



LIBRARY
OF THE
THEOLOGICAL SEMINARY,
AT
PRINCETON, N. J.

DONATION OF
SAMUEL AGNEW,

OF PHILADELPHIA, PA

Letter 83-3

No. 7

May 25th 1861

Case.

Shelf.

Book.

No.

5-11

ETERNAL LIFE :

THE

REVELATION OF THE BOOK OF MOSES.

ETERNAL LIFE:

THE

REVELATION OF THE BOOK OF MOSES.

BY THE
REV. JAMES ELLICE, A.M.,
RECTOR OF CLOTHALL, HERTS.

New Edition,

TO WHICH IS NOW PREFIXED,

THE ETERNAL GOSPEL:

IN ANSWER TO

THE REV. F. D. MAURICE

ON THE WORD 'ETERNAL' AND THE PUNISHMENT
OF THE WICKED.

LONDON:

RICHARD BENTLEY, NEW BURLINGTON STREET.

1854.

TO THE
LORD BISHOP OF LINCOLN.

&c. &c. &c.

THESE SERMONS

ARE

BY PERMISSION INSCRIBED,

BY HIS LORDSHIP'S

MOST OBEDIENT SERVANT,

THE AUTHOR.

CONTENTS.

SERMON I.

LUKE x. 25-29.

	PAGE
And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.	1
Notes to Sermon I.	39

SERMON II.

LUKE xvi. 29.

Abraham saith unto him, They have Moses and the prophets, let them hear them	45
Notes to Sermon II.	87

SERMON III.

LUKE xvi. 29.

	PAGE
Abraham saith unto him, They have Moses and the prophets, let them hear them	95
Notes to Sermon III.	144
Notes A, B, C, Appendix.	202

PREFACE.

PARADOX is a most dangerous weapon, even in religious hands, when used in the cause of religion. These Sermons were elicited by the assertion in Lord Byron's preface to Cain : " The reader will please to bear in mind, what few choose to recollect, that there is no allusion to a future state in the Books of Moses, nor indeed in the Old Testament ; " and Bishop Warburton was quoted as the writer's authority.

Several years have elapsed since these Sermons were preached before a Christian Society abroad, in order to counteract the influence of some demoralizing freethinkers, who had disseminated their false and mischievous opinions amongst the younger members, with practical

and fatal effect. By the express desire of the congregation, a few copies were printed, but without the Author's name, in consequence of some diffidence on his part as to the soundness of the opinions he had advanced, and the extent of the views he had entertained. Time and reflection, and, above all, the continued study of the Bible, have more and more convinced him that those views are correct, and he now publishes the Sermons as they then appeared; but with additional evidence, and under the correction, he humbly trusts, of a maturer judgment. It is one thing, however, to perceive, broadly and plainly, a distant light oneself, and another to be enabled to cause those around to observe and acknowledge the same clear perception. If the writer fails in this, which, considering the strength of the evidence adduced, is scarcely possible, an abler hand, following a similar course, may still draw aside the veil which shrouds the beams of the Sun of Righteousness, and negative the improbable assertion, that God ever concealed

from his people the awful realities of a future state. Looking to the myriads of immortal beings, gone to their account before the birth of Christ and the promulgation of his Gospel; how could the mercy and justice of the Almighty be ever vindicated but on the conviction that life eternal was revealed at the Creation, and (in various and innumerable instances) from the period of the Fall of Man? To each and all the warning of eternity was, and is, given. The promise made unto the Fathers was unquestionably life eternal, although that promise was the shadow of things to come, the body of which was, and is, Christ¹.

When these Sermons were undertaken, the Author clearly observed, that the New Testament, examined carefully through every passage, does not contain the first revelation of life and death eternal. This doctrine is perpetually referred to Moses and the Prophets, by the writers of the New Testament;

¹ Epistle to the Colossians, ii. 17.

and again, by the writers of the Prophetic Books, to Moses, whose doctrines they all taught, and whose Law they all enforced. Thence arose the idea of tracing up the stream of revelation, if possible, to its uttermost known source, in its earliest records. The investigation has been patiently pursued; the whole argument has been, both in the Sermons and in the Notes, expressed in popular language, in order to make the inquiry interesting and intelligible to all, as the eternal interests of all, as well as the attributes of our common Father, are involved in the question. By revelation, the Author understands the first statement of any Divine doctrine, no matter how short and simple that statement is. Brevity and simplicity are the attributes of the Law of God, and are as essential to its general utility as they are to its inherent sublimity.

It is confessed that different opinions are conscientiously held as to the precise period of the revelation of life eternal; but the writer's

conviction abounds more and more as he reads the Bible, that it was made at the Creation and Fall of Man, and that it was never afterwards obscured but by man's own wilful negligence. Perhaps this difference of opinion exists because many confound the revelation of life eternal with the actual redemption, and refer both to the same period. The revelation was made at the Creation and Fall of Man; the redemption came only when, in the fulness of time, Christ was born, and died, and rose again. The great end, life eternal, was proclaimed from the first. The time, and the one special means, were unfolded slowly through the immense period, and through all the obscuring changes of four thousand years. Yet the only difference is, that believers of old looked forward with earnest expectation to the redemption (or actual fulfilment of God's Word), while they had the revelation; we, more blessed, looking back on both, carry our eyes onward to the full and perfect accomplishment of all the prophecies, and of the

whole Word (until the times of restitution of all things¹), in the person of Jesus the Redeemer. Christ is the means, and the time, and the end; the revelation and the redemption; the alpha and omega of the law of life, promulgated indeed by Moses, but previously existing, in all its necessary moral and sacrificial statutes, through the times of Abraham and Noah, even from the very Fall of Man.

The investigation has been made by seeking in the Bible its own exposition, such as one part of sacred Scripture furnishes for another, thus causing the Word, if we may use the expression, to be its own interpreter. There is no safer guide, there is no surer commentary, there is no more unerring revelation. The doctrine is not attempted to be deduced from one text alone, but from the internal evidence of the universal Word; from a vast variety of texts, and words, and expressions, and examples, as well as from all the varied emblems, laws, and doctrines which are embraced

¹ Acts iii. 21.

under the one comprehensive head of Life Eternal. A single text, one word or expression, the separate exposition of any doctrine, may here and there seem to be wanting in proof; but it is on the whole train of circumstantial evidence, throughout the entire Bible, that the Author relies, believing such evidence to be much more convincing to the inquiring mind (because beyond all suspicion) than any direct word or solitary text, or isolated doctrine. To the internal circumstantial evidence thus obtained, the proof is confidently trusted. "Wise in his own conceit,"¹ no well-instructed reader in the Word can ever be; and where he merely examines, step by step, the doctrines of Jesus and his Apostles, he can scarcely venture too far, or be accused of pretension and novelty, in these his sincere researches after truth. When, therefore, we observe, amongst many other similar facts, that St. Peter twice quotes the word Hades (or Sheôl) in the second chapter of the Acts of the Apostles, in exactly the

¹ Proverbs xxvi. 12.

same sense in which the Psalmist used it, nearly eleven centuries before ; when we perceive St. Paul repeating the very terms, with a slight change, which Hosea (as translated by the LXX) proclaimed to Israel eight centuries before the Gospel, as the authority for that magnificent description of the general resurrection in Christ, which he gives in the 15th chapter of the First Epistle to the Corinthians ; when we hear our Saviour himself employing the very words of Isaiah, delivered 700 years before (and using them in the same sense), “ the worm that dieth not, and the fire that is not quenched,”¹ to warn his hearers of the torments which await the wicked in Gehenna ;—well may we be surprised by an assertion, that the Jews were unacquainted with a future state of rewards and punishments. When we observe, also, our Saviour charging the Jews (who rejected Him and his preaching) to search the Scriptures (clearly not his

¹ Compare the LXX Version of Isaiah lxvi. 24, with the Greek of St. Mark's Gospel, ix. 44. 46. 48.

Gospel, but the writings of Moses and the Prophets) on the very ground that they believed that these Scriptures contained the promise of eternal life; we may be indeed astonished that some writers in later days, who acknowledge implicit obedience to this teaching, have yet, overlooking all these facts, asserted that the Jewish nation did not believe in life eternal.

The Word of God declares that Christ is life eternal, and eternal life is Christ. The only sects seemingly interested in the assertion, that a future state is not revealed in the Books of Moses and the Prophets, are those who, looking to something else beyond and independent of Christ for life eternal, deny his divinity and atonement. Too much vantage ground has been conceded to deistical writers, in allowing, contrary to the Article of our Church, and to the internal circumstantial evidence of the whole Bible, that eternal life is not declared in the Pentateuch; for, if it be not, neither is Christ nor his atonement there-

in revealed. The variety of schismatic opinions that are drawn from that one source, the Word of God, do indeed deeply astonish every reflecting mind, while they point out how vain and erring mere mortal wisdom is when abandoned to its own teaching and guidance. It is the vanity, it is the pride of the human heart, confident in its own talents and powers and resources, which is the great stumbling-block of man's salvation. Man will not listen, he will not be taught, as a little child; and thus the kingdom of heaven is closed against him. Our unwillingness to admit the doctrine of the corruption of human nature, our confidence in our own innate powers and righteousness, tempt us too often to deny the Lord our righteousness¹. No one comes to Christ but he who feels his want of knowledge, of virtue, (that is, of power to do the will of God), and of atonement for his frequent lamentable failures. All these wants are centered in Christ, as is life eternal. The manifestation

¹ Jeremiah xxiii. 6.

THE ETERNAL GOSPEL.



It is worse than idle to complain of contradictions where the subject is Sin, and the object is Holiness. All is contradiction and enmity between fallen, unregenerate, and erring Man, and his God. Therefore contradictions must abound where men still, in their subtlety, attempt to serve Sin, in some one or other of the lusts thereof, and God. It is worse than idle to object against Religion, the various parties which have arisen and will arise in the Churches on this earth. From the beginning, earthly Churches have had their divisions, schisms, and heresies, and will have these while this world continues, and while the free-will, the craftiness, the ambitions, and the passions of men exist. Religion

looks down in anger or in pity, but cannot prevent these offences, "for it must needs be that offences will come¹; but woe to that man by whom the offence cometh!" Yet Religion, strong in the faith of Jesus, will without ceasing affirm, as will every true Christian, with the Apostle, "Yea, let God be true, and every man a liar²."

The Eternal Gospel was "preached, not with the enticing words of man's wisdom," but with simplicity and sincerity. "We speak not," writes St. Paul again to the Corinthians, "in the words which man's wisdom teacheth, but which the Holy Ghost teacheth³." To that teaching and that power, even in all the vanity of his mind and all the pride of his heart, man must submit.

We are plainly and repeatedly warned by its Eternal Author, that the spirit in which we are to embrace His Eternal Gospel must be that of "little children." The craftiness of the wise and the subtleties of their own learning, when trusted in, are positive impediments. Why?

¹ Matthew xviii. 7; Luke xvii. 1. ² Romans iii. 4.

³ 1 Corinthians ii. 4, 13.

The Gospel is not a science ; it is, strictly, revelation. The simplicity of the Gospel requires that we embrace it with the confiding trust of little children in “their Father which is in heaven.” The Apostle warns us that “faith is the evidence of things *not* seen¹ ;” and that “we walk by faith, *not* by sight² ;” for “the things which are seen are temporal, but the things which are *not* seen are eternal³ (*αἰώνια*).”

It was foretold by the Prophets also, that the Gospel of Christ would be a thorough stumbling-block to the pride and vanity of human reason ; for it is written, “I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent⁴.” Again, “Woe unto them that are wise in their own eyes, and prudent in their own sight⁵ !” Nothing can be more absurd than to pretend to measure and weigh out the deep and hidden things of God by the subtleties or craft of human sciences. “How unsearchable” (exclaims St. Paul to the Romans, then one of

¹ Hebrews xi. 1. ² 2 Cor. v. 7. ³ 2 Cor. iv. 18.

⁴ 1 Cor. i. 19.

⁵ Isaiah xx. 11.

the most learned nations) “are His judgments, and his ways past finding out! Who hath known the mind of the Lord, or who hath been His counsellor¹?” Thus the Apostle again teaches the most philosophic nation of antiquity, the Greeks, accustomed to, and educated in, the wisdom of their sages: the finite cannot comprehend the infinite, nor can the utmost exertions of the human mind or imagination grasp the idea of the Eternal. The Gospel of Christ was, and is, and will be “to the Greeks foolishness.” All this St. Paul openly taught that most subtle, most civilized, most learned, yet most corrupt nation. They gloried in vanity and blindness of heart, in the wisdom of Plato, of Socrates, and of Aristotle; but he told them that the light of the Eternal Gospel extinguished these all-insufficient efforts of human reason. “Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world²?”

Yet in the nineteenth century of this Gospel

¹ Romans xi. 33.

² 1 Cor. i. 20.

we have men still measuring their life and mind, "which is even as a vapour," and their wisdom and learning, which "are vanity and vexation of spirit," with the counsels of Omnipotence, and with the eternal knowledge of Omniscience. The scene is one of pitiable folly and blindness of heart¹. The Eternal Gospel foresaw all this, and records the sole antidote: "Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise; for the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain² (*μάταιοι*)."

Yet here have we, in our Church and nation, professors of divinity making the glad yet tremendous revelations of the Gospel depend, like mere crafty lawyers, on the splitting or meaning of a word. Wiser than all the Apostles, they tell us *αἰώνιος* does not mean *eternal*; and on this miserable chicanery are the exploded heresies of

¹ Eph. iv. 18.

² 1 Cor. iii. 18, 19, 20.

Origen again revived. Trusting in his own, by no means despicable, energies and labour, but becoming by these "puffed up," Origen, in the vanity of human pride, and the vexations of mere human learning, was suffered to fall into various heresies; probably to mark the absolute necessity of bowing our reason, in its utmost activity and cultivation, under the yoke of the Eternal Gospel always, even at the very threshold of the Temple of God. We must enter that Temple with the faith and hope of children.

Origen and Tertullian, Bacon, Butler, and Jeremy Taylor, who are quoted, as well as others, were all mere men; the Apostolic Age, with its extraordinary influences, had long ceased, even to the two first-named; and they were condemned for heresies, and both justly¹. The writings of the Fathers are only so far valuable as they agree, in all points, with Sacred Scripture. When our own writers (as Jeremy Taylor), following only the conceits of the Fathers, venture beyond that which is written

¹ Echard's Ecclesiastical History: Third Century.

in the Word, their teaching is utterly vain. Thus the passage quoted from Taylor falls utterly void, where he writes, "I observe that the primitive doctors were very willing to believe that the mercy of God would find out a period to the torment of accursed souls, etc. etc."¹ If so, the answer is, "These doctors were wise above that which is written in the Eternal Gospel." The duty of the priest is, not to consult the too frequently erring and even fantastic works of the Fathers for positive doctrine, but to apply all his mind, for these only and solely, to the Eternal Word, in faith, nothing doubting.

Our translators have rendered the word *αἰώνιος* *eternal* and *everlasting*, believing these words synonyms; but no sincere, upright, and experienced mind will ever² depend solely on the ever-changing meaning and value of one word, which may always be the prey of the "disputer of this world"³. As too the ideas of infinity and eternity are utterly beyond human reason, so all

¹ Mr. Maurice's notes.

² This is pointed out in the eleventh and twelfth pages of my first Preface.

³ 1 Cor. i. 20.

human words and language must necessarily fail in rendering their meaning, in extent or duration. The sixth chapter of the Romans gives us however the opinion and judgment of our translators, in two consecutive verses, where the word in question is twice used. "But now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting (*αἰώνιον*) life; for the wages of sin is death, but the gift of God is Eternal (*αἰώνιον*) life, through Jesus Christ our Lord." Here the same word is rendered Everlasting and Eternal.

On this one word the Professor would make the glad tidings and the tremendous warnings of the Gospel depend. Well may such men (and all their followers) go and learn wisdom from children! The atmosphere of our courts of law and the present extraordinary corruption of our laws, covering iniquity by subtleties of words, seem to have deceived and misled the mind of the priest, until the heresies of Origen appear, to its obscured judgment, truths. Are these to be taught to youth in all the rising powers and

temptations of the human passions? Or are these to encourage the aged in iniquity, by the terribly false and Satanic DECEIT¹ of final impunity and non-eternal punishment?

To prevent, and not to be suspected of, prejudice, I give the heresies of Origen, and where they may be found, from the popular work of a Roman Catholic author:—

“ *Malgré son zèle pour la religion, Origène est resté entaché d’hérésie. Il enseignait une doctrine mystique, qui se rapprochait de celle des Gnostiques: il croyait,*

1. “ *A la préexistence des âmes dans une région supérieure, d’où elles étaient venues animer les corps terrestres.*

2. “ *Que l’âme de l’homme a péché même avant d’être unie au corps.*

3. “ *Il soutenait encore que les âmes pouvaient pendant la vie se purifier, et s’élever à la félicité suprême par la communication avec Dieu.*

4. “ *Que les peines de l’enfer ne sont pas éternelles.*

¹ Revelation xii. 9; xiii. 14; xx. 3, 8, 10.

5. “ Et que Jésus Christ n’est pas Fils de Dieu que par adoption.”

“ C’est surtout dans le livre des Principes, traduit en Latin par Rufin¹, que se trouvent les erreurs d’Origène.”

Mr. Maurice brings forward texts of St. John, obscuring them by mystic meanings, as on such as, “ This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent².” Here he seems to me to suggest the third of Origen’s errors, or why did he not quote other texts of this Apostle, such as “ Whoso eateth my flesh, and drinketh my blood, hath Eternal Life ; and I will raise him up at the last day³” ? The simple truth is, St. John, in the spirit of prophecy, writes of things future as of things present ; of things to be, as already done,—mingling the beginnings with the final

¹ As Mr. Maurice says, “ Origen’s heresies are only to be found translated into indifferent Latin,” I must add that Tyrrannius or Toranius Rufinus was long the intimate friend of St. Jerome, who rendered the Bible into Latin in that acknowledged translation, the Vulgate ; therefore Rufinus was probably as well skilled in the Latin language as his friend Jerome.

² John xvii. 3.

³ John vi. 54-58.

fruition of Eternal Life in his meaning. No doubt the seed of eternal life is sown in this life, under the Gospel; and must spring up in the soul, in this life; but the harvest is most certainly in eternity.

Mr. Maurice urges that the "conscience of iniquity and sin is the worst punishment that man can endure, as it separates him from God." Why, the known language of the wicked has always been, "They say unto God, Depart from us, for we desire not the knowledge of thy ways¹." Then, as to conscience, does he forget what the sole teacher, and indeed existence², of

¹ Job xxi. 14; xxii. 17.

² Acts xxiv. 14, 15, 16 :—

14. "But this I confess, that after the way which they call heresy, so worship I the God of my fathers, believing all things, which are written in the *law*, and in the prophets.

15. "And have hope towards God, which they also allow, that there shall be a resurrection of the dead, both of the just, and of the *unjust*."

16. "And herein do I *exercise* myself, to have *always* a *conscience* void of offence toward God, and toward men."

Conscience is created by, and depends solely on law: where the law is corrupt, conscience is null, or *sold to iniquity*. A good conscience must be *maintained* also, by *constant* exercise.

conscience is,—namely, the responsibility of man to the Law of God? “I had not known sin but by the law¹.” Take away law and its punishments, and the “conscience” of man, as even our own Shakspeare writes, will become “wide as hell,” admitting freely every crime. The law is the only real empire, the only true government,—the law, I assert, of God; to prate of self-government by man, is outer deception. His conscience can only be awakened, formed, and governed by law and the punishments of law; for without law and the penalties of the law, man has no conscience. Cain, when he slew his brother, only feared the law demanding death for death. Does not Mr. Maurice know that men, even under the Gospel, holding the truth in unrighteousness, “have their conscience seared (by themselves) even as with a hot iron²”? How then is mere conscience a punishment? We know it is none with the vast majority of mankind, and therefore man must be awakened by the terror of God’s wrath in future punishments. As to

¹ Romans vii. 7.

² 1 Tim. iv. 2.

“virtue being in this world its own reward,” that also is an idle dream,—holiness being too often rewarded by deaths of torture, as St. Paul proves (from the very beginning) in the eleventh chapter to the Hebrews. Nay, in one sense, Christianity is always a state of suffering¹, during our whole mortal life to us all. From our very birth, to our last hour, we engage “to fight manfully against the world, the flesh, and the devil.” These three are enemies not to be treated with scorn, with negligence, or with watchless indifference; for we find “in our members a law, warring against the law of our mind, and bringing us into captivity to the law of sin, which is in our members².” Is this a real state of happiness? Why, then, does St. Paul exclaim, “Oh wretched man that I am! who shall deliver me from the body of this *death*?” With an inward enemy always ready to betray, the Christian *must* yet daily fight three most insidious enemies, through probably a long life, in a never-ceasing warfare—“fighting the good

¹ 2 Peter ii. 21; Acts xiv. 22.

² Romans vii. 23.

fight¹," if so be that he "finisheth his course with joy." To the natural man this is no state of enjoyment, or peace, or happiness: and man *must* look steadily to a future state in a second life; if happily he does not fail in finishing his course with victory. The perils of the righteous even to his last hour, as well as the mercies promised to the wicked to his last hour, are most powerfully portrayed to the prophet Ezekiel². The promise is thus repeatedly held forth in the Apocalypse "to him that *overcometh*³." On this earth, which is to be destroyed, nothing is sure: there is *no* stability; and the wise prayer of our Church therefore is, "Suffer us not at our *last hour*, for any pains of death, to fall from thee⁴!" On this earth there is a perpetual, daily, never-ceasing combat: and thus it can be *no* state of "happiness" as the *natural* man understands that word. Mr. Maurice may well and truly assert that "sin *is* death and misery:" but "misery" the enjoyments of sin, we all know,

¹ 2 Tim. iv. 7. ² Ezekiel xxxiii. 2-20.

³ Revelation ii. 7, 11, 17; iii. 5, 12, 21; xxi. 7.

⁴ The Burial Service.

are *not* to the *natural* man. Therefore, in fact and truth, *future* rewards and punishments were, from the birth of the first man, *necessary* to the economy and the rule of the Gospel. Earthly rewards and punishments are not omitted by the word, although it warns all that these perish: but “the eternal purpose,” or Gospel, always in every age held out, in the most striking types, figures, and language, *future* rewards and punishments as the inducements, incentives, aim and purpose to man, to obey daily, through this *mortal* life, “his Father which is in heaven,” in order to attain to an *immortal* birthright and sure happiness. And that immortal birthright man was always born to, and can never, either in woe or happiness, put off or lose. “Such are the conditions of the battle¹.” I affirm most distinctly that the sanctions of future rewards and punishments were attached, and by the declaration of the Gospel to Eve, from the Fall, to the Law of God, and throughout both the Mosaic and Christian Covenants.

¹ 2 Esdras vii. 57.

It may not be irrelevant, in these times, to observe, that the dread and hate of earthly war, now exhibited by some, is another deception of Satan, who suggests "Peace, peace, where there is no peace¹." The *worst*, the most guilty species of war, is that *surreptitious* war which assumes the garb and language of peace and love, yet lives on its neighbour by robberies and thefts practised on his credulity, through the aid of perverted and corrupted law;—the "*surreptitious* war" of lies and frauds; *murdering* by ruin, and famine, and the slow tortures of broken health and broken hearts. Against that peace "the Lamb judgeth and *maketh war*²." He, even Jesus Christ, warned us all solemnly while on earth: "And ye shall hear of wars and rumours of wars; see that ye be not troubled, for all these things *must* come to pass,"—*δεῖ γὰρ πάντα γενέσθαι*³. The Apocalypse thus warns us that Jesus, "the Prince" and God "*of Peace*," "*judgeth and maketh war*;" real and earthly war,

¹ Jeremiah v. 26, 27, 31; viii. 8, 9; vi. 14, 15; Daniel viii. 25.

² Revelation xix. 11, 13.

³ Matthew xxiv. 6.

“with garments rolled in blood¹,” against the evil in this world, “because men will not repent of their thefts²” and lies: and that His dominion and empire *must* be finally so established in the great battle of Armageddon, so powerfully described in this the last book of the Gospel. Dreams of lasting peace in this world are mere deceptions of evil, vainly covering its frauds³ in the garments of salvation. During the last great war, Bishop Horsley ably pointed out this great battle and final victory of the “Lamb of God,” proving plainly from the Gospel that war *must* be, and that war *will be* the close and punishment of all this earthly iniquity. Let those of our countrymen, therefore, who go out to battle in a *righteous* cause, to fulfil the treaties of their country and to combat the oppressor, “gird up their loins and be strong, quitting themselves

¹ Isaiah ix. 5. ² Revelation ix. 21; xxi. 8, 27; xxii. 15.

³ Even the Heathen doomed *Fraud* to Hell, when unrepented of:—

“Castigatque auditque DOLOS, subigitque fateri
 Quæ quis apud superos, furto latatus inani,
 Distulit in scam, commissa piacula, mortem.”

VIRGIL, *Æneid* vi.

like *men*," nothing doubting, but trusting in the God of battles. St. Paul, let them reflect, enumerates amongst *the saved* to the Hebrews those "who waxed valiant in fight, turning to flight the armies¹ of the aliens" who sought to oppress and conquer the countries of their neighbours. Such is the iniquity in this world, that war *must* be,—*δεῖ γὰρ γενέσθαι*.

Of Mr. Maurice's teaching as to the non-eternal punishment of evil and wickedness, there seems to be no doubt. The last heresy of all is the object and crowning consequence of the others:—As no eternal punishment exists, so there was no need of the eternal sacrifice for sin. This heresy, which appeared in the first century, was continued perpetually, under various heresiarchs, down to Arius and Socinus, and exists in our day under the denomination of Unitarian, which "darkeneth counsel by words without knowledge²." Such seems to be indeed the end of taking Origen's, and such doctrines, as guides. It is well known, as Echard³ also points out, that Origen was de-

¹ Hebrews xi. 34.

² Job xxxviii. 2.

³ Echard's Ecclesiastical History: Third Century.

ceived into heresy by his strong attachment to the writings of Plato and the Greek philosophers, and purposed in his vanity to graft these on the stern simplicity and sincerity of the Gospel. The Gnostic heresy, of which this purpose was the cause, arose, as I have said, even in the Apostolic Age; and then, and now, the end of all this subtle mysticism is to deny the divinity and atonement of Jesus Christ as the Eternal Son of God.

But Mr. Maurice seems to rest on the Epistles and Gospel of St. John, as the Apostle of love, preaching the religion of love. Is he a professor of religion, and yet teaches not that the Eternal governs His immortal creature man, by not one, but by two, great motives,—love and fear? How is the corruption of human nature, in all its eternal consequences of sin, pollution, and iniquity (*ἀνομία*) to be otherwise controlled, restrained, and governed? Not such is the teaching of our Bible. From the Fall, the blessing and the curse¹ were laid before man, to compel obe-

¹ Deut. xi. 26, 27, 28; xxx. 1.

dience even in those saved by the fear, as well as the love, of God. The Eternal Gospel declared to Eve, and set forth in the sacrifice of Abel, prefiguring the Lamb slain from the foundation of the world, was committed to Noah, and then “preached¹ to Abraham;” and thus descended through Moses and the Prophets unto Christ, who is man’s only everlasting hope and refuge. That fear of God the Apostles all taught: “knowing the terror of the Lord, we persuade men,” preached St. Paul to the Corinthians. Again, to the Ephesians: “Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience².” Again, to the Hebrews: “It is a fearful thing to fall into the hands of the Living God³.” This motive St. Jude, in his one chapter, overlooked not: “And others save with fear, pulling them out of the fire.” There is no variableness, neither shadow of turning, throughout the whole written Word.

¹ Gal. iii. 4-8; Acts iii. 25-28; Heb. vi. 13-20.

² Eph. v. 6.

³ Heb. xi. 31.

But are the Gospel and Epistles of St. John his only inspired writings? or does the Apostle of love, preaching the religion of love, forget the true affection of that principle, in not forewarning of evil? The Apocalypse required Mr. Maurice's deep research before he decided on the meaning of the word "eternal," and the duration of the punishment of the wicked. More than all the others, the Apostle of Love warns with predictions of terror to the wicked, as a truly loving spirit would do, where his fellow-men are rushing on eternal destruction. He gives us eternal memorials of the indignation, the anger, and the wrath of God, on all men who "will not repent of pollutions and iniquities, of lies and of thefts¹."

There is no "vacillation," no "contradiction," in the Eternal Gospel: it is "the same yesterday, and today, and for ever." It is "the savour of death unto death" only to those who wrest the counsel of God, and will not embrace it as revealed in the whole Word; or who garble it, in

¹ Revelation ix. 21.

the spirit of chicanery and Gnostic mysticism, to flatter the passions and gain the praise of men ; or who pervert it into grosser iniquity.

Beyond the affirmation of the *Εὐαγγέλιον αἰώνιον* (or, as St. Paul elsewhere calls it, the eternal purpose¹, *πρόθεσις αἰώνων*), St. John uses, as if to meet this subtle objection on the word “eternal,” the words *εἰς τοὺς αἰῶνας τῶν αἰώνων* thirteen times in the Apocalypse. All these instances I will give as shortly as possible from this book, that our proof may be complete : yet any man might have seen the meaning of the word thus affixed to the Gospel.

This book is the last seal set by the Almighty to His eternal word until the second advent of Christ, and therefore requires peculiar search and consideration, not only for its prophecies, which we pass over now, but also for its doctrines : “ Blessed is he that readeth, and they that hear the words of this prophecy, and keep these things which are written therein : for the time is at hand² ;” is the opening promise of the Revelation.

¹ Ephesians iii. 11.

² Revelation i. 3.

The mandate to the Seven Churches of Asia, fallible and erring as they all were, and requiring earnest warning, opens with the affirmation of the Divinity and atonement of Jesus Christ, in the fifth and eighth verses: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to whom be glory and dominion *εἰς τοὺς αἰῶνας τῶν αἰώνων.*" Examine also the seventh and eighth verses. Again are the divinity and atonement of the Eternal Jesus re-affirmed in the eighteenth verse, with greater emphasis: "I am He that liveth, and was dead, and behold I am alive *εἰς τοὺς αἰῶνας τῶν αἰώνων,* Amen, and have the keys of death and hell." The eternity of the Saviour, as well as that of His omnipotent power, is here predicated. In the fourth chapter is the vision of the throne of the Eternal; and in the eighth verse it is written, "And they rest not day or night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come!" and in the ninth verse the same words are affirmed of Him who sat

on the throne, “who liveth *εἰς τοὺς αἰῶνας τῶν αἰώνων.*”

Now, if these same words, which predicate the eternity of the Father and of the Son, are predicated also of the rest of the blessed, and of the punishment of the wicked, there can be no more doubt as to the meaning of the word “eternal.” Let us examine, earnest in faith. In the fifth chapter, where “the lion of the tribe of Juda, the root of David,” alone can open the book with the seven seals, the same words are again used in the thirteenth verse: “Blessing, and honour, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb, *εἰς τοὺς αἰῶνας τῶν αἰώνων.*” In the seventh, and twelfth verse, the same expression (distinguishing the Eternal) *εἰς τοὺς αἰῶνας τῶν αἰώνων* is again solemnly predicated; and then, immediately after, follows the vision of the eternal rest of the saved in Christ: “These are they which came out of great tribulation, and have washed their robes and made them white—how?—in the blood of the Lamb. Therefore are they before the throne of God, and

serve Him day and night in His temple : and He that sitteth on the throne shall dwell among them ; they shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat ; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe all tears from their eyes” (14, 15, 16, 17 v.). In the tenth chapter is the vision of the angel who “sware by Him who liveth *εἰς τοὺς αἰῶνας τῶν αἰώνων,*” who created heaven and earth and all things. In the eleventh chapter the same words again mark the eternal reign of Christ ; where it is affirmed by the seventh angel, “The kingdom is to our God and his Christ, who shall reign *εἰς τοὺς αἰῶνας τῶν αἰώνων.*”

In the fourteenth chapter, after the vision, “I saw another angel fly in the midst of heaven having (*Εὐαγγέλιον αἰώνιον*) the everlasting gospel, to preach to them who dwell on the earth, and to every nation, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him” (6, 7 v.) ; then comes the first declaration,

after this preaching of the Gospel, of the eternal doom of the impenitent and wicked. This is peculiarly marked as individual as well as national doom; and the worship and service of the beast, by the several contexts in this and other chapters, appears to be awfully general. "If any man (*εἴ τις*) worship the beast and his image, the same (*αὐτός* is used, marking individual doom) 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 torments ascendeth up *εἰς τοὺς αἰῶνας τῶν αἰώνων*: and they have no rest day or night, who worship the beast and his image, and whosoever (*εἴ τις* is again written) receiveth the mark of his name." This is the first declaration of doom. Again, the eternal rest of the saved immediately follows this doom in the 12th and 13th verses: "Blessed are the dead which die in the Lord."

In the fifteenth chapter, seventh verse, is the vision of the seven angels with the seven golden

vials full of the wrath of God, who liveth *εἰς τοὺς αἰῶνας τῶν αἰώνων*. In the twentieth chapter, tenth verse, the eternal doom of the Devil (who, St. Paul elsewhere tells us, “ had the power of death¹,” bringing both the first and second death on man), of the beast and the false prophet, is declared to be “ the lake of fire and brimstone, where they shall be tormented *εἰς τοὺς αἰῶνας τῶν αἰώνων*. This doom shall be as eternal, mark, as the existence of the Eternal. After this second assertion of the eternity of punishment, follows the awful description of the general resurrection and judgment (not only of nations, as Mr. Maurice glosses, on the twenty-fifth chapter of Matthew, but) of every soul born into this world. In the eleventh verse the throne “ of judgment ” is set ; and the twelfth verse proceeds : “ I saw the dead, great and small, stand before God ; and the books were opened : and another book was opened, which was the Book of Life : and the dead were judged out of those things which were written in the books. And the sea gave up the dead which

¹ Hebrews ii. 14.

were in it; and death and hell gave up the dead which were in them: and they were judged every man (*ἐκάστος*) according to their works: and death and hell were cast into the lake of fire: and whosoever (*εἴ τις*) was not found in the Book of Life was cast into the lake of fire." This is exactly the description of St. Matthew: the wicked are to be cast into the fire prepared for the devil and his angels. The "lake of fire" and "the second death" are varied terms of the same doom; and it is not a fire which consumes, as Mr. Maurice glosses; for "the smoke of torment going up for ever and ever," predicates continued existence: otherwise torment would end. It is to be "day and night *εἰς τοὺς αἰῶνας τῶν αἰώνων.*"

The twenty-first chapter commences with the vision of the Eternal City, the New Jerusalem, the Rest of the saved, wherein "all tears shall be wiped from their eyes." Then is repeated the third time the eternal doom of the wicked as servants of Satan: no warning of eternal punishment is omitted, nor is any invitation to repentance in the long-suffering of eternal love: "the fearful

and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.”

The twenty-second and last chapter opens with man's re-admission to the tree of life, from which Adam and Eve had been driven forth ; and the merciful declaration to the saved, there “ shall be no more curse:” for the salvation shall be *εἰς τοὺς αἰῶνας τῶν αἰώνων* (5 v.) This was, is, and will be the Eternal Gospel of the Lamb “ slain from the foundation of the world,” prefigured in the sacrifice of Abel. But no one can enter into the Eternal City, to the waters and tree of life, but “ they who are written in the Lamb's Book of Life.” A last warning is given to the impenitent in the eleventh and fifteenth verses, and for the third time the liar is specified : “ Whosoever loveth and maketh a lie.” The eternity of punishment is, then, most certain, for it is repeatedly predicated in the very same words in which the Eternal predicates His own government and very Being.

Yet, even here, in the last extremity, eternal love still calls the wicked to repentance: "Turn ye, turn ye, for why will ye die?" For it is written, "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever WILL, let him take of the water of life freely." (17 v.)

As these reasoners dwell on the power of conscience, we ought well to mark the rule of Providential government over that inward monitor. When men forsake the law of God, he leaves them to their own devices: "Ephraim is joined to idols: *let him alone*¹." "Ephraim is a merchant; the balances of deceit are in his hands; he loveth to deceive²." "Because Ephraim hath made many altars to sin, altars shall be to him a sin. I have written to him the *great things* of my law: but they were counted as a *strange thing*³." Thus, immediately before the all-merciful invitation to "whosoever *will*," there is again a special warning, marking the power of

¹ Hosea iv. 17. ² Hosea xvi. 7, *margin*. ³ Hosea vii. 11, 12.

⁴ Revelation xxii. 11, 12.

habits, good and evil, over the conscience of every man that breathes ; man being left to the exercise of his own free-will, to choose the blessing or the curse. The word here pronounces, “ He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still. And, behold, I come quickly ; and my reward is with me, to give to every (ἐκάστῳ) man according as his work shall be.” The word warns every man here, that *habit* is more powerful than *conscience*. Let us, then, beware of sin.

This book (the last seal placed by the Almighty on His universal word) then closes with this most awful admonition : “ If any man shall add unto these things, God shall add unto him the plagues that are written in this book ; and if any man shall take away from the word of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

With this judgment before our eyes, we must consider that not only is *αἰώνιον* applied to the Gospel, but the very same words predicated by the Eternal to mark His own being, are positively predicated of the punishment of the wicked, and of the rest of the saved: to add more would be superfluous.

Such teachers are, then, most manifestly erring from “the truth as it is in Jesus;” and their doctrine involves the most fearful consequences, in deceiving human nature, corrupt as it is, into sin, by the hope of non-eternal punishment. Let the young beware, in the first ebullitions of the passions, of these philosophical sophistries; for the human conscience is too soon and too easily “scared even as with a hot iron.” But more especially let the aged beware, who have gone on in the subtleties of an evil worldly jurisprudence, loving and making lies for the base purposes of thefts. Men have dared in our age to set up a (so-called) law of this world, in actual enmity to the law of God, which they daily despise, violate, and desecrate;—to what purpose? That law is the sole

empire over man, and its violation most assuredly incurs eternal punishment. The word for *iniquity* is *ἀνομία*, and these men daily commit iniquity; while, one thousand years before Christ, man was told, “He that turneth away his ear from hearing the law, even his prayer shall be abomination¹.” The moral, then, cannot be repudiated from the civil, commercial, and political law of nations, without really repudiating God: it is practical atheism, as “the Alpha and Omega” of the word proves.

The warning of St. Paul to the Colossians is at this moment peculiarly needed: “Beware, lest any man spoil (*συλαγωγῶν*²) you, through philosophy or vain deceit, after the manner of men, after the rudiments of the world, and not after Christ.” Our religion is a religion of love, and St. John was the apostle of love; but God hateth sin, and therefore this Apostle shunned not more than Moses and the Prophets to place “the bless-

¹ Proverbs xxviii. 9.

² Συλαγωγῶ, *prædas ago et abduco*; from *σύλη*, *præda*, et *ἄγω*, *ago*; driving the prey.

ing and the curse," like a faithful witness, before us sinners. Why? To point to us all and each, as the only refuge and sanctuary,

Τὸ Εὐαγγέλιον αἰώνιον,—

the same eternal Gospel which St. Paul solemnly declared to all men, and to the Ephesians, when "they were to see his face no more. Wherefore, I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you all the counsel of God¹." We must all sing "the song of Moses," as well as "of Christ" (thus fully acknowledging our obedience is due to the moral law)—"Great and glorious are thy works, Lord God Almighty! Just and true are thy ways, thou King of Saints!"

¹ Acts xx. 26, 27.

There is so much of confusion, contradiction, and mysticism in Mr. Maurice's pamphlet, that it is excessively difficult to comprehend his meanings. But this is a plain case of Scriptural teaching, to be entered on and discussed shortly in the

plain words of Sacred Scripture. These few words, I hope, are enough in answer.

Until a friend, to whom I had sent my book, wrote me towards the close of last year, of the re-appearance of these very ancient errors, I had never heard that they had been again lately promulgated. Forty years back, taught by Alexander Cruden's simple but excellent Concordance, I remarked the varied uses of the words "Everlasting" and "Eternal" in the translation of our Bible: and to that simple and honest work I recommend every unlearned, unphilosophical reader. As Origen wished and strove to mingle Plato, so our modern professors seem to wish to mix the Aristotelian, or the same Greek philosophy, with the totally incompatible revelations of the Gospel. *Revelation*, always remember, never was, and never *can* be, a *science*. Behold the justice and mercy of God: —*here, all men are equal*. But I do by no means deny or denounce the utility of the philosophy of Greece and Rome, in their proper sphere and place. Forty-five years back I also read Aristotle and Cicero at Oxford, and I freely acknowledge they are admirable proofs and exercises of reasoning, well adapted to animate, to train, and unfold the intellects and the mind of youth. But in no case can they be grafted on the *revelation* of the eternal Gospel, which was infinitely "*past their finding out*."¹ All this philosophy is "foolishness" to the revelation of the Gospel.

J. E.

February 3, 1854.

¹ Romans xi. 33.

ETERNAL LIFE,

ETC.

SERMON I.

LUKE x. 25—29.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.

AMONGST the expedients which have been employed by the enemies of the cross of Christ to weaken the faith of the wavering and unstable in the Word, none perhaps have been adopted with greater success than the unfair

production of seeming contradictions as arguments of its inconsistency. They advance such apparent differences as so many proofs, that sacred Scripture is at variance with itself, and has at several periods promulgated doctrines either decisively different, or, at least, founded upon different principles. They contrast the exterminations¹ ordained by the God of Israel with the all-merciful precepts of our Saviour; and will not see that the same long-suffering justice (guided, doubtless, by the wisdom and foreknowledge of the Deity), and the same eternal hatred to sin (as destructive of man's every hope of happiness), breathe equally throughout these separate dispensations. Pursuing the same insidious plan, they assert, that (although the moral law is to a word the same in both) the sanctions of the Law of Moses, and those of Christian morality, are totally distinct; the one being enforced only by temporal, and the other by the far more awful consequences of eternal rewards and

¹ See Archdeacon Paley's Sermon on Joshua x. 40.

punishments. From this seeming discrepancy they would argue the falsehood of both revelations (for they must stand or fall with each other); that they might free themselves, on either hand, from the fear of an avenging God, in giving a full loose to the gratifications of their lawless desires, and in committing all iniquity with greediness unchecked and uncontrolled. Hating righteousness, and loving iniquity, these are the consequences which those who live in known sin, and whose interest therefore it is to number themselves with the brutes that perish, would willingly deduce. Abhorring the light, because their deeds are evil, and therefore closing their eyes and hearts against its admittance,—conscious, moreover, of their evil passions, yet unwilling to be freed from their bondage,—they would, in all the meanness and infatuation of their grovelling nature, cast behind them, as a worthless thing, the glorious hope of immortality. They assert, then, that neither the Law nor the Prophets revealed the fact of a

future state, and consequently, that the Gospel of Jesus first promulgated this doctrine; thereby insinuating that the sacred Scripture is at variance with itself. Let us turn, however, from these deluded persons to the Word of God. Let us search these holy records in humble confidence, and throughout them, even from the beginning to the end, shall we find plainly delineated the revelation, not of a perishing, but of an eternal life.

From many circumstantial proofs scattered throughout the New Testament, which, when collected together, form a train of evidence that cannot be gainsaid, it appears, that the doctrines of a resurrection, and of a future state, were held nationally by the Jews, before our Saviour preached; and that they were referred by the Jews, by our Saviour himself, and by the Apostles, to the earlier revelations of the Word of God. To this point my present discourse must be confined, as these proofs are numerous; and I trust that I shall be enabled to make such a selection that the

most conclusive evidences may be submitted to your attention.

Our text first demands our examination. Reverting, then, to it, we find that a certain lawyer (or person skilled in the exposition of the Law of Moses), tempting our Saviour, put to Him this question, "Master, what shall I do to inherit eternal life?" The strength of this question rests upon the words, "what shall I do;" 'what means shall I take to attain the acknowledged end, which we all aim at, even eternal life; we all confess and teach, according to our Law, that there is a life beyond the grave; for although¹ we are born that we may die, yet we die that we may live.' Doubtless, he expected that our Saviour would have answered, in asserting the absolute necessity of a belief in Himself as the Messiah, that seed of Abraham, through faith in whom alone life eternal was promised; but penetrating his design, Jesus retorted by the

¹ Aphorism of a Jewish rabbin, quoted by Reland on Josephus on the Jewish war.

question, "What is written in the law? how readest thou?" Here, then, is a direct reference to the Mosaic Scriptures, as laying down the means by which the scribe might acquire the great reward therein promised. These means, the lawyer (proudly confiding in his own righteousness, and overlooking the necessity of atonement) but partly understood; yet we find him giving this ready answer from the Law of Moses: "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind; and thy neighbour as thyself." To this our Saviour rejoins, "Thou hast answered right; this do," (plainly proving that the question related to the means,) "and thou shalt live." Foiled in his traitorous object, by the acknowledged propriety of this exposition, the scribe attempts to justify himself by a further question, which is answered by the beautiful parable of the good Samaritan, with which our Saviour dismisses his latent enemy, utterly abashed and confounded.

The meaning of this whole narration is too plain to admit of misconstruction; but our attention should be particularly turned to the last words of our Saviour's answer, "this do, and thou shalt live." Jesus does not say, live eternally, although the question related exclusively to eternal life. What more conclusive proof can we desire of the exact meaning and weight, given in this age, not only by the Son of God, but even by his bitterest enemies, to this in the Mosaic Law so common expression? In precisely the same spirit, we find, that almost always, in speaking of a future state (or of eternal life), our Saviour refers his hearers to the Law and the Prophets; and in no one portion of the Gospel can be said to have brought this forward Himself, as a new and unheard-of doctrine. In this same Gospel, accordingly¹, we find a certain ruler (plainly a different instance) making the common inquiry, "Good Master, what shall I do to inherit eternal life?" And this man, so far from

¹ Ch. xviii. 18.

being willing to become a disciple of Jesus, leaves Him, sorrowful indeed, but by no means intending to yield obedience to his precepts. The same instance is recorded in the Gospels of Matthew¹, and Mark²; in the former, the answer to the inquiry is again given in the same remarkable words, “if thou wilt enter into life” (again our Saviour does not express eternal, although it is clearly understood), “keep the commandments.”

With the perfect ignorance of their own hearts and nature, revealed as these were to them, in the Word—with the self-sufficient pride by which the Jews and their teachers were induced to rest solely on obedience, to the exclusion of faith—with their partial blindness, in thus accepting one part of the Law while they rejected the other—forgetting the continual burnt-offering, the blood of the atonement, and that even Aaron, the saint of the Lord, was not admitted into the earthly sanctuary of their God³ without shedding of blood

¹ Ch. xix. 16.

² Ch. x. 17.

³ Heb. ix. 22.

—we have now nothing to do; although we must not here pass these facts altogether unnoticed. But it was, in our Saviour's age, universally felt and acknowledged that Moses, in using the word life, meant not the promise of the life that now is only, but of that also which was to come. Referring to our Saviour's earliest discourses, nay, to those of his forerunner, John the Baptist, we shall everywhere discover that the doctrine of a future state (and that of rewards and punishments) was well known and previously established. The Law was given through Moses, by the Almighty, to serve until the coming of Christ, through whom alone came grace and truth; but through the promise and the Law—contained, as they are, in the same Scriptures, of which, if I may so express myself, they form the universally-breathing spirit—through faith and obedience there was life eternal¹, until the appearance of a Mediator “of a better covenant, which was established upon better pro-

¹ “In him was life.”—St. John i. 4.

mises.”¹ “O! generation of vipers,” exclaimed the Baptist to the Pharisees, “who hath warned you to flee from the wrath to come?”² Then pointing out that this wrath was future to the present life, and moreover, what the vengeance was, he added, “Every tree which bringeth not forth good fruit is hewn down, and cast into the fire;” whilst he forewarned them that this fire was unquenchable. The people and their teachers knew that this punishment awaited the wicked beyond the grave, and are represented, therefore, as anxiously questioning the Baptist, What shall we do to avoid this awful fate? The Baptist received not these doctrines from the Saviour, but preached them before the mission of Christ commenced, before “Jesus came from Galilee to Jordan unto John to be baptized of him.” The Redeemer proclaimed not the Gospel until after John was cast into his fatal prison; when, departing from Galilee, He came and dwelt at Capernaum. From

¹ Heb. viii. 6.

² Compare Matt. and Luke.

that time Jesus began to preach¹. The disciples of John, nay, his general hearers, were well informed, then, before Christ preached, that after death came the judgment. Turning, next, to our Saviour's Sermon on the Mount, we shall find the same remarkable evidence of this fact everywhere disclosed. Therein, we discover that rewards and treasures in heaven are held out to the emulation of the believing and obedient, whilst the punishments and fires of hell are denounced against infidels and transgressors. Farther on, in the same Gospel, the way which leadeth to destruction, and the path that leadeth unto life, are enlarged upon, with the day of judgment, and the world to come, before all his hearers (amongst whom were often the Scribes and Pharisees), who never in one solitary instance are recorded as objecting a single word to his attributing these doctrines (we may say sanctions) to their Law. He came, in fact, as He always asserted, "not to destroy the

¹ Matt. iv. 12, 13. 17.

law and the prophets, but to fulfil them ;” and in every page throughout the four Gospels, wheresoever a future state is insisted upon, it is so, generally speaking, on the authority of previous revelations. It is needless to multiply proofs ; even in the fifth of St. John, where the Saviour so plainly asserts, “The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth : they that have done good, unto the resurrection of life ; and they that have done evil unto the resurrection of damnation ;” even this passage bears chiefly on the revelation of Himself, as the Promised Seed, the Almighty Redeemer. Looking forward in the same chapter, we find Him charging his enemies to “Search the scriptures, for in them ye think ye have”—What? even “eternal life : and they are they,” He adds, “which testify of me,” through whom alone they promise life everlasting.

In reality, the Sadducees were the only portion of the Jews who disbelieved in a future

state; and we have only to remark the manner in which Jesus rebuked them and confuted their errors, to collect further proofs of the truth which has been advanced. In the three Gospels of Matthew, Luke, and Mark, the same answer to an insidious question by this sect is recorded, with very little variation, even of words. In the latter Gospel these are: "As touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living; ye therefore do greatly err." Nothing can be more direct than this reference to Moses, as revealing and asserting life eternal. The Scribes, the Pharisees, and the Herodians seem, from the context, to have been in the Temple about the time when this question was agitated, and yet we find no objection recorded against our Saviour's clear interpretation of this constantly-recurring passage in the Mosaic Scriptures. On the con-

trary, we discover decisive marks of the approbation with which it was received¹: “One of the scribes came, and having heard them reasoning together, and perceiving that he had answered them (the Sadducees) well, asked him, which is the first commandment of all?” To this our Saviour replies, and dismisses this man with the declaration, “Thou art not far from the kingdom of God.” These very words, the kingdom of heaven, or of God, were terms in use among themselves, referring to a (I.) future state. They formed, we find, the chief incentive of all the Baptist’s and our Saviour’s calls to repentance; and in the 14th of Luke, where Jesus is described as sitting at meat with one of the chief Pharisees, and as charging them to call the poor, the maimed, the lame, the blind, to their feasts, for thus they should be blessed in being recompensed at the resurrection of the just, no surprise is elicited by this doctrine; on the contrary, it is

¹ Luke xx. 39. “Then certain of the scribes answering said, Master, thou hast well said.”

received as well known—"One of them that sat at meat with him, said unto him, Blessed is he that shall eat bread in the kingdom of God." They, then, did look for an existence with their God, in the resurrection to life eternal. Nay, even Herod himself, living as he did the slave of lust, and interested as he therefore was to deny this truth, could not conceal his belief in the resurrection, but gave public proofs of his assent to this doctrine. In the sixth chapter of Mark, this fact is twice repeated, which is again noticed in the Gospel of Matthew:—Herod, hearing of the mighty works which Jesus wrought, "said, It is John, whom I beheaded: he is risen from the dead."

The national faith of the Jews in a future state, together with the fact that they founded their belief on the Mosaic and Prophetic Scriptures, is again most distinctly marked in the Acts of the Apostles. St. Paul, we are here taught, grounded his defence before the chief priests and the elders and all their council at Jerusalem, and, subsequently, before Felix at

Cæsarea, upon the universal reception of this point of religious faith. "I confess unto thee," said he to Felix, "that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Being left bound by Felix, he is again forced to defend himself before his successor Festus, and King Agrippa, and does so upon this self-same plea. In the opening of this third defence, Paul congratulates himself that he speaks before Agrippa, and why? "Because I know thee to be expert in all customs and questions amongst the Jews." Thus Agrippa was not likely to be deceived by any false representation, nor to allow any but public and notorious facts to be advanced uncontradicted. Paul then proceeds, as he had done in his two former trials, to defend himself upon the same grounds. "Now I stand and am judged for

the hope of the promise¹ made of God unto our fathers: unto which promise our twelve tribes (that is, our whole nation), instantly serving God day and night, hope to come." "Why," he adds, pointing out what that promise and what that hope was, "why should it be thought a thing incredible with you, that God should raise the dead?" Turning to the third chapter of his Epistle to the Galatians, we find that he refers, in common with his nation, this promise to the Pentateuch, asserting that it was made unto Abraham and to his seed. His enemies, then, referred their hope of life eternal to this very promise, it being the essential foundation of the Mosaic Law, being shown forth in continual sacrifice, which they yet blindly rejected in the person of the Messiah. Nothing can be more satisfactory or more conclusive than this evidence.

It will be well, however, to contrast these repeated declarations of St. Paul with an ex-

¹ 1 Epistle of John, ii. 25: "And this is the promise that he hath promised to us, even eternal life."

pression which occurs in the Second Epistle to Timothy, where he asserts that Jesus Christ “hath abolished death, and hath (II.) brought life and immortality to light through the gospel.” It does appear that too particular a signification has been attached by some writers to these words. From what has been advanced, it is clear that life and immortality had been previously revealed, and that our Saviour, the Apostles, and Paul, generally asserted that it had been so before ever the Gospel (as far as it concerned that age) had been preached. Is there any contradiction here? By no means. By the details, by the particulars, by the comparisons and illustrations which our Saviour has given to us of the state after death, darkly shadowed as they now even are, yet far more extended than those of any previous revelation, He may, indeed, be said to have so cleared up and sanctioned the promise made unto the fathers of the Jews, as to have rendered it, as far as possible, comprehensible to man’s finite and

limited understanding. But beyond all these lights, He was that seed of Abraham in and through whom alone that promise was made; and to whom all the ages of progressive prophecy had exclusively pointed as the one only Redeemer. He, too, had in his own person abolished death; for He was peculiarly the first fruits from the dead, in whom all were to be made alive¹: the first and only being of mortal mould, who having been, beyond all contradiction, subjected to a public death, arose from the grave never again to submit to the power of death, but leading captivity captive. He afforded the first living evidence given to the light of day of the resurrection of the body, together with man's subsequent ascen-

¹ "But now is Christ risen from the dead, and become the first fruits of them that slept."—1 Cor. xv. Acts xxvi. 22: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, none other things than those which the prophets and Moses did say should come." 23 ver.: "That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and the Gentiles." Revelation i. 5: "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead," &c., &c.

sion to life and immortality. He first showed himself alive after his passion by many infallible proofs, being seen of his Apostles and followers forty days, and giving therein, and by his subsequent ascension, to mortal senses, full perception of a future immortality. Such proof, in fact, as enabled St. John to assert, in confirmation of these words of St. Paul, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."¹ If Christ be not risen (as St. Paul justly said to the Gentile Corinthians), then indeed is our faith vain in Him, as man's

¹ 1 John i. 1, 2, 3.

Redeemer, and as the Son of God ; but before his resurrection there were proofs (less distinct, it is true, but undoubted ones) of a future state, amongst that chosen people, to whom were committed the oracles of God. God hath indeed given assurance (as he also said to the Athenians) of a day of judgment, in that He hath raised Him from the dead¹; but it is one last sealing assurance to a regular series of proofs, added in mercy to man's unbelief, as a consummation to many previous revelations.

St. Paul never could have intended to advance, in contradiction thus to himself—in contradiction to his Saviour—that the resurrection to judgment and everlasting life were only revealed, at first, by the Gospel of Jesus. He knew, in fact, that the Gospel had been the same, and founded upon the same eternal principles, even from the Fall of Man, even from the foundation of the world; that the same promise which had been made to the first

¹ Acts xvii.

parents and again unto Noah, and through successive ages unto the Fathers, was still presented, only in clearer view, by the Gospel of Jesus unto the Jews, and not only unto them, but also unto all mankind. He believed, moreover, with those Jews, as he publicly asserted, that the Mosaic Law, rightly understood, held forth that promise and assured that hope.

If there existed, as is I think proved from this internal evidence (which is beyond all suspicion), revelations of a future state, as depending upon the promise long previous to those made by our Saviour, and that of rewards and punishments as necessarily consequent upon obedience or disobedience to the Law of God, it is difficult to conceive how it could ever have been denied that this Law was not sanctioned by eternal consequences. In one most striking passage of the Gospel it appears that our Saviour actually asserts this to be the case. Let us examine the parable of the rich man and Lazarus, spoken as it also was

before the Pharisees, with whose preconceived and popular ideas of a future state it seems to have perfectly agreed, as far as relates to the existence of retributive justice beyond the grave. There we find the rich man (a Sadducee, probably) attending alone to self and selfish pleasures, and conducting his life upon the principle which distinguished that sect: "Let us eat and drink, for to-morrow we die." This was his hope, this was his belief; and the poor wretch at his door, with whose pining misery and utter want of the common necessaries of life he must have been acquainted, together with his utter helplessness, and therefore the impossibility of his acquiring these things for himself, is treated by him with the same careless contempt as the very "dogs that came and licked his sores." Even those dogs "did eat of the crumbs which fell from their master's table," with which this poor person desired in the agonies of hunger to be fed, but desired in vain. No pitying hand was extended to his succour; and, he

perished. Reason should assure us, that such a scene could not be viewed by the Righteous Being, whose providence governs the earth, with indifference; but that there must be some place of retribution. Revelation teaches us that this is the case; “the beggar died, and was carried by angels into Abraham’s bosom.” The rich man dies also, and is awakened to the utter folly of all his previous hopes and belief in the region of everlasting horrors (III.)—“in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom.”

But could that Righteous Being, who governs the world, plunge a poor and frail and erring creature unwarned into the horrible pit of the everlasting burnings?

Again, let us look to the Word of God, for there we shall find, always, in all things, his ways justified. In vain does the rich man seek relief from Abraham, the father of his nation, to whom also the promise was made, and who, believing, had entered into that rest.

All access to mercy was closed for ever; the rich man had chosen his portion, then he reaped the fruits of his choice. Finding his own fate unalterable, some remains of natural affection induces him to urge the following request: "I pray thee, therefore, father, that thou wouldest send Lazarus to my father's house, for I have five brethren, that he may testify unto them, lest they come into this place of torment." What answer does our Redeemer himself place in the mouth of Abraham? Does he say, "The times of this ignorance God winked at, so that at a certain revolution of things, thou even mayest hope to be released, but now life and immortality are brought to light, and they are inexcusable who cannot gather these truths from the preaching of the Son of Man?" No, to the Law¹ and to the testimony, is again the answer; "Abraham saith unto him, They have Moses and the prophets, let them hear them." "Moses and the prophets, as you well know,

¹ Isaiah viii. 20.

warned you, and still warn these your brethren, that there is a state after death: they are, therefore, without excuse, if they do not gather this fact from their writings alone, and if they do not, by obedience to the Law, having faith in the promises of God, avoid this place of torment." Again, he urges, not daring, observe, even for a moment, to contradict this palpable truth: "Nay, father Abraham, but if one went unto them from the dead they will repent!" The same just and inflexible answer is again returned: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

If there is any meaning in words so plain, that it cannot be wrested, surely it is here; and as surely this passage does attribute the certain consequences of future rewards and punishments, as confirming the revealed precepts of the Law and of the Prophets. The mild, the more than merciful, the tender character of our Saviour, preclude the possibility of his having passed this decisive judg-

ment but on the surest and most indubitable grounds. From the varied internal evidence adduced (which might be yet greatly extended), it is altogether undeniable that the Jews clearly understood that Moses spoke of an eternal life, and that they, moreover, well knew that the keeping or transgressing of the Law of God was to be followed by far more than temporal consequences. Nor is the evidence partial; the whole of the writers of the New Testament, the rulers, the high priests, the teachers, the scribes, and nation of the Jews, with the exception of one sect, did understand and explain Moses as conveying the promise of an eternal life; and if so, it is scarcely necessary to add that eternal consequences must have been attached, as we see they were, in their own unbiassed opinions, unto their Law. Their great and fatal error was, that they trusted solely in themselves; that they looked no farther than to their own sinful and imperfect obedience, vainly fancying in their presumption that they could do and

live; "being ignorant of God's righteousness, and going about to establish their own righteousness, they did not submit themselves to the righteousness of God,"¹ overlooking the promise, and the constant and daily necessity of atonement by sacrifice, they regarded not all the warnings of their God, as "He spake by the mouths of his holy prophets which have been since the world began, that the just" (that is, the obedient to their God) "shall live by faith."

But was this any novel doctrine, artfully introduced in later ages by their rulers? Revelation clearly proves that it was not; and even reason and experience would equally answer in the negative. Is it probable, is it possible, that the peculiar people to whom were committed the oracles of God, should ever have been nationally ignorant of a truth which universal humanity has received, as if by acclamation, and which cannot be traced to any one original mortal teacher, which, in fact, de-

¹ Rom. x. 3.

scended equally to all nations from the first parents of mankind, to whom, as the word of life, it was doubtless revealed by the Almighty? However obscured the doctrine of a future state may be by fable and superstition, it has yet, amongst the wrecks of true religion (committed to all mankind originally), been always providentially preserved in the mind of man; his conscience bearing witness with his spirit to its reality. Nor could such a thought have ever entered therein, untaught by a superior intelligence.

Had these doctrines been innovations moreover, unsupported by the prophets and Moses, it is literally impossible that the Jews would ever have embraced them without a struggle, which would have been remarked in their history, ready at all times, as they were, to die for their Law, and proving by their very contempt of death, throughout all the ages of their existence as a nation, their thorough belief in a future immortality. No writer, sacred or profane, mentions the rise of this doctrine

amongst them, which, from this singular silence even, we may fairly suppose was never disputed till the appearance of the Sadducees (IV.). In fact, Josephus, the Jewish historian, clearly refers it, as does the Gospel, to no less ancient revelations than those of Moses. “Every good man (saith he, in the 11th B. against Apion) has his own conscience bearing witness to himself; and by virtue of our lawgiver’s prophetic spirit, and of the firm security God himself affords to such an one, he believes that God hath made this grant to those who observe these laws, even although they be obliged readily to die for them; that they shall come into being again; and, at a certain revolution of things, shall receive a better life than they had enjoyed before; nor would I venture to write this at this time, were it not well known to all (V.) by our actions, that many of our people have at many times bravely resolved to endure any sufferings, rather than to speak one word against our Law.” While, elsewhere, he as plainly asserts, that “those who live vi-

ciously in this life are to be detained in an everlasting prison;”¹ and again, are to be received by the darkest place in Hades². It might be urged, that mankind do not readily heap penalties and wrath upon themselves, but are notoriously anxious rather to free themselves from the evil consequences attendant on their sins, and even to conceal these, if possible, from themselves, than willingly to embrace, uncontrolled by Divine truth, a belief in threatenings, which, besides punishment on earth, include the tremendous penalties of no less than Almighty indignation and vengeance; and that for no shorter period than an eternity of tribulation, and anguish, and woe.

How is it, then, that it ever has been asserted that the Jews knew not always that there was a future existence of rewards and punishments? How is it, that we, who live in a far distant age and country, and whom the revolution of customs, and manners, and languages, and centuries, contributes to blind,

¹ Antiq. xviii. c. 3.

² Jewish War, b. 3, c. viii.

pretend to know the meaning of their Law and their Prophets better than the nation did, even in our Saviour's age? If these their views had been utterly erroneous, we might, indeed, have sought for arguments to overturn falsehood, and give evidence to the truth; but their views were deficient, solely as to the means, and assuredly not as to the end unto which those means pointed. Eternal life was, and is, and will be, the great end to which the descendants of Abraham have ever directed their vainly-exerted labours. When, then, they attributed the same eternal consequences which Jesus does to the Mosaic Law (until it was fulfilled and annulled), shall we, as Christians, gainsay Christ? They looked not only, it is true, for a spiritual Messiah, but it is indubitably proved that they waited for the kingdom of God, a spiritual existence of everlasting bliss beyond the grave. They falsely trusted, it is true, in works, instead of faith; but the same faith was proposed to them in the Law, as is now held forth unto us in the Gospel; even

in the Lamb slain from the foundation of the world, in whom alone is that life everlasting which was and is equally the promise of the old and new covenants. We trust in no other promise but that made unto Abraham and his seed; we believe in no other Saviour but Him who is foretold by Moses and all the Prophets. Yet, although it cannot be denied that in this age the Jewish nation did assert that Moses preached the doctrines of eternal life, it is contended, in contradiction to evident traces scattered throughout the Old Testament, that the Israelites were not always thus well informed on this striking, this awful, this momentous truth. As if they could have been more enlightened on the fact in this the darkest period of their history (for such it was until the Baptist and our Saviour appeared), than they were when the light and glory of the prophetic spirit dwelt amongst them! It is not credible.

We are referred, then, by our Saviour himself to Moses and the Prophets for the revela-

tion of a future state, but our inquiry cannot be further prosecuted at present. In conclusion, let it not be supposed that this subject is merely speculative, for the inquiry is one which is by no means alien to our own cases; on the contrary, it actually bears a near and intimate connection with the practice and conversation of our every day. The awful scene which we have been reviewing in the parable of the rich man and Lazarus is one in which each individual now around me must, ere long, bear his part; and the thoughts, and words, and actions, which appear in and which guide our daily conduct, will as assuredly determine our fate as they did the separate destinies of the beings before us. Do we bear these facts in our minds? No. Death and the judgment are for ever repelled from our thoughts, till they are forced upon the shrinking spirit by the near and certain approach of the king of terrors. That heart of deceit, which we all inherit, whispers continually to us, there is 'time enough to think of these things; let

us enjoy ourselves for the present, and let not our happiness be perpetually damped and controlled by such tremendous subjects." But will they appear less terrible to you in the hour of trial and of death; or is not he the prudent and wise soldier, who warily watches his enemy, who even sleeps not, but with his arms around him, when he is hourly expecting the combat, and knows that it must be fought (and that often at a moment's warning), in which, if he fails of victory, he had far better never have existed? Such are each of you, in the figurative language of sacred Scripture; you are soldiers who must fight the good fight, who must¹ overcome, or perish everlastingly. Knowing these things, does it become you, is it common sense, to banish the reflection of your own certain fate, which must overtake you in a few short years, always, systematically, from your thoughts? On the contrary, ought not your daily duty to your Creator, your daily intercourse with your fellow men, to be at all

¹ See the Revelation of St. John.

times accurately examined, as affording that peculiar evidence which must, in the day of judgment, acquit or condemn you before Him who is your judge, and before whom all the past and present actions of your lives are had in never-dying remembrance? Why will we thus deceive ourselves? The hour of devotion, or of utter and forgetful levity; the hour of Christian charity, or of worldly and selfish meanness; the hour of purity or of pollution; the hour of forgiveness and forbearance, or of malice and revenge; the hour of open, and kind, and Christian sincerity, and simplicity of conduct, or of secret cabal and dark whisperings, and of well-concealed injustice; all these, and each of these, pass not for ever. They shall be placed in living colours before every soul of mankind, before our joyful or our shrinking and appalled eyes, in the day of the Lord's vengeance. Knowing these things, should the subject we are now considering ever be absent from our minds? Should not the realized idea of heaven and hell, as the al-

ternative presented to guide the every hour of your life in obedience and righteousness, be “laid up¹ in your heart and in your soul, and be bound for a sign upon your hand, and be as frontlets between your eyes?” Should you not teach them to your children, “speaking² of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up?” “Be ye not fools, but wise; redeeming the time, because the days are evil:” no inconsideration, no forgetfulness, no wilful infidelity, will long blind the human spirit to the awful reality. Meditate, then, upon these things; realize them to your mind as your own certain, and peculiar, and individual fate, till you are taught to flee from the wrath to come unto the sure and sheltering mercies of your Redeemer. Behold, “the³ Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to

¹ Deut. vi. 7.

² Deut. vi. 8.

³ 2 Peter iii. 9, 10.

repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. Seeing then all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness?" "Be sober¹, then, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren which are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory for ever and ever. Amen."

¹ 1 Pet. v. 8, 9, 10.

NOTES.

FIRST SERMON.

I.

The Kingdom of God, &c. p. 14.

“The Jews had two worlds, as we translate it, ὁ νῦν αἰὼν, καὶ ὁ μέλλων αἰὼν; the present world, and the world to come. The Kingdom of God (as they called it), or the time of the Messiah, they called ὁ μέλλων αἰὼν, the world to come: which, they believed, was to put an end to this world; and then, the just should be raised from the dead, to enjoy in that new world a happy eternity, with those of the Jewish nation, who should be then living.”—See *The Reasonableness of Christianity*, by John Locke: in Bp. Watson’s *Tracts*, p. 60.—In confirmation of Mr. Locke’s assertion, one of the very

numerous allusions to this subject in the New Testament may be adduced:—Our Saviour, in speaking of the sin against the Holy Ghost, declares to the Pharisees, in terms that were well understood by them all, that this sin should not be forgiven, οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι. Matt. xii. 32.

II.

Jesus Christ brought life and immortality to light through the Gospel, &c. p. 18.

The word contained in this passage of the original, φωτίζω, strictly means, to enlighten, or to bring to the light, a subject already revealed; not, to reveal a subject hitherto unknown. To reveal is rendered by ἀποκαλύπτω, or ἀνακαλύπτω, both by the LXX and by the Evangelists. It may be requisite to give a few instances of the use of these different words. Thus, in Psalm xix. 8. Ἡ ἐντολὴ Κυρίου τηλαυγὴς φωτίζουσα ὀφθαλμούς. Thus, in Isaiah liii. 1, Καὶ ὁ βραχίων Κυρίου, τίνι ἀπεκαλύφθη. Thus St. Paul himself elsewhere uses both words in their distinct meanings, enlightening and revealing, in the same passage¹ to the Ephesians. The general meaning of the word φωτίζω cannot perhaps be better defined than by an expression employed by St. Paul in the same

¹ Ephes. i. 17, 18.

Epistle¹; *πᾶν γὰρ τὸ φανερούμενον, ὡς ἐστὶ*. The Redeemer, the Mediator, brought life and immortality to light in a much deeper and more extended sense than by the mere revelation of eternal life; that is, in his own person; for He was the Gospel². Hence, to preach Jesus is, throughout the New Testament, synonymous with preaching the Gospel³. As well might it be argued that the Gospel abolished death as that it brought life and immortality to light; the Gospel did neither, but Jesus did both. The Gospel is the instrument pointing to the way, but the way is Jesus⁴. The Gospel is not the light, Jesus is Himself the light of the world⁵. The mystery hidden from ages and from generations was not the revelation of eternal life, but the way, even Christ⁶. The old covenant was the revelation of eternal life, the promise, through the seed of the woman: and those who lived under that covenant, believing, knew the promise⁷, but knew not the truth; they knew the promise, but knew not the life⁸. They knew that there was to be a resurrection to a second life, but knew not the resurrection⁹. The old covenant was the revelation, but the new covenant was the palpable manifestation of the promise; life eternal, in

¹ Ephes v. 13.² Isa. vii. 14; ix. 6, 7; Luke ii. 10; Gal. iii. 8.³ Acts viii. 35; xvi. 31.⁴ John xiv. 6.⁵ John i. 9; viii. 12.⁶ Colossians i. 26, 27.⁷ Acts xxvi. 6, 7.⁸ John xiv. 6.⁹ John xi. 25.

very person. Narrow and confined views never do justice to the Word of God, and greatly endanger our dishonouring the cross of Christ. Eternal life is contained neither in the Scriptures¹ of the Old Testament, nor in the writings of the New Testament. "But these are written that ye might believe that Jesus is the Christ, the Son of God; and, that believing, ye might have life through his name."—Eternal life is in Christ alone.

III.

In hell, he lifted up his eyes, &c. p. 24.

Hades is the word which the Evangelist puts in the mouth of our Saviour in this parable for hell. Again, in that Almighty promise which gives us never-failing confidence in the eternal indestructibility of the Church of Christ, and where heaven and hell are contrasted, Hades is the word given to our Saviour by St. Matthew². Nothing can be more convincing as to the real force and meaning of the term Hades, in the age of our Redeemer; when it unquestionably signified a future state, and that of punishment. It is worthy of remark also, that Josephus, in his "Antiquities," mentions the expression "Abraham's bosom," as a well-known mode of speech amongst the Jews, signifying Paradise.

¹ John v. 39; xx. 31.

² Matt. xvi. 18, 19.

IV.

The Sadducees, &c. p. 30.

The Talmudists assert, that Sadoc, the first propagator of these impious doctrines, caused such excitement by their publication in Jerusalem, that he was forced to fly from the vengeance of his countrymen, and took refuge in Samaria. Sadoc is believed to have lived A.M. 3740, or about 264 years before the birth of Christ. The Jews consider the Sadducees, or persons who now hold these doctrines, as decided heretics.

V.

Were it not well known to all by our actions, &c.
p. 30.

“Animasque prælio, aut suppliciis peremptorum, æternas putant: hinc generandi amor, et moriendi contemptus.”—Tacit. Hist. l. v. s. 5.

“The Jews look, also, on the souls of those that die in battle, or are put to death for their crimes, as eternal; hence arises their love of posterity and their contempt of death.”

The learned and philosophic Tacitus thus fully bears out the assertions of Josephus; and both these

celebrated historians are in exact accordance, not only as to their testimony of the national faith of the Jews in eternal life, but also of the universally known proof which they displayed of that faith in all their disasters; this trait in their character being again singularly marked throughout the whole of the Old Testament. Nor should another remarkable fact in this evidence be passed over unnoticed. Both these historians assert, that criminals were to be included in this eternal life, thus precisely coinciding with St. Paul's public testimony before Felix at Cæsarea; where, in the face of his accusing nation, he avers, uncontradicted by any, "they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust." Can any candid or upright mind, seeking sincerely the truth, imagine proof more satisfactory than the concurrent testimony of these three learned and celebrated men, amongst whom, too, collusion was impossible, as to the faith of the Jewish nation, in their age, in life eternal? Such evidence as this is altogether conclusive and irrefragable.

SERMON II.

—
LUKE xvi. 29.

Abraham saith unto him, They have Moses and the prophets;
let them hear them.

IN quitting the Gospel of the Saviour, and the age in which it was promulgated, the first difficulty that presents itself is the period of about four centuries, which intervenes between the ministry of Jesus and that of the last of the prophets. In an inquiry like the present, this period should not be passed by in silence; and we must therefore consult, for information on the subject, the writings generally attributed to those times, which are to be found in the books of the Apocrypha. We confess, also, that in entering on the sacred Scriptures of the prophets and Moses, we quit the full radiance of the Sun of Righteousness, and enter

upon regions illuminated indeed, but yet less strongly, by the lights and glories of revelation. These lights, however, may be distinctly traced by those who, with a becoming disposition, receive the Old Testament in humble reverence, not as the word of men, but, as it is in truth, the Word of God. Infidels, even, must allow that the same great plan is apparent throughout; and the same great principles of human conduct are insisted on through the whole tenor of both these dispensations. The moral law remains unchanged; while the same splendid hopes, or awful fears, to incite men to obey their Creator, or, on the other hand, to deter them from sin and pollution, everywhere arrest the attention of the anxious and considering, because believing, mind. A superficial search of the writings of the Pentateuch alone might, perhaps, lead some readers to suppose that the Mosaic Law promised only temporal, to the exclusion of eternal, benefits; but if guided by the Prophetic Scriptures, and the other less con-

clusive, but yet most useful, evidence that may be elsewhere collected, they consider the books of Moses with the earnestness which they so deeply merit, they will discover innumerable traces, clear, decided, and incontrovertible, that the Jews always had light enough, amidst all the types and shadows of their Law, had they chosen to use it, to guide every humble and believing spirit to the knowledge of life eternal. It has been argued, indeed, that such a revelation was not necessary, the Present Deity being always awfully conspicuous amongst their nation; and that the immediate rewards and punishments which Almighty Wisdom dispensed, were sufficient to compel all but the most hardened and iniquitous to choose good, and life. It has been argued, that those who braved the visible presence of their Creator, and who forgot all his benefits poured upon them, deserved no less than infinite punishment. Yet does it appear far more consistent with the mercy of Providence, and the warnings which were perpetually laid

before the Israelites, in, beyond all comparison, lesser evils, that the transgressors should have been always aware of the full penalties of their almost incredible rebellions; more especially as both their temporal and eternal welfare was always the acknowledged object of their Almighty Father. We may be well assured that death and the judgment, heaven and hell, were never concealed from mankind, but by their own wilful blindness. Whether they were displayed, however, to the Jews as clearly as they now are to us, is not material. If they had evidence that man was immortal—that is, that a state awaited him beyond the grave—it was sufficient. Then we have no advantage over them. They saw enough of the arm of the Deity, of the signs and wonders around them, and of the constant and appalling judgments which overtook transgressors amongst them, to be well aware how terrible must be the penalty of Almighty vengeance, through an eternal existence; and these peculiar and awful visitations were, perhaps, far more

striking, and more tremendous, than all the detailed warnings of the Gospel.

To return to our text. We are therein referred, by our Saviour himself, for the revelation of heaven and hell, of a state of future rewards and punishments that is, unto Moses and the Prophets.

It has been already pointed out that the Jewish historian Josephus refers this doctrine to the authority of Moses. But the writings which are attributed to the four centuries which elapsed between the prophecy of Malachi and the appearance of our Saviour, also demand and deserve our examination. Although we can only allow the books of the Apocrypha the value of a commentary upon the Scriptures, yet, as such, they bear a reference to an inquiry like the present too strong and too plain either to be overlooked or despised. Beginning, then, with the latest of these, we find in the most authentic history of the Maccabæan princes, one direct proof in the story of the Seven Brethren. The last of

these sufferers is represented as defying ¹ Antiochus Epiphanes on this very ground, that the Mosaic Law held forth the promise of life eternal. “Our brethren” (said he), “which have now suffered a short pain, are dead under God’s covenant of everlasting life; but thou, through the just judgment of God, shalt receive just punishment for thy pride.” Death is here contemned, as a short pain, from the perfect faith the believing had in a future state. In the prayer of Manasses, again, we find him, after expressing a deep sense of all his sins, praying, “be not angry with me for ever, by reserving evil for me, neither condemn me into the lower parts of the earth.” Comparing this with the same expression which occurs frequently in the Prophetic Scriptures, there is no doubt that it alludes to punishment after death. The song of the Three Children also holds forth life eternal: “O ye spirits and souls of the righteous, bless

¹ This persecution of the Jews took place about 163 years before Christ.

ye the Lord, praise and exalt him for ever.” The Book of Wisdom is literally full of the most striking evidences, from which we need only select some of the passages appointed to be read by our Church, on All Saints day. “The souls of the righteous are in the hand of the Lord, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction, but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality; and, having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy for himself.”¹ Farther on, the writer proceeds, “but the ungodly shall be punished” (as we gather from the previous context, by torment), “for horrible is the end of the unrighteous generation.” “The vengeance” (saith Ecclesiasticus) “of the ungodly is fire and worms.”²

¹ “I am thy shield, and exceeding great reward.”—Gen. xv. 1.

² Ch. vii. 7.

“The Lord God will take vengeance of them (it is written in the Book of Judith) in the day of judgment, in putting fire and worms in their flesh, and they shall weep for ever.”¹ In chap. xiv. of the Second Book of Esdras, where he is represented as sent unto the people: “Hear these words, O Israel; Our fathers at the beginning were strangers in Egypt, from whence they were delivered, and received the law of life, which they kept not, and which ye also have transgressed after them. Therefore, (he adds, after pointing out this as the cause of all their past and present misfortunes,) if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death shall obtain mercy; for after death shall the judgment come, when we shall live again.” Still stronger in chap. vii., where Esdras is represented as supposing that man had better not have been, he is made to urge, “for what profit is it unto us, if there be promised an

¹ Ch. xvi. 17.

immortal time, whereas we have done the works that bring death? For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death. Then, answered he me, and said, This is the condition of the battle, which man that is born on earth shall fight; that, if he be overcome, he shall suffer, as thou hast said; but if he get the victory, he shall receive the thing that I say. For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life that thou mayest live."

All these quotations declare evidently the same doctrine, in exact accordance with the spirit of the New Testament. When the whole of these books were written it is impossible to ascertain, but it is sufficient for our purpose to be assured, that many of them were extant long before the birth of our Saviour (VI.).

We now turn to the sacred Scriptures: "Search ye out of the book of the Lord and

read.”¹ Throughout the Gospel age, and during the centuries which occupied the intermediate time to the ministry of Malachi, the doctrine of a future state was held as no new communication; and it appears from the very numerous allusions which will be brought forward, that these views of the life spoken of by Moses, were always the same amongst the believing in the Jewish nation, even from the first written revelation. We shall, then, rather find these doctrines alluded to and insisted on in general partially (as would be the case, if no doubt had existed that Moses ought always to be understood as revealing them), than held forth or introduced with all the solemnity that usually distinguished every new revelation from the Deity, by the mouths of his prophets. Nor should it be overlooked, that those holy men invariably assert their own title to credit only and solely on the grounds that they are sent by the same God who

¹ Isaiah xxiv. 16.

through Moses, promulgated his Law, and that the chief view and object of all their missions was to turn the people back again to that Law which they had transgressed and forsaken. The last words of Malachi prove this: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." It should be also stated, that the peculiar objects and application of the prophecies is not now our inquiry, further than as they affect the doctrine of life eternal. Wherever the promised seed is referred to, that promise, of necessity, implies a future state; nor were the people of God ignorant that this was to be looked for more than any temporal redeemer. Simeon and Anna, when past all hope, believed in hope even of eternal life, praying to depart in peace, since they had seen the salvation of God, through whom his people should be redeemed, with themselves, even from the power of death. Nor were they alone in this faith, for they "spake of Jesus to all them that

looked for redemption in Jerusalem.”¹ After the crucifixion of the Lord, also, when all hope seemed to many to have perished, Joseph of Arimathea displayed a courage and a faith in demanding before all his enemies the body of Jesus, which could only have arisen from his firm belief in the spirituality of Christ’s kingdom (VII.). But, beyond all this, they were clearly inexcusable who could not gather from the simple words of the prophets, unconnected with their hidden meaning, the certainty of a future state, and that, moreover, of rewards and punishments.

Following the same argument, and answering the objections in the same manner as had been done by other prophetic writers, we find Malachi thus stating the fact of a future life in a clear and decisive manner : “ Ye say it is in vain to serve the Lord ; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts ? And now we call the proud happy ;

¹ Luke ii. 38.

yea, they that work wickedness are set up ; yea, they that tempt God are even delivered. Then they that feared the Lord spake often one to another ; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared and thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels ; and I will spare them as a man spareth his own son that serveth him. Then shall ye ” (said the Lord by the prophet to these righteous mourners of that day) “ return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold the day cometh, that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble ; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you ” (this positive personality of the prophetic promises is always to be observed) “ that fear my name shall the

Sun of Righteousness arise with healing in his wings ; and ye shall grow up like calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts.”

The prophecies of Haggai and Zechariah, whose missions related chiefly to the rebuilding of the Temple, are yet full of dark allusions to the day of judgment and the new Jerusalem ; which, to those who had the light of the former prophets, were still plain, and the earthly and heavenly kingdom of Christ the Lord are undeniably held forth. They also warn the Israelites not to rest only on their Law, or rather on their own imperfect obedience, but to look unto “ the blood of the covenant ;”¹ comparing even their high priest Joshua to “ a brand plucked out of the fire,” from whom the Lord alone could “ make his iniquity to pass.”² The next six prophets may almost be considered as contemporaries,

¹ Heb. xiii. 20.

² Zech. iii. 4 ; ix. 11.

as a period of scarcely more than forty years is supposed to embrace the commencement of all their ministries (VIII.). Nor had the life of Daniel closed above a few years when the missions of Haggai and Zechariah commenced. A doctrine which was known to and preached by any one of these must have been familiar unto all, even although different parts of the East were their spheres of action, as they were always chiefly employed amongst God's peculiar people; and one of them at least, Daniel, was as a city built upon a hill, as a light placed upon a candlestick which could not be hid. Gifted, too, as they all were, with the Spirit of the Most High, whose people they laboured to save, they must always have laid before their nation all his counsel. Their writings accordingly yield most triumphant proof, when contrasted together, of the mercy of the Deity in always warning man to consider his latter end. The Book of Obadiah consists only of one single chapter, which is confined almost to foretelling the destruction

of the Edomites, but which glances also darkly in its close at the day when the "kingdom shall be the Lord's." The next is that of Ezekiel. One of the most remarkable and striking proofs is that which is contained in the 37th chapter; in that powerful allegory of the resurrection in the valley of dry¹ bones. Applied, as this may be, partly to temporal meanings, it shows how well known this doctrine was at that period, and most decisively assures the Israelites of a future state. "Thus saith the Lord, Behold, O my people, I will open your graves, and cause you to come up out of your graves." Contrast this, however, with other previous passages, and this interpretation, clear as it is, will be still more readily allowed. In the 32nd chapter Pharaoh, king of Egypt, with his multitude, are threatened with far more than temporal punishment: "The king of Babylon shall spoil the pomp of Egypt, and all the multitude thereof shall be de-

¹ Isaiah lxvi. 14: "Your bones shall flourish like an herb."

stroyed." Is the threat confined to this destruction? No. "They," continues the prophet, "shall be cast down unto the nether parts of the earth with them that go down into the pit. There," it is added, "the strong among the mighty shall speak to him" (observe the living¹ attribute of speech given here and in Isaiah to the dead) "out of the midst of hell, whose iniquities shall be upon their bones, although they were the terror of the mighty in the land of the living." In no less than seven distinct instances, Hades, or the pit, is mentioned as the appointed place of punishment to all those who shall bear their shame. This marked description of the prophet, however, is no new revelation; it is but

¹ Isaiah xiv. 9, &c.: *Hades* (*Sheól*) from beneath, is moved because of thee, to meet thee at thy coming:

He rouseth for thee the mighty dead, all the great chiefs (*πάντες οἱ γίγαντες*, LXX) of the earth:

He maketh to rise up from their thrones, all the kings of the nations:

All of them shall *accost* thee, and shall say unto thee,

Art thou, even thou, become weak as we? Art thou made like unto us? &c., &c.—*Bishop Lowth's Isaiah*.

the application of a well-known doctrine to these particular cases. Immediately subsequent, in the next chapter, after this decisive assertion of a future state, awful in its very darkness, are those beautiful justifications of the mercy and justice of the Creator towards man. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" What death could the prophet here mean? Temporal death only, to the exclusion of that which he had previously so powerfully described?—it is impossible. Both the wicked and the righteous must bow down into the grave; mere temporal death, then, both the prophets could not mean, when Ezekiel saith, "The Lord hath no pleasure in the death of the wicked;" and when the Psalmist declareth, "Precious in the sight of the Lord is the death of his saints."¹ What less do

¹ Psalm cxvi. 15.

these passages prove to the considering mind, than that the prophets preached the covenant and the Law promulgated by Moses, as promising or threatening in general life or death eternal? And if they thus preached the Law of God, none but the stiff-necked, who would not bow the ear to hear, in Israel, could ever have been taken unawares. The warning is again rung in the 31st chapter—the warning, which all the prophets of God had previously sounded. Behold, saith the Lord of the Assyrian, because “his heart is lifted up in his height” to contemn his Maker, “I cast him down to (IX.) hell with them that descend into the pit;” there shall he “be comforted” (mark the scornful strength of this expression) “in the nether parts of the earth.” No; the watchmen have always blown the trumpet, and warned the people, for their blood was required at the watchmen’s hands; and he that hath taken the warning hath, in all times, delivered his soul, for an eternal existence was always therein revealed. Nor could less be

understood from the prophet's words in the 18th chapter, unless the Israelites closed their eyes upon these facts : "Ye say the way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them" (that is, undergoes temporal death), "for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

The internal evidence of the Book of Daniel is as strong, and perhaps somewhat more direct; in fact, the resurrection and the judgment are there laid down in so many express terms : "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation, even to that same time: and at

that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake" (death is here again called sleep), "some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."¹ Who can assert that this was a temporal Messiah; this a perishing deliverance, or this the "life that is even a vapour, that appeareth for a little time and then vanisheth away,"² which Daniel recorded as the hope of Israel? In the awful vision, too, described in chap. vii., the great judgment is plainly proclaimed: there, too, the "everlasting dominion, which shall not pass away," over all people, nations, and languages, of the Son of Man, is revealed, while the saints of the Most High are to take the kingdom, and possess the kingdom, even for ever and ever.

¹ Chap. xii. 1-3.]

² James iv. 14.

Nor should the example of his own perfect faith in this his doctrine of life eternal, as evidenced in his defying the punishment of being cast unto the lions; nor that of Shadrach, Meshach, and Abednego, to whom, with Daniel, "God gave knowledge and skill in all learning and wisdom," be passed over in silence. They, by their own confession, were by no means assured that they should be delivered from that appalling fate, when they were cast into the burning fiery furnace, before the vast multitude of all the tributary States of the Babylonian Empire; but simply believed in God who was able to raise them from the dead: and the Almighty thus gave to assembled nations a mercifully-ordained proof of faith in life eternal.

The prophecy of Habakkuk commences with lamenting that the law was slackened, and judgment doth never go forth: for the wicked compass about the righteous; I "cry" (saith the prophet) "out unto thee of violence, and thou wilt not save." Yet how triumph-

antly does he afterwards justify the ways of God upon this very ground! “Art thou not from everlasting, O Lord my God, mine Holy One? We” (clearly meaning himself and the righteous of his people) “shall not die. O Lord, thou hast ordained them” (that is the wicked) “for judgment; and, O mighty God, thou hast established them for correction.”¹ “Although the fig-tree shall not blossom” (saith he elsewhere, confiding, doubtless, in this truth), “neither shall fruit be in the vines; the labour of the olive shall fail and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation.”² The prophecy of Zephaniah breathes, like all the rest, the most terrible threatenings mingled with the most tender promises; and in describing the day of the Lord, clearly implies far more than any temporal deliverance: “Wait ye, saith the Lord” (to his faithful), “upon me until the day

¹ Chap. i. 12.

² Chap. iii. 17, 18.

that I rise up to the prey : for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger : for all the earth shall be devoured with the fire of my jealousy.”¹ Throughout the Book of Jeremiah there are many indirect allusions. In chap. xvii., after quoting the words of Moses, “The fire is kindled in mine anger which shall burn for ever,” he points out the safe and everlasting refuge of the faithful : “A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth” (to be destroyed clearly by the same fate), “because they have forsaken the Lord, the fountain of living waters.” Then, pointing out to the people the utter insufficiency of all personal righteousness, he prays, “Heal me, O Lord, and I shall be healed ; save me, and I shall be saved : for thou art

¹ Chap. iii.

my praise. Thou art my hope in the day of evil." Nor are public examples in this faith wanting in these records; witness that of the house of the Rechabites mentioned in the 35th chapter: "They said, We will drink no wine, for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: Neither shall ye build house, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers." It might be urged that the Rechabites were not of the blood of Israel, but descended from the father-in-law of Moses¹, for from that early period they had dwelt amongst the people: but it appears undoubted that Jehonadab, illustrious as he was in his zeal² for his God, took these means, strong as they were, to teach his descendants that here they had no continuing city; fully understanding from the Law of

¹ Judges i. 16, and 1 Chron. ii. 55.

² 2 Kings x. 15.

Moses, that “they were strangers and pilgrims upon the earth.”

The prophecy of Nahum (X.), not the least sublime amongst these sacred writings, as well as that of Jonah, the most ancient of the whole, is directed chiefly against the city of Nineveh; nor need the type¹ of Jonah, from which the Jews might have gathered faith in the power and will of their God, to raise his people from the grave, be now insisted on. Micah seems to have been contemporary throughout his ministry with Isaiah in the same country; and he also asserts the day of the Lord and the Redeemer’s everlasting kingdom; when we (saith the prophet to his people) “will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign

¹ LXX. ἐκ κοιτίας Ἰαδου. Jonah ii. 32.

over them in mount Zion from henceforth, even for ever.”¹ “Thou” (saith he in the close of his book, alluding, doubtless, to the promise of life eternal) “Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.” In indignation at the incorrigible disobedience of the people, Amos proclaims, “Prepare to meet thy God, O Israel;” while he plainly teaches that the hope of the hypocrite shall perish; “Though they dig into hell², thence shall mine hand take them; though they climb to heaven, thence will I bring them down: though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.” Hosea is still stronger in asserting these doctrines beyond all dispute; “Come” (saith he in the sixth chapter) “and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he re-

¹ Chap. iv. 5, &c.

² Hades, LXX.

vive us : in the third day he will raise us up.” The particular object of this prophecy is well known ; but it also conveys a direct promise of a revival and resurrection to the Lord’s faithful people : there is also a singular seeming connection with the type of Jonah, which had occurred many years before, and to which the prophet may have here alluded. Again the promise is reiterated in the 13th chapter in the most clear and decisive terms ; “ I will ransom them ” (saith the Lord of his faithful) “ from the power of the grave¹ ; I will redeem them from death : O death, I will be thy plagues ; O grave¹, I will be thy destruction ! ” Was this an earthly or a perishing redemption which Hosea preached to the Israelites ?

Of all the prophets, however, Isaiah has left in his writings the most full and decided evidence of a future life ; and when the length of his ministry, which endured through nearly sixty years, and his repute, both with King Hezekiah and his nation, are considered, it is

¹ Hades, LXX.

literally impossible that any should have been ignorant, in his age, that there was a state of future rewards and punishments. The allusions are so numerous that half of them can scarcely be brought forward. One single passage would be sufficient to show that Isaiah, insisting upon no other Law but that of Moses, preached life eternal: “Lift up your eyes¹ to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.” What salvation does the prophet here mean? “Israel” (saith he in a previous chapter¹), “Israel shall be saved in the Lord with an everlasting salvation; ye” (saith he to his faithful contemporaries) “ye shall not be ashamed nor confounded, world without end.” “The righteous” (he again proclaims³) “perisheth, and no man layeth it to heart: and merciful men are

¹ Ch. li. 6.

² Ch. xlv. 17.

³ Ch. lvii. 1.

taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace.”¹ Does the prophet here allude only to the peace of death? “The mountains” (declared he previously) “shall depart, and the hills shall be removed, but my kindness shall not depart, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.”² Can anything be more conclusive, or more consolatory than this assurance? Yes, “the redeemed of the Lord,” redeemed even from death, “shall return unto Zion;” but no earthly, no perishing Zion this: “everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and mourning shall flee away!”³ “Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even

¹ Ch. xxvi. 3, 4. “Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.”

² Ch. liv. 10.

³ Ch. xxxv. 10.

the sure mercies of David!"¹ "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and it shall fall, and not rise again."² But "He will swallow up death in victory; and the Lord will wipe away tears from all faces."³ "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."⁴ "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye" (saith the Lord to his faithful) "be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying."⁵

Thus did Isaiah ratify and confirm the Law

¹ Ch. lv. 3.

² Ch. xxiv. 20.

³ Ch. xxv. 8.

⁴ Ch. xxvi. 19.

⁵ Ch. lxv. 17-19.

of Moses, thus did he comfort the Lord's people; but was there no warning to the wicked? Yes; their peculiar destiny was not less plainly preached, I cannot say revealed¹, nor in language less persuasive, in all its dark terrors. "The Lord God of hosts did call to weeping, and to mourning, and to baldness, and to girding with sackcloth: And behold joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine: let us eat and drink; for to morrow we die."² Such was, in the prophet's time, such was, in the rich man of the Gospel's time, such is, in our day, also, the general answer to all the calls unto repentance. The cry of mercy has never been silent, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."³ Moses, the Prophets, and the Gospel, proclaim this; yet, in the words of Isaiah, "Who hath

¹ See Solomon, David, Moses, Job.

² Ch. xxii. 12, 13.

³ Ch. lv. 7.

believed our report?" "I will shake the heavens," saith the Lord; "and the earth shall remove out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger."¹ "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations². And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall

¹ Ch. xiii. 13.

² Matt. xxv. 32.

lie waste ; none shall pass through it for ever and ever.”¹ Everlasting joy shall indeed be upon the righteous, but “there is no peace, saith my God, to the wicked.”² Twice is this sentence solemnly repeated ; whilst they are elsewhere warned, “Your (XI.) covenant with death shall be disannulled, and your agreement with hell³ shall not stand.”⁴ “For Tophet is ordained of old ; yea, for the king it is prepared ; he hath made it deep and large : the pile thereof is fire and much wood ; the breath of the Lord, like a stream of brimstone, doth kindle it.”⁵ Well might such general and tremendous threatenings appal the hearts of the rebellious ; nor was it otherwise : “The sinners in Zion,” saith Isaiah, “are afraid ; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire ? who among us shall dwell with everlasting burnings ?”⁶ “Behold, my servants shall sing

¹ Ch. xxxiv. 1-10.

² Ch. lvii. 21 ; xlviii. 22.

³ Hades, LXX.

⁴ Ch. xxviii. 18.

⁵ Ch. xxx. 33.

⁶ Ch. xxxiii. 14.

for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit; and ye shall leave your name for a curse unto my chosen.”¹ They, my redeemed, shall be glad and rejoice in “the new heavens and new earth² which I will make. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”³

Figurative as some of these expressions may be, and applied to temporal as well as eternal meanings, is there not here enough to persuade all but the most hardened in unbelief? Precisely in the same manner does our Saviour mingle temporal and eternal threatenings in foretelling the fall of Jerusalem, and his own

¹ Ch. lxxv. 14, 15.

² 2 Peter iii. 13. “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” This promise is to be taken then literally, and not figuratively. See also the Revelations.

³ Ch. lxxvi. 24.

advent to judgment. Precisely in the same manner does St. Peter bid us, “according to his promise look for new heavens and a new earth, wherein dwelleth righteousness.” Precisely in the same manner does St. John describe the passing away of the heavens and earth that now are, the new creation, the heavenly city, and the blessedness of the faithful who have “washed their robes and made them white in the blood of the Lamb.”¹ Be it observed, also, that scarcely one of the innumerable allusions to the Redeemer scattered throughout all these Scriptures has been brought forward. How then, you will urge, was it possible that the Jews should have so pertinaciously adhered to their opinions of a temporal Messiah, and of an earthly deliverance? Look around you, and gather your answer from self-evident facts; from your own every day’s experience of the world, and of man’s fallen and corrupted nature. With far greater light, is the case now widely altered?

¹ Rev. vii. 14.

One general sentiment pervades, as it ever has pervaded, mankind; a determination to follow their own will in decided preference to that of their great Creator. What blessings are we chiefly looking for, what motives now actuate our exertions, to what end are we now mainly labouring, what liberty do we most earnestly desire, what deliverance are all the energies of our souls bent upon securing? Are they not all perishing, temporal, and earthly, to the almost entire exclusion of the one thing needful? What are nations, what are individuals, in the Christian world (for the duty of man, whether nationally or individually, must and shall be, at his eternal peril, guided by the selfsame rule and principle), what are they most strenuously occupied in? The heart of man is the same throughout all the gradations of society; “where,” then, “are their hearts?—for there are their treasures also.”¹ No earthly duty should, it is true, be neglected or despised. Whether we have one or ten talents,

¹ Matt. vi. 21.

we must occupy therewith till the Lord come. No station should be superstitiously deserted, nor should we shrink from the exercise of enlarged powers to perform the will of our Maker. Let every man wherein he is called, (and he may be called from the sheepfold to the throne,) therein abide, but let him abide with God¹, that is, let his motive be, in all his actions, to do his will. The blessing of Providence is still most undeniably bestowed upon the mind and hand of labour; and the servant who is diligent will be advanced in his master's service, whether, at our own peril, we seek chiefly a perishing or an imperishable reward. No station, no circumstance, no diligence, need preclude the one right motive, or our fixing our main hope upon the one right end—even on the promises of our God: and nations, as well as individuals, are subject to the fiat of the Almighty; their policy, and the conduct of the meanest individual, are to be equally guided on the principle of love to God and

¹ 1 Cor. vii. 20.

man. Whatever the station of man may be, be he king or peasant, he must direct his daily labour by one only principle, the love of God, and to the end of seeking a country¹ wherein alone his Creator hath promised to bless him with eternal life, with an imperishable inheritance, and with everlasting bliss. Look around you and say, Are our hearts elevated to these pursuits, do we labour here on earth to this end? No; temporal good sways us; fame, or power, or wealth, or some other perishing idol, is our motive and our end. To these the Redeemer and his will are postponed, and earth, however we may deny the fact, still prevails and triumphs over heaven, to our own eternal destruction.

Let us not condemn the Israelites, for in so doing, we condemn ourselves; let us only be wise enough to take example from their fate. He whom they rejected, because He brought not temporal deliverance and earthly glories, because He taught his followers to look far be-

¹ Heb. xi. 16.

yond all these things for their happiness, may still be made unto each of us “wisdom, and righteousness, and sanctification, and redemption.”¹ “The earth, and all therein,” as the universal word proclaims, “shall be removed, and the nations shall be chased as the chaff of the mountains before the wind, and as the thistle down before the whirlwind.”² In that tremendous hour, for each individual now around me must live to see it for himself, and his eyes shall behold and not another’s, where will be your refuge? Whither will you flee from the wrath to come? In Christ, and Christ alone, can we be saved. This, you exclaim, we believe; yet who amongst us “sets his affections on things above, where Christ sitteth on the right hand of God”?³ Who amongst us flies in earnest repentance towards God, and in faith toward the Lord Jesus, to the sheltering mercies of that Almighty Redeemer, who will in no wise cast out him that

¹ 1 Cor. i. 30.

² Isaiah xvii. 13.

³ Col. iii. 1, 2.

cometh unto Him ¹? Who amongst us proves, by his steady and undeviating daily labour in the Lord's vineyard, that he knows he cannot serve two masters? Why do we put all such reflections from our minds, and judge ourselves unworthy of everlasting life ²? Our day of trial is not yet closed, let us then wisely exert all our powers to "lay hold of the blessed hope that is set before us, and we shall reap if we faint not," and are "not weary in well-doing." Let us watch and pray always, resting, in singleness of heart and hope, upon the blood and merits of our Redeemer. "Let us go forth, therefore, unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come."³ Let us "approve things that are excellent, that we may be sincere, and without offence, till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."⁴ Yet not so will it

¹ John vi. 37.

² Acts xiii. 46.

³ Heb. xiii. 13, 14.

⁴ Philippians i. 10, 11.

be with many; they will not hear all these warnings, they will not labour to enter into this rest, they will not watch, they will not pray, they will not consider their latter end. Behold, the Son of God hath foretold us how it shall be with an unbelieving world, in the day of which Isaiah speaks unto us all. “As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed.”¹

¹ Luke xvii. 26-30.

NOTES.

SECOND SERMON.

VI.

The Apocrypha, &c. p. 53.

The history of the Maccabees is allowed on all sides to be authentic; and the accounts which it renders of the Jews freely sacrificing their lives, rather than sin against God's covenant of everlasting life (for such it was then considered), under the persecution of Antiochus Epiphanes, is too marked and too diffuse to permit denial. Nearly two centuries before Christ, then, eternal life was evidently revealed: but so, also, of course, was eternal death. The Book of Jesus, the Son of Sirach, is supposed to have been written during the high priesthood of Onias II., or about two hundred and fifty years before Christ; and that of Judith is considered to be still more ancient. But the reader's attention should

be directed to the verses given from these books, representing the vengeance of the ungodly in a future state under the imagery of fire and worms. The Greek copy of Ecclesiasticus runs thus, chap. vii. ver. 19: Ταπεινώσον σφόδρα τὴν ψυχὴν σου· Μνήσθητι ὅτι ὄργη οὐ χρονιεῖ. "Ὅτι ἐκδίκησις ἀσεβῶν, πῦρ, καὶ σκώληξ. That of Judith xvi. 17: Κύριος Παντοκράτωρ ἐκδικήσει αὐτοὺς ἐν ἡμέρᾳ κρίσεως, δοῦναι πῦρ καὶ σκώληκας εἰς σάρκας αὐτῶν, καὶ κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος. Now there is an exact and unquestionable coincidence in this description, not only with our Saviour's threatenings in the ninth chapter of St. Mark's Gospel, but also with Isaiah lvi. 24; and there can be no doubt that the writers of these Books of Judith and Ecclesiasticus must have taken their information, with regard to the punishment of a future state, from the prophet.

VII.

The spirituality of Christ's kingdom, &c. p. 56.

"It is not agreeable to reason, or to the analogy of Scripture, to suppose that the Jews before our Saviour's time could have a clear and distinct understanding of the full meaning even of the express prophecies (regarding the Saviour), much less of those which were more obscure and indirect, &c. But thus much is evident, that the Jews, both before and in our Saviour's time, had from these prophecies

a general expectation of a Messiah; and that this Messiah was to be not merely a temporal deliverer, but *Pater futuri seculi*, 'The Head of the Future State,' as well as of the present. Nor does it at all appear that our Lord's disciples, when they (Luke xxiv. 21) 'thought he would have redeemed Israel;' or when they (Acts i. 6) 'asked, if he would at this time restore again the kingdom of Israel;' I say, it does not appear, that they expected merely a temporal kingdom, but their error was in expecting a present kingdom:" &c.—*Evidences of Natural and Revealed Religion, by Dr. S. Clarke; Bishop Watson's Tracts*, vol. iv. p. 269.

This persuasion was by no means confined to the disciples of our Lord; it was the general belief of the Jewish nation and their teachers, who erred chiefly in preferring the hope of a temporal to that of spiritual redemption. They doubted only as to the time and means of this redemption, not of the redemption itself. Thus we find the Pharisees, the chief teachers of the people, asking the very same question as to the time of this second or future state:—"And when he was demanded of the Pharisees, when the kingdom of God should come,"¹ &c. St. Peter very expressly asserts, that the Prophets never doubted of a second life, and of "the salvation of souls:" that was not the subject of their inquiry; but they searched anxiously when and at what man-

¹ Luke xiii. 20.

ner of time Christ the Saviour should suffer¹ for man's transgressions; until which event, life eternal was only promised; then, in the language of faith, the promise was fulfilled; "for as in Adam all die, even so in Christ shall all be made alive."²

VIII.

The Prophets, &c. p. 59.

It is necessary, in an investigation like the present, to observe the chronological order: a simple table, therefore, is subjoined, of the period at which the Prophets commenced their ministry, and during which they exercised it, as far as the latter can be ascertained:—

Malachi	commenced,	before Christ,	400
Zechariah	„	„	520
Haggai	„	„	520
Obadiah	„	„	585
Ezekiel	„	„	598
(Continued 21 years.)			
Habakkuk	„	„	605
Daniel	„	„	606
(Continued 70 years.)			
Jeremiah	„	„	628
(Continued 41 years.)			
Zephaniah	„	„	630

Bp. Prettyman's *Christian Theology*.

¹ 1 Peter i. 9, 10, 11.

² 1 Corinth. xv. 22.

IX.

In hell, &c. p. 63.

The Septuagint (LXX) generally render the Hebrew word She'ol, by the Greek word Hades. This translation (of the Hebrew sacred Scriptures into the Greek) was made by Hebrews, learned in both languages, by the order of Ptolemy Philadelphus, 277 years before the birth of Christ. It then gives the correct meaning in that age of the Old Testament, untouched and unwarped by any Christian prejudice or judgment. The highest stamp of truth has been affixed to this translation by frequent quotations being made from it in the New Testament. So highly, too, was the Septuagint version esteemed by the Jews, that Philo asserts that it was made by inspired writers.

De Vitâ Mosis; L. ii. p. 659, 660.

X.

The Prophets, &c. p. 70.

Nahum commenced, before Christ, 715

Micah " " 750

Isaiah " " 758

(Continued 61 years.)

Hosea { " (Continued 60 years

Joel { " " 800

Amos { " "

Bp. Prettyman's *Christian Theology*.

XI.

Your agreement with hell, &c. p. 78.

The word Sheôl or Hades occurs in no less than ten places in the Book of Isaiah. Vitringa on Isaiah states, that "Sheôl amongst the Jews, Hades amongst the Greeks, and Inferi amongst the Latins, signified equally the region of departed spirits." Windet ("De Vitâ Functorum Statu," pp. 242-244) asserts, that "The Jews held Gehenna, or the place of perdition, to be the lowest place of Sheôl; as the Greeks make Tartarus the lowest place of Hades; and the Latins, Infernum the lowest place of Inferi. The general term Sheôl, which the LXX translate Hades, is that which is used in the Hebrew Scriptures; although the Chaldaic paraphrase often renders the word Gehenna. In the Gospels, and throughout the New Testament, Hades and Gehenna are both remarked; but not more frequently than the general word Sheôl occurs in the Old Testament. In St. Matthew, for instance, the direct word occurs nine times; in St. Mark, three times; and in St. Luke, three times; but not once in the Gospel of St. John. Gehenna (an Hebraism) is the word chiefly used by St. Matthew; and the term Tartarus occurs but once in the New Testament, 2 Peter ii. 4.

The most detailed description of Hades, which is to be found in sacred Scripture, is certainly that

given by Ezekiel¹. In imagery it resembles, but scarcely equals, the shorter description of Isaiah; yet it affords more detailed representations of the mighty of the nations descending into Hades, in the pomp of war, clothed in arms, and laying the swords with which they had wasted the earth, under their heads. In Isaiah² these ancient kings are represented as rising from their thrones, and addressing the spirit of the king of Babylon entering into the region of souls in haughty language, in all the insolence of pride, scarcely subdued by the shame and contempt³ to which they themselves are reduced. In Ezekiel the same taunts are described; and thus in both prophets the feelings and passions of living beings are evidently and powerfully portrayed. But, beyond these circumstances, Ezekiel adds a species of catalogue of the kings and nations who inhabit the dark and unseen region of Hades. "Asshur is there, and all his company: there is Elam and all his multitude: there is Mesech and Tubal, and all their multitude: there is Edom, her kings, and all her princes: there be the princes of the north, all of them; and all the Zidonians: Pharaoh" (that is, his disembodied spirit) "shall see them." Thus the prophets both represent separate instances of kings descending after temporal death in perfect consciousness into the region of departed souls, and therein being gathered to the peoples and nations who had before quitted this

¹ Ezekiel xxxi. xxxii.

² Isaiah xiv.

³ Daniel xii. 2.

mortal existence. There is so singular a resemblance between this description and that of Homer, that Calmet (overlooking the fact that the Greek poet lived 150 years before Isaiah, and three centuries before Ezekiel) imagines he must have had cognizance of the Scriptures of the Hebrew Prophets. All these circumstances, however, bear out the argument, that the knowledge of a future state was revealed from the very Fall of Man.

SERMON III.

—
LUKE XVI. 29.

Abraham saith unto him, They have Moses and the prophets, let them hear them.

THE expressed sanctions of the Law of Moses are chiefly temporal; but it is equally undeniable, that everlasting results are also evidently implied and expressed, and that, this being the Law of the Eternal, it could never have wanted the ratifications consequent upon the assurance therein made of a future existence. That the expressed sanctions should refer chiefly to this life was absolutely necessary, as it is in every law intended to guide and control man in civil society, even unto this day. To the promise of the restoration of life eternal through a Redeemer, made to the first parents, and again to Abraham, the Law was of

necessity “added, because of transgressions.”¹ Our full assurance of a future state would be of little avail to restrain us, unless temporal sanctions were added; “because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil.”² Nor, of his own authority, could any mortal legislator pretend to sanction his law by future rewards and punishments, the very existence of which can alone be known by revelation. To the Deity alone belong such ratifications, and He alone can thus enforce the observance of his own Law; nor can this be otherwise done than by revealing these consequences of his conduct in this his state of probation unto man. If, then, it can be collected, as our Saviour, the Prophets, and the Jewish nation affirmed, that eternal life was revealed in the Law of Moses, no matter how darkly; and if there be proof ample, sufficient, and incontrovertible, that this self-same Law was given unto the Israelites

¹ Gal. iii. 19.

² Eccles. viii. 11.

by that awful Being who inhabiteth eternity¹, it is nothing less than a necessary conclusion, that such statutes were enforced even by eternal sanctions, In these circumstances, it is self-evident that, in entering upon the unknown region beyond the grave, we cannot withdraw ourselves from the power or superintendence of our King and Law-giver, He being also "the King of Eternity." Our obedience to such a law, given to us by such a Being, who reveals therein (through a Redeemer) a future state, cannot but involve eternal life and blessing. And, on the other hand, our transgressions (when beyond the pale of atonement) could not but render us obnoxious to eternal misery, when threatened with death and cursing. Here revelation bears the force of sanction, in the same measure as it does with us even now, that is, decidedly influencing the conduct, inducing to obedience, and deterring from transgression.

It is not contended, however, that life eter-

¹ Isaiah lvii. 15.

nal was by the Law, or rather by the works of the Law. It was not by the Law¹, but by the promise; yet that promise was inseparably attached to the Law, and that Law to the promise, for obedience was essential to the attainment of life. Were we to rest on works instead of faith, we should commit the same fatal error; for we are not saved by obedience, but by faith, and faith alone, although from this faith obedience springs as necessarily as the water from the fountain, and as the fruit from the tree, or it is no faith unto life². The Word is eternal and unchangeable; in it there is no variableness, neither shadow of turning. Unto us, also, the same sentence is

¹ Rom. ix. 31, 32. "Israel, which followed after the law of righteousness, hath not attained unto the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling stone."

² Gal. iii. 21, 22. "Is the law then against the promises of God? God forbid! for if there had been a law that could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

proclaimed; “the wages of sin is death,” even death eternal; “but the gift of God is everlasting life, through Jesus Christ our Lord.”¹ What, then, is sin? Sin is the transgression of the Law², even of the Moral Law of the Almighty, promulgated by Moses, and ratified by our Saviour. This same Law exists throughout both the Mosaic and the Christian dispensations, and is binding upon us. And by it, in its spiritual extent, do the most pure and innocent amongst us know and are convinced of our sin, and of the necessity of a Redeemer. Man ought never to have rested, and can never rest, in either dispensation, upon obedience, but upon faith only, for life eternal. Obedience to this Law, in its spiritual extent, was, and is, impossible; for, like its Author, it is all-pure and all-holy, a perfect standard held up to discipline man for a perfect state of holiness and peace. Through the one only atonement, then (shown forth until the coming of Christ under the type of blood in sacrifice,

¹ Rom. vi. 23.

² John iii. 4.

to prevent the Israelites from falsely trusting in their own righteousness), conferring perfection upon a sincere, but altogether imperfect, and therefore insufficient, obedience, the faithful are, throughout, assured of grace and life after death, through all the endless ages of eternity.

Nor is it by any means asserted that every crime which was punished by temporal death under the Mosaic dispensation, underwent also the far more awful penalty of the second death. The peculiar severity¹ of the Mosaic Law was undoubtedly mercy to the transgressors, in its early prevention of all sin, as

¹ Our modern philanthropy is too often nothing but misanthropy. The testimony of the philosophic Tacitus as to the "use and mercy" of severity is very valuable; as it is that of a heathen unenlightened by the Word of God, yet perceiving this great truth by the light and law of nature.

The words are from a passage relating to the celebrated Roman General Corbulo; and with regard to the discipline maintained by him in his army: "*Remedium severitate quæsitum est. Nec enim, ut in aliis exercitibus, primum, alterumque delictum, veniâ prosequeretur: sed qui signa reliquerat, statim capite pœnas luebat. Idque usu salubre et misericordia melius adparuit. Quippe, pauciores illa castra deseruere, quam ea, in quibus ignoscebatur.*"—(Tacit. Ann. L. xiii. sec. 35.)

well as a most necessary and salutary example to the survivors; for it was, remember, administered by no mortal, and therefore fallible, justice, but by Omniscient Equity, even by the Present Deity. One sin alone is recorded in the Word of God, which shall not be forgiven, neither in this world, neither in the world to come¹; through repentance towards God, and faith in his promise, all else shall be forgiven. In cases, then, of crime, even under aggravated circumstances, sincere contrition, through the sure mercies of the Redeemer, may have saved (as we trust they do now save) the offender from the second death. In almost all cases the punishments inflicted may have been limited to temporal sufferings; for after that chastisement, through the Great Atonement they also might be justified from all things from which they could not be justified by the Law of Moses².

From the varied scattered notices of life eternal which we find throughout both the

¹ Matt. xii. 32.

² Acts xiii. 39.

Prophetic and Mosaic Scriptures (casually interspersed as they are with other matters), it might be fairly supposed that no doubt was ever entertained in Israel of this doctrine until the cessation of the prophetic spirit amongst them gave rise to schisms and disputes which that authority would have overruled; and from thence, in all human probability, the obscurity of which some complain does actually arise. In fact, so far from having less light than the residue of mankind upon this momentous subject, the Jews (XII.) were the only nation of antiquity who could attain to any certain knowledge of a future state. All the other nations rested solely on tradition, obscured by innumerable fables and superstitions, while they alone had written records of the fact. Nor could the truth of these records be doubted, for that was proved to their every sense by the extraordinary Providence which attended the administration of their Law, and by the visible government of the Deity, exercised amongst them from gene-

ration to generation, in signs and wonders and prophecies, even until the appointed time when the law and the sceptre were to depart from Judah¹, and the Prophet whom Jacob, and Balaam, and Moses foretold, arose as a teacher unto Israel.

To return to our inquiry: the period between the writings of Jonah and Solomon is filled by the historical details contained in the Books of the Kings and Chronicles, which are supposed to have been compiled from the records written by some of the contemporary prophets. Of these Elisha seems to have lived amongst the Jewish nation, through the long period of nearly sixty years, until about the age of Jonah's mission to Nineveh. Signs and testimonies of Almighty power, throughout Elisha's pilgrimage on earth, accompanied his ministry; and amongst others, it is related that power was communicated to him to raise the son of the Shunammite from the dead. Even after his own death the same signal

¹ Gen. xlix. 10.

miracle was publicly wrought, in warning, at his grave: "It came to pass, as they were burying a man, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood on his feet."¹ To his predecessor Elijah, it is recorded, the same power was given in a similar instance, and doubtless for the same merciful purpose towards the Lord's people: "He cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."² Here, beyond instances of the resurrection of the body to this life, we have the immortality of the soul, beyond all contradiction, implied and affirmed. Nor is this all that may be gathered from these records. After a ministry of more than ten years, during which signs and miracles were

¹ 2 Kings xiii. 21.

² 1 Kings xvii. 21, 22.

rejected by Israel, which we might have thought (did we not know the heart of man, now and always the same) would have terrified the most hardened into faith and obedience, the Lord took up Elijah into heaven: "It came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."¹ What else can we gather from this fact, than that the faithful were to triumph over death—that this mortal body was to put on immortality through the mercies of the Redeemer? An example, recorded in their history (and that not the first), was thus given to the nation of this great truth, for it would have been folly to urge that this affected Elijah alone, unless they were prepared to gainsay the whole tenor of the Divine Law, by denying the very attributes therein ascribed unto their God. Every page of their Law described the Deity as an

¹ 2 Kings ii. 11.

eternal being, of infinite mercy, and justice and truth; and it therefore could never be believed that Elisha and Jeremiah, and all those holy servants of the Lord, who endured too often lives of wretchedness and deaths of torment, would have been allowed to sink for ever, unrewarded, in the dust from whence they came. The sufferings, the extreme misery of their wandering lives, through the persecution of the wicked, is everywhere attested. Even this highly favoured of the Lord, Elijah, requested for himself, worn out with affliction, that he might die¹. In common reason, why was it that the greater part of the prophets bore this, their fate, in patience, being destitute, afflicted, tormented, wandering in deserts and mountains, and in dens and caves of the earth, being stoned, being sawn asunder, being tortured, not accepting deliverance²: but that they well knew,

¹ 1 Kings xix.

² Heb. xi. 35. 38. This most remarkable chapter is nothing less than one general summary and chronological stream of proofs of faith in eternal life, from the very Fall of Man even

both by precept and example, that there was a life eternal? And, in this case, could the nation ever have been ignorant, during their ministries, of this first doctrine of revelation?

From these signal proofs, which occupy nearly the whole of the intermediate period, we proceed to the writings of Solomon and David; and here we discover the same doctrine constantly alluded to in almost innumerable instances, and in some cases plainly preached. The close of the Book of Ecclesiastes proclaims the future judgment, and in positive terms asserts the immortality of the soul: "Man goeth to his long home and the mourners go about the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit unto God that gave it." The

unto the days of St. Paul. With this Scripture before us every doubt is annihilated.

spirit of man perisheth not as the body. "Let us hear," then, "the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing" (that has escaped man's notice in this life), "whether it be good or whether it be evil." "Hell¹ and destruction" (saith the same writer in the Proverbs) "are before the Lord, how much more then the hearts of the children of men?"² "Her house" (saith he of the harlot) "is the way to hell¹, going down to the chambers of death; the dead are there and her guests are in the depths of hell¹; none that go unto her return again, neither take they hold of the paths of life;" so difficult is it to return from lust to purity. Again, urging the sore travail, the extreme difficulty of repentance, he saith, "The man that wandereth out of the way of understanding shall remain in the congregation of the (XIII.) dead. My

¹ Hades, LXX.

² xxiii. 13.

son, keep sound wisdom and discretion, so shall they be life unto thy soul. The spirit of the beast goeth downward to the earth," but the spirit of man goeth upward. "The labour of the righteous tendeth unto life. The fruit of the righteous is a tree (XIV.) of life," (conferring, that is, immortality) "and he that winneth souls is wise."¹ "In the way of righteousness is life, and in the pathway thereof there is no death;"² "for righteousness delivereth from death."³ "The wicked is driven away in his wickedness, but the righteous hath hope in his death."⁴ Again, "the way of life is above to the wise, that he may depart from hell⁵ beneath."⁶

Precisely the same spirit breathes through the instructions of the Psalmist. "The wicked shall be turned into hell⁵, and all the nations that forget God."⁷ But, reasons he, "I have set the Lord always before me; be-

¹ xi. 30.² xii. 28.³ x. 2.⁴ xiv. 32.⁵ Hades, LXX.⁶ xv. 24.⁷ ix. 17.

cause he is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell¹, neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.”² Life and death eternal are here indisputably preached, as are they again in these words. “Like sheep” (saith he of the wicked) “they are laid in the grave¹; death shall (XV.) feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume away in their dwelling. But God” (saith he, contrasting the fate of the righteous,) “will redeem my soul from the power of the grave¹. He shall receive me.”³ Teaching Israel thus to look beyond all earthly redemption, he proclaims the destruction of the earth, and bids

¹ Hades, LXX.

² xvi. 8-11.

³ xlix. 14, 15.

them fix their hope upon the Rock of Ages :
“ Of old hast thou laid the foundation of the earth, and the heavens are the works of thy hands. They shalt perish, but thou shalt endure, yea, all of them shall wax old as a garment, as a vesture shalt thou change them, and they shall be changed.”¹ “ But thou art the same, and thy years shall have no end. We will not fear ” (triumphantly exclaims he elsewhere to his people) “ though the earth be removed, and though the mountains be carried into the midst of the sea,”² “ for the Lord of hosts is with us, the God of Jacob is our refuge.” Complaining to his God of the happiness of the wicked in this world, of the adversity of the righteous, and of the misery which they were called upon to endure, notwithstanding their obedience to his Law, he justifies, in these conclusions, the ways of Providence : “ How are they brought into desolation in a moment ! they are utterly consumed with terrors. Nevertheless I am

¹ Ps. xevi. 13.

² Ps. xlvi. 2.

continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterwards receive me to glory!"¹ One other instance, directly affirming the revelation of life eternal, may be selected. Comparing, in the 133rd Psalm, the unity of brethren to the ointment that was poured on Aaron's head, and to the dews on Hermon¹ and on Zion, he saith, "It is as the dew that descended on the mountains of Zion, for there the Lord commanded the blessing, even life for evermore."

We must not overlook three several exam-

¹ lxxiii. 19, &c.

² Deut. iv. 44. "And this is the law which Moses set before the children of Israel.

"45 These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel after they came forth out of Egypt.

"46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt.

"47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan towards the sun-rising.

"48 From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon."

ples of belief in a future state, differently expressed indeed, but each confirming the fact, which occur casually in the Books of Samuel. In the 12th chapter of II. Samuel, we perceive David, in the midst of his grief for the loss of his child, comforting himself with the conviction of a future state of existence: "I shall go to him, but he shall not return to me!"¹ In the 14th chapter of II. Samuel we find the woman of Tekoah, whom Joab had suborned to obtain the recall of Absalom, thus asserting the doctrine as well known and generally understood before David: "We must needs die, and are as water spilt upon the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means that his banished" (that is, those who have undergone the universal decree of na-

¹ The Rabbins always understood the expression used by Abigail to David, 1 Samuel xxv. 29, "The soul of my lord shall be bound up in the bundle of life with the Lord thy God;" as a declaration of life eternal. Mr. Campbell, in his "Letters from Algiers," bears witness that this passage is constantly engraved on the tombs in all the Jewish cemeteries.

tural death) "be not expelled from him." The third is where Saul, after the death of the prophet, confiding thoroughly in the immortality of the soul, causes the spirit of Samuel to be called up to foretell his own and his sons' fate. The simple fact that Saul did take these means (forbidden as they expressly were in the Law of Moses) to procure information of his destiny, and the existence of necromancers in Israel, prove the reception of this doctrine by the unbelieving and transgressors, as well as by the faithful. One other instance may be selected from the commencement of the Books of Samuel, where Hannah, the mother of the prophet, thus expresses herself nearly in the words of Moses: "The Lord killeth (XVI.) and maketh alive: he bringeth down to the grave¹, and bringeth up;" here the latter clause is but the explanation of the former, and most clearly refers to a future resurrection.

Throughout all the Prophets, then, from

¹ Hades, LXX.

Malachi even unto Samuel¹, the doctrine of life eternal evidently existed. Where is the fountain head? From whence has this mass of varied evidence, proving the knowledge of this momentous fact, descended? The mighty scheme of man's redemption was indeed unfolded slowly and by degrees, but the obscurity which did prevail seems to have prevailed more as to the great means and time, than as to the end which was to be accomplished. By the imagination of man's heart, that end had been indeed perverted with singular infatuation, considering the light yielded by all the prophetic writings, to mere temporal deliverance; but the knowledge of a future state, we see, did exist throughout, and unto their God the Jews did look for a resurrection from the dead. The path of revelation was appointed to shine more and more unto that perfect day, when the Sun of Righteousness was to arise, chasing back the shadow and darkness of death from the nations; but a life after

¹ Appendix, Note A.

death was generally known; nor is our evidence of this fact drawn solely from the dark sayings of progressive prophecy, for circumstantial proofs, casually introduced, and derived from friends and foes of the truth, are found to bear it witness. If we are allowed to carry upward the explanation derived from the Prophets, or those, even, which may be gleaned from the Psalmist and Solomon, there cannot be a doubt, that where Moses spake of life, the word eternal was positively understood. In fact, in all human probability, the doctrines of the immortality of the soul, and of a future life, were in that early age so generally known and confessed, that the words live and life, as depending upon an Eternal Being of almighty power, were considered in no other light, but as holding forth eternal blessing to those who rested in humble faith upon the promise of their God.

In the solemn protest which is recorded in the 30th chapter of Deuteronomy, the prophet thus proclaims the Word of God: "I call

heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing : therefore choose life, that both thou and thy seed may live." Is not this the blessing, even life for evermore, alluded to by the Psalmist? "That thou," continues Moses, "mayest love the Lord thy God, and that thou mayest obey his voice, for he," mark this assertion, "he is thy life, and the length of thy days : that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Both in this passage, and in a similar charge with which the prophet closes the song which he was commanded to teach all Israel, life and length of days are promised ; and elsewhere we find the expression "of all the days that ye live upon (XVII.) the earth ;" while in one singular passage, these, as regards the faithful, are compared in length with "the days of heaven."¹ But what is the life above mentioned? He, the Lord God, who

¹ Deut. xi. 21.

saith unto thee “ I live for ever,”¹ “ I kill, and I make alive,”² He is thy life. Can such strong terms allude, then, only to the life which we share with the brutes that perish? or are they not to be understood, as we now understand this and multitudes³ of similar passages in the Gospel, He is “ the way, and the truth, and the life”? Again, in the song (to use the words of Hosea, promising the same blessing to the Gentiles), Moses plainly calls them “ the sons of the living God.”⁴ “ Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. Do ye thus requite the Lord, O foolish people and unwise? is not (XVIII.) he thy father that hath bought thee? hath he not made thee, and established thee?”⁵ The subsequent beautiful simile breathes also the same parental tenderness: “ He,” the Lord, found Jacob his people “ in a desert land, in the waste howling wilderness; he led him about,

xxxii. 40.

² v. 39.³ Gal. ii. 20; Col. iii. 2-4; John xx. 31, &c., &c., &c.⁴ Hosea i. 10.⁵ Deut. xxxii. 18. 6.

he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him!" Turn again to the words in the prophet's last blessing, "The eternal God," O Israel, "is thy refuge, and underneath are the everlasting arms,"¹ and say, Are these promises, or is this a care, adapted to a few short years of labour and of sorrow, or do they not self-evidently point far beyond? Is it not plain, that Moses must have pointed beyond this life, beyond the sleeping dust of the dissolved body, in these and in the following sentences: "O that there was such an heart in them, that they would fear me, and keep my commandments always, that it might be well with them, and with their children for ever!"² And again, after the allusion in the song to the destruction of the earth, and to the existence of hell or Hades:

¹ Deut. xxxiii. 27.

² Deut. v. 29.

“ O that they were wise, that they understood this, that they would consider their latter end ! ”

It is contended, however, that the earthly Canaan was all the Israelites looked for ; that the blessings they coveted, and had alone in view, were altogether temporal. To me, this is incredible. They were a turbulent, a stiff-necked, and rebellious people ; in the very face of miraculous punishments, rising against their ruler : and it is much more difficult to believe that they would have undergone the sore burden and the heavy yoke of their ceremonial Law, unless they well understood, as did their forefathers the patriarchs, that the earthly shadowed forth no less than an heavenly Canaan. Nor is it to be imagined that they supposed a rest was reserved for them, which their far more righteous progenitors had been promised in vain. This appears more strongly, when we consider the tenure under which (as they were previously warned before they took

possession) they were to hold the promised land: "The land¹ shall not be sold for ever, for the land is mine; and ye are strangers and sojourners before me." Their possession was to be of the same unsettled nature as that of mere tillers of the soil. Could the Israelites have, indeed, been ignorant of the meaning couched in these words; or was not their perfect submission to their Law, and to these terms, a proof that they knew, as well as the Psalmist did in after ages, that they were "strangers upon the earth"?¹ Or was that meaning, indeed, entirely hid from the descendants of that Jacob who is recorded in these very writings to have said unto Pharaoh, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in their pilgrimage"?

It cannot be doubted that Moses alluded to

¹ Lev. xxv. 23.

² Ps. cxix.

the destruction of the promised land with the earth itself (the annihilation of which all the Prophets likewise insist on), in those remarkable words of the song, "A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." At all events there exists here a direct allusion to Sheôl¹, or Hades, which proves that the Israelites knew the existence of a state beyond the grave. Their very Law publicly affirmed this fact to every individual in the nation. The prohibitory statutes, which we find in Deuteronomy, against necromancers, whose real or pretended art was exercised in raising and consulting the spirits of the dead, clearly show how well known the doctrine of life eternal then was, not only in Israel, but amongst the surrounding nations². Turning to the recorded fate of Korah, Dathan, and Abiram, we again find Sheôl or (XIX.) Hades³ twice mentioned; the word

¹ LXX, Hades.

² Deut. xviii. 10.

³ Num. xvi.

translated “pit” in our Bible bearing this force in the original: “If the Lord” (saith Moses) “make a new thing, and the earth open her mouth and swallow them up, and all that appertain unto them, and they go down alive into the pit, then shall ye know that these men have provoked the Lord.”

The words of the call of Moses, when “the Lord spake unto him from the midst of the bush,” plainly, as our Saviour pointed out to the Sadducees, asserted that the departed Patriarchs were still in being; and these assurances were solemnly repeated, in the very same expressions, in the commencement of all the prophet’s public missions unto Israel. The ladder in the vision of Jacob (shadowing forth the communications between earth and heaven¹) repeats the same facts: “The Lord stood above it, and said, I am the God of Abraham thy father, and the God of Isaac.”

¹ Gen. xxviii. 17. “And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.”

No less than four times is the word Sheôl, or Hades, placed in the mouth of Israel himself by Moses; and the patriarch is made to assume almost the very language of David, while he expresses the very same idea in mourning over the supposed death of his son Joseph; "I will go down to Sheôl to my son." Seven times is Sheôl¹, or Hades, mentioned by Moses; and it is a singular fact that in the Gospel of St. Matthew alone is the direct word as often registered. Observe next the triumphant exclamation of Jacob when he blessed his sons, even upon his death-bed, "I have waited for thy salvation, O Lord!" Was there salvation in the very hour of death, then? Yes, strong in faith the patriarch gave this memorial to his children, that "The angel which redeemed² him from all evil,"

¹ Gen. xxxvii. 35; xlii. 38; xliv. 29. 31. Num. xvi. 30. 33. Deut. xxxii. 22. In all these instances the Hebrew word is Sheôl, which the LXX translate Hades; and the Chaldaic Paraphrase, the Samaritan Text, and Version, and the Syriac Version all agree in this interpretation.

² There can be no doubt that the Redeemer is in this passage pointed out by the dying patriarch as the one Mediator to his

would redeem him and all those who were faithful to their God, "from the power of that Sheól,"¹ of which he had previously spoken to them all. What, too, was the sin of Esau, which caused his rejection, but that, in despising his birthright, he derided the promised eternity? That promise of the Lord unto Abraham, "In thy seed shall all the families of the earth be blessed," extended as it is to every soul of mankind, can only be construed as disclosing life eternal. Death and the curse had fallen upon man; he was to accomplish as an hireling his day of labour and of sorrow; nor has this curse ever been revoked but in two signal instances: whence or how, then, were not only the Israelites, but all the families of the earth, to be blessed, unless life eternal, through the means which God had devised, was here always understood? "Fear sons and grandsons, in blessing whom this One Great Giver of eternal life is invoked. The LXX use precisely the same word for the Redeemer in Isaiah xlix. 20. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

¹ Supplement, B.

not" (said the Lord again unto Abraham), "I am thy (XX.) shield and thy exceeding great reward." Mark well these words. Moses herein describes the Eternal and Almighty Creator as affirming this of Himself. Is this shield, then, less than Almighty? Is this exceeding great reward less than eternal? The same strong expression is used, as I have shown, generally and individually, in the Law, to all the patriarch's descendants, and it never required more than common faith and trust in God to believe, from these extraordinary terms, in life eternal. The offering of Isaac, by his father, also, was a circumstance from which the Israelites could not but gather (as the Jewish¹ historian Josephus did) a firm faith in a future existence. Examine next the prophecy of Balaam, foretelling the advent of Christ: "I shall see him, but not now: I shall behold him, but not nigh:" and say whether

¹ Antiq. Book I. c. xiii. s. 9: "I suppose he thinks thee worthy to get clear of this world," &c. This is the reasoning of St. Paul: "of whom the world was not worthy:" Hebrews xi. 38.

the prophet does not express his conviction of being a personal witness of events that were to take place long after his mortal life in the body was ended? How, too, were the words of Balaam to be understood: "Let me die the death of the righteous, and let my last end be like his"? If the righteous and the wicked alike sank eternally to the dust, where was the difference? if theirs was the same doom, or if the wicked had nothing more to fear beyond the grave, from whence arose this soul-breathed wish of the unrighteous prophet? The pang of the departing spirit is the same to all, and Balaam and the Israelites knew that the righteous too often suffered in this life, and perished even by violent deaths. The prophet therefore implied, and the Israelites could not have been ignorant, that the Almighty should be unto his faithful their exceeding great reward, even through eternity; and that to them, "to die was gain."² Was there no notorious instance of this fact

¹ Philip. i. 21.

given in this Law upon which the faithful might rest his sure and undoubted trust? Unquestionably there was. By the command of God Moses assured his people that (XXI.) Enoch¹, the immediate forefather of Noah, had been redeemed by his Saviour from death and the grave, as a sure witness of his truth, and mercy, and righteousness to all his servants. It is impossible to draw any other conclusion from this fact than that they all, continuing in obedience, should live by faith through all eternity. “Know therefore” (saith Moses) “that the Lord thy God, he is God, the faithful God, who keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.”² Again, “He is the God of

¹ Jude 14. “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints. 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”

² Deut. vii. 9.

truth, and without iniquity, just and right is he, all his ways are judgment.”¹ “Will God, the faithful God, cast away the perfect?”² Was the murdered Abel, the righteous Noah, Abraham the friend of God, the miraculously born Isaac, or Jacob, or Joseph, were any or all of these to perish for ever, after the few and evil years of a laborious pilgrimage, in which they earned their bread by the sweat of their brow; or was the everlasting covenant (XXII.) made with Abraham and his seed for ever to fail, as regarded the friend of God, with the patriarch’s failing life? On the contrary, is there not proof enough in the translation of Enoch, without one other instance (contrasting this fact with the attributes of the Deity), to assure us that the Israelites must have known that (after a life of obedience and faith on earth) the servants of their God were to be (in the, probably at the time it was written, well-understood spiritual meaning of that often-repeated ex-

¹ Deut. xxxii. 4.

² Job.

pression) “gathered unto their fathers in peace”?¹

Nor should the striking fact be omitted that man, though forbidden to eat of the tree of knowledge, was not restrained from the tree of life until after his Fall; having, as the prophet describes, positive permission to eat thereof in common with the rest of the fruits of Eden. From this circumstance we cannot but believe that Moses asserted that our first parents were created to be immortal (in the words of the Book of Wisdom), and to be an image of God’s own eternity (XXIII.). Contrast this fact with the circumstances of

¹ “Procopius, the sophist of Gaza, understood the *τὸν μὲλλοντα αἰῶνα* (as the Jews called it) to be the world of souls, on the text, Genesis xxv. 8; where it is affirmed of Abraham’s death, *καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ*, and he was gathered to his people; observing also, that the same is asserted by Isaac, Genesis xxxv. 29, *καὶ προσετέθη πρὸς τὸ γένος αὐτοῦ*, and he was gathered unto his people. *Καθ’ ἑκάτερα φαίνεται* (saith he) *ὅτι Μωυσῆς οἶδε ΜΑΪΙΣΤΑ τὸν μέλλοντα αἰῶνα οὐδεις γὰρ, προστίθεται τοῖς μὴ οὔσιν.* From both these passages it is manifest that Moses well knew the future state: because no one can be said to be gathered to those who are not in existence.”—(Windet, *De Vitâ Functorum Statû*, p. 12.)

the Fall, the promised seed, and the consequent institution of atonement by sacrifice, which Adam probably made by the command of the Deity before the birth of Abel (for it is recorded that he was clothed with the skins of beasts, forbidden at that period for food, and slain, therefore, only for sacrifice); and the collected evidence that the first parents were assured of a future redeemed immortality is too strong to be doubted. The institution at the Fall of a constant memorial by sacrifice, of the great atonement, could have been for no other purpose than to show forth the future recovery of the newly-lost birth-right through the Redeemer. Temporal death had irrevocably passed upon mankind, and temporal miseries and earthly punishments, which were to endure through man's earthly existence, had been felt in consequence of the Fall, before the natural birth of the second man; in multiplied sorrows had the first mother brought forth her first-born, and Adam had surely witnessed death in sacrifice,

and had previously felt the effects of the sentence of the Deity, which existed even in the promised land, and which exist unto this very hour over the whole earth: “cursed be the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life.”

Could the Israelites have indeed been blind to all these clear evidences of a future state, which must engage the attention and belief of every considering mind, were there no other sacred Scriptures but the Pentateuch? Or did he who carried this people as “a nursing father beareth the suckling child in his bosom,”¹—who, in his lowly meekness exclaimed, “Would God that all the Lord’s people were prophets, and that the Lord would put his spirit upon them;”²—who prayed, in love strong as death towards them, “yet now, if thou wilt, forgive their sin, and if not, blot me, I pray, out of (XXIV.) thy book!”—did he record these evidences with no view of use

¹ Num. xi. 12.

² Num. xi. 29

to his own kindred, his own people,—he, who in every passage where the patriarchs of his nation are mentioned, himself speaks of them as still existing in a blessed eternity with their Almighty Father?

It is useless to multiply proofs (XXV.), nor should the writings of Moses' contemporary, Job, be left unconsulted. There are many beautiful and deeply interesting traces to be found throughout sacred Scripture, of the mercy of the Creator unto man, in not leaving Himself without witness amongst the nations, but in proclaiming to them all his will; and that to Him belonged vengeance, and recompense infinite and eternal. The true faith was by no means confined to Abraham (as we find in the Book of Genesis), or to his descendants. Melchisedec, the king of Salem, and his people, were recorded in Abraham's age amongst the faithful, and even the uncircumcised Philistines had not yet learned to defy the living God; on the contrary, Abimelech, the king of Gerar, and his people, are

borne witness to as “a righteous nation.”¹ Noah, the common father of all, had preached righteousness, that is, the everlasting word, and the Law of God², to all his descendants. From him, too, the knowledge of Enoch’s translation³ (the probable origin of the custom of deifying heroes amongst the Gentiles) had been spread amongst the nations, and the warning of a future state had thus been widely disseminated, and is doubtless from this very origin now universally retained throughout the earth. The Almighty, we may be convinced, has never been wanting unto men, to whose own (XXVI.) wilful withdrawal from the light of revelation the darkness and shadow of death, which now overspread the nations, will be one day too surely traced. Thus, again, we find

¹ Gen. xx. 4.

² Appendix, Note C.

³ The considering mind will perceive, with increased faith in the Bible, that three several instances and positive proofs of eternal life are given in the Mosaic, the Prophetic, and the Christian Dispensations, Enoch, Elijah, and Jesus Christ. The last is the greatest, most complete, by resurrection, as was requisite to the gradually-increasing light of the Sun of Righteousness.

that (XXVII.) Job, and his friends also, the leaders probably of other tribes and nations, were fully aware of man's future fate. In this book the final destruction of the world is alluded to; the Redeemer is preached, and resurrection through Him is proclaimed: "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not. Till the heavens be no more they shall not awake nor be raised out of their sleep (XXVIII.). O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past: that thou wouldest appoint me a set time and remember me. If a man die" (he adds) "shall he live again? all the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire unto the work of thine hands!" Here we find death represented, as it is throughout the Old Testament, as a sleep, from which man shall awake when his change cometh, though that shall not be until the heavens be

no more. Again, the patriarch saith (XXIX.), “ I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and not another.” The redemption of the body from the grave, through the great spiritual Redeemer, is here proclaimed, as it has been proclaimed from the first institution of sacrifice, even unto this very hour. It has been asserted that the introduction of this remarkable passage distinguishes it as a direct revelation: “ O¹ that my words were now written! O that they were printed in a book! That they were graven with an iron pen, and lead, in the rock for ever!” But the revelation of the Redeemer was even from of old; it had been previously made, not only to our first parents, but also unto Abraham, and the words of Job may mournfully point to the rebellious ingratitude (for such was the sin of Cain in his sacrifice)

¹ Job xiv. 11. 15.

or the wilful ignorance and forgetfulness with which man hath always received, even from the Fall, the knowledge of the same facts, to his own eternal destruction: "Ephraim is joined unto idols; let him alone."¹ Foreseeing the future darkness as to this awful and essential truth, Job here solemnly breathes, through the Spirit, the wish, that the appearance of the Redeemer in the latter day, in all his blessed attributes, might be indelibly recorded to be a perpetual warning to his kindred and people, and an eternal witness of the mercy and justice of the Almighty. He sees his Redeemer's day, and is glad², rejoicing in it, even amidst all the melancholy details of his own deep misery. Glorifying in the firm faith of his own future immortality, through the means of his blessed Saviour, he triumphs over all these adversities, which he knows are but for a moment, and anchors his soul in hope and patience upon his God.

So may it be with each of you, my beloved

¹ Hosea iv. 17.

² John viii. 56.

brethren ; may no temptation, no trial, no misfortune, ever “separate you from the love of God, which is in Christ Jesus our Lord.”¹ May you, through joy and misery, through good report and evil report, through life and death, cleave steadfastly, resisting, if ye be called upon, even unto blood², to the cross and faith of your Redeemer. “He who loseth his life for my sake,”³ saith our Saviour, “shall find it,” for He is your life, who created, who died for you, who liveth to cause you to triumph over death and the grave, and to reward you with eternal blessings conferred by no less than Almighty Power. The time is short ; watch, and pray, “for ye know not at what hour your Lord cometh,”⁴ that your lamps may be trimmed, and your lights burning ; so shall ye also be numbered amongst those blessed ones, who love his appearing⁵, expecting earnestly to be redeemed for ever from sin, and death, and misery.

¹ Rom. viii. 35. 39.

² Heb. xii. 4.

³ Matt. x. 39.

⁴ Matt. xxiv. 42.

⁵ 2 Tim. iv. 8.

And thou, who darest to stand in rebellion, worm as thou art, against the Almighty, and the word of his truth; "Thinkest thou, O man, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance?" Darest thou, "after thy hardness and impenitent heart, to treasure up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God? who will render to every man according to his deeds: to them that by patient continuance in well doing seek for glory and honour and immortality, eternal life. But unto them that are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."¹ Behold, in the words of the same Apostle, "Now we are ambassadors for Christ, as though God did beseech you by us: we pray

¹ Rom. ii. 3-9.

you in Christ's stead, be ye reconciled unto God." ¹ Heaven and earth are called to witness that the Almighty hath laid before thee life and death, blessing and cursing ; choose thee life, then, that thou mayest live ². Turn thee, turn thee, for why wilt thou die ³ ?

In vain, however, are all the calls of mercy reiterated. They will not come unto Christ that they might have life. Blinded by the god of this world ⁴, they justify themselves in their sins and pollutions by the idle doubts of their shallow minds, preferring these to all the truths of Omniscient Wisdom. Did they but, in an honest and good heart ⁵, apply themselves to the Word, all these would soon be rolled back like mists before the rising brightness of the day-spring from on high ⁶. But when they search the Scriptures only in order to doubt and to scoff, is it possible that they can reap less than death? "Let but one of these wonders," (they cry,) "one single

¹ 2 Cor. v. 20.

² Deut. xxx.

³ Ezek. xviii. 31.

⁴ 2 Cor. iv. 4.

⁵ Luke viii. 15.

⁶ Luke i. 78.

miracle be vouchsafed to us, and we will believe and embrace the Gospel, and bow our hearts in perfect obedience to all its precepts." Such is, as it always hath been, the lying spirit in the mouths of the corrupted and rebellious; such is, as it always hath been, the pretext offered by the desperate, the natural hypocrisy of the human heart, to justify itself in sin and disobedience. Meditate only upon the long series of signs and wonders wrought, through a period of centuries, amongst the descendants of Abraham. Perpetual miracles were displayed before them, in vengeance and in recompense. Their whole history is one of awful and tremendous and supernatural occurrences, even from its beginning unto its end. What were the effects of these miraculous dispensations? Did they not even still more harden the uncircumcised heart, till that very people amongst whom the Lord had always borne witness to his truth by signs and wonders, and a stretched-out arm, were driven forth as unbe-

lieving outcasts from before Him, and became, as they are unto this day, an hissing and an astonishment unto the earth?

So would it be with these men; they would refuse to be ashamed. Possess ye, then, your souls in patience; let them scoff on their little day, in all their virulent impotence. They may be spared in this life, or they may be made, in vengeance, signal examples of Almighty wrath, even before they descend by decay of nature to that state, of which they but pretend to doubt; for they cannot shut the ear to their own conscience, nor to the concurrent testimony of all nations and of all ages. The wonders which they, in the dissimulation of their hearts, require to be wrought, have been, we see, through the corruption of our evil nature, altogether ineffectual for swaying the belief of the many. The collected evidences of miraculous powers exercised before a people whose descendants are amongst us to this day, and who are¹ living

¹ See Leslie's Short Method with the Deist. This excellent

witnesses of their truth, exercised through a period of many revolving centuries, are in their hand. “They have Moses and the prophets, let them hear them.” Let not these doubters be deceived; God is not mocked: Omniscient Wisdom and All-suffering Mercy has given them their last warning; “if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.”

and original little work, is published by the Society for Promoting Christian Knowledge.

NOTES.

THIRD SERMON.

XII.

The Jews were the only nation, &c. p. 102.

Dr. Prideaux, in his "Connections," &c., states, that the Persian lawgiver Zoroaster, B.C. 560, is asserted to have been a pupil of Daniel, or of one of the Jewish prophets, from whom he received the doctrine of the immortality of the soul; and that from Zoroaster, the Greeks, through Pythagoras, B.C. 530, received the same doctrine, debased, however, by the absurd addition of the transmigration of souls, which formed no part of Zoroaster's creed. But the belief in a future state existed, long before the age of these philosophers, amongst the Greeks. Nevertheless, Pythagoras is known to have visited

Egypt and Chaldæa, and may well therefore have conferred with Zoroaster on the doctrine of life eternal, as the Magi¹ undoubtedly held the faith of a second life. Indeed, it is a certain fact that the revealed Law of God, existing before² in essentials, but written first by Moses, has served as a fountain of light and truth for all the nations of the East; although they denied its authority, and, with the vanity of human nature, concealed the source of their knowledge, giving the names of their own legislators to laws founded on these principles of eternal truth, yet infinitely deteriorated by their own innumerable added superstitions. Even in our own days a fraud by no means dissimilar is continually committed. Men who reject the Gospel and the Saviour, and who, in the pride of that talent which they receive from Providence, would affect to deify themselves, do yet derive every pure, and noble, and generous, and upright sentiment and principle, which appear in their writings, from that very Word of God which they at the same time pretend to despise. Thus does man still, in the madness of his folly, trample upon, yet endeavour to arrogate to himself the knowledge of the Most High.

¹ De Magis, dicit Theopompus, apud Laertium, ἀναβιώσασθαι, κατὰ τοὺς Μάγους, τοὺς ἀνθρώπους.—In Proem.

² Gen. xxvii. 5; Job. xxii. 22.

XIII.

The congregation of the dead. p. 108.

Ἐν συναγωγῇ γιγάντων LXX.—Literally, “in the congregation of the giants.” The Hebrew word is Rephaim, which the LXX translate Γίγαντες. Now, the giants are represented elsewhere in the Word of God, as by Isaiah xiv. 9; by Ezekiel repeatedly, xxxii; and, by Job;—to be living in a future state of punishment, and to be using the living attribute of speech. The passage from Job xxvi. 5, has been erroneously translated in our Bible. Calmet translates it thus, “Gigantes (Rephaim) gemunt sub aquis, et qui habitant cum eis,” &c. Archbishop Magee renders the passage thus :

“5. The souls of the dead tremble :

(The places) below the waters, and their inhabitants.

“6. The seat of the spirits is naked before Him :

And the region of destruction hath no covering.”

The chief point to be remarked is, the positive evidence which this expression yields of a future state. There is a concordance of representation from four sacred writers here, which enforces especial consideration, and which gives accumulated circumstantial proof. Another passage of the Book of Eccle-

siasticus, from the 16th chapter, may be added also to this evidence :

“ . In the congregation of the ungodly shall a fire be kindled ; and, in a rebellious nation, wrath is set on fire.

“ 7. He was not pacified toward the ancient giants, (περὶ τῶν ἀρχαίων Γιγαντῶν,) who resisted in the strength of their foolishness.”

The word Hades occurs no less than nine times in the LXX version of the Proverbs of Solomon.

XIV.

Is a tree of life, &c. p. 109.

Τὸ Ξύλον τῆς Ζωῆς.—*the tree of life.*

The reader will also remark the 18th verse of the 3rd chapter of the Proverbs, where Solomon, describing divine wisdom, or religion, affirms, Ξύλον ζωῆς ἐστὶ πᾶσι τοῖς ἀντεχομένοις αὐτῆς. LXX, “ She is a tree of life unto all who lay hold upon her.” Of the meaning of this term there can be no doubt ; as Moses, from whose writings it is taken, defines it, Genesis iii. 22, to be the symbol of life eternal, or of living for ever. Solomon, following Moses as his teacher and guide, asserts, that the fruit of the righteous, or righteousness, will (but only, as the whole Law declares, with atonement) confer life eternal. Again, he affirms that divine wisdom, or religion, conducts to everlasting happiness. The admirable

unity of purpose, the perfect coincidence of view, as to life eternal ($\Xi\acute{\upsilon}\lambda\omicron\nu\ \zeta\omega\tilde{\eta}\varsigma$, are the words attributed to Moses by the LXX) not only between the inspired writers of the Old Testament amongst themselves, but between them and the writers of the New Testament, is everywhere most striking and apparent. Turning to the Revelation of St. John, we accordingly find the very same words, $\Xi\acute{\upsilon}\lambda\omicron\nu\ \zeta\omega\tilde{\eta}\varsigma$, repeatedly occurring throughout that sacred book; and thus, observe, that the first and last books of sacred Scripture offer a perfect identity of view, and represent life eternal under one and the self-same image. Is it objected that the tree of life is an allegorical, or rather an emblematical, representation? This may or may not be so; but Divine things must often be revealed, even by material representations, that they may be, in a measure, levelled to, and thus comprehended by, human understanding. These representations, emblematical as they are, or may be, give as it were tangible proof of reality to every mind which receives them by faith, in an humble and teachable spirit, as the word, not of man, but of God. To the believing mind, these coincidences, and comparisons, and representations, allegorical or material, are full, sufficient, and most satisfactory evidence. There is no given word, or form of words, especially where the subject regards the unseen things of eternity, which wilful spirits do not divest of all meaning, by perverse reasonings to justify themselves, were it possible, in unbelief.

XV.

Death shall feed on them, &c. p. 110.

The full force of this verse has not been comprehended, as Hammond justly observes, by the translator in the English copy of the Psalms. "The Septuagint translate it Ὁ Θάνατος ποιμανεῖ αὐτούς; and the Hebrew text signifies watching over and pasturing sheep, as a shepherd." This is awful and terrible imagery; pointing out the existence of the wicked, departed from this life, under tremendous guard. The King of Terrors is thus represented as the shepherd of the ungodly; even as our Saviour is elsewhere described as the Good Shepherd of the faithful: "He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."¹ The word Hades occurs in no less than twelve instances in the LXX Version of the Psalms; and is quoted from the Psalms by St. Peter, in the Acts of the Apostles. Death and Hades are also personified by Isaiah², by Hosea³, and in the Revelation of St. John⁴.

¹ Isaiah xl. 11.

² Isaiah xiv. 9.

³ Hosea xiii. 14.

⁴ Rev. xx. 13.

XVI.

The Lord killeth and maketh alive, &c. p. 114.

See the *Schemoneh Ezra*, or Eighteen Prayers, of the Jewish Church. These prayers are attributed to Ezra, and are, at all events, of great antiquity, as the Mishna makes mention of them as old settled forms. They are given by Dr. Prideaux in his "Connections," &c., Part i. p. 447. There is a letter also now before the writer from a member of one of the first Jewish congregations in Europe, stating that "These prayers were drawn from oblivion by Ezra, at the time of the rebuilding of the Temple: and ever since that period they have been in use, up to this day, in all Jewish congregations where divine service is held."

PRAYER II.

"Thou, O Lord! art powerful for ever! Thou raisest the dead to life, and art mighty to save! Thou sendest down the dew, stillest the winds, and makest the rain to come down upon the earth, and sustainest with thy beneficence all that live therein, and of thy abundant mercy makest the dead to live again! Thou helpst up those that fall, Thou curest the sick, Thou loosest them that are bound, and makest good thy Word of Truth to those that sleep in the dust! Who is to be compared to Thee, O

thou Lord of might? And who is like unto Thee, O our King? who killest and makest alive, and makest salvation to spring up as the herb out of the field; Thou art faithful to make the dead to rise again to life! Blessed art Thou, O Lord! who raisest the dead again to life!"

It is difficult to conceive how a nation using this prayer, through revolving centuries too, can ever have been said to have been ignorant of the second life. The expressions are too strong and clear to be mistaken or explained away; and the faith of the Jewish nation was never left to be proved by the books of their Law, and their Prophets only, so long as this, one of their ancient national forms of prayer, existed. The whole of this prayer is a comment upon the words of the song of Moses, "I kill and I make alive,"¹ answering to Psalm lxvi. 20, "unto God the Lord belong the issues from death;" but still more pointedly to the passage to which the prayer and this note are attached; "The Lord killeth and maketh alive; he bringeth down to Hades and bringeth up:" while this may again be fairly contrasted with the Revelation, i. 18, to obtain the full meaning; "I am he that liveth and was dead;

¹ The LXX render this passage, and the Samaritan Text and Syriac Version, as well as the Chaldaic Paraphrase, all agree in this translation, in a more marked manner; *Εγὼ ἀποκτείνω, καὶ ζῆν ποιήσω*, implying, as we see the Jews affirmed, a promise of a future life.

and behold I am alive for evermore, Amen; and have the keys of Hades and of death."

But examine the internal evidence of the prayer itself. Observe only the particular words and phrases. "Thou raisest the dead to life" (no one single instance, no partial raising this; for the dead are spoken of generally: and this is the general resurrection). "Thou sustainest with thy beneficence all that live" in the earth (supporting daily the present life in all), "and of thy abundant mercy makest the dead to live again!" The dead to live again; makest the dead to live again? This can mean nothing else but the second life. "Thou curest the sick, Thou loosest them that are bound, Thou makest good thy Word of Truth" (the promise, life eternal) "to those that sleep in the dust." Compare this phrase with the perpetually-recurring expression, "slept with his fathers," in the Old Testament. Then follow the words of the Song of Moses, "Who is like unto thee, O our King! who killest and makest alive" (this positively proves their belief of the promise of a second life, in these words), "and makest salvation to spring up as the herb of the field!" This is the very comparison of Isaiah, "Your bones shall flourish or spring up as an herb;" and is precisely similar to the illustration of the resurrection given by St. Paul from the grain committed to the earth. Afterwards the prayer concludes, "Thou art faithful" (to thy promise) "to

make the dead to rise again to" (the second) "life ! Blessed art Thou, O Lord ! who raisest the dead " (the general resurrection) "again to" (the second) "life !"

These acknowledgments of the general resurrection and of the second life are so repeated, so full, and so incontrovertible, that they leave no room for doubt or contradiction. Recollect, then, the antiquity of this prayer, probably of the age of Ezra (B.C. 457), and its constant use ; then, contrasting it with the opinions held in our Saviour's age, as proved by the internal evidences of the Gospel, say whether the believing Jews, believing only in the Books of Moses and their Prophets, ever ought to have been, during the use of this prayer, ignorant of the great doctrine of life eternal ? Well might our Saviour urge the judgment, " If ye hear not Moses and the prophets, neither will ye be persuaded though one rose from the dead."

What of Gospel truth is sacrificed in conceding these unquestionable facts ? Not one jot or tittle, for Christ is all. He brought (as the Redeemer) man's life and immortality to light ; and He is man's only life and immortality. On the other side, by attempting to deny these facts we actually impugn the mercy and justice of God, in not warning his own people of the second life. Any one given word, whether it be the *Sheôl* or *Gehenna* of the Hebrews, or the *Hades* or *Tartarus* of the Greeks, may be, by

wilful unbelievers, divested of its meaning. But various circumstantial warnings are given, by types, by emblems, by promises, and by covenants, as well as in positive words, that the Saviour may be justified in his judgment, and that man may be left self-convicted. He who in his mercy named Himself the Father of Israel, thus revealed to the nation their high destiny. Nor was a future state ever concealed even as far as punishment therein was concerned. Thus Moses warned Israel, that in She'ol, or Hades, "a fire was kindled in the anger of the Lord."¹ Isaiah thus proclaimed "the everlasting burnings,"² (which the Chaldaic paraphrase renders "the Gehenna of everlasting fire,") and that, "Tophet is ordained of old." Thus David asserts that "the wicked shall be turned into hell."³

If any doubt ever existed generally, amongst the Jews, as to the fact of the second life, it has arisen from their rejection and denial of Him who alone is "the resurrection and the life;" and it has arisen since his appearance in the flesh. The Almighty has never left Himself without witness, as the Books of the Law and the Prophets most amply testify. Moreover, the whole Law of Moses invariably teaches, that without shedding of blood there is no remission; and the universal Word proclaims and proves that the blood thus shed

¹ Deut. xxxii. 22.

² Isa. xxxiii. 14; xxx. 33.

³ Ps. ix. 17.

for ages in sacrifice shadowed forth the blood of Christ, the spiritual Redeemer. Examine the Epistle of St. Paul to the Hebrews, and it will be observed that he speaks of the promise of entering into God's rest, as revealed and well known to all his countrymen of old ; chiefly insisting upon the only door (to use St. John's expression) to "enter into life," which door is Christ.

How was it, then, that the majority of the Jewish nation looked for a temporal rather than a spiritual Saviour? For the selfsame reasons that the human heart, now and always the same, will yet tamper between earth and heaven. They gave not all the heart, the chief place in their affections, to their God: with souls wedded to things seen, coveting chiefly earthly honours and possessions, they considered not first the spirituality of their faith and their eternal life. But there is a very wide distinction between the indulgence of this spirit (too common amongst Christians), and their denying the old covenant of everlasting life, made with their forefather Abraham and with themselves. On the contrary, every varied evidence proves their constant perpetual belief in life eternal (with the exception of one sect), although indubitable testimony also exists of their preference of earth to heaven, and of their consequent, yet long-delayed, punishment.

A short notice of the antiquity of the Mishna, or

¹ John x. 1, 2.

Misna (*Δευτέρωσις*, or repetition of the Law), may be subjoined. St. Jerome, on Isaiah viii., states that the Jews attribute the Mishna to Hillel and Sammaï; and Josephus, in his Antiquities, lxiv. 17, and lxxv. 1, speaks of Sameas, or Sammaï, in the reign of Herod the Great. Calmet asserts that the Mishna was first published by the celebrated Rabbin Judah Hakkedosh, about the year of our Lord 180.

XVII.

All the days that ye live, &c. p. 117.

“Maimonides, conscious that the Mosaic promises of temporal reward were figurative of future recompense, gives this traditionary explanation of the sanction in Deut. iv. 40:—‘*Ut bene sit tibi, in sæculo, quod totum est bonum. Et prolonges dies, in sæculum quod totum est longum.*’”—*Bishop Gray.*

XVIII.

Is not he thy Father, &c. p. 118.

Ἡ Υιοθεσία.—The adoption.

There is scarcely any fact in all Revelation that strikes us with greater force, or more exclusively fixes our attention, than the adoption by the Deity of the posterity of Abraham as sons and daugh-

ters. Abraham was himself called "the friend, the beloved,"¹ of God; but every one of his descendants bore a higher and more effectual, because a more affectionate title, that of "child of God." This pledge was added to that of the everlasting covenant, as if to give the Hebrews, while living in obedience to the Divine Law, unquestionable assurance of eternal life; for every human being to whom the Lord had thus given a right to the name of son or daughter, must have been conscious of their claim to an eternal inheritance. Hence we find the Redeemer styling his countrymen as descendants of Abraham, not mere inheritors of the land of Canaan, but, in language well known to them all, "children² of the kingdom of heaven." The adoption is proved throughout the whole of sacred Scripture, although the forfeiture of this right, and the consequent disinheritation of the Jews, is also unequivocally asserted in the Gospel of Jesus. The Psalms, the Prophets, and the whole of the new Covenant, recognise the fact; but the revelation³ eminently appertains to the Books of Moses. In the Gospel of St. John, where the Jews are represented as reasoning with our Saviour on their high privileges, they make this one their chief boast, and assert not only "we have Abraham for our father,"

¹ Ὁ ἠγαπημένος. LXX.

² Matt. viii. 11, 12; Luke xiii. 28, 29.

³ Deut. xxxiii. 5, 6. 18, 19, 20. 43; Exodus iv. 22.

but also, "we have one father¹, even God." In his Epistle to the Romans St. Paul enumerates this acknowledged right, placing it first amongst the peculiar endowments belonging to his kinsmen the Jews, "the Israelites to whom pertaineth the ² adoption." In short, this high privilege is recorded throughout both the old and new Covenants, and it has been especially confirmed in the last by our Redeemer's prayer, and by his solemn declaration, "whosoever shall do the will of God, the same is my brother,³ and my sister, and my mother."

What is there that a father will not grant to a generally obedient although at times erring child? Nothing, surely, for his good always, within the whole compass of his power. Any human being who is, or, above all, who has been, a parent, will at once feel and enter into the full force of this argument. Could a father allow his child to sleep for ever unremembered in the dust, while he had the power of raising him from the dead? The answer is self-evident—in the words of Job, the more favoured Israelite might express his firm faith: "Thou shalt call, and I will answer thee; thou wilt have a desire unto the work of thy hands;"⁴ or he might even reason according to the strong affection of the father for his

¹ John viii. 41.

² Ἰσραηλίται, ὧν ἡ Υἱοθεσία. Rom. ix. 4.

³ Mark iii. 35.

⁴ Job xiv. 15.

obedient son, in the parable of the prodigal, "Son¹, thou art ever with me, and all that I have is thine." This is not to be received as the uncertain adoption of man, but (as it is in truth) as the adoption of God. It is, therefore, the evident promise of the imperishable attachment of eternal love. The prophet Isaiah proclaimed it as such, in expressions full of energy and of the most confident faith: "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father², our redeemer from everlasting is thy name." Not without reason, then, did the Jews, trusting in this privilege also, believe that they were to be redeemed from the grave, and were to be inheritors, or children, of the kingdom. Taught by their Scriptures, they combined this adoption with the everlasting Covenant, and claimed justly to be children both of Abraham and of God. They believed in these promises for eternal life, and rightly so believed in them, had they not rejected the Lord's Christ³ their righteousness⁴. It is recorded that they relied on no other promises to be saved from the wrath to come⁵, and from the unquenchable fires in that future existence for which they unquestionably looked. Thus we find the Baptist warning them that their

¹ Luke xv. 31.

² Isa. lxiii. 16.

³ Luke ii. 26.

⁴ Jer. xxiii. 6.

⁵ ἀπὸ τῆς μελλούσης ὀργῆς, answering to, ὁ μελλων αἰὼν; see Note I.

trust in this birthright of the adoption would never protect them from the future fate of the wicked, unless they brought forth fruits meet for repentance. "Think not" (said he) "to say within yourselves, we have Abraham for our father, for I say unto you, that God is able of these stones to raise up children unto Abraham."¹

Nor is this reasoning on the adoption the language of inference or of imagination; it is the open, positive assertion of revelation. Well nigh the whole of the eighth chapter to the Romans enforces the simple truth that this privilege is a plain promise of eternal life. "We know" (no dark fact this) "that the whole creation groaneth and travaileth in pain together until now; and not only they, but we ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body," from the grave and death.

XIX.

Korah, Dathan, and Abiram, &c. p. 122.

The plain allusion to this miracle, in the 55th Psalm: "Let death seize upon them, and let them go down alive into hell" (*καταβήτωσαν εἰς Ἄδου ζῶντες* LXX) "for wickedness is in their dwellings;"

¹ Matt. ix. 12.

as well as the very circumstantial description of Moses, must persuade us that this was a recorded instance of punishment in a future state. The Chaldaic paraphrase renders "the pit of destruction," mentioned in continuation of his argument by David, in the 24th verse of the Psalm, by the word "Gehenna."

Korah, Dathan, and Abiram rebelled against their Lawgiver and King, the Lord, with an high hand; scoffing, with most pertinacious and determined stubbornness, at his servants, Moses and Aaron. The most awful and studious preparation is made for the memorable display of this miracle of God's wrath. The vengeance was not immediate; space was given for repentance to these sinners, not against their own lives only, but also against their own souls; to-morrow was the time named; and all Israel was summoned to witness with their own eyes the justice of their King. Before the whole assembled nation they descended, as the prophet expressly threatened, alive into Sheól. From the whole narration, from the word Sheól, or Hades (LXX), twice used by Moses, from the express declaration that these sinners should die no common death, from the quotation made by David in the above-mentioned Psalm (the words are precisely the same in the LXX copy of the Book of Numbers and in the Psalms), we draw this conclusion, and we can draw no other, that this is a record of punishment

in a future state, darkened in all its unknown terrors by the awful silence as to any detail; except that the prophet elsewhere warns his nation, "that a fire is kindled in the anger of the Lord which shall burn unto the lowest Sheôl." The Vulgate, the Septuagint, the Chaldaic paraphrase, the Samaritan text, and Syriac version, all express the same meaning, signifying that they descended alive into a future state¹.

XX.

I am thy shield, &c. p. 126.

Witsius, De Œconomiâ Fœderum, Lib. iii. c. ii.
Sect. v. p. 262.

When God declares Himself a God to any, it includes eternal life: for when God, from his free grace, gives Himself to man, He gives him everything, as, in Himself, He is everything. Man, therefore, finds in Him a shield against all evil, and an exceeding great reward (according to the promise to Abraham, Gen. xv. 1). What more can he desire, to secure full and perfect happiness, which includes eternity? For this reason the Apostle joins these two, Hebrews xi. 16: "Now, God is not ashamed to be called their God: for he hath prepared for them a city."

¹ Jude 11.

This opinion, which the writer discovered after he had preached these Sermons, is chiefly remarkable, as breathing the very spirit of all our Saviour's explanations of the whole covenant: "God is not the God of the dead, but of the living." If men will not, in all singleness of heart, have faith in the promises of God, eternal life can have no reality to them; even although every expression which human language can furnish be used, until all be exhausted. All will be in vain, because these things can only be seen by the eye of faith, which faith is expressly defined by the Word of God itself to be "the evidence of things not seen." Hebrews xi. 1.

XXI.

Moses assured his people that Enoch, &c. p. 128.

Another very striking proof of the perpetual knowledge of this doctrine is the fact, that each of the three dispensations has its separate and distinct example of eternal life. The Mosaic dispensation has that of Enoch; the Prophetic dispensation has that of Elijah; but neither of these holy men were submitted previously to death. This last seal was reserved for the Gospel dispensation, and the final and crowning example of Jesus Christ; who, having submitted to death, is therefore termed emphatically by

St. Paul and St. John¹, ὁ πρωτότοκος ἐκ τῶν νεκρῶν, “the firstborn from the dead.” It was, indeed, the resurrection of Christ which brought that life and immortality, already revealed from of old, to such light, that hands handled that light in the person of Jesus, the Redeemer: “Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.”² Jesus is Himself the Gospel, the Resurrection, and the Life. The simple fact of this distinct example to each of the three dispensations proves, beyond a shadow of doubt, an especial providence to maintain from the beginning, and to perpetuate the reality of life eternal.

XXII.

Ἡ Διαθήκη αἰώνιος.

The everlasting covenant, p. 129.

The covenant with Abraham, which is the renewal of that with Noah, demands particular investigation, as it refers to life eternal. It is by no means the mere declaration of the existence of the Deity to the patriarch; it is of much deeper signification, connecting God himself with a favoured mortal, and with his descendants. The very brevity with which it is ex-

¹ Col. i. 18; Rev. i. 5.

² John xx. 27.

pressed is in exact accordance with the sublimity of sacred Scripture, and marks its solemn meaning; while the pledge therein given to fix man's faith, is, self-evidently, eternal. The covenant is thus written: "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."¹ In the same deep meaning, the Almighty had previously affirmed, "I am thy exceeding great reward," nevertheless, warning Abraham, "thou shalt be buried in a good old age, thou shalt go to thy fathers in peace."² Contrast the separate declarations, and then ask how the Eternal is a God unto Abraham, if, being Almighty, He permits his friend to perish for ever in death? Is it credible that this was the everlasting covenant, or that this was the exceeding great reward? Is it not manifest, that the annihilation of the patriarch, after these promises, would be the most bitter mockery, which is utterly repugnant to the God of truth? The everlasting covenant conveyed openly, then, as God doth not mock, eternal life. It was the positive and manifest promise of a restoration to life, or rather of an everlasting life, broken or discontinued, in appearance only, by temporal death. This truth is self-evident; "because I live" (saith Christ) "ye shall live also;"³ and He who proclaims "I live for ever," plainly promises eternal life to Abraham and his pos-

¹ Gen. xvii. 7.² Gen. xv. 15.³ John xiv. 19.

terity, in declaring, "I will be a God unto thee, and thy seed after thee, in their generations." In open proof of this truth, we find that always, after Abraham's death, the Deity solemnly proclaims, "I am the God of Abraham," continually affirming that the patriarch is in existence. Our Saviour so explains this covenant to the assenting Scribes¹ and Pharisees; St. Paul thus asserts it to the Hebrews²; and there is not a shadow of doubt that the teachers and nation of the Jews, who refused the Gospel, looked to this covenant as the promise of a resurrection, and of a second life. This faith in the covenant has never changed. David, as a descendant of Abraham, thus expresses himself in his last words: "God hath made an everlasting covenant with me, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow."³ Here, as in the case of Jacob⁴, faith is triumphant in the hour of death, although the last clause of the verse bespeaks that humble diffidence which David's transgressions would naturally give rise to in his own conscience. Isaiah, again, foretelling the new covenant, uses the very words employed by Moses and David: "I will make an everlasting covenant with you, even the sure mercies of David."⁵ At a

¹ Luke xx. 37. 39.

² "Wherefore God is not ashamed to be called their God," &c.—Heb. xi. 16.

³ 2 Sam. xxiii. 1. 5.

⁴ Gen. xlix. 18.

⁵ Isaiah lv. 3.

later period, Daniel, resting on the old covenant, openly alleges everlasting life¹. In short, taking the Septuagint as our guide, there is no variation of words throughout the Old and New Testaments; through every age, and through every change, the covenant was the manifest promise of eternal life. In proof of this we find the Evangelists use no other term than that employed by Moses and the Prophets, the Διαθήκη (Covenant), or Ζωή (Life) ΑΙΩΝΙΟΣ² (Eternal).

Some writers contend that only the fathers of the Jews were acquainted with this life eternal, of which the mass of the nation were entirely ignorant. This appears impossible, as no man would conceal eternity from his offspring, to each of whom the promise was made. It is true that many, like Esau, will shut their eyes to the light, and the sins of the father descend upon the children, in extending the darkness and shadow of death. But the promise remained always open to all, in the Books of Moses, and it was enforced on the attention of every soul, by circumcision and sacrifice. Eternal life was always the plainly-revealed birthright of every son of Abraham.

¹ Dan. xii. 2. See the Septuagint.

² The word αἰώνιος, and its answering term in the Hebrew, are used both as "perpetual" and "eternal;" but here it manifestly signifies "eternal," as God himself is the pledge of the covenant. Where the word refers to the first life, it may be rendered "perpetual;" where it regards the second life, it must be rendered "eternal."

Jesus recognises the privileges conveyed by the everlasting covenant to the Hebrews, nationally, where He declares, "I am not sent but to the lost sheep of the house of Israel;"¹ and individually, as when He healed "the woman, which had a spirit of infirmity, she being a daughter of Abraham;"² and when He called Zaccheus, asserting, "This day is salvation come to this house, forasmuch as he also is a son of Abraham."³ We ourselves inherit only through this everlasting covenant, and that as the adopted children of Abraham; for "salvation is," essentially, "of the Jews."⁴ The Saviour brings us into the covenant⁵; yet we are admitted only as the adopted sons and daughters of Abraham, who is the father of all them that believe. Thus, "Abraham is the father of us all;"⁶ "as it is written, I have made thee a father of many nations."⁷ This covenant, then, was the revealed assurance of eternal life, through obedience to the Law of God, and in the observance of circumcision and sacrifice, until the coming of Christ.

¹ Matt. xv. 24.

² Luke xiii. 16.

³ Luke xix. 9.

⁴ John iv. 22.

⁵ Gal. iii. 14.

⁶ Rom. iv. 2-6; Gal. iii. 7-29.

⁷ Rom. iv. 16.

XXIII.

An image of God's own eternity, p. 130.

The more minutely the narration of the Creation and Fall of man in the Book of Genesis is examined, the more certain and unquestionable does it appear, that Moses declares man to be created to be immortal, and an image of God's own eternity. Whether the narration be allegorical or not, matters nothing; the facts and truth which this emblematic description, if such it be, conveys, and the manner in which these affect ourselves and our own eternal interests, are the one thing needful in our research.

One of the most luminous and judicious writers of our Church, Bishop Horsley, argues the immortality of Adam, from the fact that it is recorded of man alone, in all creation, that "the Lord God breathed into his nostrils the breath of life;" and that the prophet describes the effect of this calling into existence, in the last clause of the verse, by the very marked and significant declaration, "And man became a living soul." The learned Bishop's works should be referred to for his reasoning on this passage, vol. iii. p. 184. The breath of the Eternal God could confer nothing less than eternal life, as it imparted the essence of an Eternal Being.

The celebrated Mr. Locke, in his exceedingly in-

teresting treatise on the "Reasonableness of Christianity," asserts, that it is evident that man is described in Genesis as created to be immortal, because Adam was made in the image and likeness of God, and of course inherited in that image and likeness immortality, remarking, in confirmation of this, that Adam is especially entitled the Son of God in sacred Scripture, Luke iii. 28. There is, too, as Mr. Locke observes, assuredly a very decided distinction established, by the writer of Genesis, between the state in which Adam was created and that state in which his offspring were subsequently born. This distinction is laid down in the fifth chapter, verses 1 and 3: "In the day that God created man, in the likeness of God created he him;" that is, as God, immortal and eternal. Then it is immediately afterwards added, doubtless to mark the fatal and essential change effected by the Fall, that Adam begat Seth "in his own likeness, after his own image;" that is, no longer in the likeness of an eternal being, but as he himself had now become, mortal, and subject to death.

The proof arising from the institution of sacrifice after the Fall, and from the doctrine of atonement, has been most ably treated by Archbishop Magee, whose volumes upon this point of faith are well worth the perusal of every Christian. The distinction which that author draws between the sacrifice of Cain and that of Abel, is decidedly the right and true distinction. The Deity had commanded the

sacrifice of an animal (the lamb) in acknowledgment of sin, and to witness its just punishment, death; but, above all, as the memorial of the Lord's death, until He should offer Himself up for all mankind. In the rebuke of the Almighty to Cain, the word sin is clearly put (as is often the case, not only in the ancient but also in the modern languages, by the well-known figure called synecdoche) for sin-offering; the term "lieth" in the sentence proving this fact, as it unquestionably signifies the lying down of an animal¹. The whole sentence stands thus: "If thou hadst done well, wouldest thou not have been accepted? but even if thou hadst not done well, sin" (that is, a sin-offering) "lieth at thy door."² In his pride, Cain thought himself righteous, and that he had no need to sacrifice blood, as a confession of sin; therefore was his offering rejected: yet not, be it observed, without a parental admonition, teaching him to repair his error, and to confess his sin, by offering the revealed and appointed sacrifice. The remonstrance of

¹ *Samaritan Text*—Walton's Translations:

Nonne, si benefeceris recipies? si autem non feceris bene, ad portam peccatum cubat.

Syriac Version:

Ecce, si benefeceris, recipies: et nisi benefeceris, ad januam peccatum cubat; tu converteris, ad illud.

Persian Text:

Nonne si benefeceris erit remissio? si vero, non benefeceris, peccatum ad ostia cubans est.

² Gen. iv. 7.

the Almighty evidently urges, "This is not difficult to do, nor is it far from thee, for it lieth at thy very door; if thou hadst offered, as thy brother Abel did¹, wouldst thou not have been accepted also?" That Adam was commanded to witness one part of the penalty of sin, in offering sacrifice, there can be little doubt. The Jewish rabbins affirm that the skins in which our first parents were clothed were the produce of the first sacrifice; arguing, that animals were then forbidden for food, and that their skins, when the animals died a natural death, were considered altogether improper for use, because unclean, by the immemorial tradition of the Fathers, as well as by the Law of Moses.

There are other very striking proofs to be collected from the narration of the Creation and Fall, which point out the fact, if possible, in a still stronger light, leaving absolutely no room for contradiction.

(1.) When the Law of God is given to Adam, its one sole sanction is death; life is not even mentioned—it is not written for Adam, "This do, and thou shalt live." Why is this? Evidently because life eternal was his birthright and inheritance, as son of God. For him alone, of all mankind (or for our first parents alone), the Law of God bore but one awful sanction to deter him from evil, and to try him: "In the day that thou eatest of the forbidden tree, thou shalt surely die." Why was no reward, as in the

¹ Lev. xiii. 8; Exodus xii. 13.

Old and in the New Testament, proposed, as well as punishment? No reward could be proposed; eternal life and eternal happiness being already man's inheritance. Man was tried under a dispensation of boundless reward, as far as fitted his being. Was the contrary, then, only temporal death? In all the copies the words are very singular: "dying, thou shalt die;" or, "thou shalt die in death:"¹ as if a second, eternal death were positively denounced. This was, we know, the case. Nor is this the teaching of the Gospel only, as we find the Son of Sirach using this very language in the opposite sense, long before the birth of Christ: "Blessed are they" (saith he, in celebrating the praises of Elijah), "who saw thee, and slept in peace; yet we also shall live in life." No sentence could more expressly affirm the second life.

(2.) Moses expressly declares, that man might freely take of the tree of life; "of every" (mark the word) "tree of the garden thou mayest freely eat," save and except of the forbidden tree alone. What attribute does the Word of God ascribe to that tree, of which man had thus plenary permission at any time

¹ Mr. Locke observes, in "The Reasonableness of Christianity," that the *ζήσεται εἰς τὸν αἰῶνα*, of Gen. iii. 22, exactly corresponds with the *οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα*, of John xi. 26. In like manner, the *ΘΑΝ'ΑΤΩ ἀποθινείσθε*, of Gen. iii. 17, is precisely explained by the *καὶ γὰρ ἡμεῖς ΖΩΗ, ζήσόμεθα*, of Ecclesiasticus xlviii. 11. This book was translated into the Greek language 136 years before Christ.

to eat? This same word answers the question. After the Fall, and the passing of the sentence of death, "the Lord God sent man forth out of Eden," giving this reason: "Lest he put forth his hand and take also of the tree of life, and eat, and live for ever." This is the declaration of the Eternal to mankind, and it can bear but one interpretation. Life eternal (for the tree of life bears this one meaning throughout sacred Scripture) was man's by creation and adoption. His heavenly Father created him to live for ever, and he would have lived for ever had he not rushed into sin¹. Such is the plain, evident meaning of this description.

(3.) Indisputable as these proofs are, there is yet a stronger. "In the day that thou eatest thereof, thou shalt surely die." Such was, observe and consider, the Law of the Creator to his creature; such was the solemn declaration of the God of Truth. Was this denunciation fulfilled? No, not in the sense in which we choose to construe death. Adam did not die in that day; on the contrary, he lived centuries after that fatal transgression. This singular inconsistency demands examination; and, like all the seeming inconsistencies of that Word which is truth, it vanishes on investigation. What did Moses mean in this passage by the word "day"? His meaning is precisely defined in this same narration. Turn only

¹ "In the way of righteousness is life; and in the pathway thereof there is no death."—Prov. xii. 28.

to the address of the serpent: "Ye shall not surely die:" (nor did they, in the one sense, in the day of their transgression,) "for God doth know, that in the day" (here is the term of which we require the meaning) "ye eat thereof, then your eyes shall be opened, and ye shall become as gods, knowing good and evil." Then follows the decisive proof: "and the eyes of them both were opened." Of the two predictions of the father of lies, is the one to be, in one sense, lyingly fulfilled, and the other to be woefully accomplished in the very day; and is the Almighty to represent in his Word his truth as utterly failing, without any reason assigned? This is not within the range of possibility; this can never be. Such never could have been the meaning of the prophet in detailing this great event and its consequences, for the instruction and warning of mankind. There is but one meaning to this narration, one interpretation to this Scripture. Moses represents man as falling in that day, in the day that he did eat thereof, from a state of eternal life into a state of far more than temporal death. Moses thus actually reveals life and death eternal.

One other singular circumstance in this narration requires remark. Before our first parents were expelled from Eden, but immediately after the Fall, the sentence of death, and the promise, Adam named his wife, for a reason as yet absolutely unknown, save by that curse, "I will greatly multiply thy sorrow and

thy conception, in sorrow shalt thou bring forth children." The sentence of death had passed forth, yet Adam "called his wife's name Eve, because she was the mother of all living." Now, no living being of their kind as yet existed. How, then, the mother of all living, when death must have been in all their thoughts under the awful penalty which they had just incurred? How, when all hope had seemingly perished, give the name Eve (in the Hebrew, *Hevah*, living, or *Zωή*, life, as the LXX translate *Hevah*,) to the mother of beings, not one of whom yet existed, but who, one and all, when born, were devoted to certain death? There is but one rational solution to this seeming inconsistency. Eve was so named as a perpetual memorial of the promise, that is, of the redemption of that life from which they had just fallen, but which was to be redeemed for all living in after ages by the seed of the woman, through the blood of the everlasting covenant. Thus was the woman, in a twofold sense, rightly named Eve, because she was in truth the mother of all living. Thus the universal Word proclaims, that each man born into the world bears a twofold existence—that which he must pass in this scene of trial, and that in which he must hereafter enjoy everlasting life, or endure everlasting shame and contempt.

It is impossible to close the eyes of the understanding against all the varied evidence of the Bible. No man that believes in God, or in the word and

truth of the Almighty, can reject all these proofs, which are utterly irrefragable. No man who believes in Christ, and with Him that the Law of Moses was the Law of God, can gainsay the whole tenor of sacred Scripture. With the whole testimony of the Books of Moses before us, and with the interpretation of the New Testament fully bearing out that testimony, we are irresistibly led to the conclusion, that the words *live and life*, in the Mosaic Law, bore, as the Jews asserted, not only the promise of the life that now is, but of life eternal. Thus, amidst innumerable instances, St. Paul, speaking of this very Law, expresses not, but convey in its full force the word *eternal*, when he says, “The commandment which was ordained to life, I found to be unto¹ death.”

The Word of God contemplates the life of man, in fact, as one period, broken although that period is, by his own transgression and Fall. This broken period has, however, given rise to a twofold meaning; and hence the expressions of *life and life eternal*: of the second life, and of the second death. The Mosaic Law was undeniably formed for this twofold existence. It is difficult, if not impossible, so intimately are the provisions for each blended, to point out the separate statutes which refer to each separate life. The rite of

¹ “But if the ministration of death” (clearly eternal is here again understood), “written and engraven in stones, was glorious,” &c.—2 Cor. iii. 7.

circumcision, and the law of the Ten Commandments, borne through to its full obedience by the atonement (prefigured by the continual morning and evening sacrifice of the lamb without spot); provided, it may be asserted, for life eternal. "This do," (making up for thy sincere but entirely imperfect obedience, by offering continually the memorial of "the Lamb slain from the foundation of the world," until "the Lamb of God" appears and completes his sacrifice,) "and thou shalt live," the life eternal. The multifarious statutes otherwise ordained may be said to refer chiefly to this life. These were doubtless intended to meet the habits of society in that early age, amidst surrounding nations, whose superstitious and idolatrous absurdities, as well as most abounding wickedness, were to be guarded against, considering the corruption of the human heart with the utmost preventing care and vigilance, and with the most anxious severity. The meaning and necessity of each and of all these statutes cannot now be understood or ascertained; because all these nations have long ceased to exist, and, with them, their manners, habits, customs, and superstitions (against which many of these statutes were framed), have for the most part perished. Nay, we have the Word that taught them, but where now are the ten tribes of Israel? Often, however, the modern Christian traveller observes, with delight and astonishment, in the East traces of manners, habits, and laws, detailed in the Bible: yet

these are generally the pure and simple customs of the earliest society, proving that Providence, in rooting out and destroying the evil, has carefully supported the good.

The sanctions of the Mosaic Law are evidently twofold, and must, from their first promulgation, have always been thus considered in Israel. When we perceive life and length of days promised, and remember that life eternal is revealed, such passages bear a twofold meaning. Again, when life and death, blessing and cursing, good and evil, are expressed; these, as the prophet addresses the nation of the adoption, the adopted sons and daughters of the eternal God, are extended beyond the first, even unto the second life. The first principle of all law is, to provide against transgression. This state of trial, then, this life, was first to be considered by the legislator; and here the provision against sin was evidently chiefly to be made; it might be urged to be altogether made, as, if transgression was in this life obviated, the promise of life eternal was also secured. On the other hand, the revealed existence of the second life amply proved, to the most obtuse understanding, the positive inevitability of future rewards and punishments. We have most authentic proof that the Jews sacrificed their lives on this very reasoning, and in this firm persuasion, nearly two centuries before the birth of our Saviour. *Εἰ γὰρ, καὶ ἐπὶ τοῦ παρόντος, ἐξελοῦμαι τὴν ἐξ ἀνθρώπων τιμωρίαν, ἀλλὰ τὰς τοῦ Παντοκράτορος χεῖρας, οὔτε ζῶν, οὔτε ἀποθανόντων*

ἐκφεύξομαι. "For though for the present time I should be delivered from the punishment of men, yet should I not escape the hand of the Almighty, neither alive nor dead."¹ If men so reasoned and acted in that age, on this self-evident principle of eternal truth, is it possible or credible that they saw less clearly, and acted less justly, under the long-continued teaching of the spirit of prophecy, under the long-continued visible government of their Almighty Father²? All that was required of the Israelites, and this is still required of every Christian, was faith in the promises and threatenings of the Eternal. So self-evident were the sanctions of future rewards and punishments, under such circumstances, that the prophet scarcely alludes to their open and visible certainty. The real reason why these sanctions were seemingly omitted in the Law of Moses was undoubtedly the simple revelation of life and death eternal. That revelation was the positive guarantee of these sanctions, and this simplicity of announcement accords well with the sublimity of the Law of God. Longinus observed that the most sublime sentence in any language is that of the Jewish legislator,

¹ 2 Maccab. vi. 26.

² In fact, this is none other than the reasoning of our Saviour himself, Luke xii. 4, 5: "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

“God said, Let there be light, and there was light.” The simple revelation of eternal life, the simple use of the words life and death, in any law of the eternal God, is as it were parallel to this in divine legislation: as sanctions, these expressions, in the mouth of the Almighty, are boundless in their force, and infinite in their consequences.

In short, the Word of God generally contemplates the life of man as one not unbroken period. The most striking proof of this is, the thorough singleness of mind and simplicity of view, with which one and all of the writers of the New Testament use the words “live” or “life,” and “die” or “death,” from the Books of Moses, more often without adding the words “eternally” or “eternal,” than with that addition; leaving thus the irresistible conviction on the understanding of their reader, that no doubt even ever existed upon the minds of the Evangelists, as to this being, in their age, in the opinion of their own nation, and, above all, in the judgment of their Master, the right construction and the open positive meaning of the Law of Moses; which was always considered by themselves, and by all their countrymen (the Sadducees alone excepted), as God’s covenant of everlasting life¹. A veil was indeed spread over the Law of Moses, yet not as to this fact, but as to the time and means of the redemption; which veil, therefore, was done away in Christ².

¹ 2 Maccab. vii. 36.

² 2 Cor. iii. 14.

But what, now, is the Law of Moses? Utterly extinct in its essential religious ordinances, it serves now only as a record of the mercy, the truth, and the justice of God; to all other intents it has virtually perished. Repealed by the prophet of whom Moses wrote¹, annulled by "the Word made flesh,"² it has perished; but another code of religion has arisen from its ashes, strong in its primeval similarity, but extended in³ Omniscient wisdom and increased in Almighty efficacy. Two sacraments (so to speak) belonged to the Jewish church: sacrifice, which arose after the Fall; and circumcision, which was established with Abraham: to these, in process of time, Moses, by the command of God, added the Ten Commandments. All these essential ordinances of the earliest worship belong, at this hour, in their primeval simplicity, to the Protestant Church of Christ: two sacraments still subsist; baptism in the place of circumcision; and sacrifice, unchanged by Moses and unchangeable by Christ⁴; to which were added the Ten Commandments. To the Christian alone now appertains the covenant. For many centuries "the daily sacrifice"⁵ of the Jewish Church hath ceased to be offered, proving the Law of

¹ Deut. xviii. 15. 18.

² John i. 14.

³ The reader will be amply repaid, if he consults, in the development of this subject, Mr. Soame Jenyns' "Internal Evidences," &c.

⁴ Matt. xxvi. 39. 42. 44.

⁵ Dan. xi. 31; xii. 11. Matt. xxiv. 15. Mark xiii. 14.

Moses to be extinct in all its efficacy ; for “ without shedding of blood there is no remission.”¹ The Christian alone now daily offers, before the altar of grace, “ that blood which speaketh better things than the blood of Abel ;”² that “ blood of the Lamb of God which cleanseth from all sin ;”³ and by which “ he may be justified from all things from which he could not be justified by the law of Moses.”⁴ “ The blood of the everlasting covenant,”⁵ as a well springing up unto everlasting life, is still daily offered (as the morning and evening sacrifice of the lamb), with the Christian’s prayer to his “ Father which is in heaven.”

XXIV.

Blot me, I pray thee, out of thy book, &c. p. 132.

Τὸ Βιβλίον τῆς Ζωῆς.—*The book of life.*

Another revelation of life eternal, another image under which this fact is plainly revealed, here again arrests our awakened attention. The prophet Moses, speaking as of a known fact, only refers to the book of the eternal God, a record in which the names of his faithful servants, those who keep his covenant, and are destined to abide with Him, are written ; this

¹ Heb. ix. 22. ² Heb. xii. 24. ³ 1 John i. 7.

⁴ Acts xiii. 39. ⁵ Heb. xiii. 20.

record being described as a book, to suit mortal senses and comprehension. It is already noticed that a similar image and revelation exists in the tree of life; but this book is evidently a distinct, and therefore accumulative evidence. It is very remarkable, also, that mankind are indebted for both these written revelations to the Books of Moses; although the original knowledge was probably of the Fathers. Searching the Scriptures, we find the existence of this book or record not only thus solemnly declared by Moses, but again by David in four several instances¹; again by Isaiah, in speaking evidently of times long future to his own life², and that of his contemporaries; again by Daniel³ in two instances; and again by Malachi, the last of the Prophets⁴: while to strengthen this evidence by a marked contrast, Jeremiah compares the fate of the wicked with that of the righteous (whose names were written amongst the living, or in the Book of Life), by very emphatically declaring that the former "were written in the earth" to suffer in the same everlasting fires. This view can neither be partial nor incorrect, because St. Paul and St. John both use the term "Book of Life," as merely referring to a well-known and long-established point of faith, entering into no explanation, as if none were necessary, on so notorious a fact, but simply repeating, as it were, the

¹ Psalms xl. 40; lvi. 8; lxix. 28; cxxxix. 16.

² Isa. iv. 3.

³ Dan. vii. 10; xii. 1.

⁴ Mal. iii. 16.

words of the former Prophets : see Epistle to the Hebrews, xii. 23, where the fact is alluded to ; but especially the Epistle to the Philippians, iv. 3, “with Clement also, and with other my fellow-labourers, whose names are in the book of life.” St. John uses the very same words, and with most marked frequency, throughout the Revelation. It will be sufficient to give one or two quotations, and these scarcely more from this Book than from that of the prophet Daniel, existing six centuries before, see xx. 12, “and the books were opened, and another book was opened, which was the Book of life;” again, ver. 15, “And whosoever was not found written in the book of life was cast into the lake of fire.” Nor must it be overlooked that our Saviour himself is represented, Luke x. 20, as referring to this as a well-known point of doctrine in teaching his disciples.

The first written revelation of the Book of Life is given by Moses in a very marked and circumstantial manner, in Exodus xxxii.

“32 Yet now, if thou wilt, forgive their sin ;—and if not, blot me, I pray thee, out of thy book.

“33 And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.”

One reflection arises from this description, namely, that every man’s name, in covenant with his God, is written in that book ; and that his name alone is erased who sins unpardonably against the Lord.

As far as the writer has read and studied the Word of God, now for many years, and has been enabled to understand it, he confesses that he knows not where the revelation of life eternal is to be found, if all this accumulated evidence from the Pentateuch be not that revelation. To his mind it is not only satisfactory, not only convincing, but literally overwhelming. It must be especially remarked that this revelation is not left to words alone, such as "life" and "death," "heaven" and "Sheôl;" but it is conveyed to prevent that doubt and obscurity which arises only from the perpetually shrinking faith of man by every variety of description in the Books of Moses; by the creation of man; by Eden; by the tree of life; by the Fall; by the promise; by sacrifice; by the everlasting covenants; by the adoption; by the book of God, in which the names of his faithful were written; and by the Law itself. If all this be not the revelation of life eternal, there can be no such virtue as faith upon earth, for all this is scarcely the evidence of things not seen. These were not "the hidden things" (*τὰ κρυπτά*, LXX) "which belonged unto the Lord their God," but "the revealed things" (*τὰ φανερά*) "which belonged unto the Israelites and to their children."

But this is not all—add the adherence of all the Prophets, add the concordance of all the apostolic Evangelists to this interpretation of the Law of Moses, not forgetting the assent of Christ himself in always coinciding with the Scribes and Doctors,

acknowledging and asseverating that their construction, in attributing life eternal to this Law, was perfectly and substantially correct. Yet, be it always remembered that Moses spake of Christ by type, or openly, wherever he spake of eternal life; as our Saviour and his Apostles invariably assert, "Search the Scriptures, for in them ye think ye have eternal life; and they are they" (our Saviour expressly teaches) "which testify of me," as the one only means of that life. And ye will not come to me" (through whom alone that life ever has been promised) "that ye might have life eternal. Do not think" (added He in continued reproach and sorrow) "that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust: for had ye believed in Moses, ye would have believed in me, for he wrote of me."¹ In every way it is proved, then, that eternal life was by this Law of God, until the Promise himself in person, and in the fulness of time, abrogated that Law; by his Gospel and in his atonement, when, bowing his head upon the cross, He said, "It is finished."

One momentous, one awful reflection arises from the whole inquiry. For six thousand years now, nearly, ever since the Fall, sacrifice has remained unchanged and unchangeable; and no argument so enforces its absolute and primary necessity on the mind, as this one stupendous consideration. The co-

¹ John v. 46.

venant between God and man has never changed; the everlasting covenant is still the covenant of blood; to mark the exceeding sinfulness of sin, to crush the false pride of man, and, above all, to enforce the necessity of holiness, which no mortal can pretend to, unless he hath "made his garments white in the blood of the Lamb."¹ The Almighty has made this institution as immutable to man, as is his own eternal existence. Observe and weigh well, then, the responsibility which those sects incur, who resist and reject this ordinance of God, in the very face of all revelation. Moses, and the Prophets, and Christ himself, all proclaim the inevitable necessity of this sacrament. Will inability to understand, will the arrogance of human reason, be sufficient excuse in the day of judgment, for having counted the blood of the covenant as an unclean thing, instituted, nay, even shed, as it was, by Him who will be their judge? The modern Jew pleads in prayer to his God the impossibility in these days of offering the due and usual sacrifice of his fathers. There is humility here; and "God giveth grace unto the humble." Shall not the Jew rise in the judgment against these sects? Is not theirs rightly called a most unhappy faith? The mind of man is an enigma, or it seems impossible that talented individuals, with their Bible before them, submitting their understanding to the teaching of Jesus and his Apostles, should fail to perceive the

¹ Rev. vii. 14.

doctrine of the atonement, emblazoned, as it is, upon every page. The mind of man is an enigma, or how is it that men of common sense will risk an eternity of happiness and misery for the poor satisfaction of indulging their own opinion, in contradiction to the one revealed way of God, for the short span of human existence? The Bible may be, and is, a sealed book, to the proud and wilful, but not to the sincere, and humble, and upright mind, seeking "the truth, as it is in Jesus."¹

The whole inquiry forces Jesus Christ inevitably upon the conviction and conscience of him who reads the Word of God. There is no hope, no salvation, no life elsewhere. In vain, enlightened by that Word, do we cast the eyes of the understanding around; no shield, no refuge, no rock appears, but the Redeemer, to whom we must flee, trusting in the sacrifice of his death, or perish. The universal Word of God proclaims this plain, simple (and although we may not understand all the reasons), evident faith; the more we search that Word, the more firmly are we persuaded of this immutable fact, and the more is our natural pride abased; until, bending in awe before his cross, we, with thanksgiving, and gratitude, and love, accept the Lord our righteousness. "He was wounded for our transgressions, he was bruised for our iniquities."² "He is our peace."³ "Christ is our life."⁴

Eph. iv. 21.

² Isa. liii. 9.³ Eph. ii. 14.

Col. iii. 2.

XXV.

It is useless to multiply proofs, &c. p. 133.

Beyond the sacred Scriptures there are several ancient Hebrew testimonies, which may well be brought forward, as they corroborate the doctrine laid down by the second of the Shemoneh Ezreh. That prayer indicates that the second life was not at first revealed by our Saviour in the Gospel during his earthly mission. Indeed, Dean Prideaux observes that Jesus, in all human probability, used, while on earth, that form of prayer, in common with his nation, in the Jewish synagogues.

The Hebrew language has, like everything earthly, undergone considerable changes. The most ancient character, now called the Samaritan, became obsolete; the Hebrew language itself was known only by the learned and the better orders; and that which was understood of the common people was the Chaldaean, to which they had been accustomed during the long captivity in the Babylonian Empire. Hence arose the necessity of teaching the people in the latter tongue on their return to Judæa; and the Chaldaic Paraphrases were in process of time written for the use of their synagogues. One verse¹ of the Hebrew text was first read, and then the corre-

¹ Prideaux's Con. vol. iv. p. 684.

sponding verse of the Chaldaic Paraphrase, that each and all might understand the Word of God. Dr. Prideaux enumerates some facts to prove that our Saviour was not unacquainted with one, at least, of these Paraphrases¹. In the dying exclamation, also, which Christ uttered in his agony on the cross, the word "sabacthani" is recorded, and this word is not to be found in the Hebrew, but only in the Chaldaean language.

There are three different Targums, or Chaldaic Paraphrases, which are all published in Walton's "Polyglott Bible." The "Jerusalem Targum," of an unknown date, and by an unknown author, but written in the Jerusalem dialect, or that which was spoken by the Jews after their return from Babylon, makes express mention of the second death. The "Targum of Jonathan Ben Uziel," on the same text, asserts the very same doctrine. Again, the "Targum, or Chaldaic Paraphrase of Onkelos," which is as ancient as our Saviour's age, if not more ancient, and which is acknowledged by all, both Jews and Christians, to be of undoubted authority in the interpretation of the Pentateuch, thus paraphrases the same passage: "Let Reuben live, in life eternal; let him not die, in the second death."²

Such was the hatred of the Jews towards the Christians during the first century, that it is quite incredible that they would have borrowed these doc-

¹ Prideaux's Con. vol. iv. pp. 700. 704.

² Deut. xxiii. 6.

trines from Christ and his Apostles ; and such were, after the apostolic age, the perpetual contests for the truth, that neither Jew nor Christian could have adopted any revelation from the other party, claiming it as exclusively that of his own faith, without the fact being noticed by many writers of the time. Now, all the apostolic writers refer these doctrines to Moses ; and it is very clear that the above-cited passage of the prophet's dying blessing must be taken in the extended sense of the Eternal Word ; nor can the whole of this blessing be studied without leaving on the mind the conviction that the Hebrews well knew that they were promised an eternal existence. " Happy art thou, O Israel ! who is like unto thee, O people ! saved of the Lord ! " ¹ How saved of the Lord, if, after a life of " days few and evil, " ² they were to perish for ever ? The second of the Shemoneh Ezreh, and these three separate Targums, each and all prove that the sanctions of the Law of Moses were always considered by the Jews themselves to be eternal ; that the Word of the Eternal, in proclaiming life and death to his people, openly declared the eternity of these sanctions. They were, too, assuredly right in this interpretation, as Jesus and his Apostles witness.

It may be observed that the word " Gehenna " is of frequent occurrence in these paraphrases. Now this word is sanctioned, in the same meaning, by

¹ Deut. xxxiii. 29.

² Gen. xlvii. 9.

most certain warrants of holy Scripture; as it occurs seven times in the Gospel of Matthew, three times in the Gospel of Mark, and once in the Gospel of Luke.

Another ancient testimony of the national belief of the Hebrews in eternal life exists in the solemn Anathema published by the Jewish Church against the Samaritans. It is said that Zerubbabel and Joshua were the authors of this curse, and that it was denounced on account of the opposition which the Samaritans offered to the rebuilding of the Temple. At all events, we know certainly that the Jews had no dealings with the Samaritans¹ for some years before the destruction of the second Temple, which was glorified by the presence of the Lord². After denouncing all manner of evils, declaring all that the Samaritans possessed unclean, forbidding all communication with them, and even rejecting them as proselytes, the Anathema proceeds, in all the impotence of an evil enthusiasm, to exclude this whole people from having any part in the resurrection from the dead to eternal life³.

But the Samaritans are themselves a living proof that Moses revealed life eternal, and that the Pentateuch was thus always to be understood. They rejected all traditions; they even refused to receive any other sacred writer save Moses alone, and ad-

¹ John iv. 9.

² Malachi iii. 1.

³ Prideaux's Con. vol. ii. p. 553.

hered exclusively to the five books of the Law. For upwards of two and twenty centuries they have possessed this Law, written in that ancient character which is known to be the original writing of the Hebrew language; and besides this text, they have also a version of it in their own vernacular tongue. They had no other lights, for they acknowledged no other authority; yet, from these five books they gathered a perfect faith in the resurrection from the dead¹. Thus we find Jesus reasoning with the woman of Samaria of everlasting life², as of a subject by no means unknown to her countrymen, who also understood that life eternal was through Christ the Saviour of the world³. The very existence of the above-mentioned Anathema is a plain proof of the fact. It is evidently so worded as to shock all the religious feelings and tenets of the Samaritans; and had they not believed in a future state, from the Scriptures of Moses, the Jews would never have extended this curse to exclusion from life eternal.

Agreeing with the Sadducees, in rejecting all traditions, and in adhering solely to the Pentateuch, the Samaritans were too upright to deduce from these Scriptures the evidently false and sensual conclusion, that there was no resurrection to the second life. The repeated and indignant rebuke of the Redeemer to the Sadducees was, we may be assured, abun-

¹ Prideaux's Con. vol. ii. pp. 555-562.

² John iv. 14. 36.

³ John iv. 25. 29. 42.

dantly merited. These rebukes are strongly marked. “Do ye not therefore err, because ye know not the Scriptures, neither the power of God?”¹ In their wilful blindness they despised both the Scriptures of revealed, and the light of natural, religion. “Ye therefore do greatly err.”²

XXVI.

The Almighty, &c. p. 134.

The writer was much gratified to find that Bishop Horsley had taken the same view of this important truth.

“In Egypt idolatry was in its infancy, if it had at all gotten ground, in the days of Joseph. For, when Joseph was brought to Pharaoh to interpret his dream, the holy patriarch and the Egyptian king speak of God in much the same language, and with the same acknowledgment of his overruling providence.”—Vol. iv. p. 46.

The Bishop also instances the two Egyptian women, to whom Pharaoh committed the iniquitous business of stifling the male children of the Hebrews; and, long after, the woman whom Joshua’s spies found in the town of Jericho, as proofs of the existence of the true faith. Potipherah, the father-in-

¹ Mark xii. 24.

² Mark xii. 27.

law of Joseph, and Jethro, the father-in-law of Moses, were both, too, priests of the true God, as the Pentateuch, Josephus, and St. Jerome assert.

But it is on record, also, that the Law of God was known and publicly promulgated four hundred and thirty years before the legation of Moses. We find it written in the 26th chapter of Genesis, "In thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Man had, therefore, always a Law before him, given by the Almighty, that he might not come short of life eternal. Neither sacrifice nor circumcision were of Moses, previous to whose mission these two sacraments and the Law of God existed.

XXVII.

Thus, again, we find that Job, &c. p. 135.

The antiquity of the Book of Job has given rise to much controversy. Kennicott, in a table of descent given by him, represents Job to have been contemporary with Amram, the father-in-law of Moses; Eliphaz the Temanite, who was the fourth from Abraham, being contemporary with both. Calmet asserts that he was Jobab, the son of Zerah, who reigned in Edom, Gen. xxxvi. 33; and both the Septuagint and Syriac version represent Job as the

fifth descendant from Abraham, by the line of Esau. This would appear the most probable date, and unless the Book of Job were of remote antiquity, no such difference of opinion as does exist could probably have arisen. One evidence imperatively fixes the date of this book at as distant a time as six centuries before the birth of Christ. The Prophet Ezekiel twice mentions Job in the 14th chapter of his prophecies. It is very improbable that the Book of Job originates from such late antiquity; but no man who accepts the Bible as the Word of God can affix a more recent date than that which Ezekiel thus assigns.

XXVIII.

O that thou wouldst hide me, &c. p. 135.

Job xiv. 13. The Septuagint render this expression "keep, or guard me, in Hades," ἐν ᾧ Ἄδη με ἐφύλαξας; and the¹ separation made in a future state by the Jews, under the express knowledge that the righteous and the wicked inherited a far different fate in eternity, renders this interpretation perfectly unobjectionable. Only collate this wish of the Arab patriarch Job with similar facts recorded by Moses. The Jews had most certain warrant in their Law, of assured separation in Sheôl. Moses thus represents Israel

¹ See Note XI., and the parable of Dives and Lazarus.

as expressing exactly the same "wish" as Job, namely, to follow his supposed dead son to Sheôl, as a place of rest and peace; while, on the other hand, the prophet warns the Jews that "a fire is kindled in the anger of the Lord," for rebellious sinners "in the lowest Sheôl." The Law of God thus makes this separation; and therefore it is that our Saviour does not assert only "The prophets warn all of this state of punishment," but "they have Moses and the prophets, let them hear them." The Lord is throughout made the guardian of his faithful, both by the Arab and by the Jewish patriarchs, of all those who have entered into his rest ("they rest from their labours," Rev. xiv. 13); while death is represented as the Shepherd of the ungodly. This description of guarding the spirits of the departed in Hades agrees singularly with that well-known and very remarkable passage in the Second Epistle of St. Peter, τοῖς ἐν φυλακῇ πνεύμασι¹.

XXIX.

I know that my redeemer liveth, &c. p. 136.

Job xix. 25.—The reader may or may not be aware, that the reference of this passage to life eternal has been contested; but there exists abundant internal evidence in the Book of Job, leaving this

¹ Ch. iii. 19.

passage out of the question, not only of the knowledge of a future state, but also of the necessity of atonement by sacrifice. Beyond the passages quoted, the existence of the giants of old in a future state, as has been noticed, is expressly asserted in ch. xxvi. 5, 6. The whole of ch. xxi. from the seventh verse, is exactly a repetition of David's reasoning, complaining of the seeming prosperity of the wicked in this life: "They spend their days in wealth, and in a moment go down to Hades:" and then, in almost the same terms as the Psalmist, Job thus justifies the Almighty: "The wicked is reserved for the day of destruction, they shall be brought forth for the day of wrath," ver. 30. Compare this with the expression, "Hide me until thy wrath be past," used in ch. xiv. 13.

Eight several times is Sheôl, or Hades, mentioned in this book also; and the Septuagint render ch. iii. 18, in a most expressive manner, after speaking of the place, "where the wicked cease from troubling, and the weary are at rest;" *Ὁμοθυμαδὸν δὲ οἱ Αἰωνιοὶ οὐκ ἤκουσαν φωνῆν φορολόγου.*—"There the prisoners rest together, they hear not the voice of the oppressor." Who are these eternal ones, but the souls of the departed? Or, to use our own translation, who are these prisoners, but "the spirits in prison," spoken of by St. Peter? Examine next ch. xxxviii. 17. *Ἀνοίγονται δέ σοι φόβῳ πύλαι θανάτου, πυλωροὶ δὲ Ἄδου ἰδόντες σε ἔπτηξαν;* "Have the gates of death been opened unto thee in fear? Have the gatekeepers of Hades, seeing thee,

folded their wings awe-struck before thee?"¹ Were this imagery of mere human creation, it might be considered with passing admiration; but being, as it is in truth, the Word of God; setting before us, to suit mortal senses, the very gates and gatekeepers of Hades, it simply demands faith. With that perverseness which distinguishes human nature in the things that belong unto eternity, the words She'ol and Hades have been frittered down into their lowest and most straitened meaning; whereas, their first primary and most obvious signification (where eternal life has always been revealed) has been, and always will be, "the place where the eternal spirits of those departed this life are confined." Compare the above passage with Matt. xvi. 18, καὶ πύλαι Ἰερουσαλὴμ, "the gates of hell," also with the descriptions of Hades in the Revelation, and the identity of the imagery will add evidence to the proof, ch. i. 18. Καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ ΕΧΩ ΤΑΣ ΚΛΕΙΣ ΤΟΥ ἸΑΙΝΟΥ ΚΑΙ ΤΟΥ ΘΑΝΑΤΟΥ. "I have the keys of death and hell." This appears an actual forewarning against the future claim of the Church of Rome to infallibility, and its peculiarly asserted powers of absolution. Whatever privilege was granted the Church of Christ,

¹ Πρήσσω, *proprie de ave, cum frigore metūve alus contrahit*: this word is singularly appropriate, considering these gatekeepers angelic beings; and there is warrant for the supposition, Rev. xx. 1.

through St. Peter and the Apostles, in the passage of St. Matthew xvi. 18,—“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven;”—yet St. John, in the spirit of prophecy, expressly warns us that the most important powers of salvation, “the keys of hell and death,” are for ever held only by Jesus Christ, the one Mediator and the only Redeemer! The Roman Church lays claim to more power than has ever been entrusted to the very limited knowledge of any men or any church, except under the extraordinary influences of the Spirit, existing in the first ages in miraculous knowledge of the secrets of all hearts, and in the exercise of superhuman power. This reservation of the last judgment in the hand of the Redeemer only is very important, and ought to be especially marked in our inquiry as to life eternal. The keys of death and hell remain in the hand of the Redeemer alone. “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”—Rev. i. 18.

APPENDIX

1851.

NOTE A.

Throughout all the prophets, then, from Samuel, &c.
p. 115.

THAT the first revelation of eternal life is not to be found in the Gospel has been abundantly proved; and it as assuredly appears that we are referred by the Prophetic Scriptures to the Books of Moses as the fountain head from whence all these doctrines proceeded. Samuel is especially designated the first¹ of the Prophets. He was the fourteenth and last judge; and thus the meaning may be that he was the separation between the Judges and the Prophets: yet, in very deed, he was essentially a prophet as well as judge. We find the Word describing his mother Hannah as giving public proofs of faith in a future existence, while her son was yet a scarcely weaned² child, and therefore several years before his ministry could possibly have commenced. The Word seldom

¹ Acts iii. 24; xiii. 20.

² 1 Sam. i. 24.

yields these singular proofs but for especial cause ; and our finding this evidence, marked as it is, before the first prophet guided Israel, plainly refers the revelation of life eternal to the Law of God. That revelation is not to be found in the Scriptures of the Prophets, because it existed before the first of these holy men was sent by God unto Israel.

The passage of Hannah's prayer which supplies this proof can neither be misunderstood nor wrested from its evident meaning : "The Lord killeth and the Lord maketh alive ; he bringeth down to Hades and bringeth up."¹ The exact force of the word Hades is elsewhere² sufficiently and amply defined, and the reference of the first clause of the sentence to the Law of Moses, and to death as well as a future resurrection, is also pointed out. The term which the Septuagint uses for bringing back or up is 'ANA'TEI. Now the writer of this First Book of Samuel leaves us no space for doubt, with regard to any explanation that we may require as to the right understanding of this term, because he employs it three times elsewhere in a manner and under circumstances which fully bear out the interpretation that this passage does refer to a future existence. Where Saul meets the Witch of Endor, he is represented as requesting, "Bring me him up whom I shall name unto thee ;" 'ANA'ΓATE' μοι, ὃν ἐὰν εἶπω σοι : "Then said the woman, Whom shall I bring up unto thee ?"

¹ 1 Sam. ii. 6.

² See Note XXI.

καὶ εἶπεν ἡ γυνὴ Τίνα ἌΝΑΓΑΓΩ σοι; “And he said, Bring me up Samuel:” καὶ εἶπε, Τὸν Σαμουὴλ ἌΝΑΓΑΓΕ΄ μοι¹. The false power which the woman exercised was over-ruled; for her terror proves that she did not expect to see the very spirit of Samuel, who did arise, and who expressly foretold Saul, “To-morrow shalt thou and thy sons be with me,”—in Hades, that is, in the region of departed spirits. Thus, as Ecclesiasticus² and the Jewish rabbins assert, Samuel was the only one of their Prophets who foretold future events after his death. Hannah expresses, then, her positive faith that the Lord will in his own good time restore life, and bring up his faithful from Hades. In the Book of Tobit there occurs a very valuable commentary on this passage in Hannah’s prayer, bearing out to the full this exposition: “For he doth scourge” (or doth kill) “and hath pity” (or maketh alive); “He bringeth down to Hades and bringeth up again” (these are the very words), “neither is there any that can escape his hand.”³ “Ὅτι Αὐτὸς μαστιγοῖ καὶ ἐλεεῖ κατάγει εἰς Ἀδην καὶ ἌΝΑΓΕΙ· καὶ οὐκ ἔστιν ὃς ἐκφεύξεται τὴν χεῖρα Αὐτοῦ. No passage could, in fact, more directly affirm life eternal, and therefore the impossibility of withdrawing from the power of the eternal Lawgiver and King.

The first revelation of eternal life is not, then, to be found in the Prophets, for the Word still refers our

¹ 1 Sam. xxviii. 8. 11.

² Ecclús. xlvi. 20.

³ Tobit xiii. 2.

search beyond their Scriptures. Where, then, is it to be found? Assuredly (as our Saviour asserts in the parable of the rich man and Lazarus) in the Pentateuch. There is not one promise, or covenant, or doctrine, or emblem, or word, revealing or affirming eternal life, which is not to be traced through the prophetic writings in and to the Books of Moses, as are the sacraments (if we may so express ourselves), and as is the moral law.

High as was the prophetic office, holy as were the characters, and miraculous as were the powers, of all these sainted and gifted men, they were yet one and all subordinate unto Moses. Two men only were honoured with the high calling of being legislators to the Eternal; and to Moses, as the first legislator, or rather to the Law of God, is the first revelation of life eternal only to be traced. The Prophets, moved by the Holy Spirit, enlarged upon all the doctrines of eternal life, and from time to time drew more and more aside the veil which covered the Law, in pointing to the time when Christ should suffer for mankind; in revealing his mission, offices, and attributes; and in continually asserting that He, whom Moses foretold, would redeem his people who believed in Him, together with all mankind. The revelation of the Bible was thus, throughout, progressive and gradual, as is rightly asserted. But when Christ came, and taught and suffered, and rose again, the veil which covered the Law of Moses was

by Him absolutely done away¹, and annihilated for ever: the Dayspring from on high, and the Sun of Righteousness, then dissolved every cloud which had before obscured the mental vision of the faithful. It was then no longer revelation, it was actual redemption.

To Moses and Christ alone, as the legislators of the Eternal, are the revelation and the redemption of life eternal to be traced. Moses, by the command of God, asserted and revealed that life in and by the Law of God, that Law detailing the covenants², and the promise vouchsafed to the Fathers. Christ, in his infinite superiority, and in his own person, made manifest and redeemed that life for every son and daughter of Adam who trusted in the promise³, and who "believeth in his name."⁴ Far more! He is Himself that life; "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us."⁵

¹ καταργεῖται.

² See Note XXVIII.

³ Psalm l. 5.

⁴ Acts iv. 17. John xx. 31. 1 John iii. 23; v. 13.

⁵ 1 John i. 2.

B.

From the power of that Sheól, &c. p. 125.

It is a very remarkable, and at the same time manifest fact, that the Word of God (for the Old Testament agrees in this instance also with the Scriptures of the New Testament) does make a decided distinction between death and Hades, or Sheól. In truth, these are two different and distinct words, each having its own peculiar signification. Now, this also is another proof that the covenant of God with man was that of eternal life.

The Old Testament teaches us that death is the separation of the soul from the body, and the utter dissolution of the latter; warning us at the same time, that there is an unseen region appointed for the soul, where in continued consciousness it awaits the day of judgment. Of the body only it is written, "Earth thou art, and unto earth shalt thou return:"¹ not so of the immortal spirit, that essence which "God breathed into the nostrils of man"² at his creation; that is to be guarded until the appointed time (when it shall be summoned to revive the body) in one of the separate states of Hades. This distinction is to be traced in the earliest records; and it pervades the whole Word to the latest writing of the

¹ Gen. iii. 19.

² Gen. ii. 7.

New Testament. Moses represents Jacob as expressing his faith in this doctrine; for although his body was to be buried, "earth to earth, dust to dust, ashes to ashes;" yet the patriarch asserts, that he, that is his soul, would go down to Hades or Sheôl, mourning in full consciousness to his son¹. Death and Hades are again both mentioned in the gainsaying of Korah², who dieth not the death of all men, but descendeth alive into Hades or Sheôl. Thus Job also distinguishes death from Hades, as the xxxi. and xxxii. notes abundantly testify. In later times, before the Prophets commenced their ministry, the mother of the first prophet bears witness to the same fact: "The Lord killeth, and maketh alive; he bringeth down to Hades, and bringeth up;" that is, the Lord killeth the body, and maketh it alive again in a future resurrection; but He killeth not the soul, He bringeth the soul down to Hades, and bringeth it up. David again confirms the same faith: "Thou wilt not leave my soul in Hades, neither wilt thou suffer thine Holy One to see corruption."³ Examine the fulfilment of this prediction: the soul of Christ descended into Hades, but was not left therein: his body was buried in death, but arose again before it saw corruption: thus soul and body were raised by Almighty power from Hades and death. The Prophets throughout their writings proclaim the same distinction; but it

¹ Gen. xxxvii. 35.

² Jude 2. Numbers xvi.

³ Ps. xvi. 10. Acts xiii. 34-37.

will be sufficient to select one proof from Hosea : "I will ransom them from the power of Hades; I will redeem them from death: O death, I will be thy plagues; O Hades, I will be thy destruction!"¹ Now let us apply to the Gospel for our complete exposition: "And it came to pass that the beggar died;" this regards the body; "and was carried by the angels into Abraham's bosom;" this regards the translation of the soul into Hades. "The rich man died also, and was buried;" this refers to the body: "and in hell he lifted up his eyes being in torments;"² that is, Gehenna, or the lowest She'ol, receives his soul. Consider next the passage, "Fear him which after he hath killed," or put the body to death, "hath power to cast into hell;" that is, into Tartarus or the lowest Hades. Nor should a very explanatory commentary on this distinction which occurs in Ecclesiasticus be omitted; where, speaking of Elijah, he saith: "Who raised a dead man from death, and his soul from Hades, in the power of the Most High."³ Another may still be added from the Book of Wisdom: "Thou hast the power of life and death; thou bringest down to the gates of Hades, and bringest up."⁴ Examine, lastly, the Revelation of St. John, wherein we find death and Hades⁵ both separately and repeatedly mentioned; and the final destruction of both these

¹ Hosea xiii. 14. See also Isaiah and Ezekiel.

² Luke ii. 5. ³ Ecclús. xlviii. 5. 1 Kings xvii. 21.

⁴ Book of Wisdom xvi. 13. ⁵ Rev. i. 18; vi. 8; xx. 13.

enemies predicted;—enemies, be it observed, of the first life only, who are to be destroyed by the second death¹. In short, in the words of St. Paul, asserting the same distinction, yet contemplating the triumphant salvation of Jesus, the Christian may exclaim, “O death, where is thy sting; O Hades, where is thy victory?”

The Jews, in whose Law and Prophets this distinction is manifestly revealed, were assuredly as well informed on this subject, as were the heathen nations around them; and both the Egyptians and Greeks were from all antiquity aware of the same fact. Thus the writers of the Septuagint in after ages, but nearly three centuries before the Gospel, always translate the Hebrew word *Sheôl* by the Greek word *Hades*. Now, the meaning of this word in the Greek language was defined by Homer and Hesiod, nine centuries before the birth of Christ; who Himself used it beyond all contradiction in the very same sense. But we have evidence of a more remote antiquity, as Diodorus Siculus, who lived sixty years before our Saviour, asserts that Orpheus derived this doctrine from Egypt². Now, Orpheus was one of the Argonauts, whose expedition the Arundel Marbles fix at twelve hundred and sixty-three years before Christ. If the historian was correct in his information (and there can be little

¹ Rev. xx. 14.

² *Τὰς καὶ τῶν ἀσεβῶν ἐν Ἄδου τιμωρίας, καὶ τοὺς τῶν εὐσεβῶν λειμῶνας*, &c.—Diodorus Siculus, l. i. in fol. 86.

doubt of this), that this knowledge was derived from Egypt (obscured as it was by fables), the account admirably coincides with the Scriptures of Moses. Some centuries before that legislator's mission, the Egyptians were evidently believers in the true God, as the Book of Genesis sufficiently witnesses. The patriarch Jacob, to whom Moses attributes the first mention of Sheôl or Hades, held, we find, discourse with Pharaoh (who even submitted to the patriarch's blessing), in which he represented this life as a pilgrimage, in a manner which proves that this doctrine was known to the Egyptian king¹. For seventeen years² after this interview, did Jacob live in Egypt; where also he died in the faith of a future and better life; giving to his numerous posterity in his last blessing a perpetual, and, as it were, public memorial of the fact. Again, Joseph held his high station in the Egyptian government for upwards of eighty years; so that as the servants of God were always bound to make known his will, no doubt can exist, that this nation and their king derived assurance of "the things which belonged unto eternal life," from the patriarch and his son. Nor did they derive their knowledge of this fact from these sources only, believers as they then evidently were in the Almighty; for Noah, as a preacher of righteousness³, must have taught the promise of everlasting life to his own family, as is abundantly proved, too, by his offering sacrifice to God.

¹ Gen. xlvii. 9, 10.

² Gen. xlvii. 28.

³ 2 Pet. ii. 5.

In their proneness to error and unbelief, men are tempted to wrest the meaning of words; especially where these present any awful check to the indulgence of their unbridled passions. Whether we search the Hebrew Scriptures, as represented, not only by the Septuagint, but also by the Evangelists, or the writings and traditional records of the Heathen nations, death, *Θάνατος*, is the visible separation of the soul and body, and the dissolution of the latter manifest to all our mortal senses. Not so, Hades, *Ἅδης*; this, as the word itself proves¹, is the continued invisible being of the immortal spirit, not manifest to our senses: a fact that can be received only by faith; for, as the whole Word of God affirms, "Faith is the evidence of things not seen." The meaning of these two separate and distinct words has been wrested by successive ages of unbelievers; until Hades is frequently considered, and indeed is used, as signifying nothing more than death; whereas the truth as it is in Jesus is, that death regards this mortal body, but Hades regards the immortal soul; and also, that both death and Hades shall exist only so long as this world lasts; for both these enemies will be abolished in our second life, if we be destined, through Jesus, to escape the second death.

¹ From *ἀ*, *not*, and *εἶδω*, *to see*: the unseen or invisible state. As Windet, p. 32, justly observes, "Lucretius vainly and absurdly complains,

—nunquam apparent Acherusia regna;
because they neither can, nor ought to appear, being invisible."

The Catholic faith is, that as all must submit to death, so the spirits of all must be brought down to Hades. As man, Jesus Christ himself underwent this fate¹; and the disciple is not above his master. In Hades will the soul of every human being be guarded², in the consciousness of peace or misery, until the end of the world³; when the Saviour will call⁴ the body from death and the grave, and the soul from Hades, to be rejoined together, and then to undergo the judgment. "Of that day and hour knoweth no man, no, not the angels of heaven, but the Father only;"⁵ but thus much we may understand of the intermediate state, that "there is no reckoning of time in Hades, whether it be ten, or a hundred, or a thousand years."⁶ To us, the interval between death and the judgment will pass even as the watch of a night. Through the days of this life, and in the hour of dissolution, the Christian will "cast his care upon God,"⁷ and "commit the keeping of his soul to a faithful Creator;"⁸ praying, in the strong assurance of faith, "Lord Jesus, receive my spirit!"⁹ He only, as the Word of God warns us, "hath the keys of Hades and of death."¹⁰

¹ "He descended into Hades." The Apostle's Creed.

² Job. xiv. 13.

³ Matt. xiii. 39.

⁴ John v. 28, 29.

⁵ Matt. xxiv. 36.

⁶ Ecclus. xli. 4, οὐκ ἔστιν ἐν Ἅδου, ἐλεγμὸς ζωῆς.

⁷ 1 Pet. v. 7.

⁸ 1 Pet. iv. 9.

⁹ Acts vii. 59.

¹⁰ Rev. i. 18.

Note.—It may be proper to subjoin certain authorities from the Fathers. Burnet, "De Statu Mortuorum," after quoting Ire-

C.

The Law of God, &c. p. 134.

The Law and Covenant (not of Moses, but) of God has been always, from the Fall even unto this hour, the law of eternal life. This is the simple reason why a future state is so little mentioned in the Old Testament. Because that state forms the very basis and foundation, nay, the one great design, of this Law.

The fear of Cain when he had slain his brother—Cain, we read, well knew the fixed punishment of murder—proves the primeval existence of this Law; which was, doubtless, coeval with the Fall, the promise, and the covenant. Even this first death among mankind demonstrates a future state; as the Almighty himself represents the voice¹ of the blood

¹ Gen. iv. 10. Heb. xii. 24. Rev. vi. 10.

næus, Justin Martyr, Tertullian, and others, to prove the invariable faith of the Christian Church in this doctrine, proceeds; "To these we may add, two bishops of Cæsarea, of a later, I think, but yet of an uncertain date: I mean Andreas and Aretas, who on the Apocalypse write thus: Θάνατος μὲν, χωρισμὸς ψυχῆς καὶ σώματος. Ἄδης δὲ, τόπος ἡμῖν ἀειδῆς, ἧγουν ἀφανὴς καὶ ἄγνωστος, ὃ τὰς ψυχὰς ἡμῶν, ἐντεῦθεν ἐκδημούσας δεχόμενος. Death is the separation of soul and body. But Hades is to us an invisible, or unseen and unknown place, which receives our souls departed from their earthly tabernacles."—*Burnet*, pp. 63, 64, 65.

of Abel (by which the Rabbins understand his soul) crying to Him from the earth. Abel, although dead, is thus declared to be still in being.

No mortal wisdom could have conceived the Law of God. It is the most extraordinary code that ever was proposed to the contemplation and researches of the human mind. Two short, simple statutes, based on one motive or principle, comprehend its whole provisions; and yet these are as illimitable and unbounded in their reach and power, as is the great Author himself: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."¹ This, in fact, is an almighty law, from which man can as little escape as he can from the hand and power of the eternal God.

The language and teaching of Christ and of the whole Gospel is that a future state² was always the essential and manifest subject of the covenants between God and man. The eternal God scarcely would have legislated for this life but as a state of trial, but as a pilgrimage to a better life. To legislate for this life only would have been evidently beneath the attributes of the Almighty, unless it was for the manifest purpose of restoring man to immortality.

¹ Matt. xxii. 40.

² John xii. 50.

Intermingled as they are, and proceeding as they do from one fountain, a distinction must be drawn between the primeval Law and that of Moses. That part of the Law which refers to secular government was an entirely secondary and subservient code, as is proved by its not existing for ages after the Fall; whereas the covenant and the promise immediately followed that event. The temporal provisions of the Law were added in after ages through Moses, when the family of Abraham were to be separated into a distinct nation. The first and great law was the Law of God, and as from this every human law originates, so also on this code hang all the Law and the Prophets, for this is the fountain-head. All the secular provisions of the Law of Moses were added when the descendants of Abraham were to be separated into a distinct nation, and to be placed no longer under patriarchal rule, but under a peculiar national polity. All these laws are manifestly subordinate to the main design, which was from the Fall the revealed restoration to a second life; and man, with the covenant and Law of God before him, never should have been ignorant of a future state, chose he blessing or chose he cursing.

To the promise of immortality after the Fall, the establishment of a state of trial was a necessary consequence. Then a Law fitted and adapted for this state of trial must have been vouchsafed. The fear of Cain, the covenant with Noah, and the calling

of Abraham, each and all prove that such a Law was imposed.

Could any necessity exist for a covenant between God and man for this short mortal life? This is not our question; but if such necessity did exist, the Law would at least have been fitted and adapted for this life, and the condition and circumstances of man in his fallen state. Permission to live on a few days of labour and of sorrow being granted, man would probably have been left for this short period to seek "his food in the sweat of his brow until he returned to the earth from whence he came," with reason and the law of nature¹ as his guide, and the general Law of Providence as his support. But he would not have been placed not only lower than the angels, but even lower than the very animals (which enjoy their life knowing no sin) in having that awful law imposed upon him "by which is the knowledge of sin."² Man, it is true, had chosen to rush into the knowledge of good and evil; but he would either never have been suffered to live on, or, after just punishment for his disobedience, he would have been banished to live far from the favour and presence of his Maker, under no more severe law than that of nature, enforced by human penalties, such as reason and experience could generally dictate. Burdened as he already was, and justly deserved to be, for transgressing the first parental commandment of

¹ Rom. ii. 4.

² Rom. iii. 20. 23; v. 13.

God, he would never have been driven to desperation and hatred by the enactment of that awful Law ‘which worketh wrath.’¹ Our conviction of this truth arises from the consideration of the attributes of God.

Contemplate only the provisions of this Law. It is self-evident that the Law of God is not fitted, and is not adapted only for this life, nor for the condition and circumstances of man in his fallen state. Man discovers within his bosom a heart and a spirit alienated from God, and prone to transgress against his neighbour. But this awful Law commands him to love his God with all the concentrated powers of soul and body, and his neighbour, on this principle, as himself. Now this is, beyond all doubt, clearly and manifestly impossible; therefore this Law is totally unfitted for² this life, and for man’s fallen and corrupt nature. It is far above all our thoughts, and beyond all our powers, rendering our attempts at perfect obedience hopeless, desperate, and impracticable; and yet almighty and eternal blessing and cursing are its tremendous sanctions.

The Eternal declares Himself to be “the God of mercy, of wisdom, of justice, and of truth.” Now no legislator who is just, or true, or wise, or merciful, would mock and oppress his subjects with a law which renders obedience altogether impossible. Nay, the known principle of all law is, that “no man is bound

¹ Rom. iv. 15.

² Ezekiel xx. 24.

to do that which is impossible.”¹ Yet this Law is impossible²; and the Almighty remains the “God of mercy, of wisdom, of justice, and of truth.”

Where is the solution of this difficulty? It is so open and manifest, that it could not escape the researches of human reason, were it not blinded by pride. This is the law of eternal life. The Law of God being manifestly not fitted for this life, but as a state of trial; nor for the corrupt and fallen condition of human nature, but as a standard held up to discipline man for a superior state of existence; it must be the moral light vouchsafed by the All-wise Legislator, to guide man in his path to everlasting life. In this view all is clear: we can at once perceive and understand the justice, the wisdom, the mercy, and the truth of God; we can at once acknowledge in their spiritual extent the loveliness of piety and righteousness, and the perfect fitness of the two commandments, on which hang all the Law and the Prophets, to their great end and design. Eternal life being promised, a Law is vouchsafed to discipline man for that second existence; and because this Law is such as man cannot obey, sacrifice is appointed (in memorial of Christ) to complete his sincere, yet imperfect efforts at obedience. No longer driven to despair, as sacrifice opens the way, man cheerfully presses forward “towards the mark for the high calling

¹ *Nemo tenetur ad impossibile.*

² Rom. viii. 7

of God in Christ Jesus.”¹ Tempted as he was, when looking on an impossible Law, to exclaim, “O wretched man that I am, who shall deliver me from the body of this death?” he turns in full assurance of faith to the Promise, for his ready and triumphant answer; “I thank God that my deliverance is sure, through the sacrifice of Jesus Christ our Lord.”²

But this doctrine, that the Law of God is utterly beyond our powers of obedience, must be guarded from all abuse. Why is this Law impossible? Because it is the Law of a better life, framed to fit and prepare us to live “with the spirits of the just made perfect;”³ and in the perpetual presence and favour of our Almighty Father. Our most sincere⁴ and earnest efforts are therefore absolutely necessary to our own happiness: and no man dares long wilfully to disobey the Law, the sanctions of which are Almighty blessing or cursing through an everlasting existence; for, “whether he lives or dies, he cannot escape the hand of the eternal God.”⁵ Again, why is this Law impossible? That it may teach man the corruption of his own heart, and thus point out the necessity of his looking to something beyond his own most imperfect

¹ Phil. iii. 14.

² Rom. vii. 24, 25. Gal. iii. 13.

³ Heb. xii. 23.

⁴ Phil. i. 10. Eph. vi. 24. Josh. xxiv. 14.

⁵ 2 Maccab. vi. 26.

obedience, for salvation from the wrath to come. Where, then, is salvation? not in the Law, but in the promise¹. We must look unto Jesus; to the Promise and its type, sacrifice: and therefore it was that sacrifice was provided from the very Fall of Man. Now, the sacrifice of Abel, the "sacrifice of the Lamb from the beginning,"² as the whole Gospel teaches us, was the type of the sacrifice of the death of Christ. Not to our obedience, earnest and sincere³ as it must be, are we to look for salvation: our salvation is purchased⁴, and that only by the blood of Christ. The Law then is impossible to lead us unto Christ⁵; and through the rich provision of his Gospel and of his Spirit, to fit and prepare us for a second and better life.

The fountain-head of the revelation of eternal life, is the first covenant and law of God, as it is evidently the covenant and law of a future state.

It may be right to subjoin a concise review of the covenants vouchsafed by God to man.

The first covenant that was made with Adam after the Fall, and this covenant was founded on the promise⁶ of the restoration to eternal life; the seal and memorial of which was the sacrifice of blood, as is

¹ Acts xiii. 22, 32, 33.

² John i. 29. Rev. xiii. 8.

³ Phil. i. 10. Eph. vi. 24. Joshua xxiv. 14.

⁴ Acts xx. 28. Col. i. 14. Heb. ix. 12, 14.

⁵ Gal. iii. 24.

⁶ Gen. iii. 15. Rom. xvi. 20.

proved by that of Abel¹. So much of the Law of God as was necessary for "a lamp unto man's feet" on his earthly pilgrimage, was revealed, as the fear of Cain² evidently implies. The second covenant was that made with Noah, with the continuation of sacrifice always as the indispensable memorial of the Promise. In process of time, as mankind increased and multiplied, the Law of God, comprising the duty of man, was proclaimed; as we find this promulgation plainly asserted in the fifth verse of the 26th chapter of Genesis. The third covenant was that vouchsafed unto Abraham, still with the unchangeable continuation of sacrifice as the memorial of the Promise; but, with the addition of circumcision, signifying "the circumcision of the heart and spirit"³ within the boundary of the Law of God. The fourth covenant was that of Moses, when, in addition to sacrifice (or the Promise) and circumcision, the Moral Law, or Law of God, explained and enlarged, was finally promulgated at Mount Sinai, in miraculous terrors, by the Almighty himself. Now, all these four covenants were evidently but the continuation of one and the same covenant and promise. Nay, with the substitution of the seal of baptism (signifying the same purity of the heart⁴ under a different symbol) for the seal of

¹ Gen. iv. 4. Heb. xi. 4; xii. 24.

² Gen. iv. 13, 14.

³ Rom. ii. 29.

⁴ Acts xx. 16. Eph. v. 26. Titus iii. 5.

circumcision; and of the real, instead of typical sacrifice, the covenant remains until this hour, eternal; and the old and new covenants are the one and indivisible promise of everlasting life. Thus, "the law," not of Moses, but "of God is the law of eternal life." Thus the Law of Moses was "the law of eternal life," until the advent of the Promise, even "Jesus, the Mediator of a better covenant."¹

¹ Heb. viii. 6; xii. 24.

THE END.

LONDON: PRINTED BY WOODFALL AND KINDER,
ANGEL COURT, SKINNER STREET.



