adopted as the insignia of their glory and power. In this way He has sketched the rise and fall of the Empires of the world. The *autocratic* and absolute despotism of Babylon is represented by the *lion* ; the *aristocratic* despotism and ferocious prowess of Medio-Persia by the *bear* ; the *military* despotism of Grecia, and its rapid conquests, and also its civilization—its arts and sciences and philosophy—by the agile and cruel, but

brimstone and fire, does not by any means, interfere with the idea and fact of *literal fire* to be employed of God, in the final destruction of the ungodly, and the world. The testimony of Holy Scripture is quite explicit on this subject. The dramatic fire shall *put to the proof* ; but the literal fire shall *utterly destroy* ; and this shall be the end of all things that are evil.

elegant *leopard*; and the *subduing and manifold* power of Rome is represented by a non-descript beast, having great iron teeth, and ten horns, in and upon its head. (Dan. 7: 1-8.) But "THE BEAST" of the apocalypse is otherwise and variously described.

The first time "the beast" is mentioned, he is spoken of as ascending out of the abyss—the *abusson*, or profound depth. (Rev. 11: 7.) The signification of this is twofold: *first*, it is designed to intimate, that the polity represented—in the elements and exercise of its power—is *not of God*. It is from beneath, and not from above. And *secondly*, it is intended to show, that the polity symbolized, had once appeared on the stage of the Roman world; had also disappeared; and shall reappear: for whosoever and whatsoever is represented as descending into, or ascending out of the abyss, had previously performed a part upon the face of the earth. For the reasons now intimated, "the beast" is spoken of as "the beast that *was, and is not, and yet is, or shall be present.*" (Rev. 17: 8.)

The formal rise and manifestation of a *composite* beast is dramatically shown in Rev. 13: 1-10. He is represented as coming up out of the sea—which is the symbol of political and revolutionary commotion. Besides having all the symbolic characteristics of Babylon, Medio-Persia, Greece and Rome, he has seven heads—which represent seven distinguishable polities, or mutations of power. One of these heads is represented as having been mortally wounded, or slain, with a sword; but also as being healed. The seventh and last form of Roman polity is in this way described. It has appeared, and was slain with a sword: and it shall re-appear, in the full activity and energy of vigorous life. And of this beast, as restored to full vigor upon the earth, it is said, "And the dragon gave him his power, and his throne, and great authority." The "great red dragon" is previously represented, as "having seven heads and ten horns, and seven diadems upon his heads." Now the dragon is "that old
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serpent, called the Devil and Satan," and by his seven crowned heads, the fact is represented, that the seven successive polities of the Roman Empire have been and are the seven-fold policy of Satan, in his antagonism to the purpose, and the truths of God. But "THE BEAST" "is an eighth, and is out of the seven." He is the mature product and result of the seven-fold policy of Satan—the great master-piece of the evil wisdom and mighty power of the Devil. That, which at first is shown as the slain, but miraculously healed, head of the composite beast—Satan's miracle of power—is subsequently shown to be evolved in the manifestation of "*the beast*," or that out of which the distinctive character of "*the beast*" is evolved. (Rev. 17: 11.) He ascendeth out of the abyss; and he "goeth into perdition,"—*eis apôleian*, that is, *unto destruction—final and eternal destruction*; but he is first to be *put to the proof*.

"The false prophet" is, in the first instance called "another beast," which is represented as "coming up out of the earth." That is, he arises out of the ordered and settled state of things in the Roman World, when revolutionary commotion shall have subsided; as the effect of the *parousia*, or manifested presence of "the first beast;" to whom Satan gives "his power, and his throne, and great authority." This second beast, "the false prophet" is the symbol of the *moral* polity and power of the Roman World, in the last stage of its history. It will be accredited of Satan, who will display in it, most marvelous powers—miraculous powers, in imitation of the powers of the Holy Ghost; as shown through Moses, and the prophets, and the apostles of the Lord. But the world will not know or believe that it is the great power and authority of Satan. And this second beast will act in subserviency to the first beast, and will exercise all his authority in his presence; (Rev. 13: 11–17.) that is, the *moral* polity or system will be sustained by the *secular power*,

and will enforce the arrogant and blasphemous pretensions and will of the secular power.

This second beast is first called "the false prophet" in Rev. 16: 13, and he is so called, because that, the *moral polity* which is thus described will claim to be the mature result of manly wisdom: but it will be the maturity of the wisdom of the world and of Satan, (the prince of this world and the God of this age) wisdom "without God," and against the will, and purpose, and truths, and saints of God; and therefore not fit to be represented by a *feminine symbol*—"a woman." The purpose and polity of God is symbolized by a glorious woman. (Rev. 12: 1.) But the moral policy of Satan is represented by a "beast," who pretends to exercise an innocent, lamb-like power; but, who utters and enforces the sentiments and will of a dragon: and the symbol being *masculine*, and representing that which claims to be the maturity of manly wisdom, is called also, "the false prophet."

Concerning "THE BEAST," it is shown that he will obtain the ascendancy over the ruling powers of the Roman world: "and these shall make war with the Lamb, and the Lamb shall overcome them." But before their combined powers are directed in one united movement of hostility to "THE CHRIST," and against "them that are with him," these ruling powers, HEADED UP BY "THE BEAST," or having adopted the policy called "the beast"—these ruling powers will *expose* that which is described as a wicked woman, even "Babylon the Great." They will also, *confiscate* her substance and *destroy* her system. And the reason assigned, is this: "For God hath put in their hearts to fulfil his will (*teen gnômeen autou, His policy*) and to agree and give their kingdom, or sovereignty, to the beast, until the words of God are fulfilled." They will be the executioners of the wrath of God, against that abominable woman, who shall be *utterly burnt with fire*; and concerning whom it is said, "And her smoke rose up for ever and ever."

The great conflict between the ruling powers of the Roman world—the horns of the beast, the product of his inward energy, and instruments of this evil power—the great conflict, between these hostile powers and the Lord, is described in Rev. 19 : 11–21. In recording his vision, John first describes the appearing of the Lord, as that of a veteran and majestic warrior, upon a white horse, and followed by the armies of heaven on white horses. (The raised, and changed, and immortalized saints are thus described.) And then John says, “And I saw the beast and the kings of the earth, and their armies, gathered together to make war with him that sat on the horse, and against his army. And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire, burning with brimstone. And the remnant (that is, the *persons*) were slain with the sword of him that sat upon the horse, which (sword) proceedeth out of his mouth : and all the fowls were filled with their flesh.” It must be thoughtfully observed that the *persons* were slain on the earth, but the *symbols* were cast into the lake of fire—“were cast *alive*, into a lake of fire, burning with brimstone.”

We have now arrived at a solution of the question, *Who*, or *what* are the beast and the false prophet? The process may have seemed long and tedious to the reader, but it is the only path along which we could arrive at the true solution ; and this is necessary to the purpose in view.

In Daniel 7 : 11, the *destiny* of the Roman “beast” is spoken of thus : “I beheld till the beast was slain, and his body destroyed, and given to the burning flame.” Daniel thus foresaw the ultimate end of “THE BEAST,” even as it is foredeclared twice in Rev. 17 : he shall “GO UNTO DESTRUCTION”—*apōleian*. But here in Rev. 19 : 20, an additional truth is supplied, as compared with what Daniel beheld. John

saw the beast and the false prophet cast *alive*, into the lake of fire; and they are represented as being still there and *alive*, at the end of the thousand years, when Satan is let loose out of his prison. And this is intended to teach, in the way of dramatic representation, what is elsewhere taught in a plain way, viz :—that during and throughout the thousand years, it shall be left, as an *open question*, as to whether those same *systems of secular and moral power*—represented by the beast and the false prophet—will ever be able to rise up again, and be re-established upon the earth. This is what is meant; and so the beast and the false prophet are represented as *alive*, in an *open* pool or lake of fire, burning with brimstone, upon the surface of the earth, and in the view of all. And when Satan is let loose, the great experiment is tried: for “he goes out to deceive the nations which are in the four quarters of the earth;” and a general and simultaneous, insurrectionary movement is the immediate effect of his wicked policy and power.

It is shown by the Holy Spirit, in Paul, that the Millennial Empire of the Lord will be a sovereignty of restraint—the *restraint* of evil during the thousand years, and the *destruction of all* evil, in the end. In Heb. 1: 13 and 2: 8, Paul quotes from Ps. 8: 6 and 110: 1, 2; with this twofold truth in view. The second verse of Ps. 110, should be observed and pondered well;—“Jehovah shall send the rod of thy strength out of Zion: RULE THOU IN THE MIDST OF THINE ENEMIES.” In Ps. 18, David represents the Messiah, and therein he says, “A people whom I have not known (*or previously acknowledged*) shall serve me: as soon as they hear of me, they shall obey me: (such as Egypt and Assyria)—the strangers (BH'NAI-NEH-CHAH, *characteristically aliens in heart*) shall submit themselves to me:”—yield feigned submission; the original is from KAH-CHASH, to dissemble, to enact a lie. And in Ps. 66, in which the majesty of Messiah's kingdom is the theme, it is said, “Make a joyful

noise unto God, all the earth : Sing forth the honor of his name ; make his praise glorious. Say unto God, How terrible art thou in thy works ! through the greatness of thy power shall *thine enemies* submit themselves unto thee :”—yield feigned submission.

All through the thousand years, the remembrance of the polity and powers, called “the beast and the false prophet,” will be kept alive in the hearts of the dessembling nations ; and they will in their hearts *hate* the dominion of the Son of Man, who will in truth, “rule them with an iron sceptre,” (Ps. 2,) in as far as restraining power is concerned : but his laws will be holy, just and good ; and his administration will be righteousness and beneficence and peace. Yet in their hearts, the nations will hate his dominion, and count it a heavy and galling yoke ; because their self-will is curbed, and the evil of their hearts is restrained. They will long to be free from the governmental yoke of the Messiah. But Satan will then be confined, and *man* is a poor, weak thing, even for evil, when not instigated and energized by the devil—he is then a poor, fearful and cowardly thing. But at the end of the millennium, Satan will be loosed out of his prison, and immediately the evil courage of the nations will be revived ; and they will rise up in united rebellion against the government of Christ, which they have long hated, but of the power of which, they were sore afraid. And then will the hour have come, when, with the help of the devil, those nations will seek to repossess the earth, and once more call it their own. Then the question will be decided, as to whether, with the help of Satan, the beast and the false prophet shall escape from the lake of fire, and reappear, in power, on the earth. But in the prophetic drama, it is said, concerning the insurrectionary and rebellious nations, “And fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and **THEY** shall be put to the

proof day and night, unto the ages of the ages." Instead of an escape and a re-establishment on the part of the beast and the false prophet, by the assistance of the devil, he himself is cast into the same lake of fire with them, and to share their doom ; and it shall not any longer be an *open question*, as to whether moral evil shall reappear and become rampant on the earth, or in any department of the universe of God.

Such is the intent of the passage in Rev. 20 : 10. The *political destiny* of Satan is therein dramatically described : but his *personal destiny* is involved in the *destruction* of the Roman beast, as foreseen by Daniel, in vision ; (Dan. 7 : 11.) and as twice foredeclared, in plain words to John (Rev. 17 : 8-11.)

The *personal destiny* of that old serpent, the calumniator and adversary, was foredeclared in the garden of Eden, and in significant words too—in that which is commonly called, "the first promise," but is most erroneously so called. In the affair of a *promise*, there must be the *promiser* and the *promisee* ; but in the passage in Gen. 3 : 14, 15, God is the speaker, and the serpent is the one addressed, and the subject of that which is declared : "And Jehovah Eloheem said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field : upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise (or *crush*) thy head, and thou shalt bruise (or *crush*) his heel."

Now, if teachers of the visible church have so erred, as to call this *curse* by the name of "the first promise," it is no marvel that they have so greatly erred concerning the *destiny* of Satan. The figurative words of the *curse* upon the devil, are most significant words—every word is weighty :—

1. The devil is cursed above all cattle and every beast of the field. Great as he was—in intellect, and evil, moral

power, and physical might, he shall be more debased than the brute beasts.

2. He shall be physically degraded : this shall be fulfilled when he is cast out of the heavenlies, and restricted for a short time, to the surface of the earth :—"upon thy belly shalt thou go."

3. He shall be most thoroughly *subjugated* ; as when he shall be seized and chained, and cast into the abyss, and there imprisoned a thousand years :—"dust shalt thou eat : " as it is said of all, who rise up against "the second man," the Messiah : "His enemies shall lick the dust."

4. His conflict with the Seed of the woman—his cruel hostility to "the second man" is expressly foreshown : "thou shalt crush his heel." But that will be only a momentary injury to him. But, "*he shall CRUSH thy head,*" and that will be *fatal to thee*—thou shalt be not only vanquished and stunned in the conflict, but in the end thou shalt be slain—*ignominiously and utterly destroyed.*

The degradation and the *destiny* of the devil, which was thus foredeclared when the serpent was *curse*d, is shown to be one great end, contemplated in the incarnation and mysterious death of the Son of God, as it is written, in plain words, without any figure of speech : "For as much, then, as the children are partakers of flesh and blood, he also himself likewise partook of the same, that through death he might DESTROY him that had the power of death, that is the devil." (Heb. 2 : 14.)

We have shown how God has denounced the doom of the devil : and he shall not escape—shall not survive the crushing blow that shall come upon his head from the power of the woman's Seed. And we now turn back to those terrible words : "The eternal fire prepared for the devil and his angels." By that "eternal fire" the devil and his angels shall be *destroyed*—as *they* know, and some of them have shown that they know ; and all who are cast into that eternal

fire shall also be destroyed, even as Sodom and Gomorrha were destroyed.

The apostles, Jude and Peter, both tell us that the *destruction* of Sodom and Gomorrha is set forth, or recorded, for an *example*. Jude describes the *instrument* of destruction—"the vengeance of eternal fire;" (Jude 7,) and Peter describes the result—"turning the cities of Sodom and Gomorrha INTO ASHES." (2 Peter 2: 6.) And in like manner, God denounced the doom of the first man, saying, "FOR DUST THOU ART, AND UNTO DUST SHALT THOU RETURN."

The revealed penalty of human sin, and in this, the revealed destiny of man, as a sinner, is that which we are more particularly called upon to make manifest, from the inspired Book.

The premonition given of God to the first man, must be again noticed here: "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." The words of forewarning, we have explained, but must do so again:—MÖTH TAMOOTH, *to die, thou shalt die*; the infinitive preceding the future. The grammatical rule has been shown, but it must be repeated:—"When the infinite *precedes* a finite verb of the same sense, *intensity* and *certainty* are signified. But if an infinitive *follow*, then, and in that case, continuation and repetition are implied." But in the clause, MÖTH TAMOOTH, the infinitive *precedes* the future; and the true meaning and force of the clause is this: "For in the day that thou eatest thereof, thou art fore-doomed to die: and on some future day, thou shalt *certainly* and *utterly* die."

But, in ecclesiastical teaching, the grammatical rule and usage governing the above clause is falsified and reversed; and the ideas of *continuation* and *repetition* are arbitrarily substituted for those of *intensity* and *certainty*. And in this way, an inexcusable solecism is introduced, and is ascribed to the premonitory language of God. Jehovah Eloheem is

represented as saying to the man, "For on the very day on which thou eatest thereof, thou shalt begin to die; yea thou shalt die and continue to die—be repeatedly and continuously, and *always* dying." And by means of this solecism, the doctrine of *three deaths* has been introduced and is enforced; and for this purpose other solecisms are employed. The three deaths said to have been threatened of God, are thus described:—1. "Death spiritual; that is, thou shalt become dead to God, and lose the favor of God." But when teachers of the visible church say, that man died *spiritually*, on the day on which he sinned, they forget, or have not known, that man was not *spiritual* at, and by, his creation. This is taught by the Holy Spirit in Paul. (1 Cor. 15 : 46.) Man was innocent and "very good," but was *not spiritual*; he became morally dead, (*nekros*) or in other words, he became in *moral condition a sinner*. But it would not be necessary that God should inform the man, that when he sinned, he would be a sinner; and it was not possible that God should *threaten* him, that He, the Holy God, would *inflict* sin upon him as a part of his punishment. 2. "Death temporal; that is, on some future day *thy body* shall die—thy soul shall be separated from thy body, and so thy *body* shall die." But according to this, the *man was not to die at all*, and death is represented as being only a change in the mode of the human existence. The *man* was still to *live*, though his mode of existence was changed. 3. "Death eternal; that is, thou shalt live forever in ceaseless, endless agonies, that cannot be expressed; but which thou shalt forever feel—thou shalt die a never-dying death, shalt be continually, always and forever dying; but thou shalt live forever in the article and agonies of death, with the unabated vigor of immortal life; for *thou shalt never die at all*."

Now it must be perceived, that solecism and self-contradiction cannot exceed what is here exposed, and which is often found in the literature, and even in the psalmody of the visible

church. "God is his own interpreter, and He will make it plain." In the sentence pronounced, the force of the premonition is clearly and fully shown :—"In the sweat of thy face shalt THOU eat bread, till THOU shalt return into the earth ; for out of it wast THOU taken ; for dust THOU art, and unto dust shalt THOU return." "The first man is out of the earth," and the final destiny of man—as man and a sinner—is to return* into the earth, and to become, as though he had not been. (Obad 16.)

The destiny of man, as denounced of God in the Garden of Eden, is continuously shown in the concurrent teaching of the inspired Book. We have examined the *eight* passages, which are adduced to sustain the doctrine of everlasting life, in ceaseless agonies ; and have shown how thoughtlessly and evilly they are misconstrued. And we could quote *eight hundred* passages, in which the *mortality* of man, and the infliction of a *proper death*, on man, as the just judgment of God, are either expressed in words, or are expressly recognized in various ways. A few selections will suffice.

It has been noticed by others, that in the legislation and administration of Moses, there is no reference made to a future, much less an immortal state, in the history of man. In the penal language of Moses, the transgressor is spoken of thus : "That soul shall be cut off"—"shall be cut off from Israel ;" and God says—concerning him who would despise the Messiah when he came—"I will require it of him ;" and this the Holy Spirit in Peter, explains thus : "And it shall come to pass that every soul, who will not hear that Prophet, shall be destroyed from among the people." (Acts 3 : 23.)

The common sayings of the Hebrews, are those of a people who knew the truth of man's *mortality*, and of the revealed destiny of man, as a sinner against God. This is shown in such instances as the words of Abigail to David, (1 Sam. 24 :

* Notice Ps. 90 : 3-6.

29,) and in the words of the wise woman of Tekoah. (2 Sam. 14 : 14.) And in the Book of Job, it is shown that other ancient and oriental people expressed the same ideas, in very expressive forms.

In the inspired poetry of the Hebrews, the mortality and vanity of man, and the destructive penalty of sin, are prominent elements, and denunciatory themes :—"The wicked shall perish and the enemies of the LORD shall be as the fat of lambs : they shall consume ; into smoke shall they consume away." (Ps. 37 : 20.) "A brutish man knoweth not ; neither doth the fool understand this : When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever. But, thou Jehovah most high, art forever more." (Ps. 92 : 7, 8.) And in contrast with the destruction of the wicked, the psalmist praises God, saying, "For thou hast delivered my soul from death ;" (Ps. 56 : 13,) and again, "Bless the LORD, O my soul—who redeemeth thy life from destruction ; who crowneth thee with loving kindness ;" (Ps. 103 : 4,) and again, "For with thee is the fountain of life." (Ps. 36 : 9,) "There is but a moment in his anger : in his favor is life." (Ps. 30 : 5.) The sacred songs of the Temple service, were the expressions of sacred and solemn truths, concerning man, as man ; and were distinctive and animating strains concerning "the ransomed of the LORD." But the popular songs and psalmody of christendom are in striking and convicting contrast with the poetry inspired of God, and sung to the music of David's harp, and afterwards in the Temple which Solomon had reared. We speak in reference to the subject, now more immediately in view.

The proverbial philosophy of the Hebrews abounds in aphorisms, founded on the mortality of man, and on the utter death which is the moral and legal desert, and the revealed destiny of man, as a sinful creature. And in one passage, there is a formal declaration, that *there shall be no*

future existence to the evil. In the passage to which we refer, the word AH-CHAREETH is translated "reward." (Prov. 24 : 20.) But it did not require the wisdom of Solomon, to show that there shall be *no reward* for the ungodly man, who dies in his sins. And besides, "the doctrine of rewards," in Holy Scripture, relates only to the saints of the Lord. Salvation, eternal life, immortality, heaven and eternal glory are not *rewards* of merit, but are *gifts* of grace. But to the faithful, and devoted, and the maligned and persecuted, saints and servants of the Lord, rewards of grace, superadded to salvation, are both promised and insured. But the *ecclesiastical* and *popular* "doctrine of rewards and punishments," is heathenish in its modes of conception, and is a most evil denial of the grace, and of the justice of God, as declared in his own word.

It is admitted by ecclesiastical teachers, that the word, AH-CHAREETH does not mean, a "reward;" and its true meaning and usage are admitted to be what they really are : but it is said, "But man is an immortal being, and so it cannot mean in this passage, what it means everywhere else." And so, according to this, because that platonic expositors have foisted the false doctrine of the inherent immortality of man, into their expositions, *therefore* Solomon, to whom great wisdom was given of God, was not sufficiently wise to use, in this instance, a proper Hebrew word, but has allowed us to conclude, that instead of uttering the words of wisdom, he has made a very unwise remark. That is, in the plenitude of his wisdom, he meant to inform us, that the *just and Holy God* does not intend to *reward ungodliness*, with the blessings of his approbation, in the beatitude and glory of heaven, and within the radiance of his throne. Such expositors should next undertake, to paint the diamond with brilliancy, and to gild with glory, the meridian sun !

The word AH-CHAR, in its several grammatic relations, means *after* and the adjective, AH-CHER, means *another* ;

and AH-CHOR, means *behind*; and the adjective, AH-CHAROHN, means *hinder*, and *latter*, and *last*, or that which is, and shall be, *after* all the historic things in view, shall have passed away; and AH-CHAREETH, the word used by Solomon, means *hereafter*, and those who shall be hereafter; and, also, consummation in a future state.

Such is the ideal and grammatical meaning of these words and their established usage in the Hebrew text; and taken together, they are used about twelve hundred times.

In his proverbial philosophy, Solomon uses the word, AH-CHAREETH, thus: "My son, eat thou honey, because it is good; and the honey comb, which is sweet to the taste: so shall the knowledge of wisdom be unto thy soul; when thou hast found it, then there shall be a **HEREAFTER**—a future state, and consummation in a future state—and thy expectation (literally, thy *line*,* thy *thread of existence*) shall not be cut off." And, in contrast with this, he says, "Fret not thyself because of evil men; neither be thou envious of the wicked; for there shall be **NO HEREAFTER**—no future state—to the evil man; the lamp of the wicked shall be put out." And the wise man has expressed the same truth in another form, saying, "The expectation* (literally the *line*, the *thread of existence*) of the wicked shall perish." (Prov. 10: 28.)

The denunciations of the prophets, abound with significant figures, and dramatic representations, and literal statements—all being expressive, and highly expressive of the legal and moral desert of man, and the revealed penalty of sin. We will merely indicate a few denunciations on the world, which are expressed in plain words. For instance: Isaiah—personating Israel, when they have become a saved nation, and they speaking anticipatively of the destruction of the

* The original word is TIK-VAH, a thread or line; yarn spun to a length; a measuring line stretched out; from KAH-VAH, to stretch; stretched out; and also to wait, and remain.

wicked, who once tyrannized over them—says, “They are dead, they shall not live; they are deceased, they shall not rise; (there shall be no resurrection from “the second death.”) therefore hast thou visited and destroyed them, and made all their memory to perish.” (Isa. 26: 14.) Jeremiah, when denouncing the Babylonian sinners, in the name of Jehovah, and declaring their *final* doom, testifies thus: “And they shall sleep a perpetual (“GOH-LAHM, *an eternal*) sleep, and not wake, saith the King, whose name is Jehovah of hosts” (Jer. 51: 39, 57.) And Obadiah testifies, concerning ungodly men, that “they shall be as though they had not been.” (Obad. 16.) And Paul when preaching in the Synagogue, at Antioch in Pisidia, sums up the denunciatory testimony of the prophets, in these words: “Behold, ye despisers, and wonder, and perish” Acts 13: 41.

The apostles were “ambassadors for Christ”—“the ministers of Christ, and stewards of the mysteries of God.”

Paul, testifying of the doom of the ungodly, says of them: “Who shall be punished with eternal destruction from the presence of the Lord, and from the glory of his power.” (2 Thess. 1: 9.) The manner in which the intent and force of this testimony is sought to be set aside, is as unreasonable as it is contrary to the concurrent teachings of the inspired Book. The passage is said to denounce “an eternal *banishment* from the presence of the Lord.” But in this evil gloss, there is both a disregard to the idiomatic usage of Holy Scripture, and a denial of the actual and moral position of ungodly men. In the usage of the Bible, particularly in the history of Israel, all blessing, and all judgment, is said to come from the LORD, and “from the presence of the Lord.” This usage may be said to have commenced when the tabernacle had been reared in the wilderness, and Jehovah was made known, as dwelling in the most holy place, within the veil, “between the cherubim.” And the first instance relates to the destruction of the lives of Nadab and Abihu, the sons

of Aaron, who had offered "strange fire" before Jehovah :—
 "And there went out a fire from Jehovah, and devoured them ; and they died before—in the presence of—Jehovah." (Levit. 10 : 1, 2.) Concerning the rebellious man in Israel, it was said, "That soul shall be cut off *from my presence* : I am Jehovah." (Levit. 22 : 3.) And David when anticipating the glorious *parousia*, the majestic and manifested presence of the LORD, of which Paul is testifying, says "Our God shall come, and shall not keep silence ; a fire shall devour before him, and it shall be very tempestuous round about him." (Ps. 50 : 3.)

The blessings of divine goodness and grace are also spoken of as coming "*from the presence of the Lord.*" Hence Peter, when preaching JESUS, to the Jews, after having testified of their recent rejection of him, he exhorts them saying, "Repent ye therefore unto the blotting out of your sins ; and that the times of refreshing may come FROM THE PRESENCE OF THE LORD." Acts 3 : 19-21.

This established usage ought to suffice to show the true meaning of Paul, when he says of ungodly men, "Who shall be punished with eternal destruction, *from the presence of the Lord*, and from the glory of his power." Besides,—what is said about "*banishment* from the presence of God," is not only unscriptural, but is unreasonable also. Man as a sinner is not in *moral* nearness to God, and has not been since the moment when the first man first sinned ; from that moment, man as man, has been *morally*, out of the presence of God, and far from God. But *physically* and *locally*, man never can be out of the presence of God, while he has an existence in the universe of God : "If I ascend up into heaven, thou art there : if I make my bed in hell, behold thou art there." Man cannot be *banished from the personal presence of God*, in any other way, than by being really and utterly destroyed. And as the presence of God pervades the universe ; though heaven is his throne, the immensity of space is his dwelling :

and the psalmist David has testified that God cannot tolerate the abiding presence of evil in his universe, or within his universal presence : " For thou art not a God, that hath pleasure in wickedness ; neither shall evil dwell with thee." But, if the ecclesiastical teaching on this subject, were not utterly false, it would follow, that God must have pleasure in wickedness, or he would not keep wicked men in existence for ever ; for no other purpose, and to no other end, than that they should do wickedly, and that he should torture them for so doing ; and thus find eternal employment in the gratification of an insatiable detestation and wrath.

But there is yet another way in which the *destructive* edge of Paul's testimony is sought to be destroyed :—It is said that, " Paul does not speak of the destruction* of personal *being*, but of personal *well-being*." This is the extreme of perversion. Has man—considered as man, and as a sinner—

* In this way it is admitted, that " destruction," means destruction : but it is commonly asserted, that " death," means misery, and " destruction," means misery, and to " perish," means to be made miserable ; and in this way, it is (though not intentionally) made to appear, that the Divine Author of inspiration, was very deficient and unwise, in the selection of penal and denunciatory terms ; and must needs be corrected by learned teachers of the visible church. But, even they, themselves, use those words, in their grammatical and proper meaning, at all times when they are not referring to the penalty of sin, and the final doom of sinners. And the most keen and biting sarcasm has been—unintentionally—inserted in the acknowledged Standards of the English language ; in which, after the grammatical and true meaning of all such terms as the above, has been given, it is added, that in the theological or ecclesiastical meaning of such terms, they mean so and so ; that is they mean just the reverse. But, suppose we test the ecclesiastical use, thus : " The last enemy, death, shall be destroyed : " then, all the other enemies had been destroyed before the destruction of death : but—say certain teachers of the visible church—to be destroyed, means to be made miserable ; and so, the last enemy, death, is to be made miserable : and as, ecclesiastically, the word " death " means misery ; even so, the last enemy, misery, shall be made miserable."

has he ever been in a state of *well-being* since the first man, first sinned ? Is man, who is in a state of enmity to God, and is a child of wrath—who is a vassal of Satan, a slave of sin, and a victim of death—is he in a state of well-being *now* ? And can that be destroyed, which has *no existence at all* ?

Peter also, testifying of the evil ways, and the eternal destiny of ungodly men, in the visible church, says of them, "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not ; and shall utterly perish in their own corruption." (2 Pet. 2 : 12.) And John testifies, saying, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 Jno. 3 : 8.) But the works of the devil are sin, suffering, and death ; and the works of the devil cannot ever be destroyed, while wicked men, and the devil and his angels exist. And in ecclesiastical teaching, it is asserted and maintained, that the works of the devil are never, *never* to be destroyed, but are to be *conserved* by means of the very fire of hell, and *enshrined* for ever in a glowing temple of tormenting flame. It is marvelous that men are not afraid, thus to reply against God !

The Lord Jesus has spoken words that ought to sink down into the heart of every one, who professedly bears his name. He said to his disciples—and through them to "all who profess and call themselves christians"—"And fear not them who kill the body, but are not able to kill the soul : but rather fear him who is able to destroy both soul and body in Gehenna." (Matth. 10 : 28.) But the force of these admonitory and awful words, is rendered nugatory, in as far as an experimental effect is concerned ; for ecclesiastical leaders teach, that "God is *not* able to destroy the soul of man." They admit, that as a question of physical power or omnipotence, and, abstractedly speaking, it may be said, that God is able to destroy the soul : and in this way, they—or very many of them at least—are involved in the admission, that God

can destroy myriads of portions of *his own immortal life* ; for, they teach, that "the soul of every man is a portion of the life of the LORD God." But the admission, that, abstractedly speaking, God is able to destroy these myriads of myriads of portions of his own immortal life, is not more self-contradictory than is *their doctrine*, that these same innumerable myriads of portions of the life of God, have, from the dawn of reason at least, a heart and mind which is enmity to God ; and that, to all eternity, God intends to hate and to torture these innumerable parts of his own immortal life.

Ecclesiastical teachers admit, that, *abstractedly* speaking, God is able to destroy the soul in Gehenna ; but they maintain, that, *morally* speaking, God is *not able* to destroy the soul.* They teach and maintain, that by reason of his own essential attributes, and of the eternal principles of his moral government, and of his own express Revelation, God is *not able* to destroy the soul—that the destruction of the soul is *a moral and eternal impossibility with God*. And in this way, they represent the weighty and awful words of the Lord,

* Ecclesiastical teachers have also, another way of undertaking to show that the soul of man *cannot be destroyed* : They say, that "if the soul were destroyed it would be *annihilated*, and, that not any thing that God has created is annihilated ; and, that God has made it manifest in his works, that he does not intend to annihilate any thing that he has made." But "the body" will be destroyed. They admit that "*this body*," at least, can be *destroyed* ; yet it is *not annihilated*—*not one atom* of which it is composed, is annihilated. But, they say, "the soul is a *simple substance*, and so, it cannot be destroyed without being annihilated." Granted, that the soul is a *simple substance*—a simple immaterial substance—but, the soul is a *real entity*, a real and constituted personal being ; and as a *real substance*, it has personal properties and powers, of which it may be judicially deprived : and these personal attributes may be destroyed, without involving any *annihilation* of the *simple substance* of the soul. But, if the soul be deprived of its personal attributes, it is then, *as a personal soul, destroyed* ; even, as, by a corresponding process, the body is destroyed. *Destruction is not annihilation.*

to be no more than light and airy words, having no basis in truth and in fact; and intended only to produce a salutary alarm, by means of a "pious fraud." This was Origen's expressed opinion of all those Scriptures that declare "eternal judgment"—"eternal destruction from the presence of the Lord;" for Origen was a "Restorationist," and may be called the Father of "Universalism," which was a part of his theory concerning the immortality of man.

God "is able to destroy both soul and body in hell." And the Lord Jesus has spoken other weighty, and awful words to the same effect. He has put them in the form of a question, and has asked, "What is a man profited, if he shall gain the whole world and LOSE HIS OWN SOUL? or what shall a man give in exchange for his soul? (Matth. 16: 26.) And in order that every one should be without excuse, who might seek to wrest his words from their true meaning and intent, the phraseology of his momentous teaching is varied, in the record of Luke, 9: 25, "For what is a man advantaged, if he gain the whole world, and LOSE HIMSELF, or be cast away?" The intent and meaning of the Lord is thus placed beyond the reach of a justifiable question, when he speaks of a man, as LOSING "HIS OWN SOUL." The man's own soul is the man's *personal self*—"HIMSELF" is "HIS OWN SOUL:" and the words here rendered "lose himself," are *eauton de apolesas*—*destroy himself*, and the phrase rendered "or be cast away," is *ee zeemiöltheis*, from *zeemia*,* damage, loss; and this from *zeemioó*; and being a passive verb, it means, to be *deprived*, to be *punished with loss*—to be punished with the loss of himself, of "HIS OWN SOUL."

But in the teaching of the visible church, it is roundly asserted, and persistently affirmed, that "*a man never can possibly lose his own soul.*" Yet the weighty and awful

* The word translated "lose" in Matth. 16: 26, is *zeemiölthee*, from the same radical word, and having the same radical meaning and intent.

words of the Lord Jesus, are frequently taken, as a motto, on which, *apparently*, to hang a discourse. The kind of discourse, which, is made to seem to hang on these awful words, is in part derived from the *platonian* philosophy, and in part from the *tartarian* mythology. This two-fold doctrine is described, *first*, as that of "the worth of the soul, by reason of its essential immortality, and therefore its eternal, conscious existence in the universe of God;" and *secondly*, as the "eternal torment of the soul, if the man should ever *find himself* in hell." And in this way, it is most broadly and systematically denied, that any man ever can "LOSE HIS OWN SOUL." The manner in which the meaning and intent of the words of the Lord Jesus are explained away, must cause every one who understands and reveres the teaching of the Lord, and trembles at his word, to feel sad and sorrowful indeed. The, so called, "*loss of the soul*," according to ecclesiastical teaching, is said to be "the loss of the favor of God"—and "the loss of heaven." Ecclesiastical teachers are well aware that the subject of the text is *loss*, entire and eternal *loss*. But they have decided, that this actual, entire and eternal loss, *cannot possibly* be the loss, by a man, of HIS OWN SOUL: and they would fain have us believe, that He in whom the favor of God, with "all the fullness of the Godhead dwelleth bodily"—that *He* knew not how to speak correctly of "the favor of God," but must needs call it a man's "OWN SOUL." They would have us believe, that He who came down from heaven did not know how to speak of heaven—not even how to give it a proper name; but from sheer inability, must needs call it a man's "OWN SOUL." In this process for rendering nugatory the words of the Lord, it seems to be assumed, that man *at present*, stands in the favor of God, and is in the possession of the same, and that he has *now* a title to heaven, though he be not in actual possession of that blessed place: for even in the advocacy of such strange doctrine, it is not asserted that, a man can, *literally* and *judicially* lose, that which he has

not in possession, and which he has not even an ostensible right or title, to have and to hold.*

But a man has *a soul*, a real, conscious entity, which is "*himself*"—"HIS OWN SOUL:" and if he lose his soul, he will lose it entirely and forever—never more to be found at all. "What" then, "is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" These are weighty words, full of awful meaning; and they give great force to the exhortation: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but HE that doeth the will of God ABIDETH FOREVER." (1 Jno. 2: 15-17.)

Through the manifold teaching of the inspired Book, we have shown God's estimate of man, the moral and legal desert of sin, and the revealed destiny of man, as man and a sinner against God. But while the common destiny of the ungodly is "death," even "the second death," while the revealed and final penalty of sin is "eternal judgment"—a proper and an eternal death—it must be shown, that God has a principle of

* The Jews are spoken of as "the children of the kingdom:" and as being "cast out," by reason of their unbelief, and their rejection of Christ; but they were the *ostensible* heirs of the kingdom, in that they were the lineal descendants of Abraham. And false christians—hypocrites—are *ostensible* heirs of the celestial kingdom; and they are described in Matth. 25: 46, as cut off from the flock of Christ, and from all hope of, and all pretence to, the kingdom prepared from the foundation of the world. But a man cannot possibly *lose*—by an actual and judicial deprivation—that which he has not at any time possessed, and to which, he never had even any seeming right or title whatever. But, man who is a sinner, has not even a *presumptive* title to the favor of God, and is not even an "*heir presumptive*" of heaven.

righteousness, on which to proceed against different classes of sinful men :—

“As many as have sinned without law, shall also perish without law.” This concise declaration includes the myriads of mankind—the world before the flood, and the world, *as the world*, ever since the days of the flood. “There shall be a resurrection, both of the just and of the unjust.” But, for the countless myriads of the human race—to whom God has not given law, but whom he has suffered “to walk in their own ways,” (Acts 14 : 16,) and who are distinctively described as being “without law,” (Rom. 2 : 12; 1 Cor. 9 : 21,)—for them, there shall be no formal process of law at all. God has not placed them under a revealed standard of obedience, and so there is no formal standard of procedure against them :—they “shall perish without law.” The “indignation and wrath, tribulation and anguish” mentioned in the same chapter, is not to them at all. But they shall perish : for, though “without law,” they are sinners, and “the wages of sin is death.”

“As many as have sinned in the law, shall be judged by the law.” This just decision includes distinctively, the nation of Israel, from the hour in which “the law” was announced from the summit of Mount Sinai—even all who have lived and died under the Mosaic law, as a legal covenant—a covenant of works. They will have stood under a revealed standard of obedience, and they “shall be judged by the law.” The sanctions of that divine law are that “The man which doeth these things, shall live by them ;” and “Cursed is every one that continueth not in all things which are written in the book of the law to do them.” And all who have received that law, and having broken it, when they come forth to be judged, they “shall be judged by the law.” That law is “holy, just and good,” and by its revealed and eternal principles of holiness, justice and goodness they shall be judged.

As many as have despised and rejected the Lord Jesus, the

Christ, the Son of the living God—as many as saw, and heard, and despised him, when he was on earth—shall be judged by the principles enunciated in “Moses and the prophets,” touching the promised Messiah, and the penalty of despising and rejecting him. Even as God has said, concerning every one who would not hear “that prophet.” (Deut. 18 : 15–19 ; Acts 3 : 22, 23.) And, as the Lord Jesus himself declared, saying, “Whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder.” (Matth. 21 : 42–44.)

And, as many as have heard and understood “the Gospel of the Grace of God,” and have despised and rejected it—whether from irreligious indifference, or from religious legalism—as many as, from any cause have intelligently and deliberately despised and rejected the Gospel of the Son of God, shall be judged by the Gospel ; as the Lord has said : “He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day.”

All who have falsely professed to believe in, and to love, Christ—and the variety of this class is shown to be great)—*all hypocrites*, and *all apostates*, will be judged by the revealed standard of christian obedience, and of responsibility to “Christ the Lord ;” that is, by the laws of Christ, as recorded in Matth. 5 ch., 6 ch., and 7 ch. All who have falsely, and from whatever reason or motive—all who have falsely professed and claimed to be the “servants” or ministers of Christ, will be judged by the revealed standard of ministerial fidelity, devotedness and responsibility to Him. (Matth. 25 : 24–30 ; 1 Cor. 4 : 2 ; Heb. 13 : 17.) All whose characteristic description is symbolized by “the chaff,” and “the tares,” and “the goats”—all such shall be proceeded against and judged according to those awful declarations, which are so commonly quoted, and as commonly misconstrued and misapplied : for, it is to such as answer to those

figurative descriptions, that the said passages do most directly and specifically relate. The "indignation and wrath, tribulation and anguish," foretold, and the alarm and consternation, and "the wailing and gnashing of teeth," fore-described, and the terrible words of "The King,"—"Depart from me, ye cursed, into the eternal fire, prepared for the devil and his angels:"—*all* this fearful and "fiery indignation," is made known in direct and specific relation to the *desert* and *destiny* of the false-hearted, the deceivers and deceived, the traitors and deniers of the Lord, and of his "grace and truth," who are found in "the kingdom of heaven" or have obtained a name and a standing among the confessors and followers of "the Christ, the Son of the living God." But in the case and experience of such, the discriminating righteousness of God will be made manifest, even as it is shown in the parabolic allusion of the Lord to the treatment of oriental slaves. (Luke 12: 48.) The ignorant will not suffer as will the learned; the deceived will not experience the anguish of the deceivers; those who have been betrayed into a denial of the grace and truth of Christ, will not be inwardly torn by the tribulation of those by whom they have been misled and betrayed. Each *one* will *suffer* in the *process** of "eternal judgment," in exact and precise proportion to his intelligence, and his individual criminality, as judged by the testimony which God has given of his Son, and of his grace, and of his will: and the distinctive sufferings of each individual will arise *from himself*. God will indeed, "show his wrath," and will reveal it clearly to the souls of these miserable

* It should be thoughtfully observed, that while the revealed and common "wages of sin is death," the precursory symptoms (if we may so speak) of "the second death," will be as various in intensity and degree, as is the guiltiness of individuals before God, and which will then be known and felt, in the presence of the Omniscient Judge. It is in the experimental *preliminaries* and *process* of personal destruction that the described anguish will be felt.

sinner, but their inward apprehension, and experimental estimate of divine wrath, will be in accordance with the laws and records of memory and of conscience, in the case of each ; and the acuteness and the extent of the anguish of each will be determined by the elements and the extent of their own inward remorse. And each, in his own distinctive degree, shall prove, that in the laws and constitution of his own personal being, and in the governmental principles by which he is judged, a just provision has been made, for the full vindication of the eternal principles of divine holiness and righteousness and goodness and truth. Each, and all, shall know and feel that God is "JUST AND RIGHT."

All shall feel the pulsations of precious but forfeited life. In the hearts of all, the strong and irrepressible *love of life* will pulsate. The souls of all will still, and *ardently, thirst for immortality*. But in the destructive destiny of all, it shall be proved, that God "is able to destroy both soul and body in hell." "For the wages of sin is death," and the just God has decreed, that the ungodly "shall be destroyed forever."

ALL EVIL SHALL BE DESTROYED—All evil beings and evil things and evil principles shall perish. All moral and all physical evil shall cease and be no more. The end of evil shall surely come. And at "the end," (1 Cor. 15 : 24-28,) "THE CHRIST shall deliver up the sovereignty to God, even the Father." The governmental design for which he became the Messiah, the King of Israel, the Lord of the whole earth, will then have been realized. The eternal purpose of God the Father, for which the Son became "the second man"—and for which the Holy Spirit came down to act on his behalf—will then have been accomplished. "The church of the first-born, registered in heaven" will have been immortalized and glorified, a thousand years. "All Israel" will then have been saved ; and other nations, and men out of other nations, will then have been saved, with Israel, and incorporated with them, in Eternal life—in immortality. For JESUS, the second

man, the Messiah, "must reign, till he hath" consummated the purposes of grace, and till he hath "put all enemies under his feet. The last enemy that shall be destroyed is *death*."

We are taught in Holy Scripture, to distinguish between the act of God the Father, in having put all things under the Son, as having become man; and the procedure of the Son in putting, and in having put, all enemies under his own feet. The Father has put all things under the Son, as the second man, and in the way of subjugation to him. The millennial administration of the Son will be, in its history a sovereignty of the restraint of evil; and of the destruction of evil, in the end. Every enemy shall be trodden down beneath his feet. Death and Hades, shown in dramatic representation as two persons, are cast into "the lake of fire," to signify their final and utter end. And when the *last* enemy shall have been destroyed, then no one enemy shall remain. The Universe of God shall then have been freed and purified from the presence of evil, for the restricted course and period of evil shall have passed away, as a *dark, but brief episode*, in the history of the permissive and governmental will of God. The millennial administration of the Lord shall have passed as a "day;" and then shall the Son return to the Father the delegated power and dominion, which had been entrusted to him, as man.

The first man Adam had the lordship of the earth entrusted to him, and he betrayed his trust, by delivering up to Satan the dominion, with which the Creator had invested him. Nebuchadnezzar had imperial domination over the nations, entrusted to him (Dan. 2: 37, 38,) and he delivered that over to Satan. (Luke 4: 6.) But "the second man" came in humiliation; and was fully proved, and was found faithful. He *magnified* the Supremacy of God, by a perfect homage and obedience; and showed himself worthy to be entrusted with all authority and power. And when he comes again, he will *assert* the Supremacy of God—acting still in his Father's

name—by restraining the evil that is in the universe. And in the end, he will *vindicate* the Supremacy of God, by the destruction of all evil beings, and all evil things; and by the consummation of all good, even *eternal good*. And then, in the view of the conserved universe, he will voluntarily and lovingly take the place of subordination to the Father, at the Head of the Universe; and in that place of eternal honor and glory his church shall be **ONE WITH HIM**. A thousand years before that, the desire of his heart, once expressed to the Father from the earth, shall have been gratified; (Jno. 17 : 20-24,) and then, by the all possessing, all permeating presence of the Holy Spirit in “his body, the church”—as the bond of **ONENESS** with him, the Head, and with the Father in him—the glory of the church shall have been consummated at the head of the universe and the desire of the heart of **JESUS** shall be fully and forever sufficed.

The Supremacy of God shall remain *unquestioned*, forever. “**GOD SHALL BE ALL IN ALL**.” The eternal Jubilee of the universe shall have come, and shall be celebrated with due and exalted and exultant solemnities, through the height and depth and length and breadth of the whole creation and empire of God. Thanksgiving and the voice of melody and the incense of praise will ascend unceasingly and forever to God the Father, through his beloved Son. The melodious anthems of the angels will blend, in responsive and blessed harmony with the more melodious anthems of the sons of God. **ALL THE MIND AND HEART OF THE UNIVERSE WILL BE ONE**. And suns and systems and firmaments will roll on, exulting in their appointed orbits and spheres, while the immensity of space thrills and reverberates with the triumphal shout:—“**HALLELUIAH! HALLELUIAH! HALLELUIAH! THE LORD GOD OMNIPOTENT REIGNETH! HALLELUIAH! AMEN**.” The **ETERNAL IDEA** of the Godhead shall then have been realized and embodied; and the response from the **ETERNAL THRONE** will be:—“**IT IS DONE**.”

We have borne testimony to the truth, and have counted the cost; and have, even, already learned, in measure, the meaning of those words of the Lord Jesus, to two of his disciples: "You shall indeed drink of my cup." We have drank a portion of "the wormwood and the gall," and may yet have to drink still deeper draughts, than have hitherto been received, into our heart and soul. But, by the grace of God, we have borne witness to the truth, and now willingly leave the rest to Him who has declared that his word shall not return to Him *void*, saying, "IT SHALL ACCOMPLISH THAT WHICH I PLEASE, AND SHALL PROSPER IN THE THING WHERE TO I HAVE SENT IT." And our heart's desire and prayer to God, for all true Christians, is, that the Lord may open "their understanding, that they might understand the Scriptures," and that they might, with spiritual intelligence, honor God in their hearts, and say—without a reserved question or thought—"He is the Rock: His work is perfect: a God of truth, and without iniquity, just and right is He." And may they—in this way, and in all other ways of grace—realize those merciful words of the Lord Jesus: "You shall know the truth, and the truth shall make you free."

To all the children of God, who are scattered abroad, we now say, "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life;—he that hath not the Son of God, hath not life." (1 Jno. 5: 11, 12.) "Christ is our life." Paul was "an apostle of Jesus Christ, by the will of God, according to the PROMISE OF LIFE which is in Christ Jesus." (2 Tim. 1: 1.) He was "a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth, which is according to godliness; IN HOPE OF ETERNAL LIFE, which God, who cannot lie, promised before the world began." (Titus 1: 1, 2.)

The truth concerning "eternal life," in the Son of God, and the hope of consummated eternal life, at his appearing, and in

fellowship of immortality and glory with Him, is the sum and substance of the Christian Revelation, respecting the saints of God. It is both the essence and form of "the words of our Lord Jesus Christ," and of "the doctrine which is according to godliness."

The *elements*, and the *form*, and the *power* of true godliness, are embraced by the doctrine of eternal life and embodied immortality in union with the risen and glorified "second man"—"the last Adam"—"the Christ, the Son of the living God."

True *humility* is an element of godliness. It is a spiritual habit of mind, formed and maintained through the exercise of self-judgment, in the realized presence of God; and it consists in a just estimate of ourselves, in strict accordance with God's revealed estimate of man—both as a *creature* and as a *sinner*.

The conviction of our original *nothingness*, as entertained in the realized presence of the SELF-EXISTENT Godhead, is a prime element in spiritual humility; and so, also, is the conviction of our moral *worthlessness*, in the felt presence of the moral perfections, the eternal excellencies of the Godhead. And a scriptural conviction of our own natural *mortality*, is well suited to repress every feeling and thought that is of the nature of pride, and to induce a deep and abiding humility of mind, and, in this respect, to fit us for walking humbly with our God. And the conviction of our *real*, our revealed, moral and legal demerit, as those who, by nature, are only fit to die and perish, and who deserve to be destroyed forever—the conviction of the truth of this will confirm the mental habit of humility before God.

True *gratitude* is an element of godliness. It is the spontaneous response of our new hearts to "the love of God, which is in Christ Jesus." And true humility, as consisting of the elements before described, is essential to the existence and activity of spiritual gratitude towards the Godhead, even to the Father, and to the Son, and to the Holy Ghost. An experi-

mental knowledge that, notwithstanding our original nothingness, and our innate, moral worthlessness, and absolute mortality, and our personal and exceeding sinfulness, we are the objects of the eternal love of the Godhead—that the Father loves us, in his Son, and as he loves his Son, (Jno. 17 : 23 ;) that the Son loves us, and gave HIMSELF for us—loves us, and has washed us from our sins in his own blood ; and that the Holy Ghost loves us, and quickened us, when we were dead in trespasses and sins ; and has sealed us unto the day of redemption, and dwells in us, as the Spirit of sonship, and the power of our new and spiritual life—an experimental knowledge of all this is suited to originate and sustain within our new hearts the purest and deepest gratitude, to the Father, and to the Son, and to the Holy Ghost.

With this experimental knowledge of the eternal, unchangeable love of the Godhead, a just appreciation of the *manner*, and of the *blessings* of divine love will be formed and entertained. We shall feel grateful to God, for our original creation, in the first man Adam ; for the goodness and mercy of God, in the continued existence of the human race, after sin had entered into the world ; for our individual birth and being ; for the patient mercy of our God towards us, and his preserving care over us, when we knew him not, and sinned daily against Him ; and for the grace that sought us, and found us, and drew us to Christ.

Moreover, as instructed in the truth of life, eternal life, only in Christ, we are able to judge correctly of the inexpressible value, *to ourselves*, of our own souls. And while we inwardly tremble at the mere thought of losing our own souls—at the mere thought of being “destroyed for ever,” of being destroyed, “both soul and body in hell”—we learn to estimate, as becomes us, the preciousness of our redemption to God, by the precious blood of Christ. And with grateful adoration, we will, each, say to Him, “Thou hast delivered *my soul from death :*” and with the melody of gratitude in

our hearts—softer and sweeter than the melody of David's harp—we will each chant to Him, in David's words:—"My lips shall greatly rejoice when I sing unto thee, and *my soul* which thou *hast redeemed*."

And, besides these truthful reflections and grateful sentiments in respect to *our own souls*; we learn to entertain a scriptural estimate of "*the gift of God*," which is "*eternal life*." We learn to think correctly of the spiritual nature, and unspeakable excellency, and heavenly capabilities, of eternal life. We know it to be, in us, "that which is born of **THE SPIRIT**," and, "*is spirit*"—the communicable life of **THE FATHER**—the resurrection life of **THE SON**, which we now have in immediate and indissoluble union with him; and by the gift and possession of which we are now "the sons of God," and shall assuredly "live for ever." And we learn, that it is by virtue of the possession of this unspeakable gift of God, we are capacitated for the indwelling presence of the Holy Spirit, who is the strength of our inward life, the vigor of our inner man, and by whom we have present communion with the Father, and the Son; and realize, in faith, the experimental, and the anticipated, blessings of the "great salvation." And we are caused truly to understand that this same spiritual and eternal life, in union with Christ glorified, is our fundamental meetness "for the inheritance of the saints in light"—the embryo of our immortality and incorruptibility; when Christ our life shall appear, and we also shall appear with him in glory; and shall experimentally know the eternal reality of being "filled with all the fullness of God," and of living for ever **IN GOD**. And by virtue of this true knowledge of our spiritual and celestial and divine relations, and hopes; and an equally scriptural acquaintance with our own nothingness, and worthlessness, and mortality, and desert; we consciously possess the most active and vigorous principles of a spiritual and manly gratitude to the Father, and to the Son, and to the Holy Ghost.

True *reverence* for God is an element of godliness. Spiritual and filial reverence is the effect of a true acquaintance with God, and with his ways; and is in contrast with legal and servile dread, which is the effect of a nonacquaintance with God, and of gloomy and guilty—and, it may be, of unjust—apprehensions of Him. True reverence is known and felt and cultivated towards the *great and good and glorious* God.

Through a knowledge of the original creation of man—of *the soul of man—out of nonentity*, our mind and heart is impressed, deeply, with the truth of the eternal, self-existence of the Godhead. And through an acquaintance with the *ways* of God, in the human creation, we are supplied with elevated conceptions of the wisdom, power, and beneficence of God. And through this kind and degree of spiritual understanding, we are inspired with the sentiments of intelligent and devout reverence for God.

A truthful and enlightened impression of the *mysteriousness* of the ways of God, in the original creation of man (and of all things) is conducive to spiritual reverence. While meditating on the actual, and divinely recorded, work of creation, our minds are consciously in the region of mystery—in the region in which true faith delights to meditate, and to adore. All the distinctive truths and realities of the christian Faith are mysteries, having their foundation in the great Mystery of godliness—God manifested in flesh; and having their origin in the eternal Mystery—the triune Godhead, **THE THREE, THE INDIVISIBLE, THE ONE**. And while meditating on the *manner* of divine wisdom and power and beneficence in the human creation—and perceiving their harmony with all that God has revealed of himself, and his ways—we are filled with holy reverence; and, veiling the face of mere human reason, we bow the head and adore, saying, “even so, Father: for so it seemed good in thy sight.”

A true knowledge of the holiness and righteousness of God,

is conducive to spiritual reverence. By reason of the holiness of God, the man whom he created and made was, of necessity, innocent and "very good." For God could not create an intelligent and moral being, who was not in harmony with his own essential innocency and goodness—God "cannot deny himself." For the same reason, the unimpaired possession of innocency and goodness in man, was necessary to his perpetual existence, as man, and a creature of God: and therefore, when man, by his own voluntary act of disobedience, had destroyed his own innocency and goodness, and had thus destroyed his own well-being, the holiness of God could not permit him to live forever: and, as God had forewarned him that *death* should be the penalty of disobedience, the truth of God required that he should *die*; and the justice of God demanded and (in the sentence pronounced) declared that man, *the disobedient*, should *revert* to the elemental atoms of which he had been created and made. We justly apprehend the truth of this, and we worship with awe—we reverence and adore; bearing in mind that, as it is written, "Our God is a consuming fire."

Complacency or *delight in God*, is an element of godliness. But, in order to a spiritual delight in God, his own essential characteristics must be truly known: for, complacency in God is the response of our new heart to his revealed excellencies and ways.

"God is glorious in holiness." His holiness consists in the essential goodness of his nature, and in the essential opposedness of his moral perfections, to all actual, and to all conceivable moral evil, or sin. God is possessed of infinite power; but he *cannot* do any one thing that is not perfectly holy, just, and good. He *cannot* do any evil, by reason of the goodness, and the love of goodness that is in him; and by reason of the opposedness of his own essential goodness to moral evil. And as it is impossible with God to do evil or wrong, and as he cannot permit evil to tarry for ever in his sight—we learn

to delight in Him according to the inner man.—Our “new man” basks in the brightness of his holiness, with unspeakable delight.

God is “glorious in holiness.” In wisdom, all his works were made. In the heavens, and in the earth, God created intelligent and moral beings—whom of necessity, he created, *good*, “very good;” but whom he foresaw would by their own disobedience, render themselves unfit for perpetual existence; being no longer meet for the wise and holy and benevolent design of a created and perpetuated moral universe. The foresight of God and his governmental decisions had not, and could not possibly have, any conceivable influence of causation in the origin and history of their foreseen disobedience; and the consequent unfitness of the disobedient to live for ever: but by means of the just penalty of sin, in their future and final destruction, the holiness and just wrath of God will be shown—the *destructive* opposedness of his essential goodness and holiness to all moral evil will then be fully and finally shown. The great lesson of the holiness, and just wrath of God, will then have been fully and maturely learned, by the conserved angelic hosts, and by the ransomed and immortalized from among men. All who shall then live, shall live for ever; in holy, joyous, and glorious life; and with supreme complacency in the eternal Godhead, they will perpetuate the ancient ascription of thoughtful adoration:—“O LORD, who is like unto thee?—Glorious in holiness, fearful in praises, doing wonders!” And we, now, through, a true acquaintance with the doctrine of life and immortality *only* in the Son of God, have our hearts attuned to that same admiring and adoring praise.

“GOD IS LIGHT.” Truth and holiness are the essential qualities and characteristics of his MIND. “GOD IS LOVE.” Perfect and immutable love is the essential quality and characteristic of his HEART. The holiness of God is the holiness of love; the justice of God is the justice of love; even as the

goodness and mercifulness of God is the goodness and mercifulness of love. All the moral perfections of God—all his eternal excellencies—are founded in love. His governmental laws and administration are, in all respects, founded in love ; and his sovereign purposes are the purposes of perfect love : “for GOD IS LOVE.” The true knowledge of this blessed REALITY in God, and in all his ways, inspires the heart of the believer with ineffable delight in God.

The living God is “the God of all grace.” This essential quality in God must, of necessity, be made manifest—this brightest letter in his eternal name must be shown to angels, and principalities, and powers. But, the creation of the universe, and the beneficence of God, as shown towards unfallen, intelligent, and moral beings, could not possibly be, or become, a manifestation of his grace and “the exceeding riches of his grace.” The wisdom of God is shown in the work of creation ; but his manifold wisdom is shown, in the ways and the work of his grace. In the inscrutable wisdom of God, the fact of moral evil in the universe has been permitted to take place, and for a season to transpire ; but, in the manifold wisdom of God, that real, but temporary *evil*, is made the *occasion* of the evolutions of his eternal counsel, for the production of the greatest and highest *good*, and for its universal and eternal establishment when all the permitted evil shall have been brought to its final and predetermined end. The celestial hosts are now learning through “the Church”—through the perfect ways, and the unfolding mysteries of redemption and eternal life—the manifold wisdom of God ; and their delight in God rises in proportion as they thus increase in the knowledge of God ; as he is made known through the manner of his love. And in the ages to come God will show to them “the exceeding riches of his grace, in his kindness towards us in Christ Jesus.” And their complacency in God shall be consummated, when they have seen the end of all evil, and have learned the manner in which God, “who commanded the

light to shine out of darkness," has evolved the revelation, and the accomplishment of his eternal purpose of *grace* out of all that permitted evil; and has made that very evil *subservient* to the manifestation of all the perfections of the Godhead, in the person, and work, and moral triumphs of THE SON; and in having, thus, raised *us* up from the depths of sin and ruin, and from the *deserved* depths of hell and destruction, to the highest possible state and degree of moral excellency and dignity, in union of life and immortality with the Son of God; and in having established us in the nearest conceivable relation to the eternal Godhead, and in the glory and honor proper to the "many sons" of God. The complacency of the celestial hosts, in God and in his ways, will then be consummated. And our own delight in God will now be real, and spiritual, and habitual, and will rise in intensity and practical power, as we now learn God, through the Scriptures of truth, and by the light and teachings of the Holy Ghost.

Filial *confidence* in God is an element of godliness. And, as we learn, and become acquainted with God—in the revealed principles, and decisions, and administration of his holiness, justice, and truth; as these are made known in his estimate of man, and in the revealed desert and final penalty of sin—our confidence in Him will be unclouded, serene, and firm. We will say, in our inmost heart, "THIS GOD is our God"—"This holy, just, and good God is our Father, who is in heaven."

In all the circumstances, and through all the vicissitudes of our history on earth, our heart will confide in Him. In his exceeding great and precious promises, our confidence will be supreme. And, as we learn the lessons of his inviolable holiness, and justice, and goodness, and truth; and, at the same time, learn his perfect love, and the exceeding riches of his grace, and his mercy that endureth forever; we will trust the LORD, and bless the LORD, at all times; and his praise will

be continually in our mouth. Under the dark clouds of mystery, that may, at any time, enshroud his paternal permissions of affliction and distress, we will still trust in Him, with an unyielding and unquestioning trust. Being acquainted with God, in his unchangeable perfections, and in his inviolable promises, and being persuaded that what HE has promised, HE is able also to perform, our filial confidence in Him will indeed be supreme; and in the darkest hour, we shall be able to express our confidence in Him, even as Job did of old:—"Though He slay me, yet will I trust in HIM."

Exalted views of the Lord Jesus, enter essentially into the experimental basis of godliness. And the true knowledge that CHRIST is, indeed, "OUR LIFE," will and must exalt him greatly in our hearts. Knowing that he emptied himself of his immensity and majesty and glory, and became man, that we might have life, *through* him, and *in* him: knowing that, as "the second man," he encountered our great adversary the devil, in moral conflict; and stood fast under all his temptations; and triumphed on the cross—and all, to rescue us, with all his own chosen ones, from the grasp of him that had the power of death; and that he died upon the cross to redeem our souls from death—our life, from destruction; and that he rose from the dead, having effectuated immortality for us; and that therefore, *because* he lives, we shall *also live*: knowing that he is very God and real man, and that "in him was life"—even in eternity, as also when he came into the world; yea, that he is "THE LIFE;" but that the communication of that same eternal life *to us*, could be effected only through the mystery, first, of his incarnation, and then, of his death on the cross, and his resurrection, no more to die: knowing that, from the first man Adam we have inherited *no real and abiding life*; but only a forfeited existence, under the power of sin and death; and that in the Lord from heaven, the second man, the last Adam, the life-giving Spirit, we have righteousness, and life—eternal and glorious life;

and that we *owe our immortality to JESUS*: knowing all these blessed truths and realities, we will highly exalt JESUS in our hearts, and in our songs of thanksgiving and praise, and of *supreme worship* to him—to Him who died, that we should *never die*—to Him who lives, that we should *ever live*—to Him “who only hath immortality,” but who has taken us into communion, of immortality, with himself: knowing all these blessed truths and realities, we shall know and feel, that we have not worthily honored and exalted the blessed name of JESUS; until we have wreathed it around with the *amaranth of immortal honor*—won by HIMSELF ALONE; and have fastened it on the frontispiece of our confessed faith and hope in Him; with a band of golden letters, in which these words may be seen and read of all men:—“**WE OWE OUR IMMORTALITY TO JESUS! WE HAVE NO IMMORTALITY, OR REAL LIFE, OUT OF JESUS CHRIST, THE SON OF THE LIVING GOD!**”

Personal *holiness* is essential to personal godliness. Personal holiness consists in an inward and practical separation from sin—in a confirmed, inward habit of opposedness to, and detestation of, all moral evil; especially of that which is in our own natural hearts. And a true understanding of the two-fold declaration of the Holy Spirit, that, “the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord,” does truly exercise our heart and conscience, in the knowledge of holiness, and of sin. Many deep lessons concerning holiness, and concerning sin, are learned in this department of the School of God; even as we are taught that, sin, considered in its active and positive manifestations, is contrariety to the expressed will of God. In its own nature, sin is a violation, and a state and consequence of the violation of the mental and moral laws of personal and constitutional existence, which God originally created and made. In its nature, workings, and effects, sin is opposed to the wise, and holy, and beneficent will, and object

of God, in the creation of an intelligent and moral existence. It is, in like manner, and to the same degree, opposed to the honor and maintenance of the moral government of God. For the very presence of sin in the universe, calls in question the moral perfections, the eternal excellencies of God; and disputes his rightful dominion, and sovereignty—his SUPREMACY, AS GOD.

The inherent evil of sin is thus seen to consist in a radical contrariety to the eternal excellencies and glory of God; and to his wise, and holy, and beneficent designs in the creation and the sustainment of an intelligent and moral universe. And we learn, that because the thrice holy God cannot allow his moral designs to be contravened and annulled, and “cannot deny himself,” therefore he cannot permit a sinful and disobedient creature to live forever, within the confines of his moral empire, and to be a perpetual contradiction to his will and to HIMSELF.

These considerations cannot fail to produce and sustain a just and extensive conviction of the exceeding sinfulness of sin, and to confirm the believer in JESUS in the inward habit of holiness; even the holiness without which no man shall see the Lord. And, as thus instructed, the saint of the Lord will hearken with reverent and devout regard to the command of our God and Heavenly Father: “Be ye holy, for I am holy;” and the heart which is thus confirmed in the inward habit of holiness will be very susceptible of the effect intended in the inspired appeal: “What fruit had you in those things, whereof you are now ashamed? for the *end* of those things is *death*.”

Moreover, through a true acquaintance with the doctrine of life only in Christ, and that we have in us a new and holy nature—engendered within us by the Holy Spirit, and “is spirit”—we are enabled to entertain the moral judgment of God concerning “the flesh.” We both know and feel the truth of those weighty words: “I know that in me, that is, in

my flesh, dwelleth no good thing." And to be well instructed as to the innate evil of the flesh, and the consequent necessity for its destruction, according to the judgment of God, is a prime requisite for repressing its more insidious workings, besides all the grosser forms of its inveterate evil; and apart from such an inward and continuous and successful moral conflict, personal holiness is not and cannot be sustained. And, through the same doctrine, we are informed and instructed, in respect to the essential and immutable moral goodness of the new and heavenly and divine nature of which we are made partakers by *actual* regeneration; being thus made, in very deed, "sons of God." And, in this way, we have a community of mind with the Divine Logos, the living Word, which, in discriminating between our *innate evil* and our *imparted good*, is exceedingly "powerful, and is keener than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." And in this way only are we made truly acquainted with the moral contrarities and active antagonism of "the flesh" and of "the spirit;" as it is written, "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: in order that you might not do the things that you would."* We are made aware that the tendency and aim of the flesh—"the old man"—is to hinder us from walking steadfastly in the way of holiness; in conscious conformity to the will of God concerning us in Christ Jesus; and that the tendency and aim of the spirit—"the new man"—is to detect and repress the motions of sin in the flesh; so that we should walk in the light, as God is in the light; and thus have conscious fellowship with him; realizing in our heart and conscience that "the blood of Jesus Christ, his Son, cleanseth us from all sin." And the value of this instruction is most known

* The above is the true rendering of the last clause in the verse.

and felt by us in the exercise of self-judgment before God—in the practice of introspection, whereby we reflect upon our own *consciousness* of the presence and activities of the two contrary and antagonistic natures within us ; as constituting our present and personal existence, while in this body, in which the innate sin of our natural being still abides. And without this exercise of self-judgment, this spiritual introspection before God, we cannot maintain an inward and successful moral conflict with evil ; and excepting this be maintained, we cannot be found in the habit of “perfecting holiness in the fear of the Lord ;” and of doing the things that are pleasing to our Father who is in heaven—doing the will of God from the heart.

“Unfeigned love of the brethren” is an element of godliness. “We know that we have passed from death unto life, *because we love the brethren.*”

But in order to the possession of this knowledge, as it was possessed by the apostle John, we must needs have communion with the mind of God, as to *who* and *what* “the brethren” are, and in what relations they stand towards us, and we towards them in the Spirit and in Christ. Not that we must even think of discerning the heart of another ; but we must learn to think of the brethren, even of *all* the children of God, in communion of mind and heart with the Father, and with the Son ; or we cannot love them according to God ; and with an intelligence that will avail us, as it availed John, and the children of God in his day.

Brotherly love *is spiritual and not natural*. The brotherhood of all saints is wholly in the spirit or new man, and not at all in the flesh or old man. It is most true, that true believers are “taught of God”—*intuitively* taught of God—“to love one another :” but we are instructed and trained in this, as well as in every other principle and form of godliness, through the *truth* : and so we are exhorted to “*consider* one another to provoke unto love and unto good works.” And for thus *considering* one another, we are supplied with the

needful light and facilities through the doctrine of life, even eternal life, in the Son of God. By means of this clearly revealed and comprehensive doctrine we are enabled to think of the brethren, even of all saints, as the subjects, with us, of one common redemption from the power of sin and death, by the precious blood of Christ. We know, that, in common, we owe the redemption of *our souls from death*—and thus, the conservation of our once forfeited existence—to the infinite value and efficacy of the redeeming blood of the Son of God. And a true consideration of this, will always supply mighty motives for “unfeigned love of the brethren;” and it will habitually dispose our hearts to give heed to that related word of exhortation: “See that ye love one another with a pure heart fervently.” For in this way, we are habitually reminded that each one has been purchased with the same inestimable price; that the redeeming value and efficacy of the precious blood of Christ is, alike, upon each one, securing him to an eternal, immortal existence; and that each one is an integral part of the acquired possession—the peculiar treasure—of Christ Jesus; for which he gave HIMSELF, when he laid down his life upon the cross, in obedience to the commandment of the Father; and that he might take it up again.

Moreover: the true knowledge and understanding of our common redemption from the power of sin and death, includes an acquaintance with our being, together, made “accepted in the Beloved.” We therefore learn to reckon ourselves, and each other, “to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” And thus *considering* one another, as “accepted in the Beloved”—standing always before God in his beloved Son—and always viewed of God in his risen and glorified Son—in the spotless purity and moral loveliness of Christ; and made to be “the righteousness of God in him;” we are enabled to think of each other, and to feel towards each other, not according to that which is of the flesh—of the first man, “the earthy;” but according to

that which we are, alike and together, in Christ, the second man, the last Adam, the Heavenly, the Divine; and, so, to have a just appreciation of each other, in accordance with the mind of our Father who is in heaven.

But more: the consideration of our spiritual and divine generation is suited and intended to occupy and interest our hearts in each other; teaching us, truly and intelligently, to "love the brotherhood." And, on this subject, the true, Scriptural doctrine of life and immortality in the risen Son of God, includes and supplies the true teaching of the Holy Scriptures concerning our being *in reality* "born of God." While it unfolds to us the truth concerning the moral and immutable perfections of God, as determining the nature and character of all his acts, and ways; it also teaches us the reality, and the manner, of our being made partakers of the emanative and communicable life of God; and that all the moral qualities of this new, spiritual, celestial, divine nature, are in accordance—and immutably in accordance—with the moral perfections of the eternal Godhead. We are thus instructed concerning the essential and unchangeable moral goodness of "that which is born of the Spirit," and "is spirit;" and which is the new constituent of personal being, in "every one who is born of the Spirit." The eyes of our understanding being, thus, enlightened, we perceive and feel, the depth of meaning, and the force of application, which are in that divine declaration: "He that loveth Him that begat, loveth him also that is begotten of Him." This divine declaration is known to be founded in the divine reality of our new and spiritual nature; and to include a three-fold motive, for the cultivation and exercise of true and spiritual love. We who truly love God, love them also who are begotten of God. And we love them because of the exceedingly near, and *filial* relation to God our Heavenly Father in which both we and our brethren in Christ really stand;—because of the peculiar and everlasting love of the Godhead

in which this peculiar and eternal relationship originated, and with which every child of God is alike loved, of the Father, and the Son, and the Holy Spirit;—and because of the intrinsic, moral and spiritual, excellencies of the new nature, which is in every one who is born of the Spirit; even, every good thing which is in us in Christ Jesus; though the manifestation thereof may now be greatly hindered and obscured. And while thus *considering* “the brethren” as being “not in the flesh, but in the spirit,” we learn to cultivate and exercise towards them the love that delights in God, and therefore delights in the true offspring of God—the sons of the living God—the incorruptible God.

Benevolence and kindness towards all men is an element of godliness. The true and manifest exercise of this spiritual virtue glorifies our Father who is in heaven: for it is the reflection and resemblance of his own benevolent and merciful disposition and ways, towards all men, as his creatures; notwithstanding their manifold evil, and sins against him. It is indeed true of God, that “he hateth nothing that he has made:” and the truth of this is taught most clearly and impressively in the doctrine of life and immortality only, in the risen Son of God. By means of this true and godly doctrine we are enabled to consider, correctly, the conduct and ways of God towards all men, as his creatures upon the earth; and to think with truth of their natural relations to the Creator and the Preserver of men.

God hates sin with an infinite abhorrence; for his holiness is essentially and infinitely opposed to all moral evil: but he does not—and by virtue of his own essential goodness, he cannot—hate the persons in whom the sin is, and in whose history it transpires. God has shown in his word that it is not his good pleasure to give eternal life to all men—to make all men immortal. The *reason why* he gives eternal life to the particular persons whom he has given to his Son, **HE**, the Sovereign of the Universe, has not disclosed; nor does

Gabriel ask *the reason why*. He saves one, and does not save another ; but the archangel, Michael, would not presume to question God, on the secret things that belong only to Him. But, though He has not purposed to give eternal life and immortality to all men ; and multitudes of the human race must in the end *perish*, and be no more ; yet, the benevolence of God towards the human race remains unquestionable from the first. When man ceased to regard God with the duteous love of a creature, God did not, and could not, cease to regard man with the benevolence of the Creator. Man when he sinned, renounced his innocency, but God did not and could not, renounce the mercifulness of his nature. God is essentially good and merciful : and even in his ways of justice and judgment, this is made manifest to the holy angels : but men upon the earth have thought otherwise ; and therefore “ have not spoken of God the thing that is right.” No thought nor feeling exists, *or can exist*, in the mind and heart of God, that bears the most remote resemblance to the thoughts and feelings of human enmity, retaliation, and revenge. His own essential and glorious holiness renders that an eternal impossibility with Him. And the **ETERNAL MAJESTY AND DIGNITY OF GOD**, forbid that any such thought should be entertained in relation to Him.

With God there is no variableness, neither shadow of turning : and the reality and endurance of his goodness and mercy towards all men has been, and is now being, abundantly proved. “ The earth is full of the goodness of the LORD.”—“ God is good to all, and his tender mercies are over all his works.” Our Father who is in heaven “ is kind to the unthankful and to the evil.” And “ his mercy endureth for ever.” And this acquaintance with God into which we are led through the doctrine of life in Christ Jesus, capacitates us to imitate—inwardly, and in manifest conduct—the benevolence and mercifulness of our Father who is in heaven ; and,

so, to make manifest that we are his sons, by resembling him, in his merciful heart and ways.

Being thus enlightened and instructed in the true knowledge of God, we will seek to do good towards all men ; in our Heavenly Father's own ways of doing good. We will love all men with a pure and disinterested good will. And we will yield a true and cheerful obedience to the commandment of the Lord :—" Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you ; that you may be (*manifestly*) the children of your Father who is in heaven."

The cardinal principles or true elements of godliness have now been described ; and they are seen to be included in, and inculcated by means of, the doctrine of " life in Christ Jesus " — of immortality, only in the risen Son of God. And being instructed in that central truth of the Christian Revelation—the truth that stands on the very centre of the DIVINE ROCK, on which the Church of the living God is built—we know that we are instructed " according to the faith of God's elect, and the acknowledging of the truth which is according to godliness."

There are other considerations embraced, and presented to our view :—

The grand, spiritual *motor* of all godliness is *love to the Lord Jesus Christ*. And true love to JESUS is inspired and energized through a true and holy consideration of WHO and WHAT He is, in Himself ; and of what he became, and what he endured, and what he overcame, and what he effectuated for us. And the true doctrine of life and immortality and incorruptibility, *only* in Him, embraces, essentially, all that is true concerning Himself, and the humiliation to which he condescended out of the absoluteness of supreme Godhead, and concerning the work which the Father gave him to do, and which he finished on the earth ; and then returned into the glory he had with the Father before the world was ; in essential co-equality and UNITY with the Father, and the Holy

Ghost. We glory in confessing Him **VERY GOD** and **REAL MAN**: and we are not able to conceive of Him as the Depository and Giver of eternal life—as the Holder and Author of immortality, save only as He is *truly* and *essentially God*. And the exalted and grateful views of **JESUS** which have already been shown to be embraced in the doctrine now in view; may well inspire our hearts with true and ardent love to Him—His person and atonement and grace and glory being habitually in view; and contemplated, in the exercise of a spiritual understanding and a living faith.

The grand *motor* of godliness is love to Christ. And by means of the true doctrine of “life in Christ,” we learn that the eternal life which we have in him, is his own communicable life; and that, by virtue of its impartation, Christ liveth in us, and we live in him; for He is “our life,” and our life is hid with him in God. And an acquaintance with this truth teaches us *how to manifest* love to Christ—to **THE KING**. Love to Christ is not a mere inoperative sentiment; however that sentiment may be garnished with the flowers of poetry; or with the rhetoric of *devout* romance. Love to Christ is a principle of action and of conduct; and we well know that the kind offices and bestowments of our love, extend not to him, save only as they extend to the saints that are on the earth—the excellent in whom is all his delight, and in whom he *truly lives*; and in whom he walks the earth; and in the case of many of whom, “**THE KING**” is “an hungered,” and is “thirsty,” and is “a stranger,” and is “unclad,” and is “sick,” and is “in prison.” Now when we have learned that all this is not an affair of mere metaphor or doubtful words; but that Christ does truly, and inwardly, live in those whom “he is not ashamed to call his brethren;” we have learned *how* to love Christ and to *manifest* love to Him, according to his own will.

And while the grand motor of godliness is love to Christ, the very *substance* of godliness is the life of Christ in us—

his own fruitful and fruit-bearing life. Without Christ, as abiding in us, and we abiding in him—Christ *really* abiding in us, and we *consciously* abiding in him—we are not able to “bring forth fruit unto God;” even, “the fruit of the Spirit;” which is the fruit of the resurrection life of Christ in us: and apart from the true doctrine of life in the Son of God, we are not, and cannot be, well instructed in the mystery of our real, and vital and indissoluble union with Him who is risen from the dead.

The real *embodiment* and true *form* of godliness is the *imitation* of Jesus Christ. But, in order to our really imitating him, we must first learn and know and realize, in faith, our own true *dignity*, as sons and heirs of God—“heirs of God and joint heirs with Christ;” and concerning this, our proper dignity, we are instructed through the true doctrine of eternal life in the risen Son of God.

The example of the Lord Jesus—and which he has left for our imitation—consists in voluntary condescension and humiliation; and in self-sacrificing devotedness to the will and the glory of God. But the certain knowledge of our personal *dignity*, and of our immortal and glorious *destiny* also, is necessary to our really imitating Christ; to which course of imitation we are commanded in these words:—“Let this same mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation (emptied himself) and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that in the name of JESUS every knee should bow, of (*those*) in heaven, and in earth, and under the earth.”

In this way, we are commanded to cultivate and practise the imitation of Jesus Christ. The particulars of such imita-

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tabernacle which Moses had erected, and, afterwards in the temple which Solomon had reared. But before he could ascend to dwell therein, the blood of the slain sacrifice was applied. The sacrificial and typical blood must interpose between the inward presence of the Holy God and that tabernacle which had been reared by sinful man; and therefore that sacrificial blood was ceremonially applied.

The *materials* of which the tabernacle was made were things indifferent; and the *material* of the tabernacle was designed of God, and was shown to Moses on the Mount; but by the touch of sinful man all was defiled; and hence the typical blood must interpose. So, also, in respect to our mortal body; the model thereof was originally designed of God; and by the power of God alone, was the human body first formed; and, this mortal body as to its importance, is the result of, a proximate result of the formative laws and motions which God at the first ordained. The *material* of the body is a thing indifferent; but the body, itself is defiled by sin; and, therefore, it is only as placed under the power of the precious blood of Christ, that it can be used in the service of God at all. That that precious and redeeming blood has been applied to us as our *sacrament* of which the body is the transubstantiation; and as even our "body is for the Lord;" and we are enabled by the Holy Spirit to present our body a living sacrifice to God, holy and well pleasing to him; and to do so in our reasonable service. And in another relation our body is the temple of the Holy Ghost. The blood of atonement, with its infinite value and efficacy, has interposed, and does interpose, and as the Holy God can and does dwell in us. But our body is only the outward form of the temple of the true Deity who dwells within, even the Holy Spirit. Our body is the *temple* of the Holy Spirit, and not the *temple* of the Holy Spirit. From our reasonable and quickened

* As we in the text would need to mean the "temple" as including
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tion pervade the Christian Revelation, in various forms of exhortation and command. But before us now, is the all-inclusive standard and model of the practical life and conduct of the children of God—the saints of the Lord. And through a real acquaintance with our true *dignity*, as the begotten, and inwardly acknowledged, sons of God ; and a corresponding acquaintance with our insured *destiny*, as joint heirs with JESUS, the Christ ; we are capacitated to study, and to imitate the example which our Lord and Saviour has left us, that we should walk in his steps—in holiness, in righteousness and in love.

The *resources* of godliness consist in the fullness that dwells in Christ. He is our living and righteous and immortal Head : and “in Him dwelleth all the fullness of the Godhead bodily : and we are complete in Him, who is the Head of all principality and power.” We are complete in him, because that he has redeemed us from the power of sin and death—has redeemed us to God by his blood ; and because we are made to be “the righteousness of God in him ;” and because that God has given us eternal life in him ; and we live, yet not we, but Christ liveth in us. And hence the resources of godliness are made ours, “According as his divine power hath given to us all things that pertain unto life and godliness through the knowledge of him who hath called us to glory and virtue.” And knowing and realizing this, we are enabled and inspired to say, “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ : according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.”

The *power* of godliness is the Spirit of God, as dwelling in those who are born of him. Our body is the temple of the Holy Ghost. He dwells in us, the gift of the Father’s love to us, in the Son. In ancient times God dwelt in the

tabernacle which Moses had erected ; and, afterwards in the temple which Solomon had reared. But before he condescended to dwell therein, the blood of the slain sacrifice was applied. The sacrificial and *typical* blood must interpose between the inward presence of the Holy God and that tabernacle which had been reared by sinful men ; and therefore that sacrificial blood was ceremonially applied.

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* *Hieron* is the Greek word used to signify the “temple,” as includ-

soul pertains, at present, rather to the *hieron* than to the *naon*. Our soul is indeed brought fully under the power of "THE BLOOD:" for it is thereby delivered from death, and redeemed to God; and, so, it answers to the "holy place" into which the priests might enter; but it is not now the "most holy," though it will be identical with the "most holy" hereafter. The *naon* or temple proper of the Holy Ghost is *that* in us which is born of God; this is the *most holy* or *holy of holies*, in the person of the saint; and excepting this were first engendered in us, the Holy Ghost could not dwell in us at all. It is our new and inner man that is the temple proper of the Spirit of God. And concerning this we are most clearly informed and instructed by means of the doctrine of life in the risen Son of God—of Christ living in us: for the new man is the communicable life of God which we now have in union and communion with his own blessed Son.

The Spirit of God, in us, is the proper vigor of the inner man. He is our only *power* of spiritual worship, and of victory over moral evil, both within and around us; and of all evangelical obedience, and of ability to call God "Abba, Father," and to live and walk in conscious communion with the Father and the Son; and that so walking in the light, we should know the mind and will of God, who has been pleased to unite us to himself in *life* and in *love*, in the fellowship of his own Son. LIFE—LIGHT and LOVE, are the proper characteristics of the sons of God.

The *pleasures* of godliness are many and great. But those pleasures can be known and realized only in the spirit, and as

ing especially the outward buildings, and the courts, and even the sacred inclosure; and is the substantive form of the adjective *heiros*, sacred, sanctified, made holy: but *naos*, *naon*, is the Greek word for "temple," in the sense of the inward, and most holy place, the dwelling place of God. These two words are used distinctively in the word of God, as touching the ideas represented, but in the use of each, the ideal meaning of the other is included.

we walk in the spirit: for they pertain only to the spirit or "new man," and not at all to the flesh or "old man." The old man hates the yoke of Christ, and would fain be rid of its restraints: but the new man loves that "easy" and love-lined yoke; and counts, "light" as gossamer the burden which the meek and lowly JESUS lays on him. The new man, in the saint responds to the words of JESUS, which he spake to the Father, saying, "I delight to do thy will O my God: yea, thy law is within my heart." The pleasures of godliness are pure, and serene, and heavenly and divine. They cannot be expressed or shown by any of the indices of natural pleasure; being too refined and elevated to be shown by symbolic gesture, or by stentorian voice. They cannot be described and must be realized to be known and understood, yet it may be said, that the pleasures of godliness are realized in a conscious elevation in the spirit, and in Christ, when we have, by the grace of God, overcome evil in ourselves, in the way of inward moral conflict and victory, and when we have overcome *evil* in another by manifesting and doing *good*; and, so also, at all times when we have the testimony of the Holy Spirit, witnessing with our spirit, that we please God. The pleasures of godliness are known and felt when the name of God is hallowed and honored by ourself, and by others in our sight or to the knowledge of our minds. But many of those holy and heavenly pleasures are anticipative; and so, we pray, saying, "Our Father who art in heaven, hallowed be thy name: thy kingdom come: thy will be done, on earth, as it is done in heaven." We desire earnestly that man and Satan's misrule shall cease; and that the loud wail of the groaning creation shall no more be heard; and that all iniquity shall stop its mouth; and that the empire of righteousness and peace shall be established over the whole earth; even all this, and much more, we desire to see accomplished by the coming again of our Lord and Saviour, to receive us unto himself, and convey us into that peculiar place, which he has gone to

make ready for us—the place proper to “the sons,” in the Father’s house—that where he is there we should be also. We shall then be entirely holy and righteous; and being perfected in eternal life, we shall also be perfected in eternal light and eternal love. And the beatitude of heaven, which we most earnestly desire, and most pleasurably anticipate, will arise from our perfect conformity to the moral excellencies or eternal perfections of God. Being predestinated to be conformed to the image of his Son, we shall in all respects—save, *essential Deity*—be like him; and so, shall we be capacitated for seeing HIM AS HE IS.”

Many of the pleasures of godliness are *highly* anticipative; and are known, at present, in the way of antedating in our heart the ineffable delight and blessedness that will possess and fill and dilate the vigorous heart of our immortal and glorified being—and to which all the angels of God will fully respond—when the *last* question, touching the essential goodness, and moral glory, and absolute supremacy of our God, shall have been raised and put to silence forever;—when the *last* sin against our Heavenly Father shall have been committed, and its memorial caused to perish forever;—when the *last* groan shall have been uttered, and the last sigh shall have been heard, in the universe, and both shall have been hushed forever, in the silence of eternal death;—in a word;—when the *last enemy* shall have been *destroyed*.

Then and *not till then*, will the pleasures of godliness be *consummated*. “*Then* shall we see, and hear and know, *all* we desired and hoped below.” *Then*, in the fellowship of the good and blest, and in the fellowship of JESUS, THE LORD AND GIVER OF LIFE, we shall not only roam amid the unfading delights of the paradise of God; but, from the grand celestial Observatory of the “Father’s house,” we shall contemplate the Universe—the new heavens and the new earth—and meditate on the complete realization and embodiment of the ETERNAL IDEA OF THE GODHEAD, in a universe, pure and

perfect, and radiant with the moral glory of God. *Then* with the buoyancy of immortality in our being, we shall be superior to the physical laws of the Universe; and be able to visit at pleasure the remotest provinces of the creation of God. The secrets of the universe will be all unbarred to us; and its problems we shall readily solve. Every object we behold will be fair and beautiful, and blessed: and every sound we hear will be the voice of gladness, and praise, and glorious exultation. In the fellowship of the Son of God we shall *preside over* the universe of holy and loving and rejoicing and immortal intelligences. And, while suns, and systems, and firmaments revolve around the throne of God—their common centre from which they all depend—and as we behold their ceaseless revolutions; it will be one part of our blessedness, to recite the truth, that, “**JESUS MADE THEM ALL**” But our still more blessed employ will be to celebrate the achievements of the manifold wisdom of our God, and the immortal triumphs of the exceeding riches of his grace. We shall then know **JESUS** even as we are known of Him; for we shall have a perfect community of knowledge with Him. We shall “have the mind of Christ”—and shall be “filled with all the fullness of God.”—**GLORY BE TO THE FATHER, AND TO THE SON, AND TO THE HOLY GHOST, AS IT WAS IN THE BEGINNING IS NOW AND EVER SHALL BE, WORLD WITHOUT END. AMEN!**