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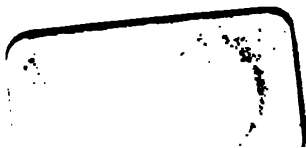
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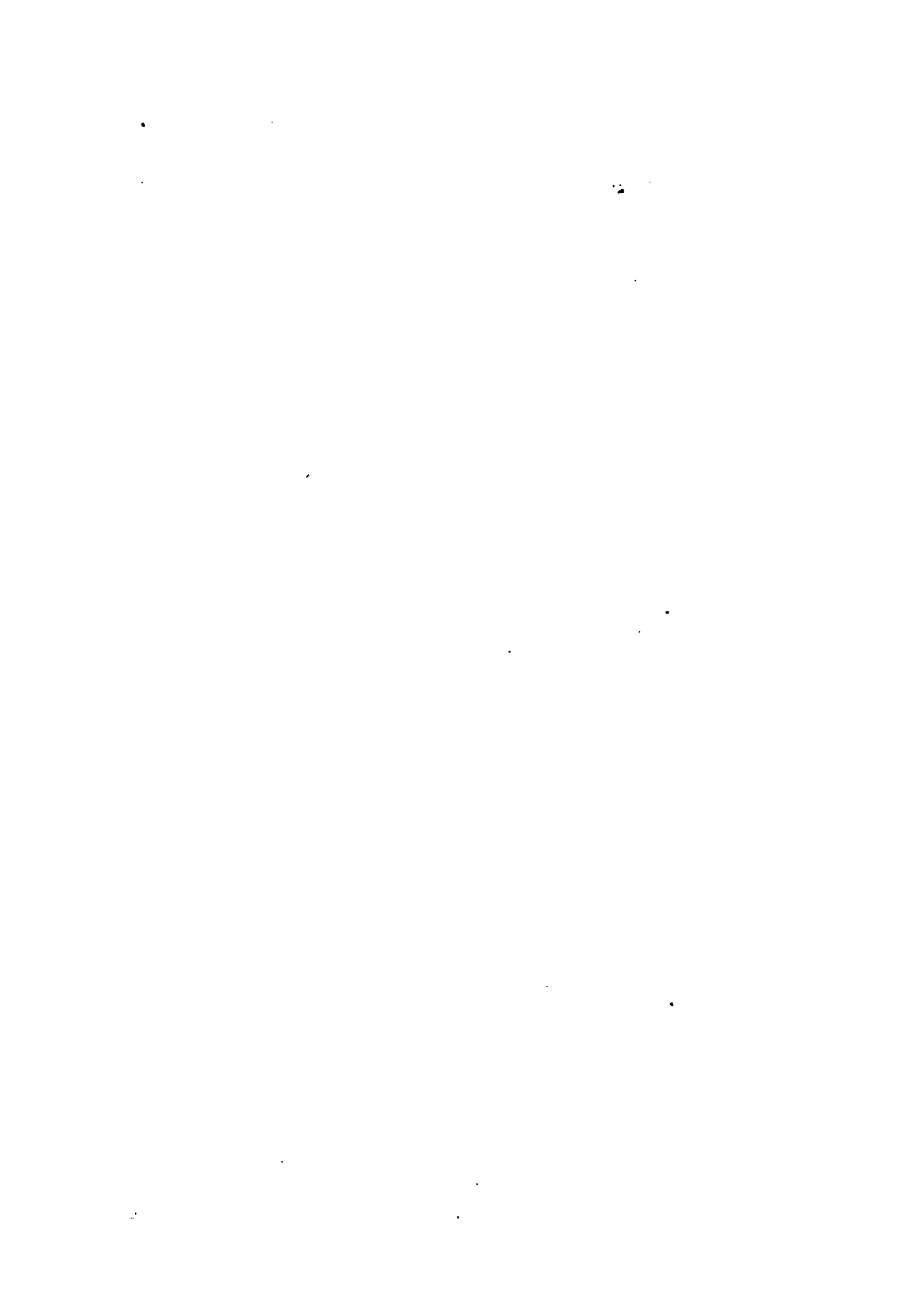
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ILLUSTRATIONS
OF THE
END OF THE CHURCH.

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ILLUSTRATIONS
OF THE
END OF THE CHURCH,

AS PREDICTED IN MATTHEW, CHAP. XXIV. ;

DERIVED FROM
AN EXAMINATION, ACCORDING TO THE PRINCIPLES OF SWEDENBORG, OF
THE COMMONLY RECEIVED DOCTRINES

OF THE
TRINITY, INCARNATION, ATONEMENT,
AND
MEDIATION ;

TO WHICH ARE ADDED, REMARKS UPON
THE TIME OF THE END.

"SEEKST THOU THESE GREAT BUILDINGS? THERE SHALL NOT BE LEFT ONE STONE UPON
ANOTHER, THAT SHALL NOT BE THROWN DOWN.. TELL US WHEN SHALL THESE THINGS BE."
Mark xiii. 2, 4.

BY THE
REV. AUGUSTUS CLISSOLD, M.A.

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P R E F A C E.

THE following work is only a sketch. The object of it is to illustrate, upon the principles of Swedenborg, the state of the church as predicted in Scripture.

Christendom may be said to be divided into three parts; the Greek, the Roman, and the Protestant churches. With regard to the former, we have said nothing specifically in the present work; because, upon the subjects we have considered, it is so nearly identified with the Roman and Protestant churches, as to render any particular mention of it unnecessary; the observations we have applied to the two latter, being in general equally applicable to the former. Our illustrations, therefore, of the end of the church, are taken from Roman Catholic and Protestant writers.

There are three ways in which a church may be conceived to come to its end: the first, by the closing of the dispensation; the second, by its apostacy; the third, by both.

With regard to the first it may be observed, that as, in general, the several dispensations of Providence are all relative one to the other; so, in particular, the Jewish was relative or preparatory to the Christian. Had the Jewish nation continued faithful to their religion, yet the dispensation, being only preparatory, would have ceased at the

PREFACE.

institution of Christianity. In the manner in which
 second coming, the previous dispensation seems being super-
 seded or another whatever we may conceive that shall be
 us. For if with some commentators we interpret the
 institution of the New Testament as the case of the Apos-
 toles, as referring to a new dispensation upon earth, the
 application of our passage is self-evident. In the next inst.
 if we refer the institution to a state of things taking place
 with a future existence, still the passage will be found to
 apply. The dispensation covering all those churches which
 had been established under it: or, in general, the catholic
 church, even though we presumed it had continued faithful
 to the end. Not that the truth is sought should seem, for
 this would be impossible; but that they should be regarded
 simply as elementary, in relation to the higher order of truth,
 we possess degrees of light, which had succeeded. In either
 case, to prove the church to have been faithful, would not be to
 prove that the dispensation under which it had continued, and
 consequently the church itself, had not come to its end. The
 most emphatic demonstrations might be furnished in proof
 that the church was apostatical: that the fathers had set forth
 the *vera* fundamental doctrines of the gospel: that the forma-
 tions of the church were in strict accordance with the word
 of God: that many were the preachers who had enlightened
 the *dark* places of the earth, and many the members of the
 church who had died in the faith; yet, in regard to the fact
 that the church had *not* come to its end, all this would prove
nothing. The very circumstance of the faithfulness of the
 church might be cited to shew, that the Lord had hastened
his kingdom, that the Spirit and the bride had said, Come;
 that is, that we, athirst had said, Come: that the language

of the whole church, in this case, had been, "Even so, come Lord Jesus." The faithfulness of the church, therefore, so far from proving that her time had not yet come, might only tend to shew the fulfilment of the prophecy, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." At such a period, any unwillingness, any hesitation on the part of the church to welcome his coming, might rather tend to awaken the surmise whether her loins really were girded, her lights really burning, and she herself waiting for the coming of the Lord.

This consideration brings us to the second way in which a church may be conceived to come to its end, namely, by its apostacy.

In this case, although primitively a *true* church, she had subsequently fallen away from the truth. Under these circumstances, to shew that the early writers of the church were in possession of the truth, and, in *opposition* to prevailing doctrines, to revert to those writers, would only be a confession of a prevailing defection: on the other hand, to maintain that the prevailing doctrines of the church, as *opposed* to those of its earlier ages, were right, would only be to admit the fact of a previous defection. It should be remembered, however, that there are three kinds of defection or apostacy: first, apostacy from love; secondly, apostacy from truth; thirdly, apostacy from both.

With regard to the first, or apostacy from love or charity, we are told, *By this shall all men know that ye are my disciples, if ye love one another. Love is the fulfilling of the law:* and St. Paul says, *Now abideth faith, hope, and love; but the greatest of these is love.* The beginning, therefore, of the time in which the members of the Christian

church cease to live in love, is the real beginning of its defection. In this case, the illustrations of the end of the church are derived from the history of its internal wars and dissensions: but as the reception of Christian truth depends upon the state of the will, as a pure heart receives the truth in its purity, and an impure one corrupts and perverts it; so a defection from love naturally leads, in the course of time, to a defection from truth, or a corruption of the faith; that is to say, to the consummation of both the second and third kinds of defection or apostacy. Here, however, there are two things to be remembered. First, that a person may love God and his neighbor, and yet believe some things that are false. Under such circumstances, untruth does not hurt him. False doctrine is, indeed, a deadly thing; but all deadly things do not hurt: for our Savior says of his true disciples, *If they drink any deadly thing, it shall not hurt them.* Secondly, a person may have no love of God, and yet maintain true doctrine. In this case he is, nevertheless, not a true disciple of Christ. The first has within him the essence of a true church, but not the perfect doctrinal form; the second has the doctrinal form, but not the real essence. A church composed of individuals such as the latter, would nevertheless not be a church; there might be an outward appearance of life and health, but inwardly there would be nothing but death and corruption.

The last way in which a church may be conceived to come to its end, is, by the closing of the dispensation, and by its apostacy combined. For a church might be apostate, and yet be allowed by Providence to continue, until the fulness of time should come when a new church might be established. For Providence does not remove evil at once, but

awaits times and seasons ; letting the tares grow up with the wheat, lest, in removing the tares, the wheat should be removed also.

Let us apply these remarks to the present state of Christendom.

All writers agree, that at some period or other, and in some way or other, the present dispensation will cease. All writers agree that, previously to this period, the Scriptures predict an apostacy. We have the testimony of the Church of Rome, that the Protestant Church is apostate ; we have the testimony of the Protestant Church, that the Church of Rome is apostate ; we have the testimony of both churches, that the doctrines of the two are fundamentally the same : what then is the natural conclusion ? Let us take the testimony of writers of eminence in the Protestant Church : and first, the testimony of Bishop Hurd. Tracing the history of Antichrist, he observes :

“ We now enter on the sixteenth century, distinguished in the annals of mankind by that great event, the reformation of long oppressed and much adulterated religion. The Christian world had slumbered in its chains, for full ten ages ; but liberty came at last, *libertas quæ sera tamen respexit inertem*. This important work was begun and prosecuted on the common principle, that the bishop of Rome was Antichrist ; and the great separation from the Church of Rome was everywhere justified on the idea, that Rome was the Babylon of the Revelation, and that Christians were bound, by an express command in those prophecies, to come out of her communion.” (It is well known that, in the Apocalypse, this Babylon is called the great whore that hath filled the earth with her fornications ; that she is the mother

of harlots, for whom is reserved the dregs of the cup of the wrath of God.) "From this time to the present," says Bishop Hurd, "the charge of Antichristianism against the Church of Rome, is to be regarded, not as the language of private men or particular synods, but as *the common voice of the whole Protestant world,*" &c. vol. v. p. 200.

On the other hand, let us hear the testimony of other Protestant divines, maintaining that the doctrines of the Church of Rome and of the Church of England are fundamentally the same; so that each belongs to one and the same catholic church.

"I very much doubt, indeed, whether the Church of Rome, corrupt as it may be, can properly be called apostate." In her doctrines, "there has always been much alloy, often much absurdity, much that I believe to be error and heresy; yet . . . (speaking of her tracts and formularies) taking them altogether, as books put into the hands of uneducated persons, they have generally contained better materials for forming a scriptural faith on the fundamental points of Christianity, than can be found in the neological divinity which has overrun almost all the Protestant churches of Europe." *Todd's Discourses on the Prophecies*, p. 321, &c. The Augsburg Confession says, "This is the sum of the doctrine which prevails among us; in which it may be seen, that there is nothing which is at variance with the Scriptures, or from the catholic church, or from the Church of Rome, in as far as she is known from her writers." *Ibid.* Speaking of the Church of Rome, "She is, I imagine," says a modern Protestant divine, "and always has been, a part of the catholic church of Christ; and that she is viewed in this light by the Church of England, seems to be placed beyond all doubt

by the fact, that a priest of the Roman Church, on his joining the Church of England, is not required to be re-ordained." *Ibid.* Hooker says, "As there are which make the Church of Rome utterly no church at all, by reason of so many, so grievous errors in their doctrines, so we have them amongst us, who, under pretence of imagined corruptions in our discipline, do give even as hard a judgment of the Church of England itself." *Ibid.*, p. 324.

The foregoing testimonies are, in some respects, all reconcilable. In order to believe the testimony of Bishop Hurd to be true, it is not necessary to consider the others to be wholly untrue. It will be found that Swedenborg regards them all as in some measure correct. First, he coincides with those who say that the doctrines of the Church of Rome and those of the Protestant churches agree on some points, which have been called fundamentals. "The Roman Catholics," says he, "before the Reformation, held and taught exactly the same things as the Reformed did after it, in respect to a trinity of persons in the Godhead, original sin, the imputation of the merit of Christ, and justification by faith; only with this difference, that they conjoined that faith with charity or good works." *Brief Exposition*. Secondly; Swedenborg agrees with Bishop Hurd and *the common voice of the whole Protestant world*, that the Church of Rome is apostate. Indeed, even those Protestant divines who say the Church of Rome is not apostate, have had their faith very much shaken by what has lately occurred in regard to the canonization of certain saints.

Supposing then, that the doctrines belonging to the Roman and Protestant churches are fundamentally the same; hence, that as catholic, the two churches form only one:

there are certain serious considerations which, by this view of the subject, are naturally suggested. The late Bishop of Durham says :

“It seems evident, that if popery be really an Antichristian system, it deserves to be treated as a species of *apostacy* from the faith, and to be numbered among the devices of Satan to defeat the purpose of the gospel. . . . Even if the scriptural character of Antichrist were intended, as some suppose, rather to denote a series and succession of different adversaries to the gospel, from the time of its promulgation to the end of the world, including every description of infidelity and apostacy that has arisen or may yet arise ; still popery would be justly entitled to a share in that reproachful character, inasmuch as its tendency to propagate error and delusion has manifestly had the effect of promoting an absolute *apostacy* from the faith. In many respects it bears a striking resemblance to paganism, or rather it appears to be a system of paganism engrafted upon Christianity. Its idolatry, its superstitious ritual, its saint worship, all so nearly approaching to the spirit and practice of the ancient mythology, bespeak it to be of similar character and origin.” *Van Mildert ; Boyle Lectures*, vol. i. p. 313.

Again ; “Christianity was so miserably defaced by the superstitions of the middle ages as scarcely to be distinguishable in many respects from paganism. Infidelity, even in the very bosom of the church, was in several instances notorious and undisguised. Indeed in no part of Christendom did gross atheism prevail so much as in Italy, and even in Rome itself, in the college of cardinals and under the patronage of popes. With this general corruption and *apostacy* was connected such a system of authority, both temporal

and spiritual, as rendered it impracticable, while the system continued, to liberate mankind from their deplorable thralldom. The adversary seemed to be rapidly advancing to the completion of his design ; and the means employed to defeat the labors of those who sought to restore the gospel to its genuine purity, were truly characteristic of the author of evil.

“Persecution, calumny, and sophistry, were the engines employed by papal, as they had been formerly by pagan, Rome, against all who endeavored to enlighten mankind with the pure knowledge of the gospel. According to the strong language of the Apocalypse, ‘Rome was drunk with the blood of the martyrs.’” *Ibid*, vol. i. p 293.

Now we would ask, whether such a state of corruption can be conceived to be consistent with the supposition of a purity in regard to those fundamental doctrines which belong to a true church? If it be, let us further ask, whether Rome be really the Babylon of the Apocalypse, as it is above declared to be? If so, is it possible that we can believe that this Babylon was after all a Catholic Church, nay, fundamentally, a true church? That the great whore spoken of in the 17th chapter of the Revelations, is no other than the bride of the Lamb spoken of in chapter 21?

Strange as it may seem, even this hypothesis has been adopted, and we shall see the reason for its necessity and use. “With regard to the Church of Rome,” says a modern writer, “Bishop Hall adopts the ‘charitable profession of the zealous Luther, We profess that under the papacy there is much Christian good, yea, all, &c. I say, moreover,” adds the Bishop, “that under the papacy is true Christianity, yea, the very kernel of Christianity, &c., and that, on the very ground, that it

held the fundamental truth in the creeds. Neither do we censure that church for what it hath not, but for what it hath. Fundamental truth is like that Maronean wine, which if it be mixed with twenty times so much water, holds its strength; the sepulchre of Christ was overwhelmed by the pagans with earth and rubbish,—yet still, there was the sepulchre of Christ; and it is a ruled case of Papinian, that a sacred place loseth not the holiness with the demolished walls; no more doth the Roman lose the claim of a true visible church by her manifold and deplorable corruptions; her unsoundness is not less apparent than her being; if she were once the spouse of Christ and her adulteries are known, yet the divorce is not sued out.” *Pusey’s Letter to the Rev. R. W. Jelf*, p. 20.

The Church of Rome then *was* the spouse of Christ; her adulteries are known, but her divorce is not sued out, hence she is the legitimate spouse still, yet an admitted adulteress.

Again; says Bishop Davenant, “For the being of a church does principally stand upon the gracious action of God, calling men out of darkness and death, unto the participation of light and life in Christ Jesus. So long as God continues this calling unto any people, though they (as much as in them lies) darken this light, and corrupt the means which should bring them to life and salvation in Christ; yet where God calls men unto the participation of life in Christ, by the word and by the sacraments, there is the true being of a Christian church, let men be never so false in their expositions of God’s word, or never so untrusty in mingling their own traditions with God’s ordinances. Thus the church of the Jews lost not her being of a church when she became an idolatrous church. And thus under the government of

the Scribes and Pharisees, who voided the commandments of God by their own traditions, there was yet standing a true church, in which Zacharias, Elizabeth, the virgin Mary, and our Savior himself was born, who were members of that church, and yet participated not in the corruptions thereof. Thus to grant that the Roman was and is a true visible church, (though in doctrine a false, and in practice an idolatrous church,) is a true assertion, and of greater use and necessity in our controversy with papists about the perpetuity of the Christian church, than is understood by those that gainsay it." *Ibid*, p. 21.

What then is the *use* and *necessity* which they who gainsay it do not understand? This we are informed in the following extract from the British Critic, and here in fact lies the secret of the whole argument.

"We consider that it is impossible to maintain certain branches of the church (such as that of Rome) to be the communion of Antichrist, as it has long been the fashion with Protestants to do, *without our own branch being involved in the charge*; if any part of the church be Antichristian, it will be found that all the church is so, *our own branch inclusive*. We are much disposed to question whether any tests can be given to prove that the Roman communion is the synagogue of Satan, which will not, in the judgment of the many, *involve the Church of England*. This is a most serious consideration, in proportion as *we incline to concur in it*. In such case, it will be from no special leaning towards Romanism, that we become eager to prove that Rome is not the seat of the enemy of God; it will arise simply from *prudential motives* if we have no other. . . . We take up Dr. Todd's position, if it must so be said, from nothing more or

less than the *instinct of self-preservation*. It is very well for Sandemanian, Ranter, or Quaker, to call Rome the seat of Antichrist. *We* cannot afford to do so; *nostra res agitur*; *we* come next. Members of our church should be entreated to consider this carefully. In thus assaulting Rome, they are using an argument which is as certainly, if not as fully, available against *their* present religious position, and one which, if they use it consistently, must drive them forward into some more simple system of religion, nay, on and on, they know not whither, till '*tota jacet Babylon.*'" *Review of Toda's Discourses on Prophecy: British Critic*, Oct. 1840.

The following is the sum of the foregoing extracts. In fundamentals, the Protestant and Roman churches are identical, forming one and the same catholic church. But the Church of Rome is corrupt, is the great whore, is an adulteress, is apostate, yet she is a true visible church, though in many doctrines false, and in practice idolatrous: for if this be granted, then it may be granted that the Protestant church is a true church, which it could not be if the Church of Rome were not granted to be such, since they are both the same in fundamentals. Therefore the Protestant Church must grant the Church of Rome to be true, were it merely from the instinct of self-preservation. In other words, "to grant that the Roman was and is a true visible church, (though in doctrine a false, and in practice an idolatrous church,) is a true assertion, and of greater use and necessity in our controversy with papists about the perpetuity of the Christian church, than is understood by those that gainsay it:" they who gainsay it, not perceiving the inevitable consequences.

But it is said, that under the government of the Scribes

and Pharisees there was a true church, in which were Zacharias, Elizabeth, the virgin Mary, nay, in which our Savior himself was born. Granting even this, which Swedenborg does not, it does not follow that the church had not approached towards its end, but the contrary, for these very persons appeared at the end of the Jewish dispensation. So, when the Christian church comes to its end, there will always be an elect few; but the existence of this elect, does not shew that therefore the church has *not* come to its end.

If then the Protestant Church be a church only upon the foregoing principles, and if these principles have been adopted from the instinct of self-preservation, is it not calculated to raise those serious questions with regard to the arrival of the latter times, which are referred to in our seventh chapter? or ought it, under such circumstances, to be a matter of surprise, if they who do not interpret the prophecies from any *instinct of self-preservation*, should regard the Protestant Church as having come to its end also?

If it be said that the Protestant Church is a true church, because it administers the sacraments and distributes the Word of God, then is this placing the question on a different ground, and surrendering the argument which would prove it to be true on the ground of catholic doctrine. So far as the Protestant Church does this, so far we grant that it has some of the signs of a true church, but not all; for doctrine also is requisite, and a life according to it. The question then is, whether it possesses this true catholic doctrine; and we have seen that there is reason to regard it as a *question*. Here I am content to leave this part of the argument, after desiring the reader to compare the former definitions of a church, with the following one from Swedenborg:

“The church is so called “not from the circumstance of its having the Word and doctrinals thence derived, nor from the circumstance of the Lord being known there, and of the sacraments being there administered; but it is the church from this circumstance, that life is formed according to the Word, or according to doctrine derived from the Word, and that such doctrine is the rule of life. They who are not of this description, are not of the church, but are out of it; and they who live in evil, thus who live contrary to doctrine, are further out of the church than the gentiles, who know nothing at all concerning the Word, concerning the Lord, and concerning sacraments; for the former, inasmuch as they are acquainted with the goods and truths of the church, extinguish the church in themselves, which the gentiles cannot do, because they are ignorant of those goods and truths.”
Arcana Coelestia, vol. ix. p. 5.

Having thus shewn a few preliminary reasons for instituting an enquiry into alleged catholic doctrines, the author will now proceed to a few remarks upon the execution of his task.

In pursuing his labors he has been obliged to be very copious in his extracts; and as these have been taken from different writers, living in different ages of the church, it may be well to state the principle upon which this has been done. This he cannot do better than in the words of a modern author, who, having put the question, What are the sources from which we are to gather our opinions of Popery? observes:

“Here the Romanists complain of their opponents, that, instead of referring to the authoritative documents of their church, Protestants avail themselves of any errors or excesses of individuals in it; as if the church were responsible for acts and opinions which it does not enjoin. . . . Candor will

oblige us to grant, that the mere acts of individuals should not be imputed to the body. . . . Certainly no member of the English church can, in common prudence as well as propriety, do otherwise ; since he is exposed to an immediate retort, "in consequence of the errors and irregularities which have in Protestant times occurred among ourselves." . . . However, "though the acts of individuals are not the acts of the church, yet they may be the results and illustration of its principles. . . . It is not unnatural, or rather it is the procedure we adopt in any historical research, to take the general opinions and conduct of the church in elucidation of their synodal decrees ; just as we take the tradition of the church catholic and apostolic as the legitimate interpreter of Scripture, or of the Apostles' Creed." *Tracts for the Times ; Controversy with the Romanists*, p. 14.

Such are the principles which the present author has had in view, in quoting the writings of individuals. In furnishing these quotations, he has endeavored to consult the convenience of the general reader, by giving the translation instead of the original. These translations are, for the most part, such as have been given by eminent divines of the Church of England, who, for their reputed learning and orthodoxy, are generally considered, upon such subjects, to be good authorities. Translations by the author of the present work have been resorted to only where he could find no other. Upon the plan he has pursued, he has reason to believe that he has nowhere misrepresented the views of the catholic church ; and if he has, it has been done unconsciously ; for a faithful representation of her doctrines is of course essential to the argument. To quote the fathers at second hand is indeed, generally, far from desirable ; but, in

the present case, the argument seemed to require it: for, in the first place, it was necessary to avoid the imputation of giving such a coloring to the translation as might seem to favor the author's own views; in the next, it was necessary to give not only a right version of the passages, but such a one as would express the views not only of the fathers, but of modern divines. Translations, therefore, by competent theologians may, in this point of view, be considered a double evidence; an evidence, namely, not only to the views of the early church, but also to those which are held in the present day. A stronger testimony we do not want; and a fairer one, we presume, there cannot be. Ambiguous passages we have in general avoided, except in a few cases on the subject of the Trinity, where the very ambiguity formed an important part of the argument. The testimony of the church, which has generally been taken, is that which is alleged in support of catholic doctrine. We enter into no niceties of detail, but confine ourselves to broad and leading principles. It is with the catholic doctrine of the catholic church, and with this alone, that we have any concern.

As a kind of text, upon which the rest of the work is but a discourse, we have begun by presenting to the reader a few Preliminary Extracts, shewing the importance of forming right apprehensions of God. In the first chapter, we have viewed the doctrine of the Trinity more especially in relation to the subject of Tripersonality, Tritheism, and Sabellianism: the works which have been consulted upon these points, are not only those of Pearson, Bull, Waterland, Hooker, &c., but also occasionally of popular authors, who furnish us with the practical application of the abstract theory. In the second chapter, we have examined the doctrines com-

monly held on the subject of the Incarnation, more particularly in their relation to Patripassianism and Deipassianism. In the third chapter, we have furnished some general remarks introductory to the doctrine of Swedenborg upon this subject. Our object in this chapter, has not been so much critically to lay down his views, nor indeed fully to explain every point upon which we have touched, as rather to state some general propositions introductory to his principles, and to lead the reader to that point at which, by a reference to his works, he may be enabled to answer the several queries which the chapter will suggest. If any one, therefore, is disposed to find fault with anything the author has there said, he may be referred at once to Swedenborg's works, either to correct the statement or to confirm it. In the fourth and fifth chapters, we have analysed the several doctrines of the Atonement, as held by different divines of the alleged catholic church. To this analysis we have added the doctrine as maintained by Swedenborg. In the sixth chapter, we have pursued a similar plan with regard to the subject of Mediation or Intercession, as treated of by writers in the Church of Rome and the Church of England. In the seventh and last chapter, we have added some remarks on the Time of the End, also a few testimonies bearing upon the subject, and a summary of Swedenborg's doctrines. The whole of the preceding chapters may be considered merely as preparatory to Swedenborg's interpretation of the twenty-fourth chapter of Matthew, which we have appended.

With regard to the execution of the present work, the author is not unaware of its inefficiency; he is satisfied that materials exist for a treatise on this subject of a far higher character than the present, and whenever such a publication

may be required, doubtless some faithful servant will be called to provide it. In the mean time the present sketch, imperfect as it is, may not be without its use, till something better be supplied.

There are possibly two classes of persons who may read this book. The one consisting of mere critics, whose sole object will be to detect errors, however secondary, and to fasten upon these, to the entire exclusion of the great and leading arguments; the other may consist of those who will contemplate the general argument as of first importance, and all other points as only secondary. To such minds, the suggestion may present itself, 'Can these things be, and overcome us like a summer cloud.' Whatever may be the occasional inaccuracies discoverable in the ensuing pages, the author has only to say that happily the cause is not committed to his hands, nor does its success rest upon his exertions; he is but an humble laborer in a field that has long been white for the harvest. To refute the general argument in the ensuing work, even were it possible, is to do nothing; the works of Swedenborg are themselves the walls of the New Jerusalem; and all that the present author attempts in the following pages, is only to place the question in such a point of view as shall lead the reader to a serious enquiry, in the works of Swedenborg, whether these things are true; whether the latter days may not have come as a snare upon all them who dwell upon the face of the earth! At all events let the reader peruse our several chapters under the impression of the possible truth of the ensuing remarks, extracted from the notes in the work by the late Mr. Rose, entitled *Christianity always Progressive*, p. 206:

“Through the whole order of creation, and the whole

scheme of Providence, we observe marks of a progressive advancement, and a gradual discovery of truth. In all the operations of the human mind, in the important discoveries of art, and the improvements of laws and governments, we go on step by step, as leisure and opportunities offer, or new wants are created, until, at last, we have completely filled up the first rude outline, which necessity suggested. A similar progress is to be observed in the higher and more valuable truths of religion; and God Almighty, in mercy and love to his creatures, seems always to have proportioned his discoveries, not only to the actual wants of mankind, but to their capacity of receiving truth themselves, and their means of communicating it to others." *Hall's Bamp. Lectures.*

"I am far from imagining that *Christianity* is yet come to its mature state; that it is understood in the whole extent, or held in its utmost purity and perfection by any one church. But, as when it was first preached, men were fit to hear and profit by it in a competent degree, as that was a proper time to divulge it in order to improve the world, which it did very considerably, excelling all former dispensations, refining the conceptions even of those who did not formally receive it, and yet was itself for some time but partially communicated and imperfectly understood, so now it is of much greater advantage to the world in general, and yet still capable of increase; it waits for its own *fulness*; nor shall mankind receive the proper influence of it, till their minds be much farther opened and enlarged, their reason more freely exercised, in this great mystery of divine love." *Law's Theory of Religion.*

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PRELIMINARY EXTRACTS.

1. "SEEING all the happiness that mankind is capable of, consisteth in the enjoyment of that supreme and all-glorious Being, whom we call God; and seeing we can never enjoy Him, unless we first serve Him; nor serve Him, unless we first know Him; hence it necessarily follows, that as soon as ever we desire to be truly happy, our first and great care must be to know God; not only so as to acknowledge Him to be, but so as to have a due sense and right and clear apprehensions of Him, and of those infinite perfections that are concentrated in Him: for it is only such a knowledge of God as this that will incline our affections to Him, and put us upon constant and sincere endeavors to serve Him here, that we may enjoy Him for ever." *Sermon on the Being and Attributes of God, by Bishop Beveridge.*

.... "The first thing to be done in order to our serving God, is to know and believe that He is, and that he ought to be served and adored by us. . . . It is necessary to know his essence too as well as his existence,—*what* as well as *that* He is, &c." *Thoughts on the Knowledge of God, by Bishop Beveridge, in his Thoughts on a Christian Life.*

"How is it possible for us to know how to serve God, unless we first know that God whom we ought to serve? for all our

services unto God should be both proper to his nature and suitable to his perfections; and therefore, unless I first know his nature and perfections, how can I adjust my services to them? As for example, I am to fear his greatness and trust on his mercy, and rejoice in his goodness, and desire his favor: but how can I do this, unless I know that He is just and merciful, good and favorable? Moreover as a man cannot serve God, when he hath not a mind to do it, so neither will he have a mind or heart to serve Him, unless he first knows Him; for the motions of the will are always regulated by the ultimate dictates of the practical understanding: so that a man chooses or refuses, loves or hates, desires or abhors, according as he knows any object that is presented to him to be good or evil. And therefore, how can I choose God as my chiefest good, unless I first know Him to be so; or love Him as I ought above all things, unless I first know Him to be better than all things; or perform any true service to Him, unless I first know Him to be such a one as deserves to have true service performed unto Him?—Nay, lastly, nothing that we can do can be accepted as a service to God, unless it be both founded upon, and directed by, a right knowledge of Him. God would not accept of blind sacrifices under the law; much less will He accept of blind services now under the gospel; and therefore He expects and requires now that whatsoever we do either to or for Him, be a reasonable service (Rom. xii. 1); that our souls as well as bodies, yea, and the rational as well as sensitive part, be employed in all the services which we perform to Him; which certainly cannot be, unless we first know Him; so that there is an indispensable connexion betwixt our knowing and serving God; it being as impossible for any man to serve Him, that doth not first know Him, as it is to know Him aright and not to serve Him." *Ibid.*

“There are none of us but have attained to knowledge in other things. Some of us have searched into arts and sciences,

others are acquainted with several languages, none of us but are or would be expert in the affairs of this world, and understand the mysteries of our several trades and callings. What! and shall He alone, by whom we know other things, be himself unknown to us? What is, if this be not, a just cause wherefore God should infatuate and deprive us of all our knowledge of other things; seeing we labor more to know them, than Him from whom we receive our knowledge? Ignorance of God is itself one of the greatest sins that we can be guilty of, and which God is most angry for (Hos. iv. 4). And there God imputes the destruction of his people to the want of knowledge (verse 6). Nay, and it is that sin, too, that makes way for all the rest; for what is the reason that many so frequently blaspheme God's name, slight his service, transgress his laws, and incense his wrath against them, but merely because they do not know Him—how great, how terrible a God he is! For did they but thus rightly know Him, they could not but regard the thoughts of doing any thing that is offensive to Him; and therefore the true knowledge of God would be the best security and the most sovereign antidote in the world against the infection of sin and the prevalency of temptations over us. Neither would it only preserve us from sin, but put us upon our duty and service, and direct us also in the performance of it; insomuch that the hardest duty will be easy to one that knows God, the easiest will be hard to one that knows Him not. Hard did I say?—yea, and impossible too; for, although a man may know God and yet not serve Him, it is impossible that any man should serve God unless he knows Him; knowledge itself being the first duty that we owe to God, and the foundation of all the rest." *Ibid.*

"A right knowledge of God and a practice conformable to it, and both in order to a more complete and blissful enjoyment, are not speculative or indifferent matters, but matters properly practical and of infinite concernment. If

religious practice depends in any measure upon a previous knowledge of God, as undoubtedly it does, then certainly, for the like reason, the perfection of that practice depends upon the perfection of such knowledge. A general and confuse notion of God may produce as general and confuse rules of demeanor towards Him ; while a more particular and explicit apprehension of the Deity will of course produce a more particular and explicit service." *Doctrine of the Trinity sufficiently Practical. Works of Dr. Waterland, vol. v. p. 26.*

"A right apprehension of God is necessary to instruct us what services are pleasing to God. For, to be sure, nothing can be pleasing to Him but what is agreeable to the perfections of his nature, which are the originals, from which the eternal laws of religion are transcribed : unless, therefore, we know what his perfections are, how is it possible we should know what services are agreeable to them? If you would serve a prince gratefully and acceptably, you must inform yourself before hand what his nature and disposition is ; that so you may accommodate yourself thereunto, and compose your actions and behavior accordingly, &c. &c. . . . And thus if you would serve the great King of the world, in such ways as are pleasing and acceptable to Him, you must study his nature, and endeavor to inform yourselves which way his infinite perfections do incline Him ; that so you may know how to comport yourselves towards Him, and to render Him such services as are agreeable to his nature." *Scott's Christian Life. Right Apprehensions of God, vol. ii. p. 160.*

"Whilst therefore we are ignorant of God's nature, or possessed with wrong and false apprehensions of it, we must necessarily wander in the dark, and neither know what to do, nor how to behave ourselves towards Him. For, how can we imagine what will please or displease a dark and unknown nature, whose bent and inclinations we are utterly unacquainted with? but if we are under false apprehensions of his nature, they must necessarily mislead us in our behavior

towards Him, and put us upon false ways of serving and pleasing Him." *Ibid*, p. 161.

"If we truly understand what God is, we cannot but apprehend what worship is suitable to Him, by that eternal congruity and proportion that there is between things and things; which is as obvious to men's minds as sounds and colors to their ears and eyes. If God be a being endowed with such and such perfections, every man's mind will tell him, that, between such an object and such actions and affections, there is a natural congruity; and therefore so and so He ought to be treated and addressed to; with such and such actions and affections to be served and worshiped. So that if we apprehend God truly as He is, circled with all his natural glories and perfections, our apprehensions will produce in us such affections, and our affections such deportment and behavior towards Him, as are suitable to the perfections of his nature; and we shall please Him with such services as will both please and become Him; with admiring thoughts, and dutiful wills, and godlike affections; with an ingenuous fear, an humble confidence, and an obedient love; with cheerful praises and profound adorations; with sober, wise, and rational devotions; such as will wing and employ our best affections and most noble faculties; for it is such a worship only as can suit such perfections, and please such a nature as God's." *Ibid*, p. 163.

"A right apprehension of God is also necessary to inspire us with the best principle of serving Him. For it is certain, that, there is no principle in human nature that will so effectually engage us to the service of God, or render our service so acceptable to Him, as that of love; which will tune our wills into such a harmony with God's, that we shall no longer choose and refuse according to our particular likings and dislikings; but what is most pleasing or displeasing to Him will be so to us; and our wills being thus united and subjected to his, our obedience will extend to all his commands, and admit no other bounds but his will and pleasure." *Ibid*.

“ But to the inspiring our souls with this principle, there is nothing more necessary than right apprehensions of God ; who in Himself is doubtless the most amiable of beings, as having all those perfections in infinite degrees, that can beget or deserve a rational affection. So that we cannot think Him to be any way otherwise than He is, without thinking Him less lovely, and detracting more or less from the infinite beauty of his nature : for, since He cannot be more lovely than He is in Himself, every false apprehension of Him must needs represent Him less lovely. But, since of all his perfections, that of his goodness is the most powerful, motive and engagement of love, there is nothing more necessary to kindle our love to Him, than right apprehensions thereof. For being infinitely good as He is in his own nature, it is impossible we should conceive Him to be better than He is ; and therefore every false notion we entertain of his goodness, must necessarily detract from it : and so much as we detract from his goodness, so much we detract from the principal reason and motive of our loving Him.” *Ibid*, p. 165.

“ Correct views of the Divine *Nature* constitute the only foundation of proper obedience to the Divine *Will*. Hence, misconception with regard to the object of worship, must attach its consequences to our character and conduct. Until well instructed on the subject of the Divine perfections, we must continue incapable of judging with respect to the claims they possess on our homage and confidence ; while false views can only produce false impressions, and lead to mistaken effort. Men must *know God*, before they can *glorify Him as God* : and it is in this connection between knowledge and sanctity that we find the profound import of the Redeemer’s emphatic saying, *This is life eternal, to know Thee the only true God, and Jesus Christ whom Thou hast sent.*” *Vaughan’s Corruptions of Christianity*, p. 343.

CHAPTER I.

TRINITY.

TRIPERSONALITY—TRITHEISM.

"THE BEGINNING OF SORROWS."—*Matt. xxiv. 8.*

WHEN we reflect upon the purity of the Christian religion, and the impurity of the human heart, we must be led to see the great opposition between the two. As, from the first establishment of Christianity, it might be expected that its power would be displayed in transforming corrupt human nature into the image and likeness of its own truth and love, so might it equally be expected, that the power of corrupt human nature would be displayed in endeavoring to transform Christianity into the image and likeness of itself. Where religion prevailed, the former would occur; where human nature prevailed, the latter would occur.

However faithful, therefore, the church might be in preaching the truth in love; nay, the more faithful it might be in this respect, the more would it be opposed to fallen human nature, the more would fallen human nature be opposed to it; and, in its conflict with Christianity, endeavor to gain the mastery over it. Here, therefore, we are led to see the origin of heresy.

Now since, at first, Christianity generally spread more from being taught by others than from being read and studied in the Bible, as at the present day; if we would trace up the earlier heresies in the Christian church, we must ascertain

what that was which was taught as Christianity ; how far it had been preached in its purity ; how far any principles had been promulgated, even by the reputedly orthodox, which might have contained the elements of these heresies in general.

In pursuing this subject, we shall confine our attention, in the present chapter, to the doctrine of the Trinity.

This doctrine, *as generally received*, is one which, according to many eminent writers of the Church of England, is not so much formally expressed in Scripture, as rather deducible from the general revelation of Christianity. It has been remarked, that this is also the way in which it might be expected that a fundamental doctrine would be practically set forth ; that being a first principle, it would be diffused throughout the whole Christian revelation, instead of being found only in some particular places, formally expressed as a speculative truth. There is no doubt that, conveyed in this manner, the doctrine is more liable to produce a practical effect than when stated theoretically. Now theology, in general, ought always to observe the same order. If there be a Trinity in Unity, it should be deducible from every part of our system, even though never formally expressed ; whereas it is too often the case, that theologians advance the doctrine of the Unity as a speculative truth, and then proceed to set forth a system from which it is impossible to infer it. Others again assert rightly, that true ideas of God are the foundation of all true religion ; next, that God is love ; but having stated this truth as a speculative article of faith, they proceed to develop a system which conveys only the idea that God is anger, wrath, and fury, which required to be appeased and reconciled. Now, if any one imputed to them a belief in the doctrine of a resentful Deity, might they not disclaim it ? Do you not perceive, they might say, that the fundamental principle from which we started is, that God is love ? True, it may be replied ; but your theory, and your practical development of it, do not

coincide. Were it not that you began by saying, that God is love, we should be quite unable to infer it from your system ; and since you seldom mention your fundamental principle, and are constantly enlarging upon what conveys a directly contrary idea, the impression produced upon our minds is practically the same as if you omitted the speculative article altogether, or maintained the contrary. The case is the same with regard to the Divine Unity. Abstractedly, the doctrine may be held, that God is one ; the most complete demonstrations may be urged to prove it ; it may be professed as a sacred article of faith ; but the question is, whether it coincides with the rest of our theology ; that is to say, with the doctrine of what is called the Voluntary Economy.

We have hitherto stated the case only theoretically. It remains to be ascertained how far the statement is justified by historical fact ; how far there has been any just reason for complaining of the introduction into the church of a system of Tritheism, under the plea of advocating the Trinity in Unity. The truth, then, we need not learn from Praxeas, Noetus, or Sabellius, whose testimony, as that of heretics, might be doubted : we shall take it from the account furnished by the orthodox themselves.

Before doing this we would observe, that the present inquiry leads to a history over which we would willingly draw a veil. It is a subject which must fill every Christian mind with the most painful reflections ; and therefore, if we allude to errors which charity might induce us to conceal, it is not from that disposition which rejoiceth in iniquity, but which requires us to point out the evil in order to its correction. If, in common with others, we are regarded as imputing Tritheism to Christian communities, when it is declared there is no just ground for it ; we presume that a brief outline of the history of Tritheism in the Christian church, may not be unserviceable in helping the reader to form a right decision upon the subject.

Swedenborg, moreover, has declared, that the end of the present church, as foretold by the Lord in Matthew, chap. xxiv., is arrived. A statement of this kind cannot be received except upon adequate evidence. How far the church is in possession of this evidence, the reader must judge. *He that hath ears to hear, let him hear.*

We shall begin with the age immediately succeeding that of the apostles, and in which Justin Martyr is the first writer that presents himself to notice. He was born in the year of our Lord 89, and published his Disputation with Trypho the Jew about A.D. 140, or, as some think, a little later. Dr. Burton, late Regius Professor of Divinity at Oxford, in his Testimonies of the Ante-Nicene Fathers to the Divinity of Christ and of the Holy Spirit, (works of which we shall make considerable use in the course of our remarks), observes as follows :

“ He (Justin) now shews that he did not understand this manifestation of the Father by the Son in a Sabellian sense ; and though theology had not yet employed any Greek term equivalent to person, he sufficiently expresses the distinct personality of the Father and the Son.”

“ Returning to the Scriptures,” says Justin, “ I will endeavor to persuade you, that this God, who is said in the Scriptures to have been seen by Abraham, and Jacob, and Moses, is a *different Being* from the God who created the universe ; I mean different in number (or numerically), but not in counsel : for I affirm that he never did any thing, except what the Creator himself, above whom there is no other God, wished him to do or to say.” *Divinity of the Holy Spirit*, p. 24.

On this passage Dr. Burton remarks :

“ The word person, as I have observed, not having *yet* come into use *in this sense*, Justin could hardly have employed any other which would more plainly convey an idea of distinct individuality than ἀριθμῶν *numerically*.” The learned

author then refers to other passages, as shewing that something like Sabellianism had already been maintained, but that Justin was decidedly opposed to it. Assuredly he was; but who will say that, by using such expressions, Justin was enabled to explain away any objection that Tritheism was taught. It is intimated by Epiphanius, that when Sabellianism arose, its advocates embraced their peculiar opinions out of a dread of Polytheism; for, as he says, when they met with other Christians, especially such as were unlearned, they would put this shrewd question to them; "Well, good friends, what is our doctrine? Have we one God, or three Gods?" *Lardner's Works*, vol. ii. p. 663. It appears then, that the doctrine of Sabellianism was received principally by reason of the difficulty of understanding the reputedly orthodox doctrine, except upon a principle of Tritheism. Remove this difficulty, and so far Sabellianism was removed; whereas in opposition to Sabellianism, which contemplates the Deity as one person, or one hypostasis, perpetually to endeavor to prove three distinct hypostases, or persons, is only to add fuel to the fire.

Again; in another passage, Justin observes to Trypho, on the appearance of God to Moses in the burning bush:

"Admit that both God and an angel were concerned in that appearance to Moses, as has been proved from the text cited; yet I insist upon it, that the Maker of all things was not the God who told Moses that He himself was God of Abraham, and God of Isaac, and God of Jacob; but it was He of whom I have proved to you, that He appeared to Abraham, and to Jacob, administering to the will of the Maker of all things." *Waterland*, vol. ii. p. 253.

In another passage, Justin observes, in answer to Trypho:

"I will endeavor to shew you from the Scriptures, since you understand them, that there is *another* who is God and Lord, and one who is so called, under the Maker of all things; who also is denominated an angel, because he announces to

man whatsoever the Maker of all things wishes him to announce—that Maker above whom there is no other God.* *Art. 56.*

Other passages there are in Justin to the same purport, shewing that the distinction made by him was not made in a careless moment; but was considered conducive to a right understanding of Christian doctrine.

In defence of this father it has been pleaded, that all that he meant by another who is God and Lord, or, another God and Lord, was another hypostasis, or person, in the Godhead. In reply to this, it is stated, that the term hypostasis, or person, was not yet appropriated by the fathers to this signification; and it is rejoined, that this is of no consequence if Justin meant the same thing. We may remark, however, that what Dr. Waterland has translated another *person*,† Dr. Burton has translated another *being*. Whatever may have been the real meaning of Justin, is to the present argument a matter of no consequence. All that we are now concerned to ascertain, is, whether expressions were not made use of at this time by the orthodox, strongly calculated to favor a tendency to Tritheistical notions; and hence, whether language which was esteemed to convey orthodox doctrine, did not become one source of the subsequent heresies. This inquiry we are at liberty to pursue, without impugning the doctrine of the Tripersonality itself.

The next author we shall quote is Tertullian, who flourished in the year of our Lord 200. He distinguished himself upon this subject by his controversy with Praxeas, who is one of the earliest persons who, we are informed, began to entertain the notions which afterwards were known by the name of Sabellianism. In the following passages, extracted from

* This passage has been variously rendered: we have adopted the reading of $\dot{\upsilon}\pi\acute{\epsilon}\rho$, *under*, instead of $\dot{\upsilon}\pi\grave{\epsilon}\rho$, *besides*: as being, perhaps, the least advantageous to the present argument.

† See Waterland, vol. ii. p. 250.

Dr. Burton's Testimonies of the Ante-Nicene Fathers, Tertullian is arguing against Praxeas, who, like his successor, Sabellius, maintained a unity of person in the Deity, in order to prevent himself from otherwise falling into a system of Tritheism. Now in what manner does Tertullian confute him? In what manner does he shew that the reputedly orthodox doctrine might be maintained, without falling into the idea of a plurality of divine beings in the Godhead? The following is a specimen. Page 75, *Burton's Testimonies of the Ante-Nicene Fathers to the Divinity of the Holy Ghost.*

"If you still take offence at the number of the Trinity, as if it was not connected in simple unity, I ask, How does one individual being speak in the plural number? Let us make man, &c., when he ought to have said, I will make man, &c., as being one and singular. So also in what follows, Behold Adam is become as one of us (Gen. iii. 22); he deceives us, or is amusing himself, by speaking in the plural when he is one, and alone and singular. Or was he speaking to the angels, as the Jews explain it, because they also do not acknowledge the Son? or, because He was himself Father, Son, and Spirit, did He therefore make himself plural, and speak plurally to himself? The fact is, that He used the plural expressions, *Let us* make, and *our*, and to *us*, because the Son, a second person, his Word, was united to Him and the Spirit, a third person, in the Word. For with whom did He make man, and to whom did He make him like? It was with his Son, who was to put on the human nature, and with the Spirit, who was to sanctify man, that *He conversed as with ministers and witnesses*, by the unity of the Trinity. Again; the following words distinguish between the persons: "*And God made man; in the image of God made He him.*" Gen. i. 27. Tertullian then goes on to speak of the Son as assisting the Father in all the works of creation, according to that passage in St. John: *By whom all things were made, and without whom nothing was made.* i. 3. After which he

adds, "if this same being is God, according to the expression of St. John, *the Word was God*, you have two beings, one saying, *Let it be made*,—another making it. But I have already explained in what sense you are to understand *another*; with reference to person, not to substance; to distinction, not to division. But although I everywhere hold one substance in *three united beings*, yet from the necessary meaning of words, I must make Him who commands, and Him who executes, to be *different beings*."*

According to Dr. Burton, the Father and the Son are here considered to be two different beings, which he conceives to be the meaning of two hypostases, or persons. Certain divines, however, perceiving the tendency of such notions, have in order to avoid the necessary consequence, interpreted the term *persona* in its classical sense, instead of considering it as signifying a substance according to the popular view. This idea was propounded, in order if possible, to make both for themselves, and for the fathers, a way of escape from the charge of Tritheism, and to render the common doctrine of the Trinity more intelligible. Without saying any thing upon the propriety of such an interpretation, it is sufficient to observe that it is rejected by those who call themselves orthodox; and we are required to understand the term as signifying *a separately existing being*. This we shall see from Dr. Burton's comments upon the following passage of Tertullian, in his *Testimonies to the Divinity of the Holy Ghost*, p. 72. The passage is taken from the treatise against Praxeas.

"You will make him a liar and deceiver and a false expounder of this faith, if, when he himself is Son to himself, he ascribed the person of a son to another being; whereas all these passages of Scripture prove the clear existence and the distinction of a Trinity."

According to Dr. Burton, Tertullian's argument to Praxeas is this: You consider God to be a son to himself. But God

* See Hampden's Bampton Lectures, p, 126, note K.

ascribes the person of son to another being. Another being cannot be the same being with himself; to say so is untrue. Consequently it is untrue that God says he is son to himself; since God regards another being as his son. On this passage of Tertullian therefore Dr. Burton thus comments:

“I need not observe that this argument is directed against the Sabellian notion, which destroys the personality of the Son, and in fact makes God to be son to himself, as Tertullian here remarks. It will also be seen, that the word *persona* is used in this passage: and the advocates of Sabellianism would wish us to understand, that it merely means a character assumed, or a part performed, by some person; as when Cicero says of himself, ‘I sustain myself three characters (persons),—my own, that of the adversary, and of the judge.’ It is true that Cicero here uses the word *persona* in its original and classical sense; but to assume from such an instance, that this was the meaning given to the word by ecclesiastical writers is most illogical, and betrays little acquaintance with the works of the fathers. It is in fact a *petitio principii*: it is to assume the very point at issue. What we want to ascertain is, not what was the meaning given to the word by Cicero and classical writers: that may be learned from dictionaries and indices: but we wish to know, whether this classical sense was retained by the fathers; or whether in course of time, the word did not receive a new theological meaning. This can only be discovered by a perusal of the writings of the fathers; and if we find them using *persona* according to its modern sense, for a *separately existing being*, for a *person distinguished by individuality*, it is in vain that the Sabellian refers to classical antiquity: the criticism may be correct, but it is irrelevant: and Cicero can no more acquaint us with the meaning of *persona*, as used by Tertullian or Jerom, than these late writers can enable us to illustrate Cicero. In the passage which I have quoted from Tertullian, he is exposing the inconsistency of Sabellianism: and he

says, that when God speaks of his Son, if he does not mean a Son in the proper sense of the term, that is, a *Being individually distinct*, he deceives us by giving the person of the Son to another Being, or rather to Himself."

In another place Dr. Burton observes, p. 80 :

"Tertullian notices those passages, in which the Son speaks of sending the Comforter, and yet the Father was to send him : and upon those words of our Savior, *All things that the Father hath are mine ; therefore said I that He shall take of mine, and shall shew it unto you,*" John xvi. 15, he observes, "Thus the union of the Father in the Son, and of the Son in the Comforter, makes *three beings* united one to the other : which three are one thing, *unum*, not one person *unus*, as it is written, *I and the Father are one*, John x. 30 ; with respect to the unity of substance, not to numerical individuality." *Testimonies to the Divinity of the Holy Ghost*, p. 80.

Tertullian says (*ibid*, p. 71) :

"God put forth the Word as the root puts forth the shrub, and the fountain puts forth the river, and the sun puts forth the ray—nor yet is the shrub distinct from the root, nor the river from the fountain, nor the ray from the sun ; as neither is the Word from God. According, therefore, to the form of these analogies, I profess to speak of *two beings*, God and his Word, the Father and his Son." Dr. Burton shews that Justin did not mean to abide strictly by these analogies, which would otherwise lead to Sabellianism ; consequently, that the Father and the Son are far more truly two beings, than the ray and the sun, the root and the shrub. For many who adopt the belief that God is one person only, would also avail themselves of these illustrations ; though they would refuse to call the root and the shrub two beings, and would consider them only as parts of one and the same being. The Tripersonal doctrine requires something further ; that in the Trinity, these two beings shall be two distinct persons,

having two distinct offices, and covenanting and conversing with one another; which originates in the mind of common people, the idea of two Gods and two Lords. How closely Tertullian himself bordered upon this Ditheism, may be partly seen in the following extract: *ibid* 78.

“If they are unwilling that the Son should be reckoned a second person with reference to the Father, lest a second should make two Gods to be named, *I have shewn that two Gods and two Lords are in fact mentioned in Scripture*: and lest they should still take offence at this, I have given the reason, that there are not two Gods nor two Lords mentioned, except as the Father and the Son are two: and this not by a separation of the substance, but according to the divine economy; when we assert the Son to be not divided and separated from the Father; and different, not in nature, but in order; who, although he is called God when he is named by himself, does not therefore make two Gods, but one, from the very circumstance of his being called God from the unity of the Father.”

It is not our part here to shew what Tertullian did mean, or what he did not mean. Let the reader bear in mind the great truth that there is one God, and read consecutively the passages we shall continue to quote from different writers and fathers; and then ask himself, whether Swedenborg had or had not any just reason for asserting the prevalence of Tritheism in the church. Origen, who flourished in the year 240, in his fifth book against Celsus, calls the Son *the Second God*, but observes, “Although we call him *the Second God*, let them know, that by this *Second God* we mean nothing more than the virtue which comprises in itself all the virtues.” See *Bull's Defence of the Nicene Creed*, pp. 717, 718.

Bishop Bull, in his chapter on the subordination of the Son, observes, p. 730, “Almost all the ancient Catholics who preceded Arius, seem to have been ignorant of the invisible and immeasurable nature of the Son of God. They some-

times, for instance, speak of the Son of God, as if even according to his Divine Nature he were finite, visible, inclosed in some certain place, and circumscribed within given limits." Bishop Bull proceeds to shew that, nevertheless, they believed the Son to be the True God of the True God, "*verum Deum ex Deo vero.*"

Another author says, "In the books of Wisdom and Ecclesiasticus, and much more, in the writings of Philo, the *λόγος* of Plato, which had denoted the divine energy in forming the world (*δημιουργος*), or the previous all-perfect, incommunicable design of it, (hence called *μονογενής*,) was arrayed in the attributes of *personality*, made the instrument of creation, and the revealed image of the Incomprehensible God. This remark applies particularly to Philo, who, associating it with Platonic notions as well as words, developed its lineaments with so rude and hasty a hand, as to separate the idea of the *λόγος* from that of the eternal God; and so perhaps to prepare the way for Arianism." (That is, for the contemplation of God as two, or as three beings.) In a note, the author observes, "This may be illustrated by the theological language of the *Paradise Lost*, which is unexceptionable as far as the very words go, conformable both to the Scriptures and the writings of the fathers, but becomes offensive as being dwelt upon as if it were literal, not figurative. It is scriptural to say that the Son went forth from the Father to create the worlds; but when this is made the basis of a scene or pageant, it borders on Arianism. Milton has made allegory, or the economy, *real.*" *Newman's Hist. of the Arians of the 4th Century*, p. 102.

We shall see that modern theologians have done the same; have contemplated the economy as real, as manifested in the doctrine of the covenants between the three Divine Persons, the doctrine of the pacification of Divine wrath, satisfaction of Divine justice, and intercession. Hence that the whole system is often thoroughly Arian, under the pretext of being orthodox.

We will now pass to the writings of St. Cyprian, as quoted by Dr. Waterland, vol. v. p. 247. This father flourished in the year 256.

Arguing, says Dr. Waterland, for the invalidity of heretical baptisms, he asks how any person baptized by heretics and thereby partaking of their heresy, can be presumed to obtain remission of sins and to become the temple of God?

“If he be thereby,” says St. Cyprian, “made the temple of God, I would ask of *what* God it is? Is it of (God) the Creator?—he could not be so, if he believed not in Him. Is it of Christ?—neither can he be *His* temple, while he denies Christ to be God. Is it then of the Holy Ghost? But since the three are one, how can the Holy Ghost have friendship with him that is at enmity with either Father or Son?”

The expression, the *three are one*, will be illustrated as we proceed.

The following are specimens of what a modern author calls the Platonic language of the early fathers, and which contributed to the doctrine of the Tritheism of Arianism. He says (p. 105), “Justin speaks of the Word as ‘fulfilling the Father’s will.’ Clement calls him the *ἐννόημα* of God; and in another place the Second Principle of all things, the Father himself being the first. Elsewhere he speaks of the Son as an ‘all perfect, all holy, all sovereign, all authoritative, supreme, and all searching nature, *reaching close upon the sole Almighty.*’* In like manner, Origen speaks of the

* Bishop Bull maintains that Clement did not mean here that the nature of the Son *reached close upon God* (*προσεχέσάτη*) *citima* as the Greek word is here rendered, but that it means *conjunctissima*, most intimately conjoined; in this however he differs from other authors, and among these Petavius and Huetius. See *Bull’s Defence*, ii. 6. 6. The author of the History of the Arians would not thus have rendered the passage, had he thought it to be erroneous. We have before said, it is but of little consequence which of the two meanings was originally designed; if we grant that the passage is so vaguely worded as to favor a tendency to tritheistical notions, wherever they had pre-existed, this will be sufficient for the argument.

Son as being 'the *immediate* Creator, and as it were Artificer of the world;' and the Father, 'the *Origin* of it, as *having committed to his Son* the creation of the world.'"

The same modern author speaks of a *still bolder theology* than this having been adopted by Theophilus of Antioch, (A.D. 168); Tatian, pupil of Justin Martyr, (A.D. 169); Athenagoras of Alexandria, (A.D. 177); Hippolytus, the disciple of Irenæus and friend of Origen, (A.D. 220); and the author, who goes under the name of Novatian, (A.D. 250). These writers, none of whom however were of any especial authority in the church, "explained the Scripture doctrine of the generation of the Word to mean His manifestation at the beginning of the world as *distinct from God.*"

We are informed by Eusebius, in his Ecclesiastical History, that Dionysius, Bishop of Alexandria, and cotemporary with his namesake, Bishop of Rome, became distinguished by writing against the Sabellians. The following is an extract from a note on chap. vi. book 7, of his History (English Translation, folio, 2nd edit. 1709,) concerning the heresy of Sabellius.

"Managing the cause with too much eagerness and fervency of disputation, he bent the stick too much the other way; asserting not only *ἑτερότητα τῶν ὑπόστασεων* a distinction of persons, but also *ἁσίας διαφορὰν* a difference of essence, and an inequality of power and glory. Upon which account he is severely censured by St. Basil (*Epist. 41. ad magn. philos.*) and others of the ancients, as one of those who in a great measure opened the gap to those Arian impieties, which afterwards broke in upon the world." Folio edit. p. 119.*

Now after the principal ecclesiastical authorities had used these expressions, it may be useful to ascertain what were the

* It is but right to mention that Bishop Bull shields Dionysius from the charge of Tritheism, in his Defence of the Nicene Creed, ii. 11. 1. We shall, however, see how far this learned prelate could himself bend the bow without conceiving that he broke it.

ideas which were gradually stealing upon the minds of the inferior and less educated teachers. On this subject we derive information from the following extract from Bishop Bull, in his Discourse on the Catholic Doctrine concerning the Blessed Trinity.

“Dionysius, Bishop of Rome, who flourished about the year 259, whom his great namesake of Alexandria styles a learned and wonderful man, in an epistle against the Sabellians, (which doubtless he wrote, as the manner then was, with the advice and consent of the clergy of his diocese synodically convened), after he had refuted the doctrine of Sabellius, thus proceeds to discourse against the contrary heresy of those, ‘who divide and cut asunder and overthrow the most sacred doctrine of the church of God, parting the monarchy into three certain powers and hypostases, separated from each other, and consequently into *three Deities*. For I hear that there are some *catechists* and *teachers* of the Word of God among you, who maintain this opinion, therein diametrically, if I may so speak, opposing the hypothesis of Sabellius. For he blasphemeth, by affirming that the Father is the Son, and, on the other side, that the Son is the Father; but these men in a manner teach *three Gods*, while they divide the holy unity into hypostases, alien and wholly divided from each other. For it is absolutely necessary that we hold, that the Divine word is united to the God of all things, and that the Holy Ghost remains and dwells in God; and also, that the Divine Trinity is gathered together and united into one, as into a certain head; I mean the omnipotent God, the Father of all things.”

We have then here an unexceptionable testimony as to the existence of Tritheism in the church in the year 259. It prevailed, we are told, among the catechists and teachers. Now these catechists and teachers were often intended for the priesthood. The persons they instructed were such as were designed for baptism; and as baptism was administered in the

name of the Father, and of the Son, and of the Holy Ghost, it was natural to expect that if Tritheism, in its lower forms, would manifest itself any where, it would be among the class which has been here specified.

But we now come down to a later age, namely, that in which the Nicene Creed was composed. As the Council of Nice is so celebrated in ecclesiastical history, and as the creed it authorized has continued to this day a standard of the orthodox faith, it may be useful to ascertain, if possible, what were the opinions, held about that time, on the subject of the Trinity. Here we meet with two accounts, somewhat opposed to each other. One class of the learned represent some of the fathers as the lowest Tritheists. This is the opinion of Dr. Cudworth and others. The other class, such as Bull and Waterland, represent them as maintaining, not Tritheism, but the doctrine now said to be received among the orthodox.* We shall first state the opinion given by Dr. Cudworth, reserving the orthodox doctrine for the latter part of our chapter. In the ensuing extract Dr. Cudworth is adverting more particularly to Gregory Nyssen, Cyril of Alexandria, Anastasius, Maximus the Martyr, Damascen, and Athanasius. His remarks upon the principles of Athanasius, we shall reserve till we have noticed those with regard to the fathers first mentioned. His observations are the following: *Intellectual System*, vol. iii. p. 149.

“These were they who principally insisted upon the absolute coequality and independent co-ordination of the three hypostases or persons in the Trinity, as compared with one another. Because, as three men, though one of them were a father, another a son, and the third a nephew, yet have no essential dependence one upon another, but are naturally co-

* Dean Sherlock also maintained that Cudworth, Petavius, &c., had mistaken the fathers, in supposing that they were Tritheists; but he, in his turn, imposed such a sense upon the fathers, as was declared by South and others, to be Tritheism equally objectionable. See *his Vindication*, p. 106.

equal and unsubordinate, there being only a numerical difference betwixt them ; so did they in like manner conclude, that the three hypostases or persons of the Deity, (the Father, Son, and Holy Ghost), being likewise but three individuals, under the same ultimate species or specific essence of the Godhead, and differing only numerically from one another, were absolutely coequal, unsubordinate, and independent : and this was that, which was commonly called by them their *ὁμοούσιότης*, their coessentiality or consubstantiality." . . .

. . . "These theologians supposed the three persons of their Trinity to have really no other than a specific unity or identity ; and because it seems plainly to follow from hence, that therefore they must needs be as much three gods as three men are three men ; these learned fathers endeavored with their logic to prove, that three men are but abusively and improperly so called three, they being really and truly but one, because there is but one and the same specific essence or substance of human nature in them all ; and seriously persuaded men to lay aside that kind of language. By which same logic of theirs, they might as well prove also, that all the men in the world are but one man, and that all Epicurus' gods were but one god neither. But not to urge here, that according to this hypothesis, there cannot possibly be any reason given, why there should be so many as three such individuals in the species of God, which differ only numerically from one another, they being but the very same thing thrice repeated ; and yet that there should be no more than three such neither, and not three hundred, or three thousand, or as many as there are individuals in the species of man ; we say, not to urge this, it seems plain, that this Trinity is no other than a kind of Tritheism, and that of gods independent and co-ordinate too. And therefore some would think, that the ancient and genuine Platonic Trinity, taken with all its faults, is to be preferred before this Trinity of St. Cyril, and St. Gregory Nyssen, and several other reputed

orthodox fathers; and more agreeable to the principles both of Christianity and reason. However, it is evident from hence, that these reputed orthodox fathers, who were not a few, were far from thinking the three hypostases of the Trinity to have the same singular existent essence, they supposing them to have no otherwise one and the same essence of the Godhead in them, nor to be one God, than three individual men have one common specific essence of manhood in them, and are all one man. But as this Trinity came afterwards to be decreed for Tritheistic; so in the room thereof started there up that other Trinity of persons numerically the same, or having all one and the same singular existent essence; a doctrine which seemeth not to have been owned by any public authority in the Christian church, save that of the Lateran Council only."

Such is the history which Dr. Cudworth gives us of the views of the Trinity held by these fathers.* We now come to the history of the views of Athanasius, as furnished by the same author in the sequel. Having enlarged upon the doctrine of the specific unity, or the oneness of the species of the Godhead, this writer observes, page 167:

"Notwithstanding all which, it must be granted that though this *homoousiotes* or coessentiality of the three persons in the Trinity, does imply them to be all God, yet does it not follow from thence of necessity that they are therefore one God. What then! shall we conclude that Athanasius himself also entertained that opinion before mentioned and exploded, of the three persons in the Trinity being but

* In reply to this view of the case, it has been said, The doctrine of the specific Unity is a very plain doctrine, for it is palpable Tritheism; consequently it could not have been the doctrine of the fathers, who declare the doctrine to be a profound mystery. To this it is rejoined, The doctrine of the Tripersonality, in this case, is plain, but not the doctrine of the Unity. The Trinity is intelligible, the Unity unintelligible, in other words the doctrine that God is three persons is no mystery; but that, in this case, He is one numerical substance, is a great mystery.

three individuals under the same species (as Peter, Paul, and Timothy), and having no other natural unity or identity than specific only? Indeed some have confidently fastened this upon Athanasius; because, in those Dialogues of the Trinity, published amongst his works, and there entitled to him, the same is grossly owned, and in defence thereof this absurd paradox maintained, that Peter, Paul, and Timothy, though they be three hypostases, yet are not to be accounted three men, but only when they dissent from one another, or disagree in will and opinion. But it is certain, from several passages in those Dialogues themselves, that they could not be written by Athanasius; and there hath been also another father found for them, to wit, Maximus the Martyr. Notwithstanding which, thus much must not be denied by us, that Athanasius, in those others his reputedly genuine writings, does sometime approach so near unto, that he lays no small stress upon this *homoousiotes*, this coessentiality and common nature of the Godhead to all the three persons, in order to their being one God. For thus, in that book entitled, *Concerning the Common Essence of the Three Persons*, and the chapter inscribed, *That there are not three GODS*, doth Athanasius lay his foundation here. When to that question proposed, How it can be said that the Father is God, the Son God, and the Holy Ghost God, and yet that there are not three Gods? the first reply which he makes is this: Where there is a communion of nature, there is also one common name of dignity bestowed. And thus doth God himself call things, divided into multitudes from one common nature, by one singular name. For both when He is angry with men, doth He call all those who are the objects of his anger, by the name of one man; and when He is reconciled to the world, is He reconciled thereto as to one man. The first instances which He gives hereof are in Genesis, chap. vi. 3, 7: *My spirit shall not always strive with man; and, I will destroy man whom I have created.* Upon

which Athanasius makes this reflection. Though there was not then only one man, but infinite myriads of men, nevertheless by the name of one nature, doth the Scripture call all those men one man, by reason of their community of essence or substance. Again, he commenteth in like manner upon that other Scripture passage, Exod. xv. 1: *The horse and his rider hath He thrown into the sea.* When Pharaoh went out to the Red Sea, and fell with infinite chariots in the same; and there were many men that were drowned together with him, and many horses; yet Moses, knowing that there was but one common nature of all those that were drowned, speaketh thus both of the men and horses: *The Lord hath thrown both the horse and the rider into the sea:* he calling such a multitude of men but one singular man, and such a multitude of horses but one horse. Whereupon Athanasius thus concludeth: if therefore amongst men, where the things of nature are confounded, and where there are differences of form, power, and will, (all men not having the same disposition of mind, nor form, nor strength), as also different languages (from whence men are called by the poets *meropes*,)—nevertheless, by reason of the community of nature, the whole world is called one man; might not that Trinity of Persons, where there is an undivided dignity, one kingdom, one power, one will, and one energy, be much rather called one God?"

Athanasius however had too much discernment not to perceive, that all this was so far only a system of Tritheism; accordingly he has recourse to four different expedients, as enumerated by Dr. Cudworth, to prove the Divine Unity. These four we proceed to consider; but before we do so, must make one remark upon an expression used by Dr. Cudworth. He says, that although the foregoing doctrine of the specific unity implies all the three persons to be God, yet it does not follow from thence of necessity that they are therefore one God. Might he not have spoken more strongly? Might he

not have said, that it follows thence of necessity that they are not one God; or at least, one Divine Being. And in this case, would it not have been impossible for any one to hold this doctrine and to reconcile it to that of one God by any additional articles of belief, except upon the principle of the specific unity? Whatever other sentiments, therefore, might be held upon the subject, in conjunction with the foregoing, with a view to establish the doctrine of one Divine Being, the two must be considered irreconcilable. Accordingly, we shall see that they never have been reconciled; that in proportion as persons have advocated the former, they have been regarded as Tritheists; in proportion as they have advocated the latter, they have been regarded as Sabellians; and in proportion as they have held both, they have been regarded as men of ambiguous and vacillating minds.

In illustration of these remarks, we proceed with our subject:

The first additional proof of the unity of God, as enumerated by Dr. Cudworth, is the introduction by Athanasius of a priority of order or rank among the three persons; so that instead of being co-ordinate, the Son was regarded subordinate to the Father, and the Spirit to the Son. On this proof we need not dwell, as Dr. Cudworth admits that it might be objected this was only making three subordinate, instead of three co-ordinate, Gods. *Ibid.* p. 174.

The second argument for the unity of God, was, that the three persons were indivisibly united. Thus the Father was like the Sun, the Word was like the splendor of the sun. Hence the Word could no more be separated from the Father, than splendor from the sun. An excellent illustration; but the difficulty was to reconcile it with the doctrine of three distinct hypostases, or persons.

In relation to this subject, the late Bishop of Bristol observes, in his account of Justin Martyr, p. 178, "Justin,

in speaking of the generation of the Son, expressly censures those who compared it to the emission of a ray from the sun; and uses the illustration of a fire lighted from another fire. We have here another instance of the difficulty of bringing forward, on this mysterious subject, any illustration, to which an objection may not be made. Justin's illustration better conveys the notion of a distinction of persons; that of Athenagoras the unity of substance. But they who are disposed to raise cavils will say, that the former tends to Tritheism, the latter to Sabellianism."

The third argument for the Divine Unity was the principle introduced by some of the fathers of Emperichoresis, circumincession, coinherence, mutual inhabitation, inmeation, or impermeation* of Father, Son, and Holy Ghost. Here again arose a difficulty. If this was described as perfect, it tended to reduce the doctrine of the Trinity to that of a singularity of essence, and to confound the persons, which was Sabellianism; if described as imperfect, then there were three not perfectly united, hence disunited, which was Tritheism. Accordingly, it was left by the orthodox unexplained, and declared to be inexplicable; and is pronounced by Bishop Bull to be an inscrutable mystery.

The fourth and last expedient used by Athanasius was, to compare the Trinity to a fountain, with its two emanating streams; and to a tree with its roots, trunk, and branches. This again, according as it was explained, exposed the doctrine to the charge of Sabellianism on one hand, or of Tritheism

* The Divine unity and circumincession are thus described (shall we say explained?) by St. Ambrose:—"Ideo autem dicitur Deus Pater, quia ipse est ex quo; et sapientia est, quâ ordinantur omnia; et dilectio, quâ se volunt omnia ita manere, ut ordinata sunt. Ex quo ergo, et qui ex eo, et quo se diligunt ipsa duo, tria sunt, et illa tria ideo unum, quia sic sunt ex uno illa duo, ut tamen ab ipso non sint separati; sed ex ipso sunt, quia non a se; et in ipso quia non separata; et ipsum ipsa, quod ipse; et ipsum ipse, quod ipsa; et non ipsum ipsa, qui ipse; et non ipsa ipse quæ ipsa." *Bull's Defence of the Nicene Creed*, iv. 4, 13.

on the other. Thus the two never have been reconciled; and the only middle way between them, has led through that land of darkness, in which the distinctions between things being imperceptible, their mutual repugnance becomes invisible. The moment any light is attempted to be let in on the subject, that moment discordance begins. Hence Athanasius himself, who attempts to pass from words to ideas, did not escape the charge of Sabellianism, in advocating the unity of God; while on the other hand, he seemed perplexed by the difficulties into which he was led by the doctrine of the Tripersonality. "The life of Athanasius," says Gibbon, "was consumed in irreconcilable opposition to the impious madness of the Arians; but he defended above twenty years the Sabellianism of Marcellus of Ancyra; and when at last he was compelled to withdraw himself from his communion, he continued to mention, with an ambiguous smile, the venial errors of his respectable friend." *Decline and Fall of the Roman Empire*, vol. iii. p. 336.*

In the foregoing remarks we have a ready, and we believe a true, account of the origin of most of those dissensions in the church, which afterwards took place upon this sub-

* "It was in the course of a work in refutation of the Sophist Asterius, the founder of the Semi-Arians, that Marcellus of Ancyra was led to simplify (as he conceived) the creed of the church, by statements which savored of Sabellianism; *i. e.* he maintained the unity of the Son with the Father, at the expence of the doctrine of the personal distinction between them. He was answered not only by Asterius, but by Eusebius of Cæsaræa and Acacius; and, A.D. 335, he was deposed from his see by the Eusebians, in order to make way for the Semi-Arian Basil. In spite of the suspicions against him, the orthodox party defended him for a considerable time, and the Council of Sardica (A.D. 347) acquitted him and restored him to his see; but at length, perhaps on account of the increasing definiteness of his heretical views, he was abandoned by his friends as hopeless, even by Athanasius, who quietly put him aside, with the acquiescence of Marcellus himself. The evil did not end there; his disciple Photinus, Bishop of Sirurium, increased the scandal, by advocating the same opinions with greater boldness than his master." *Newman's Hist. of the Arians of the Fourth Century.*

ject.* It is acknowledged even by the orthodox, that to attempt to reconcile the two fundamental ideas of the trinity and unity, is difficult; that it is better not to make the attempt, but to leave the question involved in mystery. As long as the difficulty remained, however, it could not be removed by the use of mere words,—nay, as might naturally be expected, the very words themselves became a subject of warfare. In illustration of this part of the subject, we shall quote the following account from Dr. Burton's *Testimonies of the Ante-Nicene Fathers to the Divinity of Christ*, p. 341: "Origen having given his definition of a heretic, proceeds to

*The Catholics "were for a time inconsistent with each other in the minor particulars of their doctrinal statements, being far more bent on opposing error, than forming a theology; inconsistent, that is, before the experience of controversy, and the voice of tradition, had detached them from less accurate or advisable expressions, and made them concede, or at least compare and adjust their several declarations. Thus, some said that there was but one *ὑποστάσις* (substance in the Godhead); others three *ὑποστάσεις* (substances or persons), and one *ἕσία* (substance); others spoke of more than one *ἕσία*. Some allowed, some rejected, the terms *προβολή* and *ὁμοόσιον*, according as they were guided by the prevailing heresy of the day, and their own judgement concerning the mode of meeting it. Some spoke of the Son as existing from everlasting in the Divine mind; others implied that the Logos was everlasting, and became the Son in time. Some asserted his *ἀναρχον*, others denied it. Some, when interrogated by heretics, taught that he was begotten by the Father, *θελήσει*; others, *φύσει και μη εκ βηλήσεως*; others, *ἔτε θέλοντος τη πατρὸς ητε μη θέλοντος ἀλλὰ ἐν τῇ ὑπὲρ βηλὴν φύσει*; others spoke of a *σύνδρομος θελησις*. Some declare that God is *ἀριθμῶ τρεῖς*; others, numerically one; while to others it might appear more philosophical to exclude the idea of number altogether, in the discussion of that Mysterious Nature, which is beyond comparison, whether viewed as One or Three, and neither falls under nor forms any conceivable species." *Ibid.* p. 240.

"Athanasius, without caring to be uniform in his use of terms, about which the orthodox differed, favors the Latin usage, speaking of the Supreme Being as one hypostasis, *i.e.* substance. And in this he differed from the previous writers of his own church; who, not having experience of the Latin theology, nor of the perversions of Arianism, adopt, not only the word *ὑπόστασις*, but (what is stronger) the words *φύσις* and *ἕσία*, to denote the separate personality of the Son and Spirit." *Ibid.* p. 393.

point out some particular heresies, &c. Those who say that the Lord Jesus was a man before known and preordained, who before his advent in the flesh did not exist substantially and properly; but, that being born a mere man, He had in himself only the Divinity of the Father; they cannot without danger be reckoned in the number of the church: as those also who, with more superstition than religion, (that they may not appear to make two Gods, nor on the other hand to deny the divinity of the Savior,) assert that there is one and the same existence of the Father and Son, namely, that one hypostasis exists, which receives two names according to the difference of causes, *i. e.* one person answering to two names: and these are called in Latin, Patripassians.*

On which Dr. Burton remarks:—

“It might be thought at first that Origen here espoused the Arian doctrine of dividing the substance of the Father and the Son. It is true that he condemns the doctrine as heretical, which taught that there was only one hypostasis; but we must remember, that hypostasis, which was used by later writers for substance, was taken in the time of Origen to signify person: and in this passage he alludes to the Patripassian heresy, to which the Sabellian was nearly allied, of confounding the persons of the Father and the Son. In his work against Celsus, he expressly calls those persons heretics, who deny that the Father and Son are two hypostases; and he adds, ‘We worship the Father and the Son, who are two in hypostasis.’ In these places hypostasis is used for *person*. The word, in its proper signification, is applied to any thing which has an *individual and substantial existence*:* thus we may speak of the hypostasis of man; by which we may mean

* “The word *Person*, which we venture to use in speaking of those three distinct manifestations of Himself, which it has pleased Almighty God to give us, is in its philosophical sense too wide for our meaning. Its essential signification, as applied to ourselves, is that of an *individual intelligent agent*, answering to the Greek *ὑπόστασις*, or *reality*. On the other hand, if we restrict it to its etymological sense of *persona* or *πρόσωπον*,

either the substance of man, as different from the substance of any other animal taken generically; or we may mean the substance of any individual man, *e. g.* Homer or Cicero. In this *latter* sense the word comes to signify *person*, always retaining the idea of individuality and substantiality. And in *this* sense most of the fathers used the term, who wrote before the Council of Nice.*

“But since it might also be applied to God, and mean either the substance of God, *i. e.* his distinctive essence, which separated Him from every other being; or the individual person (?) whom we call God; there arose an ambiguity in the term; and persons, speaking of the Trinity, might say either that there were *three hypostases*, meaning three individual persons, each of whom had a substantial existence, or that there was *one hypostasis*, meaning that there was one substantial mode of being which was common to the Father, Son, and Holy Ghost. Hence some persons were branded with the name of heretic, though they were only guilty of a confusion of terms; and when it is said that Sabellius held one hypostasis in opposition to the church, which held three hypostases, the statement is calculated to mislead, because

i. e. character, it evidently means less than the Scripture doctrine, which we wish to ascertain by it; denoting merely certain outward expressions of the Supreme Being relatively to ourselves, which are of an accidental and variable nature. The statements of revelation then lie *between* this internal and external view of the Divine Essence, *between* Tritheism, and what is popularly called Unitarianism” *Newman's Hist. of the Arians of the Fourth Century*, p. 389. The question has always been, what this *between* is, or whether there is any *between*.

* Archbishop King insists, that the term person as applied to the Deity, must be used in an analogical sense; hence that it means something very different from what it does in its ordinary acceptation, though what that is he does not presume to say. His annotator, however, remarks, that this sense must be that of *character*, a doctrine the same with that which is said to be Sabellianism. See *Discourse on Predestination*, by Archbishop King, pp. 26, 35, 37. It does not appear that Dr. Burton here considers the term to have any analogical sense as applied to the Deity, but that it retains its ordinary meaning.

the same word is taken in two senses. Sabellius believed that there was one substance, meaning that there was only one person, who was substantially God : thus using hypostasis in each of its senses. But when the orthodox party said that there were three hypostases, they did not mean to deny that there was only one substantial essence, which was God ; but they meant that there were three persons, who, though individually and numerically distinct, were united in this one substance."

"What Sabellius meant by hypostasis, later writers expressed by *ὕσσια*, and the orthodox sense of the term was less equivocally conveyed by *πρόσωπον*, *person*. But the Latin writers contributed to increase the confusion, by translating both *ὕσσια* and *ὑπόστασις*, by the same word *substantia*, substance. The Latins, from their dread of Arianism, would never say that there were three hypostases, because it sounded as if they said there were three substances ; and the Greeks had an equal dislike to acknowledging one hypostasis, for fear of countenancing Sabellianism, which denied that there were three persons. At length, however, all parties began to perceive that they were taking offence at a mere word : and in the Council of Alexandria, which was held in the year 362, it was wisely agreed 'that the word hypostasis might be used in either sense, without impeaching the orthodoxy of him who used it.'"

The Council of Alexandria, however, did not settle the question. Another term, immediately related to the foregoing, and which had occasioned difficulties in the Council of Nice, continued to be the source of the greatest trouble.

The contests on the subject of the *homoousiotes* are thus described by St. Hilary :

"It is a thing equally deplorable and dangerous, that there are at present as many creeds as there are opinions among men, as many doctrines as inclinations ; and as many sources of blasphemy as there are faults among us ; because

we make creeds arbitrarily, and explain them as arbitrarily. And as there is but one faith, so there is but one only God, one Lord, and one baptism. We renounce this one faith when we make so many different creeds; and that diversity is the reason why we have no true faith among us. We cannot be ignorant that, since the Council of Nice, we have done nothing but make creeds. And while we fight against words, litigate about new questions, dispute about equivocal terms, complain of authors, that every one may make his own party triumph; while we cannot agree; while we anathematize one another; there is hardly one that adheres to Jesus Christ. What change was there not in the creed last year? The first council ordained a silence upon the *homoousion*; the second established it, and would have us to speak; the third excuses the fathers of the council, and pretends they took the word *ousia* simply; the fourth condemns them, instead of excusing them. With respect to the likeness of the Son of God to the Father, which is the faith of our deplorable times, they dispute whether he is like in whole, or in part. These are rare folks to unravel the secrets of heaven. Nevertheless it is for these creeds, about invisible mysteries, that we calumniate one another, and for our belief in God. We make creeds every year; nay, every moon we repent of what we have done. We defend those that repent, we anathematize those we defended. So we condemn either the doctrine of others in ourselves, or our own in that of others; and, reciprocally tearing one another to pieces, we have been the cause of each other's ruin." *Book to Const. Aug.* p. 211; 1550, *fol. Basle*.*

* "Ὁμοούσιος properly means *of the same nature, i. e.* under the same general nature, or species; *i. e.* is applied to things, which are but similar to each other, and are considered as one by an abstraction of our minds. Thus Aristotle speaks of the stars being ὁμοούσια with each other; and Porphyry, of the souls of brute animals being ὁμοούσια to ours." *Newman's Hist. of the Arians of the Fourth Century*, p. 203.

As this seems to favor the doctrine of the specific unity, Mr. Newman*

* Locke's Translation. See also Stillingfleet's Discourse on the Trinity, chap. vi.

The introduction of the term hypostasis, which among a large class of the early Christians signified a separate individual substance, such as that of Peter, in contradistinction to that of James, was not calculated to discourage the tendency to Tritheism; although by some understood in a technical sense. Indeed, in whichever sense we use it, whether as signifying a substance, a nature, or a substantial individuality denominated person, Sabellius was of opinion that the use of the term was objectionable, if it were said there were three hypostases in the Deity and not one only. A large class of the early Christians who were not Sabellians, but orthodox, for a long time, as we see, refused, for a like reason, the use of the word; and though Dr. Burton and other writers affirm, that they at length saw the dispute was only about a word, yet it is certain that in the mind of Sabellius and others, the dispute was about an idea, and it is equally certain that the same dispute has continued to this day. There is in the minds of many, to this day, the same repugnance to the doctrine of the orthodox as tending to

assigns to the word the same sense as is commonly attributed to the word *ταυτοσίσιον*. Hence he says, of the word *ὁμοσίσιον*:

“When, however, it was used in relation to the incommunicable Essence of God, there was obviously no abstraction possible in contemplating Him, who is above all comparison, with his works. His nature is solitary, peculiar to Himself, and one; so that whatever was accounted to be *ὁμοσύσιος* with Him, was necessarily included in his individuality, by all who would avoid recurring to the vagueness of philosophy, and were cautious to distinguish between the incommunicable Essence of Jehovah and all created intelligences.” *Ibid.* p. 203.

“It so happened that, in the course of the third century, the word *ὁμοσύσιον* became more or less connected with the Gnostic, Manichæan, and Sabellian theologies. Hence writers who had but opposed these heresies, seemed in a subsequent age to have opposed what was then received as the characteristic of orthodoxy; as, on the other hand, the catholics, on their adopting it then, were accused of Sabellianizing, or of introducing corporeal notions into their creed.” *Ibid.* p. 143.

The word *ὁμοσύσιον* was opposed to the word *ἑτερόσιον*, but was discarded by the Semi-Arians who adopted the term *ὁμοιόσιον*.

Tritheism; and the same repugnance of the orthodox to the doctrine of the monarchy as being Sabellianism. Hence, in regard to Sabellius, Dr. Burton observes, (*Testimonies of the Ante-Nicene Fathers to the Divinity of the Holy Ghost*, p. 124,) speaking of two fragments of a work by Dionysius Alexandrinus, and preserved by Basil,

“In the first of them it is necessary to remember, that the term hypostasis was sometimes used for the nature or essence of the Deity; sometimes for a person, that is, for the substantial individuality of the three persons in the Godhead. The Sabellians declined saying, in the latter sense of the term, that there were three hypostases; and wished to argue, that such an expression implied three distinct, unconnected beings. Dionysius observes, though they may say that the hypostases by being three are divided, still they are three, though it may not suit these persons to say so: or else let them altogether deny the Divine Trinity.”

The doctrine of three distinct hypostases being now fully established in the church, we will proceed to the sixth century. In Mosheim's *Ecclesiastical History*, it is observed, that from the controversies with the Monophysites, arose a sect commonly denominated Tritheists. The chief of this sect was John Ascusnage, a Syrian philosopher, who imagined in the Deity three natures, or substances, absolutely equal in all respects, and joined together by no common essence; to which opinion his adversaries gave the name of Tritheism. One of the warmest defenders of the doctrine was John Philoponus, an Alexandrian philosopher, and a grammarian of the highest reputation. Vol. ii. p. 133.

On this circumstance Bayle observes:

“The foundation of his opinion was this: that he confounded the nature with the hypostasis or person; in consequence of which he argued, that since there is but one hypostasis or person in Christ, there must necessarily be but one nature, which is his Divine Nature; nay, he carried his

reasoning still further, and asserted, that since there are three hypostases or persons in the Trinity, consequently there are three natures." *Dictionary*, vol. i. p. 156.—*See also Stillingfleet on the Trinity; Preface.*

On this part of the subject we shall not at present make further observations; as we shall have to refer to it in the course of our remarks on the doctrine of the Incarnation. We shall therefore pass on to the scholastic theology, which forms a distinct epoch in ecclesiastical history, and briefly mention, that in the eleventh century, Roscelin, tutor to Abelard, undertook to prove that the three persons of the Trinity are three different things; because otherwise it might be said, that the Father and the Holy Ghost were incarnate. He was answered by Anselm, Archbishop of Canterbury, who states Roscelin's proposition in these terms: "If the three Divine Persons be one and the same thing, and not three things considered every one apart, as three angels or three souls; nevertheless in such a manner that they are the same thing in will and power; it follows, that the Father and the Holy Ghost were incarnate with the Son." St. Anselm declares that this man admits *three Gods*, or else that he does not know what he says. He asks him what he means by three things; and acknowledges that, in one sense, it may be said that the three persons of the Trinity are three things, if their relation one to another be understood by that term; but that it cannot be so said, if their substance be understood, which seems to be Roscelin's meaning; since he says, that they are three distinct things, as *three souls* and *three angels*,"* &c. *Dupin's Ecclesiast. Hist. Cent. 11. Art. St. Anselm.*

Of Abelard we shall say nothing more, than that Dupin

* A question was proposed by Peter Lombard, one of the most eminent founders of the new metaphysical school of theology, "Whether the Father and the Son mutually love one another by the Holy Ghost; or whether the Father be wise by the Wisdom he has begotten?"

says it cannot be denied that he had catholic notions on the doctrine of the Trinity; that Milner, in his Ecclesiastical History, describes him as representing that the Son is to the Father as the *species* to the *genus*, the *species man* to the *genus animal*,—which is the doctrine of the specific Unity; and that St. Bernard conceived his ideas to have a tendency to the Tritheism of Arianism.

In the beginning, however, of the 13th century, the Abbot Joachim, according to Dr. Berriman “undertook to maintain, that however it might be said that *the three persons are one and the same essence*, yet it cannot be said, on the other hand, that *the same essence is three persons*. So that he was not without some ground suspected of Tritheism, and understood to allow no other unity, but such as is collective or specific.” *Lady Moyer’s Lectures*, p. 378.

Of this author, Dupin remarks, in his Ecclesiastical History of the Thirteenth Century:

“He seems to grant that this essence is a real and proper unity; and yet to consider it only as a *collective* and *metaphorical unity*; because he makes use of those passages in Scripture to explain it, in which the word unity has this sense;* as where it is written, ‘that all believers have but one heart,’ that ‘they are but one body,’ that ‘they are but one,’ &c. Yet there is no reason, hereupon, to believe that this abbot was an Arian; but it is more probable that all his error consisted in his way of expressing himself; but as for the rest, it is very hard to know or guess what his real sentiments of the thing were; and perhaps it was more than he knew himself.” vol. iv. p. 54. *See also Stillingfleet’s Discourse on the Trinity; Preface.*

The Reformation did not profess to introduce any change in the ordinary faith respecting the Trinity; but in a dispute which arose concerning the mediation of Christ, we read that

* The original translation being here defective, these words have been slightly altered, with a view to convey a more definite meaning.

Stancarus, considering the office of Mediator, as consisting in intercession, to be unworthy of a person consubstantial with the Father, maintained, that if He were a Mediator according to his Divine Nature, He must be a being inferior to the Father. In this he was followed by others; and from this controversy, observes Bayle, arose the Tritheists of Poland, the Arians, and at last, the Socinians. Calvin, writing to his brethren in Poland, observes, "It is with the utmost grief I have seen lately a table published in Poland, which makes the Son and the Holy Ghost *two beings* different from the Father. I feared indeed at first, and not without reason, that Stancarus' perplexing objections would puzzle those of the brethren who are not well versed in the Scripture; and as they labored to avoid one absurdity, make them fall into another, which is worse." Beza acknowledges that Tritheism and Arianism, which were revived in Poland, were owing originally to Stancarus' controversies. *Bayle's Dictionary—Article Stancarus.*

As we shall have occasion to advert to these controversies again, when treating of the doctrine of the Mediation, we proceed to make a few observations upon another which arose in the Church of England.

In the year 1690, Dr. Sherlock, Dean of St. Paul's, and father of the celebrated Bishop Sherlock, published his memorable Vindication of the Doctrine of the holy and ever blessed Trinity, against the Socinians. In this work, p. 66, the author observes:

"The Athanasian Creed teaches us to worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance; for there is one person of the Father, another of the Son, another of the Holy Ghost: but the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. There are two things, then, which an orthodox Christian must take care of, neither to confound the persons,

nor to divide the substance ; that is, to acknowledge three distinct persons, and yet but one God ; and nothing can be more apparent than both these, in that account which I have given of the ever blessed Trinity. 1. It is plain the persons are perfectly distinct, for they are three distinct and infinite minds, and therefore three distinct persons ; for a person is an intelligent being, and to say they are three divine persons, and not three distinct infinite minds, is both heresy and nonsense: the Scripture, I am sure, represents Father, Son, and Holy Ghost, as *three intelligent beings*, not as three powers or faculties of the same being, which is downright Sabellianism," &c.

This work, it appears, had been in circulation for nearly three years, when an answer appeared from the pens of Dr. South and Dr. Wallis. In the preface to South's second work, entitled, *Tritheism charged upon Dr. Sherlock, &c.* 1695, the author observes, that they overthrow the true doctrine of the Trinity in Unity, who introduce a Trinity of Gods, "as they inevitably do, who assert the three divine persons to be three distinct infinite minds or spirits, which," says he, "I positively affirm is equivalent to the asserting the said three persons to be three Gods." And in confirmation of this view of the subject, the author appeals to "*All Professors of Divinity in the Two Universities of this Kingdom,*" to whom also he dedicates his work. "I doubt not," says he, "of your learned concurrence with me, and abetment of me in this affirmation." Accordingly the University of Oxford, in convocation, condemned the work as Tritheistical. Of the character of Dr. South's work, the following notice is given us by Dr. Berriman, in his *Lady Moyer's Lectures*, preached at the University of Cambridge :

"The great increase and boldness of this heresy (namely, Socinianism,) gave occasion to a celebrated divine of our church, to write his *Vindication of the Doctrine of the holy and ever blessed Trinity* : who, by some terms that he made use of in the explication of that great mystery, gave but too

plausible a color, in the judgment of some persons, for the charge of Tritheism ; which became the foundation of a most unhappy controversy, and provoked another great divine of our church to enter the lists with him, and propose a different scheme, which, however it made use of the catholic expressions, was nevertheless charged with Sabellianism." Ser. viii. p. 426.

On this subject, the Bishop of Durham observes, *Life of Waterland*, p. 41 :

Dr. Sherlock's mode of explaining the Trinity "was much disapproved, not only by Socinian writers, but by men who were no less sincere advocates of the doctrine than himself. Dr. Wallis, Savilian Professor of Geometry, one of the most profound scholars of his time, though he approved of much of Dr. Sherlock's Treatise, yet regarded some of his illustrations as approaching too nearly to Tritheism. Dr. South, a man of no less powerful intellect, opposed it, upon similar grounds, with great vehemence and with unsparing reproach. Both these distinguished writers substituted, however, for Dr. Sherlock's hypothesis, theories of their own, far from being generally satisfactory ; and were charged by the opposite party with leaning towards Sabellianism. In the University of Oxford, Sherlock's view of the doctrine was publicly censured and prohibited. This produced further irritation ; and such was the unbecoming heat and acrimony with which the controversy was conducted, that the royal authority was at last exercised in restraining each party from introducing novel opinions respecting these mysterious articles of faith ; and requiring them to adhere to such explications only, as had already received the sanction of the church."

About this time lived Dr. Bull, afterwards Bishop of Llandaff. As a divine, he distinguished himself by writing his memorable Defence of the Nicene Faith, which he published, A. D. 1685,—a work which soon became known over almost all Europe, and was highly approved by many theolo-

gians of the Roman Catholic Church. In the controversy between Sherlock and South he took no part; but Mr. Nelson informs us, in his *Life of this prelate*, p. 293, "that the University of Oxford accounted it an honor to *them*, to have so learned and useful a treatise printed at their press, and written by one who had formerly been a member of their body. Wherefore they thought it incumbent upon them to confer what honor they could upon *him*, who, by this judicious and elaborate defence of the catholic faith, had contributed so much to the honor not only of the University itself, but of the church and nation—in foreign churches and nations." According to Mr. Nelson, this defence of the creed had gained over many as friends to Dr. Bull, who before were doubtful whether he was orthodox in the faith. He likewise informs us, p. 422, that the then Lord Arundel "having seriously considered that controversy at the time when it was debated between Dr. Sherlock, then Dean of St. Paul's, and Dr. South, found himself not clear in the sense of the first and purest ages of the church, in reference to that great mystery. The method his lordship pitched upon to relieve himself under these doubts, was to apply to Dr. Bull, that great master of primitive antiquity, &c." Accordingly, through the medium of a friend, the application was made, and the result of it was a manuscript discourse, "On the doctrine of the Catholic Church, for the first three ages of Christianity, concerning the Blessed Trinity, in opposition to Sabellianism and Tritheism." In this discourse occurs the following remark, relative to the controversy between Sherlock and South. Speaking of the passage in the writings of Dionysius, Bishop of Rome, which we have already quoted, he says,

"Here we see what is Sabellianism, namely, to affirm that the Son is the Father, and the Father the Son, and consequently that the Holy Ghost is the same with both. And all they come very near this heresy, who acknowledge

only a modal distinction between the Father, Son, and Holy Ghost. What is Tritheism, he also shews us plainly, namely, that it is to hold that the three persons in the Trinity are of a different nature, or separated and divided from each other; or that there is more than one fountain or principle of the Divinity. According to which account, *Dr. Sherlock is certainly clear from the charge of Tritheism*: the catholic doctrine he declares to be this, 'That there are three really distinct hypostases in the Godhead, and yet that there is but one God, because the Father only is the head of the Divinity, and the Son and Holy Ghost as they are derived from Him, so they exist in Him, and are inseparably united to Him.' "

Mr. Nelson, also, observes in his *Life of Bishop Bull*, p. 291, that,

Dr. Sherlock had "so expressed himself, as to seem to destroy the unity of the Deity, and to make himself suspected of Tritheism by more than a few; though our learned author, in his *Discourse of the Catholic Doctrine of the Trinity*, seems to clear him from that charge."

Hence we see, that so long as Dean Sherlock maintained this doctrine of the three hypostases, he was at liberty to understand them to be three distinct intelligent agents, three distinct infinite minds or spirits, or three distinct infinite beings, and yet that he need not be considered as erring from the faith of the catholic church, or that of primitive antiquity; while, on the other hand, those who maintained one numerical essence of the Deity, in opposition to the doctrine of the specific unity, and that the persons of Father, Son, and Holy Ghost were modal distinctions of that one numerical essence, had come very near the heresy of Sabellianism.

The case, therefore, is as follows. Dr. Sherlock maintained, that the Trinity were three distinct minds, three distinct spirits, three distinct intelligent beings: to say otherwise he regarded as heresy and nonsense. In this he was joined by various other clergy. On the other hand, the

convocation of the University denounced this doctrine as Tritheistical; while Dr. Bull, in whose orthodoxy the University reposed the highest confidence, afterwards pronounces the work to be not Tritheistical.

Now when we consider that each party disclaimed the errors imputed to them by the other; that for instance Dean Sherlock declared that his doctrine was not Tritheistical, and South, Wallis, and others, that their doctrine was not Sabellian; it is clear that there was a misconception somewhere of what Sabellianism is, and what it is not; of what is Tritheism, and what it is not.

First, then, with regard to Sabellianism, let us hear Dr. Whitby.* (See Last Thoughts of Dr. Whitby: Preface.) It is rightly observed by Justin Martyr, in the beginning of his exhortation to the Greeks, that "an exact scrutiny into things doth often produce conviction, that those things which we once judged to be right, were, after a more diligent inquiry into truth, found to be otherwise. And truly I am not ashamed to say, this is my case. For when I wrote my Commentaries on the New Testament, I went on too hastily, I own, in the common beaten road of other reputed orthodox divines; conceiving first that the Father, Son, and Holy Ghost, in one complex notion, were one and the same God, by virtue of the same individual essence communicated from the Father. This confused notion I am now fully convinced, by the arguments I have offered here, and in the second part of my Reply to Dr. Waterland, to be a thing impossible, and full of gross absurdities and contradictions. And then, as a natural consequence from this doctrine, I secondly concluded that these divine persons differed only in the manner of their existence. And yet, what that can signify in the Son according to this doctrine, it will not, I think, be very easy intelligibly to declare. That the difference can be only

* For a further account of Sabellianism, see Newman's History of the Arians.

modal, even Dr. South has fully demonstrated; and that this was the opinion generally received from the fourth century, may be seen in the close of my first part to Dr. Waterland. And yet the Right Rev. Bishop Bull positively affirms that this is rank Sabellianism, in these words: 'A person cannot be conceived without essence, unless you make a person in divine matters to be nothing else but a mere mode of existence, which is manifest Sabellianism.' And the judicious Dr. Cudworth tells us, that 'the orthodox Antiochian fathers did all of them zealously condemn Sabellianism, the doctrine whereof is no other but this, that there is but one hypostasis or single individual essence of the Father, Son, and Holy Ghost; and consequently, that they were indeed but three names, or notions, or modes, of one and the selfsame thing; whence such absurdities as these would follow, that the Father's begetting the Son was nothing but a name, notion, or mode of one deity begetting another; or else the same deity under one notion begetting itself under another notion. And when again, the Son or Word is said to be Incarnate, and to have suffered death for us upon the cross, that it was nothing but a mere logical notion or mode of the Deity under one particular notion or mode only.' That the doctrine of the Sabellians was exactly the same with that of those who style themselves the orthodox, asserting that the Father and the Son are numerically one and the same God, is evident from the words of Athanasius and Epiphanius, both testifying that to say the Father and the Son were *μονοῦσιν* or *ταυτοῦσιν*, of one and the same substance, was Sabellianism: and surely, of consequence to contend, that this is the doctrine of England, is to dishonor our church, and in effect to charge her with that heresy, which was exploded with scorn by the whole church of Christ, from the third to the present century. In a word, all notions of the word person, besides the plain and obvious one, signifying a real and intelligent agent, have been already

so excellently baffled and learnedly confuted, that I own I am not able to resist the shining evidence of truth." *Bayle's Dictionary: Art. Whitby.*

It will here be seen that Dr. Whitby, before the alteration of his views from orthodoxy to alleged Arianism, maintained that there was one substance of the Deity having three modal distinctions or persons. That he considered this to be the orthodox faith, and to be the faith of all the orthodox theologians with whom he was acquainted; that it was under this impression that he wrote his Comments on the Gospels and Epistles, which to this day are reputed orthodox. On the other hand, Bull, Waterland, South, and others, maintain that this is not the opinion of the fathers, or of the church, as Whitby and others had asserted, but is Sabellianism.

The difference between the two appears to be this: according to South and others, a person is a substance modally distinguished; according to Whitby, a person is a modal distinction. The former considered the person to be the substance, having a given mode, or modally distinguished; the latter considered the person to be the mode, as contemplated separately from the substance. Without entering into the dispute, we shall have occasion, in the second chapter, to point out, in the application of the doctrine of Bishop Bull, a departure from it among the orthodox; and to shew that they sometimes separate the person from the substance, and the substance from the person, as truly as do those who are denominated Sabellians.

We may here add with respect to Dr. Whitby's view of Sabellianism, that certainly if his were a true statement of the doctrine, we should regard it as absurd; and should make no hesitation in saying, that to suppose a person to be a mere mode and not a substance, is nonsense.

To affirm, as some do, that Swedenborg held such a doctrine, is pure fiction. His view of the Trinity in Unity, is, that God is one substance; that this one substance is one

person, who is that one substance, and not a mere mode separated from the substance; that in this one substance, which is one person, there are three *real* distinctions, and not merely *nominal*, as it is said Sabellius held; that these three distinctions are those of goodness, wisdom, and power; consequently that there is one divine substance and person, distinguished according to degrees (not modes) in a threefold manner, as expressed by Father, Son, and Holy Ghost; that between these three there is a subordination of the second to the first, and of the third to the second,—the same with that of wisdom to love, and of power to wisdom.

Thus much will suffice with regard to the uncertainty as to what Sabellianism is, and what it is not; let us now advert to the uncertainty as to what is Tritheism.

The question of Tritheism belongs entirely to the Roman and the Protestant Churches; neither of which, I believe, have as yet thought of imputing this error to the writings of Swedenborg; although this imputation would be quite as reasonable as others which they make.

In remarking upon this subject, we shall begin by observing that in the year 1699, a little after the time of some of the foregoing discussions, was published a work of great learning and repute, by Dr. Allix, entitled, Judgment of the Ancient Jewish Church against the Unitarians, &c. This called forth an answer from the Rev. Stephen Nye, Rector of Hormead. On these two works Mr. Bayle makes the following remarks:

“He (Mr. Nye) charges Dr. Allix with being a Tritheist; because he sometimes speaks of God in the plural number, and says that the three divine persons are three beings, three uncreated spirits. But if Dr. Allix’s notion be Tritheistical, I do not know what to make of Mr. Nye’s notion, except they be Sabellian. For if the three persons be but three distinctions, an eternal Spirit, a divine self-knowledge begotten by that spirit, and a divine self-complacence which

necessarily proceeds from both, and not three beings, it must be the same being considered under different names, and in different circumstances, which I think is mere Sabellianism. How to find a medium between one being only and three beings, is a very difficult point; *hic labor, hoc opus est.*" *Bayle's Dictionary—Article Allix.*

Let us consider whence the alleged difficulty has arisen.

The doctrine of the Trinity has become so perplexed, that almost every word connected with it, has come to have an equivocal meaning. One would think that the question as to what are three Gods, and what is one, is exceedingly plain and simple. By no means; for when logical terms are introduced, any one thing may be proved to be any other, or may be proved not to be any thing; because, either what that is which corresponds to the terms, the disputants are at a loss to conceive, or else the Deity himself is regarded as being so different from all other objects of thought, that what would be contradictory and absurd in created things, is not conceived to be so in Him. Let the question be raised, for instance, whether God is one, what ordinary simple mind would have any difficulty on the subject? but when the learned come to debate it, see what a mystery it becomes. "You can never," says Dr. Waterland, "fix any certain principle of individuation. It is for want of this, that you can never assure me, that three real persons may not be, or are not, one numerical or individual substance. In short, *you know not precisely what it is that makes one being, or one essence, or one substance.*" Vol. ii. p. 215. "The great difficulty is still behind, to determine what makes an individual, or to fix a certain principle of individuation. I called upon you for it before," says Waterland to his opponent, "knowing that very wise men thought it as difficult a problem as to square the circle." Vol. iii. p. 298. Again, he observes, "Individual is something undivided in such respect as it is conceived to be one; and one is something single, and not multiplex, in that respect

wherein it is conceived to be one. I pretend not to make any man wiser by such an account as this; but it is proper to confess our ignorance where we know nothing." *Ibid.* p. 302.* Also, vol. v. p. 336.

We know nothing then, it seems, of what (speaking of the Deity) makes one individual being, one essence, one substance; to attempt to attain that knowledge is as difficult as to square the circle. This is one step toward rendering it impossible to determine what is Tritheism and what is not; for if we cannot determine what makes *one* being, we cannot determine what makes *three*. When, moreover, we speak of God as one and the same individual essence, the very term sameness itself implies either of two ideas, oneness or multiplicity. Thus, for instance, three separate coins are formed out of one and the same† individual substance of gold, silver, or copper. The three have, in this respect, one and the same individual substance common to all. Thus so long as the doctrine of three hypostases is admitted, no language however rigid is a safeguard against ambiguous ideas; and according to the sense in which the words are taken, there will be endless disputes as to what constitutes Tritheism and what does not.

What can be more rigidly orthodox than the wording of the doctrine in the following passage, yet what can be more tritheistical? The passage is taken from the Questions and Answers to the Orthodox, appended to the works of Justin.

"There is one God in a co-existence of three divine hypostases; which differ from each other not in essence but in

* "Cyril of Alexandria defines *ἑσία*, to be that which has existence in itself, independent of every thing else to fix its reality; *i.e.* an individual being. This sense of the word must be carefully borne in mind, since it was not the sense given to it by the philosophers; among whom it stood for the genus or species, not the individual, *i.e.* not the *unum numero*, (as logicians speak) but the *ens unum in multis*; which latter sense of course it could not bear when applied to one approachable God." *Newman's Hist. of the Arians of the Fourth Century*, p. 202.

† See Hampden's Bampton Lectures, p. 129.

modes of subsistence ; the difference in the modes of subsistence makes no division in the unity of the essence. And in like manner as in Adam, Eve, and Seth, there is one essence, namely, a rational soul and a mortal body, while the modes of subsistence are different (for Adam was made out of the earth, Eve out of the rib of Adam, and Seth from seed), and in like manner as *in these different modes of subsistence there remains one essence without division and diversity*, so also in regard to God, in believing in the identity of the essence of the persons, one God is believed in; Father, Son, and Holy Spirit; for the mode of subsistence affects in no wise the consideration of the essence. Consequently what is said of the three divine hypostases being in like manner without any difference, is to be understood in relation to the unity of the essence. And what is said of their not being in like manner without any difference, must be understood of the mode of subsistence of the persons." *Answer to Question 139.*

Here, although it be affirmed that the essence of God is one and without division, yet it is such only as is the essence common to Adam, Eve, and Seth; who are three distinct beings having one only essence. Hence we remark, that when Justin says *οὐκ (ἄλλος εἰσι θεός)*, they who hold these views would maintain that Justin uses the term *θεός* in the sense of the specific unity. That when he says there is no *ἄλλος* other God, he means no other *Godhead* but God's, as there is no other manhood but man's; but in that one Godhead there is another *εἰτερος* being or person, as in the one manhood there is a plurality of beings. That of these three beings the essence is indivisible, because it is the genus; and a genus divided is no longer a genus but a species; therefore, in its character as a genus, it must be considered indivisible. This, at least, is the idea of indivisibility which would present itself as applied to the Godhead, if contemplated in the foregoing quotation as three beings. See *Stillingfleet's 6th and 7th Discourses on the Trinity.*

A similar idea occurs in the works of Dr. Owen, where the unity of God is made quite consistent with the idea of three Gods.

“It is a saying generally admitted, that, *opera Trinitatis ad extra sunt indivisa*. There is no such division in the external operations of God, that any one of them should be the act of one person without the concurrence of the others. And the reason of it is, because the nature of God which is the principle of all divine operations, is one and the same, undivided in them all. Whereas, therefore, they are the effects of divine power, and that power is essentially the same in each person, the works themselves belong equally unto them. As if it were possible that *three men* might see by the same eye, the act of seeing would be but one; and it would be equally the act of all three.” *Works*, vol. ii. p. 180.

Seeing then the difficulty of ascertaining, what (speaking of the Deity), constitutes one and the same individual being, why need we wonder at so many disputes, as to what is Tritheism, and what is not? Why need we wonder, that those upon whom it is charged, repel the imputation?—that one should regard that, as signifying three divine beings, which another denies to have that signification? In respect to men, the question as to what makes them three individual beings, is very easily answered; though even that has been attempted to be obscured, by the doctrine of the specific unity! But in regard to God, to attempt to determine what is, and what is not, one divine individual being, *very wise* men, it seems, have thought it as difficult a problem as to square the circle. Alas! we cannot but think, that had they not been so *very wise*, the problem would have been very easy. The Arians often repelled the imputation of believing in three Gods, and thus of holding the doctrine of Tritheism; at the same time, they would acknowledge, that they maintained the existence of three divine beings, each of whom is God; for to say that there are three Gods in the *strict* sense of the word, was to

them as absurd as to say there were three manhoods : whereas there is only one manhood, but many beings, each of which is man. The difference between the Tritheism of the Arians, and the Tritheism of some of their opponents, is this ; that the former believed God the Son, and God the Holy Ghost, to be created beings, and, consequently, not con-substantial with the Father : the latter either express or imply that they mean three uncreated beings, coequal and con-substantial with each other, each of them being God.* This is pretty clearly signified in the following observation of Dr. Burton, wherein, conformably to his view of the meaning of the word person, as *a separately existing being, an individual substantial existence*, the transition is easy (if indeed any be required), to the contemplation of God and Christ, as *two beings*, and this under the ancient pretext of opposition to Sabellianism.

“The Sabellian hypothesis,” says he, “removes some of the difficulties in the doctrine of the Trinity ; but it does not remove the whole of them, and it creates new difficulties of its own. It saves us from inquiring into the mode of the divine generation, and simplifies the notion of the unity of God ; but it fails to explain why the apostles constantly used such figurative language, and why God is spoken of as being Son to Himself. It assigns no reason, why God should be called the Son, when viewed as the Redeemer of mankind ; and the notion of the Son interceding with the Father, of his having made satisfaction to the Father, and of his being

* In his History of Christianity, Mr. Milman speaking, as we understand, of the Arians and Trinitarians (though the passage is not quite so clear as might be desired) observes ; “The doctrine of the Trinity, that is, the divine nature of the Father, the Son, and the Holy Ghost, was acknowledged by all. *To each of these distinct and separate beings*, both parties ascribed the attributes of the Godhead, with the exception of self-existence, which was restricted by the Arians to the Father. Both admitted the Ante-mundane Being of the Son and the Holy Spirit.” . . . This author then adds, that the Arians believed there was a time when the Son began to be. Vol. ii. chap. iv. p. 430.

a mediator between God and man, must lead us to the notion of *two beings*, who in some way or other have distinct individuality. That Sabellianism, when it appeared in the third century, was looked upon as a heresy, is not a matter of speculation, but of history." *Testimonies to the Divinity of the Holy Ghost, taken from the Ante-Nicene Fathers. Introduction*, p. 11.

It is clear from this and other passages, that Dr. Burton conceived the Ante-Nicene fathers to maintain the existence of three Divine Beings, and one God; which is the doctrine of Dean Sherlock, or of those who maintained the specific unity; although Dr. Burton would have doubtless disclaimed the doctrine of Tritheism.

It may here be observed that, while some have objected to the use of the term *being* as Tritheistical, others for the same reason have equally objected to the use of the term *hypostasis*, as meaning a distinct separate individual, and the same with person in its ordinary sense. To avoid the dilemma, the expression of St. Anselm that the Trinity were *tres nescio quid*, was revived by some at the time of the controversy between Sherlock and South. Thus Dr. Wallis observes in one of his letters, with regard to the three persons of the Trinity, that we may "content ourselves to say, they be *three somewhats*, which are but one God. Or, we may so explain ourselves, that, by three persons, we mean *three such somewhats* as are not inconsistent with being one God." On which a cotemporary author observes, in a brief tract upon the subject, entitled *An Earnest and Compassionate Suit for Forbearance*, p. 14;* "another doctor of our church is pleased more tenderly and safely to explain it thus,—'The Blessed Trinity is three somewhats; and these three somewhats we commonly call persons; but the true notion and true name of that distinction is unknown to us. . . . The

* The author calls himself in the title page, only *A melancholy Stander by*; but the tract, we believe, has been attributed to Bishop Witenhall.

word persons (in divinis) is but metaphorical, not signifying just the same as when applied to men. We mean thereby no more but somewhat analogous to persons.' This latter part has been ever held to by all learned Trinitarians, and the doctor speaks like himself. Yet it troubles me what sport some people make even with this explication. But, in fine, thus stand what improvements doctors have made on this great Christian dogma. Now, were it not much better these doctors had let it alone? And that we let it alone, and bend our own and endeavor to draw other men's thoughts, to the practice of plain and unquestionable devotion and Christian morals? For suppose any people hearing the word person, when applied equally to Father, Son, and Holy Ghost, to be thus improper, and that the word *somewhat* is a properer and clearer (else certainly so great a doctor would not have used it as an explicatory) term; suppose, I say, some hearers or readers should substitute *somewhats* in their prayers instead of *persons*, and say, 'O holy, blessed, and glorious Trinity, three *somewhats* and one God, have mercy on us, &c.,' or, 'to Father, Son, and Holy Ghost, three *somewhats* and one God, be all glory, &c.' . . . So that, to conclude, I must now desire our doctors, as they are friends to the church and would not expose her liturgy, that they would forbear these controversies, as being not only unprofitable, but corruptive of and prejudicial or injurious to, our common devotion."

We have now completed our proposed sketch of Tritheism and Sabellianism. By way of conclusion to this part of our subject, we shall here observe, what of course the reader might naturally be prepared for, namely, that so bewildered have been the minds of many divines on the subject of the Trinity, that, on the one hand, not approving of heresy, and, on the other, not seeing their way through the mysteries of orthodoxy, the whole doctrine of the Trinity has been given up as unintelligible. "I think it safer," says Bishop Watson, "to tell you where the doctrines of Christianity are

to be found, than what they are." *Charge to the Clergy, 1795: quoted in Milner's End of Controversy.*

"Would to God," says Dean Vincent, "that questions of this sort had never been agitated, or professions of this kind never been required of us! Reason and language fail us while we mention these subjects; and while we are compelled to renounce the doctrines of our adversaries, we tremble at the ground we stand on ourselves. I speak not this with a spirit of doubt, but in all humility of soul, &c." *Athanasian Creed, Mant and D'Oyley's Prayer Book.*

Dr. Hey, formerly Regius Professor of Divinity in Cambridge, whose works have been printed at the University press, and are *even now read as preparatory to entering into orders*, has the following bold,—I might almost say adventurous—assertion in his Lectures, quoted from Dr. Balguy, vol. ii. p. 108: "We ought least of all to censure and persecute our brethren, perhaps, for no better reason than because their nonsense and ours wears a different dress;" and in page 251, the language is still less equivocal. He is there supposing the case of a person subscribing to the liturgy and articles; he shews in what state of mind he may do this conscientiously, so as to subscribe to the common doctrine of a Trinity in Unity.

Let his reflections, he says, be something of this kind:—

"As to the existence and unity of God, when my business is only to interpret his Word, I have no difficulty, &c., &c. But, when it is proposed to me to affirm, that in the unity of this Godhead, there be three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost; I have difficulty enough! my understanding is involved in perplexity, my conceptions bewildered in the thickest darkness. I pause—I hesitate; I ask what necessity there is for making such a declaration. And my difficulty is increased when I find that making this declaration separates me from Christians, whom I must acknowledge to be rational and well informed;

from those who have studied some parts of Scripture with singular success, &c., &c., &c. I am, moreover, very forcibly struck, with finding a kind of settled custom in Scripture, of mentioning Father, Son, and Holy Ghost, together, on the most solemn occasions, of which baptism is one; not more persons, not fewer: to what can this be ascribed? Still, there is one thing never to be forgotten for a moment; that is, the unity of God: however the proofs of the divinity of the Son and Holy Ghost may seem to interfere with this, nothing is to be allowed them, but what is consistent with it: the divine nature or substance can therefore be but one substance; the divine power can be but one power. But does not this confound all our conceptions, and make us use *words without meaning*? I think it does; I profess and proclaim my confusion, in the most unequivocal manner; I make it an essential part of my declaration. Did I pretend to understand what I say, I might be a Tritheist or an infidel; but I could not both worship the one true God, and acknowledge Jesus Christ to be Lord of all. In using words with wrong ideas, I might express error and falsehood; but, in using words without ideas, I profess no falsehood; I only unite the different sayings of Scripture in the best manner I am able, though in a manner confessedly imperfect: but this imperfection I adopt, lest I should run into a greater evil, by putting a forced and wrong construction on Scriptural sayings, in order to reduce them to the level of my human capacity. Thus may any man assent to the first article, supposing him convinced of the truth of the second and fifth."

Yet, in opposition to all this, Dr. Waterland says, inconsistently indeed with what he has sometimes intimated,

"Enough has been said, to shew, that the learned Limborck has used a little too much art, in representing our doctrine as obscure, only by the clouds raised from an obscure expression. The doctrine itself is otherwise clear enough, as I have before manifested at large; and every

plain Christian will understand as clearly what he means, when he says, the three divine persons are one God, as when he says, there will be a resurrection of the dead." *Doctrine of the Trinity Important*, vol. v. p. 72.

At the end of this chapter, will be seen an exposition of the manner in which every plain Christian will understand the Trinity and the Unity. It will be shewn with what facility he will understand it in a Tritheistical sense, under the semblance of believing in the Divine Unity; that in any other way, he meets with a great difficulty in understanding the doctrine in any sense. To the testimony of Dr. Waterland, therefore, we will add the two following; one being that of a learned writer above mentioned, namely, Dr. Hey; the other being that of the pious Mr. Newton; both authorities being supplied by the Church of England. And first, we quote the testimony of Dr. Hey, which is as follows:—

“It might tend to promote moderation, and in the end agreement, if we were industriously, on all occasions, to represent our own doctrine as whole *unintelligible*. Something of this has been hinted before: the plan would be useful, as it would put us upon the footing of those who profess unintelligible doctrines, and give us all the liberties described in the tenth chapter of our third book. It would also oblige our adversaries, who are disposed to continue the combat, to oppose us on ground less advantageous to themselves; on the ground of expediency: at the same time that it would dispose others not to attack us at all. I fear we in general pretend too much, that our doctrine is intelligible; or we use language, which seems to imply such pretension. Bishop Pearson and Dr. Waterland would have written with greater effect, if they had taken occasion from time to time to say, that though they exposed the misrepresentations of others, they did not pretend to have any clear ideas of their own doctrine.” Vol. ii. p. 253.

The next testimony is that of the pious and excellent Mr. Newton, in his Sermon on Messiah, the Son of God.

“Far from attempting to explain the doctrine of the Trinity to my hearers, I rather wish to leave an impression upon your minds, that it is to us, and perhaps to the highest created intelligences, incomprehensible. But, if it be contained in the Scripture, which I must leave to your own consciences to determine in the sight of God, it is thereby sufficiently proved, and humble faith requires no other proof. Allow me to confirm my own statements, by an observation of a celebrated French writer, to the following purport:— ‘The whole difference, with respect to this subject, between the common people and the learned doctors, is, that while they are both equally ignorant, the ignorance of the people is modest and ingenuous, and they do not blush for being unable to see what God has thought fit to conceal. Whereas, the ignorance of their teachers is proud and affected: they have recourse to scholastic distinctions and abstract reasonings, that they may not be thought upon a level with the vulgar.’”*

We now come to trace the effects of these controversies: first, in distressing the minds of the pious; secondly, in encouraging Arianism and Socinianism; and lastly, in producing infidelity and atheism.

First, with regard to the distress produced in the minds of the pious.

Of this we have a well known instance in the case of Dr. Watts, who writes as follows:

“Hadst thou informed me, gracious Father, in any place of thy word, that this divine doctrine is not to be understood by men, and yet they were required to believe it, I would have subdued all my curiosity to faith, &c. But I cannot find thou hast any where forbid me to understand it, or to make these enquiries. My conscience is the best natural

* The reader is here recommended to peruse the preliminary extracts.

light thou hast put within me; and since thou hast given me the Scriptures, my own conscience bids me search the Scriptures to find out truth, &c. I have therefore been long searching into this divine doctrine, that I may pay Thee due honor with understanding. Surely I ought to know the God whom I worship; whether He be one pure and simple being, or whether thou art a threefold Deity consisting of the Father, the Son, and the Holy Spirit.

“Dear and blessed God! hadst thou been pleased in any one plain scripture to have informed me which of the different opinions about the Holy Trinity among the contending parties of Christians had been true; thou knowest with how much zeal, satisfaction, and joy, my unbiassed heart would have opened itself to receive and embrace the discovery. Hadst thou told me plainly in any single text that the Father, Son, and Holy Spirit, are three real distinct persons in thy divine nature, I had never suffered myself to be bewildered in so many doubts, nor embarrassed with so many strong fears of assenting to the mere inventions of men instead of divine doctrine; but I should have humbly and immediately accepted thy words, so far as it was possible for me to understand them, as the only rule of my faith. Or hadst thou been pleased so to express and include this proposition in the several scattered parts of thy book, from whence my reason and conscience might with ease find out, and with certainty infer this doctrine, I should have joyfully employed all my reasoning powers, with their utmost skill and activity, to have found out this inference and ingrafted it into my soul. Thou hast called the poor and the ignorant the mean and foolish things of this world, to the knowledge of thyself and thy Son; and taught them to receive and partake of the salvation which thou hast provided. But how can such weak creatures ever take in so strange, so difficult, and so abstruse a doctrine as this, in the explication and defence whereof multitudes of men, even men of learning

and piety, have lost themselves in infinite subtleties of dispute and endless mazes of darkness? And can this strange and perplexing notion of three real persons going to make up one true God, be so necessary and so important a part of that Christian doctrine, which in the Old Testament and the New is represented as so plain and so easy even to the meanest understandings? Oh, thou searcher of hearts, who knowest all things! I appeal to Thee concerning the sincerity of my enquiries into these discoveries of thy word. . . . Blessed and faithful God! hast thou not promised, that the meek thou wilt guide in judgment, the meek thou wilt teach thy way? Hath not thy Son our Savior assured us, that our heavenly Father will give his Holy Spirit to them who ask him? And is He not appointed to guide us into all truth? Have I not sought the gracious guidance of thy good spirit continually? Am I not truly sensible of my own darkness and weakness, my dangerous prejudices on every side, and my utter insufficiency for my own conduct? Wilt thou leave such a poor creature bewildered among a thousand perplexities, which are raised by the various opinions and contrivances of men to explain thy divine truth? Help me, heavenly Father! for I am quite tired and weary of these human explainings, so various and uncertain. When wilt thou explain it to me thyself, oh my God! by the secret and certain dictates of thy spirit, according to the intimations of thy word?" *Hawkins' Bampton Lectures, Annotations*, p. 378.

Not only, however, have the controversies on the Trinity produced this distress in pious minds, but they have been one main cause of Arianism and Socinianism. This is acknowledged by all classes, only each lays it at the door of the other; the orthodox at the door of the heterodox, the heterodox at the door of the orthodox; and some few reflecting minds to both. In the life of Waterland, p. 153, the Bishop of Durham lays it at the door of the heterodox.

"The period in which Dr. Waterland lived, was strongly

marked by a spirit of hostility not only against some peculiar doctrines of Christianity, but against Christianity itself. Infidelity and heresy grew and flourished together, as if of kindred natures, and the soil congenial to the one was found to be no less favorable to the other. . . . It appears to have been owing to the prevalence of this spirit, that the course of deism in this country, for a considerable length of time, ran nearly parallel with that of *heterodoxy*. Lord Herbert of Cherbury, the philosopher of Malmsbury, and Toland the follower of Spinoza, were cotemporary with Biddle, Firmin, and the host of Antitrinitarians who poured forth their lucubrations as a counterpoise to the labors of Bishop Bull. In the next generation, Chubb, Morgan, Collins, and Tindal, united their forces against revealed religion ; while Whiston, Emlyn, and Clarke, were maintaining tenets at variance with some of its essential doctrines. Whoever is conversant with the Antitrinitarian writers of the former period, will perceive, that they wantonly or inconsiderately put weapons into the hands of the infidel party, who would hardly fail to render them available to their purpose. So little reverence did they sometimes shew for sacred writ, and so bold and unqualified were their assertions of the supremacy of human judgment in matters of religious belief, that scarcely could the most determined unbeliever desire to have principles conceded to him, better adapted to his own views."

On the other hand, a cotemporary divine, before alluded to, in his Earnest and Compassionate Suit for Forbearance, with a mind apparently humiliated and depressed by the controversies of the day, thus writes :

"He who considers the sum of Christian doctrine, as it now ordinarily stands in the church, and compares it with the faith once delivered to the saints, will scarcely forbear censuring the *school doctors* to have been worse enemies to Christianity, than either the heathen philosophers or persecuting emperors. The evil which those unlucky wits have

introduced, has been received into the bowels, and affects the very vitals, of our Christianity; insomuch that it is likely to stick not only closer, but longer to the church, than any other darts that have wounded it. And 'tis sad to think that that very branch of the church, from whence above any other healing might be expected, is now tearing the wound wider. . . . The sum of what I now urge and would persuade, is, that *our doctors* would so far hold their hands, that the people may be able to use with due reverence such passages in our liturgy, wherein the scholastical terms hinted at do occur: which I do avow, if some men proceed, will soon be rendered ridiculous even amongst the common people, who are neither so blind, nor haply so ductile, as in former days."

"The controversy now of late revived, and so hotly agitated at present, has been above thirteen hundred years ago determined by two general councils, the Nicene and first Constantinopolitan, both which are highly owned and have been ever adhered to by this our church; the creed made up betwixt them stands in our liturgy, and their determinations have been ratified by succeeding general councils. Why cannot we let the matter stand upon this bottom of *authority*? Those who are versed in the history of that council, may be pleased to remember what were the arguments urged, and that it was authority chiefly carried the point. 'Tis true, indeed, there are more hard terms introduced into the church doctrine, even since that council, which use has now made old: but let us stop somewhere; why should we be still moving the ancient bounds?"

. . . . "This matter has been sufficiently determined; and by due authority (if any ecclesiastical authority can be such) is settled already. The Councils of Nice and Constantinople, as before said, and many other councils since confirming the same, have done what authority can do in it. And, when we have moved every stone, authority must define

it. Our church articles insist in the same track; and we profess ourselves, at least for peace sake, bound thereby. . . . As far as I can perceive, the more men draw the disputatious saw, the more perplexed and intricate this question is; at least that truth which is contended for is farther off from being settled. For the new attempts still, in the issue, not satisfying the old difficulties, men look upon them to be, what *well they may*, unsatisfiable or insoluble; and impute not this to the depth of the mystery, but to the absurdities of the hypothesis, which by the same means becomes still more involved."

"And hereby our church at present is, and the common Christianity (it may be feared) will be more and more, daily exposed to atheistical men; for this being but the result of the former particulars, and such kind of men daily growing upon us, it cannot be believed they can overlook the advantage which is so often given them.

"On these accounts as well as others, this controversy is the most dangerous as well as unreasonable. The danger hereof is especially hence evident, in that the doctrine of the blessed Trinity, or of the Father, Son, and Holy Ghost, in whose names we and all Christians are or ought to have been baptized, is esteemed, as it is if duly stated, one of the fundamentals of the Christian religion. Now to *litigate touching a fundamental*, is to turn it into a controversy; that is, to *unsettle, at least endanger the unsettling, the whole superstructure.*"

Let us, however, now proceed to place the subject in another point of view; that is, to take into consideration what is commonly called the orthodox doctrine, as propounded by Bishop Bull and others.

We will suppose, for the sake of the argument, that the imputation of Tritheism to the catholic doctrine of the church, is unfounded; that the church always rejected such a doctrine; that although the expressions three spirits, three substances, three hypostases, three persons, three beings, three

separate existences, three distinct substantial individualities, three intelligent agents, have been used, yet that by a proper definition of all the terms, they may be made consistent with the idea of one God. Let us take all this for granted, and presume that clear-headed logicians, such as Bull, Waterland, and others, can demonstrably prove, upon *their* principles, that such expressions do not involve Tritheistical ideas; nay, that, upon *their* principles, their defence of the Trinitarian doctrine, as grounded upon the testimony of the fathers and upon reason, is triumphant. We turn from the testimony of the fathers and from metaphysical arguments, to the *physical laws of human nature*.

We all admit that the infant mind receives its first ideas through the medium of the senses; that it is in early years that habits of thought are most easily formed; and that habits so formed it is afterwards proportionably difficult to remove. The child not having yet come to years of maturity, is incapable of understanding logical arguments, or scholastic distinctions; all its ideas being such as are nearly allied to mere impressions derived from the senses. Peter, James, and John, we will suppose, it is taught to distinguish as three separate persons,—three separate men. Let now the child be further instructed that the Father is one person, the Son another person, and the Holy Ghost another person. Let it next be told, that Christ is a mediator for sinners; that he is in heaven praying to the Father for us; and that the Father hears his prayers. The following is a quotation from a work entitled *Familiar Lectures to Children, by a Clergyman of the Church of England*.

“Almost every prayer we hear is made in the name of Jesus Christ, and every thing we ask for is asked for Christ’s sake. Nobody can be happy without a friend; and almost every person, however wicked he may be, tries to get and keep a few friends. There was once a man who had three friends; he knew them and lived near them many years. It

so happened, that this man was accused to the king of being very wicked, and the king ordered that he should be put to death. The poor man heard of it, and was in great trouble. He expected to lose his life and to leave his family in great distress. After thinking it over and weeping bitterly, he determined to seek the king, fall down before him, and beg his life. He called therefore on his three friends, and begged them to go with him. The first whom he asked, he thought his best friend. But no; he would not advance one step towards the king's court; he would not move to help him. He next went to the second friend, and requested him to go. They set out, but when they came to the gates of the king's court, this friend stopped and would not go in and ask for the poor man's life. Then he went to the third friend, whom he loved the least, and besought his help. This friend was known to the king and beloved by him. So he took the condemned man by the hand, led him to the king, and *interceded*, or begged for him, and the king pardoned him, *for the sake of his friend who interceded for him*. Jesus Christ, that friend of whom we think so little, and whom we love so little, can go with us before the great King of kings, and intercede for us, and thus save our souls from being condemned to eternal sorrow. This is the time when we need his friendship and intercession. He died for us; He can therefore be our friend, and plead for us, and save us."

"A king once made a law against a certain crime. The law was, that every one found guilty of that crime, should have both his eyes put out. Very soon, a man who had broken the law, was taken up, tried, and condemned. It was the king's own son. Now the king saw, that if he did not punish the criminal, it would be giving a licence to wickedness, and that nobody would keep the law. He therefore had one eye of his son put out, and one of his own! He could now go before the court and plead for his son, and by his own sufferings and intercession save him from further

punishment. All people saw that the good king hated crime and loved his laws. So does Jesus Christ save us. He has suffered for us, and now lives to intercede for us.

“This was interceding before a human being; Christ intercedes before God. This was interceding for one man; Christ intercedes for all his people. This was for one short life; Christ’s intercession is for eternal life. This was for one sin; Christ intercedes for all our sins. This was for a friend; Christ pleads for those who have ever been his enemies. This saved one man from the curse pronounced by human laws; Christ saves all men from the curse of God’s law.

“You know, dear children, that it is a great comfort to have good men to pray for us: you know too that the prayers of good men avail much with God. In the Bible you will find, that one man prayed, and the dead child of a heathen woman was raised to life; that another prayed, and an angel came down from heaven and shut the mouths of lions, so that they did not hurt the good man. Peter prayed, and a dead woman came to life. Paul prayed, and a young man who had fallen from the third story of the house and was killed, was revived. Abraham prayed for Sodom and Gomorrah, and those cities would have been spared if there had been ten righteous men in five cities. But all the good men on earth might pray for you, and if Christ should not do so likewise, it would be of no avail. All the good spirits in heaven, saints and angels, might pray for you, but this would not be so good as one prayer of Christ. He is worthy; the saints and the angels cast their crowns at his feet, and cry, ‘Thou art worthy.’ He is worshiped by all in heaven. He sits on the throne with God; God loves Him, and will hear Him in our behalf.”

More is written to the same purport; but we have reserved for a subsequent chapter a passage here omitted, though more strongly worded.

What is there, under the circumstances we have mentioned, to prevent the child from regarding the Father and the Son, the one as God, and the other as Mediator, as two separate beings? Indeed no one, I think, how great soever an advocate of the catholic doctrine, either could or would, upon mature consideration, have any doubt upon the subject. The ideas of the child being now nearly allied to impressions derived immediately from the senses, suppose the child becomes further instructed, that it is the Father who creates, the Son who redeems, the Holy Ghost who sanctifies; that consequently, whenever these separate offices are spoken of, they are the offices of three distinct persons: would not these expressions, however accordant with the idea of one God, only tend to confirm the first idea of three distinct persons as three separate beings? Suppose, in the next place, the child having grown up to years of maturity, is further instructed in the doctrine of the Trinity in some such manner as the following; (the passage is quoted from the works of Dr. Waterland):

“To know or conceive God as a single person, is to know God very imperfectly, or is rather a false conception of God. It is, therefore, of as great concernment to know that God is three persons, supposing it really so, as it is to conceive truly, rightly, and justly, of God. Further, if there really be three divine persons, it is as necessary that man should be acquainted with it, as it is that he should direct his worship where it is due, and to whom it belongs. For, if all honor, and glory, and adoration, be due to every person as much as to any, it was highly requisite that a creature made for worship, as man is, should be instructed where and to whom to pay it. To offer it to any single person only, when it is claimable by three, is defrauding the other two of their just dues, and is not honoring God perfectly, or in full measure and proportion. Besides, how shall any one person justly claim all our homage and adoration to himself, and not ac-

quaint us that there are two persons more, who have an equal claim to it, and ought, therefore, to receive equal acknowledgments?" Vol. viii. p. 441.

Or let the child peruse Matthew Henry's account in the Book of Proverbs, chap. viii. 22. Speaking of Wisdom, as being a distinct divine intelligent Person, and appointed in the eternal counsels to be the Mediator between God and man, observe, says he, "the infinite complacency which the Father had in Him, and He in the Father; (v. 30.) *I was by Him, as one brought up with Him.* As by an eternal generation He was brought forth of the Father, so by an eternal counsel He was brought up with Him; which intimates, not only the infinite love of the Father to the Son, who is therefore called *the Son of his love*, (Col. i. 13.) but the mutual consciousness and good understanding that were between them, concerning the work of man's redemption, which the Son was to undertake, and about which the *counsel of peace was between them both*, Zech. vi. 13. He was *alumnus Patris*—*the Father's pupil*, as I may say, trained up from eternity for that service which, in time, in the fulness of time, He was to go through with, and is therein taken under the special tuition and protection of the Father; He is *my servant whom I uphold*, Isa. xlii. 1. He did what He saw the Father do, (John v. 19.) pleased his Father, sought his glory, did according to the commandment He received from his Father, and all this *as one brought up with Him.* He was *daily his Father's Delight*, (*mine Elect, in whom my soul delighteth*, says God; Isa. xlii. 1.) and He also *rejoiced always before Him.* This may be understood, either, (1.) Of the infinite delight which the persons of the blessed Trinity have in each other, wherein consists much of the happiness of the divine nature. Or, (2.) Of the pleasure which the Father took in the operations of the Son, when He *made the world*; God saw every thing that the Son made, *and, behold, it was very good*, it pleased Him, and therefore his Son was *daily*, day by day, during

the six days of the creation, upon that account, *his Delight*; Exod. xxxix. 43. And the Son also did himself *rejoice before Him* in the beauty and harmony of the whole creation, Ps. civ. 31. Or, (3.) Of the satisfaction they had in each other, with reference to the great work of man's redemption. The Father delighted in the Son, as Mediator between Him and man, was well pleased with what He proposed, (Matt. iii. 17.) and *therefore* loved Him, because He undertook to *lay down his life for the sheep*; He put a confidence in Him, that He would go through his work, and not fail or fly off. The Son also *rejoiced always before Him*, delighted to do his will, (Ps. xl. 8.) stuck close to his undertaking, as one that was well satisfied in it, and, when it came to the setting to, expressed as much satisfaction in it as ever; saying, *Lo, I come, to do as in the volume of the book it is written of me.*"

What is there, again, in such instruction, however true, to alter the original impressions produced upon the mind? on the contrary, is not every thing calculated strongly to confirm them? Suppose, now, the child grown up to maturity, should begin to have some thoughts concerning the Divine Unity. We will presume that he is instructed as follows; (the passage is quoted from *Dr. Wardlaw on Socinianism*, p. 56):

"Incalculable mischief has arisen from men's aspiring at knowledge beyond the reach of their own or any finite powers, and beyond the limits of the divine declarations. Yet, the attempt to comprehend the mode in which the Divine Unity subsists in three persons, is certainly not more foolish, than it is to refuse credence to the fact because it exceeds our comprehension. Oh! the presumptuous arrogance of the human mind, that will not be satisfied unless the nature of the infinite God is brought down to the comprehension of the creature!" &c.

What, now, is the state of the mind of the individual upon this subject? There is a clear idea of three beings,

and an obscure idea of one being; the attempt to have as clear an idea of the unity or oneness, as of the separate individuality, being regarded as a presumptuous attempt to fathom an incomprehensible mystery.

Let us next presume the person to be taught, that the doctrine of the Tripersonality is a fundamental doctrine; that all who do not receive it, are guilty of heresy; that no communion should be held with heretics; that the church has always taught it as the catholic doctrine; that it is the duty of every true Christian, to be zealously affected in a good cause, and hence, earnestly to contend for the faith once delivered to the saints; in this case, are not the feelings of the individual enlisted in the work of confirming the original idea?

Let us next suppose the pupil to complete his religious education, and after being well read in the fathers, and the works of modern authors, to be able like them to contend for the Divine Unity. He can accurately define the meaning of the terms *hypostasis*, *persona*, *substantia*, *suppositum*, *ousia*, *homoousia*, and so forth; he can prove how a mode of subsistence together with the substance, constitutes a person; that there are not three Gods, because there is only one substance with three modes of subsistence. He repels the imputation of his advocating or entertaining the notion of three Gods; because he can prove that one and the same substance may belong to three personal subsistences! True; but let him remember, first, that the ideas of God originally impressed upon his mind, were not those received through the medium of metaphysics, but through the medium of the senses; secondly, that he was capable of being instructed on the Trinity through the medium of the senses, before he was capable of being instructed on the Unity through the medium of metaphysics; thirdly, that hitherto, all that he has learnt has only served not to change, but to illustrate and confirm his original impressions; the only difference being, that

whereas he before thought from the senses, he now thinks from corresponding abstractions of reason; his early impressions being transferred more inwardly, and consequently become more concealed from his notice; fourthly, that he has no interior thought in correspondence with the orthodox idea of the unity of the Tripersonality, which is not only not derived from anything in nature, but is in direct contrariety to it; fifthly, that, as the internal and external mind may be in a state of conscious variance, so, for the same reason, may they be in a state of unconscious variance; hence, that interior ideas may be at variance with exterior metaphysical distinctions in the outward memory; sixthly, that this is the more likely to be the case, when his zeal for examining a doctrine has diverted his attention from being turned inwardly, and hence prevented him from making the nature of his own ideas a subject of serious investigation.

To illustrate these remarks, let us quote a passage from a well-known work on the Human Understanding, and then take an example as supplied by the orthodox doctrine of the Trinity. On the *Association of Ideas* (book ii. chap. 33, vol. ii.), Mr. Locke observes :

“Intellectual habits and defects this way contracted, are not less frequent and powerful, though less observed. Let the ideas of being and matter be strongly joined, either by education or much thought; whilst these are still combined in the mind, what notions, what reasonings, will there be about separate spirits? Let custom, from the very childhood, have joined figure and shape to the idea of God, and what absurdities will that mind be liable to about the Deity! Let the idea of infallibility be inseparably joined to any person, and these two constantly together possess the mind, and then one body in two places at once, shall unexamined be swallowed for a certain truth by an implicit faith, whenever that imagined infallible person dictates and demands assent without inquiry.

“Some such wrong and unnatural combinations of ideas, will be found to establish the irreconcilable opposition between different sects of philosophy and religion; for we cannot imagine every one of their followers to impose wilfully on himself, and knowingly refuse truth offered by plain reason. Interest, though it does a great deal in the case, yet, cannot be thought to work whole societies of men to so universal a perverseness, as that every one of them to a man, should knowingly maintain falsehood: some, at least, must be allowed to do what all pretend to; *i. e.* to pursue truth sincerely; and, therefore, there must be something that blinds their understandings, and makes them not see the falsehood of what they embrace for real truth. That which thus captivates their reasons and leads men of sincerity blindfold from common sense, will, when examined, be found to be what we are speaking of: some independent ideas of no alliance to one another, are by education, custom, and the constant din of their party, so coupled in their minds, that they always appear there together; and they can no more separate them in their thoughts, than if they were but one idea; and they operate as if they were so. This gives sense to jargon, demonstration to absurdities, and consistency to nonsense, and is the foundation of the greatest, I had almost said of all, the errors in the world: or, if it does not reach so far, it is at least the most dangerous one; since, as far as it obtains, it hinders men from seeing and examining. When two things in themselves disjoined, appear to the sight continually united, if the eye sees those things riveted which are loose, where will you begin to rectify the mistakes that follow in two ideas that they have been accustomed so to join in their minds, as to substitute one for the other, and, as I am apt to think, often without perceiving it themselves. This, whilst they are under the deceit of it, makes them incapable of conviction; and they applaud themselves as zealous champions for truth, when indeed they are contending for error; and the confusion of two different ideas, which a customary

connexion of them in their minds hath to them made in effect but one, fills their minds with false views, and their reasonings with false consequences."

If, now, things which are opposite, may by habit come to be thus confounded the one with the other, is it difficult to presume that things which are not so opposite, which are so nearly allied with each other, that the one may be easily mistaken for the other, should at length come to be generally confounded?

Let us apply this remark to the orthodox idea of the Trinity. Dr. South observes, "It is certain, both from philosophy and religion, that there is but one only God or Godhead, in which the Christian religion has taught us that there are three persons." *Animadversions*, p. 106.

Here the terms God, or Godhead, are used synonymously, yet, strictly speaking, God means a Divine being, and Godhead means a Divine nature. Let us see the consequence. The term man may be considered as the name of a single being, or, like manhood, as the name of a nature. But the expression, one God, is here used to signify one Godhead; just as one man may signify one manhood, or one human nature. In this sense a person may speak of one human nature as of one Godhead, and yet retain the idea of many men. In like manner, a person may speak of one God as synonymous with one Godhead, and yet retain the idea of many Gods, or at least many beings. Thus the strongest arguments may be used by a person to prove the existence of one God, by which, after all, he means nothing more than one Godhead, one Divine Nature; just as there is only one human nature. Hence, in the Athanasian Creed, where he repeats the words, "The Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but one God," he means only that the Divine Nature belongs to the Father, Son, and Holy Ghost, and that this Divine Nature or Godhead is but one; which no more implies that

the person believes in one God as one being, than when he says that Peter is man, James is man, and John is man, he believes them all to be but one being. All this results from the double signification of the term God;—the term imperceptibly shifting its meaning; in one case signifying one being, in another one nature; so that if we analyze the ideas of many who would prove the existence of one God, we might upon their principles prove any three men to be one man, that is, only one manhood, one human nature. This, it is asserted by Dr. Cudworth and others, the fathers have done. Indeed this double sense of the term God, if it does not actually occur in the Athanasian Creed, yet it is almost impossible for the ordinary mind to avoid receiving. Thus it is said, *Who, although He be God and Man, yet He is not two, but one Christ*. Here man is said to signify, not a separate distinct being or person, for that would be Nestorianism, but simply manhood or human nature; and the frequent conjunction of the term man in this sense with the term God as its correlative, naturally leads the mind to a similar sense of the term God. Hence, alluding to those passages in Scripture in which God speaks as one person, Dr. Waterland remarks (*Sermon on the Divine Unity*, vol. ii.):

“Perhaps the word God in those places, is to be understood in the *indefinite* sense, abstracting from the particular consideration of this or that person, in like manner as the word man often stands, not for any particular human person, but the whole species or human nature; *man* is frail, *man* is mortal, or the like. I say, the word *God* may be thus understood; and since the doctrine of the Trinity is demonstrable from other Scriptures, we have great reason to believe, that *this is the true and real meaning of the word God*, as often as the context or other circumstances do not confine its signification and intent to one person only.”

Again: “I must observe to you, that it is far from being certain that the Father or any particular person is always

meant, whenever the word God is used absolutely in Scripture. For, as I before hinted, no good reason can be given why the word *God* may not be used in a large indefinite sense, not denoting any particular person; just as the word *man* is often used in Scripture, not denoting any particular man, but man in general or man indefinitely. As the word *man* sometimes stands for the whole *species*, sometimes indefinitely for any *individual* of the species, without determining which, and sometimes for this or that particular man; so, by way of analogy or imperfect resemblance, the word *God* may sometimes signify all the Divine persons; sometimes any person of the three indefinitely, without determining which; and sometimes one particular person, either Father, Son, or Holy Ghost."

In like manner Dr. South observes (*Animadversions*, p. 120), "As it is true that one and the same God or Godhead is common to, and subsists in all and every one of the three persons; as it is true that one and the same infinite mind or spirit is common to, and subsists in the said three persons; and consequently, as it is false that one and the same God or Godhead, by being common to, and subsisting in the three persons, becomes three Gods or three Godheads, so is it equally false that one and the same infinite mind or spirit, by being common to, and subsisting in the said three persons, becomes three infinite minds or spirits."

Thus, although South and Waterland both professed to reject the doctrine of the specific unity, they have either both fallen into it; or else, to maintain the idea of the Tripersonality, felt themselves obliged to use such language as any ordinary mind could not distinguish from that which was used to express the doctrine of the specific unity.

For a person might readily affirm, in accordance with the foregoing reasoning, that God is only one infinite mind, because there is only one infinite Godhead, as in men there is one only manhood; thus he might speak of the Godhead as

he does of the human mind. To hold, therefore, that God is only one infinite mind (taking the term *mind* in a specific sense like that of *Godhead*), is to do that which would be very consistent with the lowest Tritheism.

A modern writer, who from being a priest in the Church of Rome, became an external member of the Church of England, and finally, from being harassed by the doctrine of the Tripersonality, became a Socinian, writes as follows:

"A quick child, though not acquainted with logic, will perceive the absurdity of saying that Edward is John. As the young pupil must be prepared to infer from the New Testament that a perfect man is perfect God, he must be imperceptibly led to consider the word God as expressing a quality or an *aggregate* of qualities, which may be predicated of more than one as *the name of a species*; just as when we say, John is man, Peter is man, Andrew is man. And so it is, with the exception of a few (who in this country are still acquainted with that ingeniously perverse system of words, by means of which the truly scholastic Trinitarians, such as Bishop Bull, and Waterland, who had accurately studied the fathers and the schoolmen, appear to evade the logical contradictions with which the doctrine of the Trinity abounds)—all, as I have observed for many years, take the Word God, in regard to Christ, as the name of a species; and more frequently of a dignity." *Blanco White's Heresy and Orthodoxy*, p. 91.

Here is the testimony of an intelligent writer, who had been in the Church of Rome, who had associated with many theologians of the Church of England, to the prevalence of the doctrine of the specific unity. And the writer of the Oxford tract from which this testimony is taken, declares that he quotes the passage because the remarks are *true* and *important*, however *painful* it might be to quote them. *Tracts for the Times—Introduction of Rationalistic Principles into Religion*, p. 36.

Thus we see the facility with which, upon the principles commonly held, a person falls into a system of Tritheism. First, because in childhood ideas being received through impressions upon the senses, the child can conceive of three persons only as three men. Secondly, because, in its prayers, it is unable to conceive of God and Christ as any other than two beings. Thirdly, because the Unity is taught only as an incomprehensible mystery, while a Trinity is easily comprehended. Fourthly, because the doctrine of the Trinity is consequently more enlarged upon than the Unity; and, Fifthly, because the idea of specific Unity is that which the mind can scarcely help failing to form. There is another reason which we shall reserve for a future chapter. Having then shewn the facility with which Tritheistical ideas may be entertained, let us proceed on the other hand to shew the difficulty, the almost impossibility, of forming any supposed just conception of the reputedly orthodox doctrine.

In proof of this circumstance, we shall first quote a passage from Bishop Beveridge, on the Mystery of the Trinity, (*Private Thoughts upon Religion*):

“If we think of it, how hard is it to contemplate upon one numerically Divine nature in more than one and the same Divine person! or upon three Divine persons, in no more than one and the same Divine nature! If we speak of it, how hard is it to find out fit words to express it!” And again—“So hard a thing it is to word so great a mystery aright, or to fit so high a truth with expressions suitable and proper to it, without going one way or another from it. And therefore I shall not use many words about it, lest some should slip from me unbecoming of it.”*

* “No one can be more convinced than I am, that there is a real mystery of God revealed in the Christian dispensation; and that no scheme of Unitarianism can solve the whole of the phenomena which Scripture records. But I am also as fully sensible, that there is a mystery attached to the subject, which is not a mystery of God.” *Bampton Lectures*, iii. p. 146, by Dr. Hampden, Regius Professor of Divinity, at Oxford.

"
 AGAIN THE DOCTRINE OF THE TRIPERSONALITY, p. 55, observes: "THE GREAT ERROR OF OUR EARLY AND IMPERFECT NOTIONS OF THE TRUTH ESPECIALLY WITH REFERENCE TO THE UNITY OF PERSONS BELONGING TO THE DIVINE NATURE, IS THE EARLY WANT OF ALL INSTANCES AND CONCEPTS OF THE GOD. FOR WHEN A LONG AND CONSTANT COURSE OF INVESTIGATION HAS STILL BEEN PURSUED, THAT EVERY NUMERICALLY DISTINCT PERSON, AND EVERY CONCEPTION, HAS A NUMERICALLY DISTINCT NATURE, EQUIVALENT TO IT, AND THEREFORE COMES AFTERWARDS, AND TAKES UPON IT, AN IMPERFECT, THE SAME NUMERICAL NATURE, IN EXISTENCE IN THREE NUMERICALLY DISTINCT PERSONS; WE ARE EXTREMELY IN A DUTY TO REPAIR OUR MISTAKES TO IT, AND TO CONSIDER NOW THAT CAN BE IN THREE PERSONS WHICH WE NEVER SAW BEFORE IN ANY THING ELSE TO BE BUT ONLY IN ONE. FOR ANIMAL NATURE, WHICH USUALLY PROCEEDS BY THE OBSERVATIONS OF SENSE, DOES VERY HARDLY BRING TO ITSELF ANY NOTIONS OR CONCEPTIONS OF THINGS, BUT WHAT IT HAS LEARNED FROM THENCE."

Now if this be the case with the learned, how much more so it will regard to the unlearned; and how much more again with regard to children, who have neither learning nor mature intellect! If the minds even of the learned are obliged to undergo this almost physical violence in forming to themselves the idea of the Tripersonality, may we not conclude it to be well nigh an impossibility with the unlettered and the young; particularly, when many of the learned profess that they are themselves altogether incompetent to the task? To affirm that, nevertheless, the doctrine is taught in Scripture, and by all the fathers and oecumenical councils, or by the church catholic, is only to oppose the Scriptures and the church catholic to the known constitution of human nature; an argument which little accords with that which teaches the adaptation of one to the other. Perpetually to preach this doctrine therefore, and to insist upon it, is to be perpetually employed in the work of Sisyphus; the stone is no sooner rolled by an external power to the top of the hill, than down, of its own accord, it falls again to the bottom. We are

taught to believe in the Tripersonality; yet, except in the Tritheistical manner we have explained, the constitution of the whole visible creation is against it! the constitution of the whole human mind is against it; and not only so, but *acknowledged* to be so, even by those who maintain it! If this be the fact, we conclude, either that Tritheism is no great evil, or that a disbelief in the unity of God is of no great importance; for that God should command us to believe in Him as One, and yet so create us that the very constitution of our being should make it an exceedingly difficult thing,—very arduous for the learned, almost impossible for the unlearned, and quite out of the question with regard to children, whose angels do nevertheless always behold the face of their heavenly Father, is a paradox which, if true, places such a stumbling block in the way of a right knowledge of God, as no learning, no logical acumen can remove; for it is one which arises out of the direct repugnance of the doctrine to the nature and constitution of things; which accordingly cannot be removed by the external authority of any church, fathers, or councils, unless by the perpetual interposition, on their part, of a miraculous power delegated to them for the purpose of counteracting the known laws of the human mind. This power the church has never possessed; consequently, the difficulty never has been removed; for it cannot be supposed, that any abstract formularies of doctrine, such as that of the Athanasian Creed, or any decrees of councils, however metaphysically enounced, and merely committed to paper, are of themselves a barrier sufficient to stem the ordinary current of human thought; for be it understood, the difficulty in question is not alleged to arise from the evil or impurity of the mind, or from the fallacies and ignorance of the natural man: it arises, we are told, from a direct repugnance of the orthodox idea of the Creator to all the laws that He has laid down in creation; so repugnant, that there is "*an utter want of all instances of the kind*" from which to reason by way of analogy; and hence it is

that, as Dr. South informs us, the fathers have called this mystery "ineffable, inconceivable, unintelligible, incomprehensible, and, if possible, transcending the very notion of the Deity itself, above all human understanding and reason, discourse and scrutiny." *Animadversions*, p. 237.

Seeing, then, the difficulties which lie in the way of forming a right idea of the Divine Unity, and the facility with which the mind insensibly passes into Tritheistical notions, ought we to be surprised at a prevalence of Tritheism? In presuming the widely spread existence of these principles, we need not attribute it to wilful corruptions of the truth: we need not impute to others any one improper motive: we need not even question the truth of the orthodox doctrine: we might even suppose all parties to be sincere in their endeavors to think and act rightly to the best of their power; and nevertheless, we might be enabled to shew how, from the very nature of the doctrine itself, under the semblance of a catholic apostolicity, there might prevail a CATHOLIC APOSTASY.

That such an apostasy should exist, we believe most persons admit to have been foretold in Scripture; and that such as are the subjects of it should be unconscious of its existence, we believe to be foretold with equal plainness. It was declared it should come upon the church like the flood of Noah, of which mankind was ignorant (though warned of its approach) until it came and swept them all away. "At such an hour as ye think not," said the Savior, "the Son of Man cometh." Of the whole church, including the virgins both wise and foolish, it is said, that as the "bridegroom tarried they all slumbered and slept;" for as the natural man, living only to the senses, is said to be asleep, so by sleep is represented, in Scripture, the state of the natural mind, which is as unconscious of spiritual things as if they were not; and to which only natural ideas and imaginations appear to be real. Hence to foretell that the church, as represented by the wise and foolish virgins, should slumber and sleep, is to foretell

that not only its foolish, but even its wise members should all be overcome by merely natural ideas, affections, and imaginations; and if so, on what subject would these be more sure to manifest themselves than on the nature of God?

Many Protestants have accused the Roman Church of being the apostasy; many members of the Roman Church have accused Protestantism of being the same. In these mutual accusations, both parties seem to forget, that the apostasy predicted was to be universal; that as such, it would equally belong to both; that it did not signify—as Romanists represent against Protestants, and Protestants against Romanists—that it was to consist in a few dead branches which should be broken off from the trunk, but that the tree itself should become rotten to the core; that the whole temple of God should be thrown down, so that not one stone should be left standing upon another; and truly when, to say nothing of the foolish, even the wise are at such variance with each other, in regard to right apprehensions of God, which, as we have seen, are the foundations of all true religion, why need we wonder that all the other doctrines which rest upon them should give rise to such wars and rumours of wars, such risings of nation against nation, and kingdom against kingdom?

It has indeed been affirmed of the Trinity, that, "it is that mystery, the knowledge whereof is the only means to have a right apprehension of all other sacred truths; and without it, no one of them can be understood in a due manner, nor improved unto a due end. This is that alone which will give true rest and peace to the soul. . . . All grace and truth are built hereon and do centre herein, and thence derive their first power and efficacy." *Owen's Works*, vol. xvii. p. 309. If this be the case, an ignorance of this fundamental doctrine must involve in darkness all the other doctrines; nay, all the principles of morality founded upon them. Accordingly Dr. Balguy observes,

"You mean to assert, that the difficulties of religion are

confined to the doctrinal part only, while the precepts are delivered with a plainness and perspicuity, fitted to the uses and level to the capacities of all mankind. If this were admitted, it might seem a little unfortunate that revelation should be plain on those subjects only where it is least wanted. . . . Nothing is more precarious than the ways in which men usually judge concerning the fitness of divine dispensations; and there cannot be a more remarkable instance of this rash judgment, than an opinion which we hear delivered every day, that *religion must of necessity be something plain and easy*. . . . How slight, how uncertain, how mixed with error, is all that knowledge of which we make our boast! and how large a portion among the inhabitants of this globe still remain in darkness, and in the shadow of death! . . . 'But what,' you will reply, 'is all this to Christians? to those who see by a clear and strong light the dispensations of God to mankind? We are not as those who have no hope; the day-spring from on high hath visited us; the Spirit of God shall lead us into all truth.' To *this delusive dream of human folly, founded only on mistaken interpretations of Scripture*, I answer in one word, 'Open your Bibles. Take the first page that occurs in either Testament, and tell me without disguise, is there nothing in it too hard for your understanding? If you find all before you clear and easy, you may thank God for giving you a privilege which he has denied to many thousands of sincere believers.' . . . It is supposed, if I mistake not, by the persons of whom I speak, that the doctrines of Christianity are to be thrown into classes—the one necessary, the other unnecessary; that doctrines of the first class are so plainly taught in Scripture, that no sincere Christian can possibly mistake them; whereas doctrines of the second class, not being of equal importance, are often left exposed to doubts and difficulties, which, without attention and penetration, are not to be removed. Now *this distinction, on which so much stress is laid, I maintain to be*

altogether chimerical. . . . Were there any real foundation for such a distinction, we might long since have expected to see an exact catalogue of these plain and necessary doctrines : but no such catalogue has yet been produced, or is likely to be produced hereafter. . . . *What doctrines are of necessity to be believed, what may be overlooked by us without harm or danger, are questions to which no general answer can possibly be given.* I have only to repeat, that we are to do what we can. The more we study, the better we understand the Scriptures ; the more delight, the more profit we shall receive from them. After all our endeavors, we can but hope to attain to a very obscure and imperfect view of the wisdom of God in the redemption of mankind. So long as we continue in this life, divine things are to be apprehended by faith, not by sight ; we only discern them through a glass darkly, and shall not be admitted to a full participation of them, till we pass from a state of trial to a state of glory. . . . To sum up all in a few words : it was plainly not intended by the author of our being *to give us clear, or full, or certain, information on the subject of religion.* He has designedly thrown a veil over his own works, both of nature and grace. Without the help of application and study, we shall understand neither the one nor the other ; even with those helps we shall understand them very imperfectly ; and *in what we do understand, we shall never arrive at certainty ; never, I mean, till we are placed in another and a higher scene of things.*" *Difficulties which attend the Study of Religion ; Dr. T. Balguy ; Discourse viii.*

Much in the same manner it is observed by a modern writer, (Oxford Tracts. Introduction of Rationalistic Principles, p. 9) :

"Religious truth is neither light nor darkness, but both together. It is like the dim view of a country seen in the twilight, with forms half extricated from the darkness with broken lines and isolated masses. Revelation, in this way of

considering it, is not a revealed *system*; but consists of a number of detached and incomplete truths belonging to a vast system unrevealed; of doctrines and injunctions mysteriously connected together; that is, connected by unknown media, and bearing upon unknown portions of the system.* It should be remembered, that Dr. Balguy considers even Christian morals to be involved in the same darkness and perplexity; being connected with principles of philosophy, the true nature of which he considers to be as obscure as the doctrines of Christianity.

These observations we do not quote merely as those of individuals; but because, when the sun hath gone down over the prophets, they must be intrinsically and universally true. If the doctrine of the Trinity be the foundation of Christianity, it must, if involved in obscurity, equally involve in obscurity all the other doctrines which are founded upon it. Were it independent of the whole system of theology, the common observation might be true, that other doctrines were plain, while this only was obscure: but it is not independent. Dr. Balguy and the Oxford writers, therefore, are so far right in regarding all the rest of Christianity as involved in equal obscurity; consequently, in regarding all the ordinary explanations of those doctrines as merely human.

These explanations we proceed, in the ensuing chapters, to examine; commencing first with the doctrine of the Incarnation.

* Oxford Tracts. Lectures on the Scripture Proof of the Doctrines of the Church: Lecture ii. p. 14.

CHAPTER II.

INCARNATION.

PATRIPASSIANISM—DEIPASSIANISM.

“HE IS NOT HERE!”—*Matt. xxviii. 6.*

IN this chapter, we propose to consider the subject of the Incarnation in relation to the doctrines of Patripassianism and Deipassianism. Our observations we commence by quoting the remarks of Bishop Pearson (*Creed*, vol. i. Art. 3):

“We must take heed,” says he, “lest we conceive, because the Divine Nature belongeth to the Father, to which the human is conjoined, that therefore the Father should be incarnate, or conceived and born. For as certainly as the Son was crucified, and the Son alone; so certainly the same Son was incarnate, and that Son alone. Although the human nature was conjoined with the divinity, which is the nature common to the Father and the Son; yet was that union made only in the person of the Son. Which doctrine is to be observed against the heresy of the Patripassians, which was both very ancient and far diffused; making the Father to be incarnate, and, becoming man, to be crucified.”

In his note upon this passage, he observes:

“The heresy of the Patripassians seems to have reference only to the suffering of our Savior, because the word signifies no more than the passion of the Father. But it is founded in an error concerning the Incarnation; it being out of question, that He which was made man did suffer.”

Tertullian, endeavoring to express the absurdity of the Patripassian doctrine, says :

“So after the beginning of time, the Father was born, and the Father suffered, and the Lord God Omnipotent is declared to be Jesus Christ !”

Again, speaking of Praxeas :

“This man declares that God the Father Almighty is Jesus Christ ; he contends that it was the Father Himself that was crucified, suffered, and died ; nay more, with a profane and sacrilegious rashness, it is maintained, that He Himself sat down at his own right hand.”

Dr. Waterland, in explaining why it was the person of the Son who became incarnate, and not the person of the Father, after speaking of supremacy of office, observes (see his *Life*, vol. i. p. 94) :

“This, by *mutual agreement* and voluntary economy, belongs to the Father ; while the Son, out of voluntary condescension, submits to act ministerially, or in capacity of mediator. And the reason why the condescending part became God the Son rather than God the Father, is, because He is a Son ; and because it best suits with the natural order of persons, which had been* inverted by a contrary economy.”†

On the same author it is observed by the Bishop of Durham :

“The distinction between a supremacy of nature or perfections, and a supremacy of order and of office, is ever to be kept in view. It solves many difficulties in our apprehension of this mysterious and inscrutable subject. It makes the language of Scripture, as applied to the several persons in the Godhead, consistent and intelligible ; and though it still leaves us uninformed as to that which is nowhere revealed, the mode in which the persons thus subsist under one undivided substance ; yet it preserves their united, as well as their dis-

* Would have been. † See Horberry's Works, Ox. Ed., vol. ii. p. 340.

tinctive, properties unimpaired. This was a point which Bishop Bull had particularly labored to establish, and had confirmed by the general concurrence of the Nicene and Ante-Nicene Fathers."

In pursuance of this idea of mutual agreement and voluntary economy, Bishop Pearson observes (Art. iv. *Suffered*): "The promised Messiah was not only engaged to suffer for us; but, by a *certain and express agreement* betwixt Him and the Father, the measure and manner of his sufferings were determined, in order to the redemption itself which was thereby to be wrought; and what was so resolved was, before his coming in the flesh, revealed to the prophets and written by them, in order to the reception of the Messiah and the acceptance of the benefits to be procured by his sufferings. That what the Messiah was to undergo for us, was predetermined and decreed, appeareth by the timely acknowledgment of the church unto the Father, '*Of a truth, against thy Holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles in the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done.*' . . . And well may we say that the hand of God, as well as his counsel, determined his passion; because He was delivered by the determinate counsel and foreknowledge of God. And this determination of God's counsel was thus made upon a *covenant or agreement* between the Father and the Son; in which it was concluded by them both, what He should suffer, what He should receive. For beside the covenant made by God with man, confirmed by the blood of Christ, we must consider and acknowledge another *covenant from eternity made by the Father with the Son, &c.* . . . The determination therefore of our Savior's passion was made by *covenant* of the Father who sent, and the Son who suffered. And as thus the sufferings of the Messiah were *agreed on by consent* and determined by the counsel of God; so were they revealed

by the Spirit of God unto the prophets, and by them delivered unto the church; they were involved in the types and acted in the sacrifices."

In his *Christian Life*, (vol. ii. p. 292,) speaking of the subordination of the persons of the Trinity, it is observed by Scott,—

"In the matter of the Mediator, it is evident that this subordination of these sacred persons was founded not only in their personal inequalities, but also in a *mutual agreement* between them, in which the Son *agreed* with the Father, that, in case He would be so far reconciled to rebellious mankind as to grant them a covenant of mercy, and therein, among other blessings, to promise them his Holy Spirit, He himself would assume our natures; and therein not only treat with us personally in order to the reducing us to our bounden allegiance, but also die a sacrifice for our sins; upon which *agreement* the Father, long before the Son had actually performed his part of it, even from our first apostasy, granted his Spirit to mankind; which Spirit was granted to this end, that, under the Son, He should mediate with men, in order to the reducing them to due subjection to the Father."

Dr. Owen observes, vol. v. p. 241:

"The third act in God sending his Son, is his entering into *covenant* and *compact* with his Son, concerning the work to be undertaken, and the issue or event thereof: of which there be two parts. First,—his promise to protect and assist Him in the accomplishment and perfect fulfilling of the whole business and dispensation about which He was employed, or which He was to undertake. The Father engaged himself, that, for his part, upon his Son's undertaking this great work of redemption, He would not be wanting in any assistance in trials, strength against oppositions, encouragement against temptations, and strong consolation in the midst of terrors, which might be any way necessary or requisite to carry Him on through all difficulties to the end of so great an employ-

ment. Upon which He undertakes this heavy burden so full of misery and trouble : for the Father, before this *engagement*, requires no less of Him than that He should become a Savior, and be afflicted in all the afflictions of his people. . . . Hence arose that confidence of our Savior in his greatest and utmost trials ; being assured, by virtue of his Father's *engagement* in this *covenant*, upon a *treaty* with Him about the redemption of man, that He would never leave Him nor forsake Him. . . . So that the ground of our Savior's confidence and assurance in this great undertaking, and a strong motive to exercise his graces received in the utmost endurings, was this *engagement* of his Father, upon this *compact* of assistance and protection."

Flavel observes, (*Fountain of Life*, Sermon iii.) :

"That the business of man's salvation was transacted upon *covenant* terms between the Father and the Son, from all eternity. Now to open this great point, we will here consider,—the persons transacting one with another—the business transacted—the quality and manner of the transaction, which is *federal*—the articles to which they agree—how each person performs his *engagement* to the other—and, lastly, the antiquity or eternity of this *covenant transaction*. 1. The persons transacting and dealing with each other in this *covenant* : and indeed they are great persons, God the Father, and God the Son ; the former as a creditor, and the latter as a surety. The Father stands upon satisfaction, the Son engages to give it. 2. The business transacted between them, and that was the redemption and recovery of all God's elect. Our eternal happiness lay now before them, our dearest and everlasting concerns were now in their hands. The elect, though not yet in being, are here considered as existent ; yea, and as fallen, miserable, forlorn, creatures ; how these may again be restored to happiness, without prejudice to the honor, justice, and truth of God !—this, this is the business that lay before them. 3. For the manner or quality of the transaction : it was federal or of the nature of a *covenant* ;

it was by *mutual engagements and stipulations*, each person undertaking to perform his part in order to our recovery. 4. More particularly we will next consider the *articles* to which they do both *agree*, or what it is that each person doth for himself promise to the other: and to let us see how much the Father's heart is engaged in the salvation of poor sinners." The author then proceeds to point out the promises of the Father to Christ; to shew how the articles and agreements were on both parts performed, and that precisely and punctually: and how the *compact* between the Father and the Son bore its date from eternity.

The whole mystery of this eternal covenant, compact, or, as Flavel calls it, spiritual bargain, between the three persons of the Trinity, may be found systematically explained in the work of Witsius on the Covenants.

The case then stands thus. The persons of the Trinity being distinct, and having a subordination of distinct and separate offices, *covenant* and *agree* one with another, from all eternity; the Father to send, and, on certain conditions, to be satisfied; the Son to be incarnate, and to make the satisfaction; the Holy Spirit, to assist or co-operate with the Son in fulfilling the conditions. All this is so far clear, consistent, and intelligible.

Let us now consider the other side of the question.

Mosheim affirms (vol. v. p. 321), that the wisest and most learned divines of the reformed church, observed:

"That the metaphor of a covenant applied to the Christian religion, must be attended with many inconveniences; by leading uninstructed minds to form a variety of ill-grounded notions, which is the ordinary consequence of straining metaphors; and that it must contribute to introduce into the colleges of divinity, the captious terms,—distinctions and quibbles, that are employed in the ordinary courts of justice; and thus give rise to the most trifling and ill-judged discussions and debates about religious matters."

On which his annotator thus remarks:

“The representation of the gospel dispensation under the idea of a covenant, whether this representation be literal or metaphorical, is to be found almost everywhere in the Epistles of St. Paul and of the other apostles; though rarely, scarcely more than twice, in the gospels. The same phraseology has also been adopted by Christians of almost all denominations. It is indeed, a manner of speaking that has been grossly abused by those divines, who, urging the metaphor too closely, exhibit the sublime transactions of the Divine wisdom under the narrow and imperfect forms of human tribunals; and thus lead to false notions of the springs of action, as well as of the dispensations and attributes, of the Supreme Being. We have remarkable instances of this abuse in a book lately translated into English; I mean the *Economy of the Covenants*, by Witsius: in which that learned and pious man, who has deservedly gained an eminent reputation by other valuable productions, has inconsiderately introduced the captious, formal, and trivial terms employed in human courts, into his description of the stupendous scheme of redemption.”

The question is then what is the sense in which we are to understand the term covenant.

“On this important term *διαθήκη*,” says Bloomfield, (in his *Recensio Synoptica*, vol. vii. Gal. iii. 15), “it is rightly observed by Borger, that the Divine *διαθήκη* can have no similitude to a human testament.” Borger says, “We ought to take great care, lest we be too solicitous to transfer to the Divine *διαθήκη* all that belongs to a human one, and again to adjoin what is proper to the former to a human institution. I am of opinion, therefore, that in our present passage this word retains its usual signification of *covenant*, or *compact*; but in verse 17, where the Divine *διαθήκη* is spoken of, we must attribute to the term the force of a promise divinely made. Nor must we think that, by this interpretation, the agreement between a divine and a human *διαθήκη* is thus taken away, or diminished; and that St. Paul is only playing

with words. For in human, equally as in divine, compacts, they who ratify them do nothing more than *promise* something to one another (whether it be two or more), which promise is perhaps attended with some ceremonial, which serves as the external basis of the agreement. The two therefore agree in this; that each διαθήκη is comprised in the promise made; with this difference only, that in a human one, *several* mutually promise each other; while, in Divine things, *God* is one *only* testament or covenant maker."

However reasonable this view of the subject may appear to some, yet, if applied to the Tripersonality, it appears to fall into the following errors. First, it makes no mention of the distinct hypostases; having reference not to the persons, but to the nature. Secondly, a covenant cannot, in the literal or ordinary sense, be made by one, without implying the idea of another with whom it is made. So that, thirdly, the term thus interpreted as involving the idea of only one, and hence confounding the persons, is no other than Sabellianism.

Here, then, we are led back to the field we have already traversed; we have to rediscuss the same questions of the Tripersonality, Tritheism, and Sabellianism, and have to come to the same END. For the true doctrine of the Incarnation depends upon the true doctrine of the Trinity in Unity. If the hypostases are described as distinct and separate, there is the danger of Tritheism; if they are described as united, there is in proportion the danger of Sabellianism and Patripassianism. For instance, a modern writer, who though maintaining nevertheless the Tripersonality, evidently had the idea of Unity most prominent in his mind, observes (*Harris on the Great Teacher*, p. 74) :

"Had the Almighty Father veiled His glories, and dwelt among us, the history which now belongs to Christ would have related, word for word, his own condescending grace; so that, in every word and act of Jesus, we are to recognize, in effect, the voice and movements of Paternal Love."

And again, p. 64 :

“How does it enhance our conceptions of the Divine compassion when we reflect, that there is a sense in which the *sufferings of Christ* were the *sufferings of the Father* also. From eternity their Divine subsistence in the unity of the Godhead had been only short of identity ; nor could the circumstance of the Savior’s humiliation, in the slightest degree relax the bonds of this mutual in-being : while walking the earth in the form of a servant, He could still affirm, *My Father is in Me, and I in Him ; I and My Father are one.*”

Now Dr. Waterland says (vol. iv, p. 345), “Nothing is properly called a being but a separate being. . . . The being of the Son is an *improper expression ; because it supposes the Son to be a being properly so called, that is, a separate being, which He is not.*” Undoubtedly God is but one being, and to speak of the being of the Father, the being of the Son, and the being of the Holy Ghost, is to make three beings instead of one. In this case, the federal transactions among them are clearly understood ; there is no difficulty whatever upon the subject. We can also understand, upon this principle, how one of those beings became incarnate, and how He intercedes with another ; thus, how each has a separate and distinct office ; each may be separately and distinctly an object of worship ; to each separately and distinctly we may address our prayers ! Yet not one of them is of himself a being properly so called ; this seems a difficulty ! But we have before shewn, how with some writers it is no difficulty ; nay, how it is no difficulty with members of the church in general, who would, upon their principles, see but little impropriety in the use of the expression,—*the being of the Son.*

Here we leave to its own difficulty, or its own facility, of being comprehended, the notion concerning the covenant from eternity between the three persons of the Trinity ; and proceed to observe, that the doctrine of Sabellius on the subject of the Incarnation is generally opposed upon two grounds. First, that it confounds the offices of the Father and Son.

Secondly, that it teaches what is commonly called Patripassianism.

These two objections are equally adduced against the doctrine of Swedenborg. Hence the views of Praxeas, Noetus, Sabellius, and those of Swedenborg, are often declared to be identical. In a work, for instance, entitled, *an Illustration of the Method of explaining the New Testament, by the early opinions of Jews and Christians concerning Christ*, by W. Wilson, B. D. Fellow of St. John's College, Cambridge, we find the following remark, p. 438 :

“The moderns, who have departed a little from the accounts of the ancient writers in their description of Monarchism, (or Sabellianism,) seem to have had no other reason for the deviation, but a persuasion that some articles of their creed, particularly that of the *passibility of God the Father*, were too extravagant to have been real ; whereas their leading tenets are at this time professed by the Swedenborgian Christians : who, if they still profess all the tenets of their founder, are Patripassians in the strictest sense.”

In the account of the Life and Writings of Tertullian by the late Bishop of Bristol, this observation of Mr. Wilson is alluded to by the learned prelate, and apparently in the way of confirmation. It will be seen that, had the foregoing authors first been duly informed upon the subject, instead of making these statements, they would have written as follows. ‘Swedenborgian Christians are strongly opposed to the doctrine of Patripassianism ; and so far are they from entertaining the doctrine of the passibility of God in any sense, that they rather lay it at our own door, as one of the greatest corruptions pervading the church ; and candor requires us to confess, that the ancient fathers and modern writers have afforded them but too just a ground for the charge.’ This, it will be seen, is what the foregoing writers would have said, had they further considered the subject.

We first proceed to remark upon the error of confounding the offices of the Father and Son.

Without reference to the views of Sabellius, it may be well to examine the ground upon which they are opposed; for granting that Sabellius is wrong, it does not follow that his opponents are right. In doing this, it is not our intention at present to enter into any mere doctrinal controversy; but to lay open the principles upon which the generally received doctrines are founded.

It is affirmed against those who maintain the contrary, that the Father could not become incarnate, because the end of the incarnation was to make satisfaction to the Father; and if the Father became incarnate, this would be to make satisfaction to himself, which is absurd. Thus Dr. Waterland observes, (vol. v. p. 44): "If the Father and the Logos be one person, then the sufferings of the Logos will be the sufferings of the Father, which is the ancient heresy of the Patripassians; and the same person both pays and accepts the ransom; makes an atonement to Himself; which is not consonant to Scripture, nor to common sense." See also vol. iii. p. 63.*

Now what, we would ask, is the meaning of the word ransom? *Ransom* is a price paid for redemption from captivity or punishment. It is also called by some writers, as applied to the atonement, a valuable consideration, that is, in a pecuniary sense; also the discharge of a debt, which is

* Dr. Waterland says, that for the Son to make satisfaction to himself, is *not consonant to common sense*. It is, however, admitted that the Son is God; hence arises the conclusion, that if the Son made satisfaction to God, He must have made satisfaction to himself. This is admitted by some, who, with Dr. Waterland, maintain the Tripersonal scheme. Hence Bates, in his work on the Harmony of the Divine Attributes in contriving Man's Redemption, observes, chap. xiii: "It is *not inconsistent with reason*, that the Son of God clothed with our nature, should, by his death, make satisfaction to the Deity, and therefore to *Himself*." Such a view of satisfaction, however, obviously dispenses with the necessity of the Tripersonal scheme; and opposes, in a measure, the doctrine of the Atonement to the doctrine of the Tripersonality. Dr. Waterland seems to have been aware of this; and hence his remark.

paid not by money, but by blood. In all this, what is there which the lowest natural mind may not conceive, and yet remain natural still? Undoubtedly, many of these words may be accommodations, by the Divine Mind, to the natural man; but if they are received only in their natural or literal sense, is there anything, so far, to exalt the mind above its merely natural state, more than is to be found in the heathen writings concerning the transactions between the gods? If the fact be no other than is described in the letter, there is *no* accommodation of the letter to the mind of man. The mind receives it as it is *without* accommodation. On the other hand, if the letter be really accommodated to the mind, the fact must not be understood in the natural sense of the letter; a spiritual interpretation must be given to the fact, as a spiritual interpretation is given to the letter: the fact cannot be the same as the letter describes it; it must be spiritual, if the letter be intended to convey what is spiritual.

It will be replied, that the distinct offices of Father and Son, as literally understood, teach us the extreme love of the Father for us, in willing to be satisfied, and in providing for us a satisfaction; and the extreme love of the Son, in being willing, for our sakes, to become the satisfaction. True; but where the essential attribute of love is thus divided between two, must it not become merely natural? must not the contemplation of such a love excite in us only the feelings of the natural mind? If the mind be sunk so low, that only language of such a kind can reach it, doubtless it is an act of mercy of Divine Providence to employ such a method to accommodate Himself to it. Nevertheless, in forming our ideas of this circumstance, there will always be this danger; that where low ideas of God have become universal, and a low kind of phraseology is introduced to suit it, then, inasmuch as what has always been in the church, and is universally received, is considered to be true, the very custom of using such a language, *without explanation*, may only tend

to confirm the mind in its natural state, instead of raising the mind out of it; thus the adaptation of the language will be forgotten, and the language itself be regarded as conveying the *real* truth—the *whole* truth. Reasoning, we say, merely from the effects of habit and custom, this must be the result; *and hence the means which were designed to elevate us out of our natural state are employed only to confirm us in it*, with the less prospect of escape.

Besides, in the foregoing statement, the distinction of offices is not said to arise, as it ought, out of distinctions in the Deity, but out of distinctions between natural ideas framed by the natural man. Their origin is thus natural, not spiritual. For it is said the Father cannot make satisfaction to Himself; the debtor and creditor cannot be the same person. The fundamental distinction therefore is here in the merely natural idea; and theologians argue from this to the Deity, instead of from the Deity to it. They design to establish the same distinctions in God, which exist in the mind of the natural man; thus the very offices of the Deity are made merely natural: and spiritual ideas are made subordinate to the natural, instead of the natural to the spiritual. The whole process of reasoning is thus inverted. Not that there is no distinction in the Deity corresponding to the one implied; far from it; we only say the distinction alluded to is merely natural, and, as such, consequently untrue.

The same observation is applicable to the terms reconciliation, expiation, satisfaction, pacification, and propitiation; not but that all these terms are right when rightly understood; that is to say, when the natural idea is made subordinate to the spiritual, not the spiritual to the natural.

It is a general law too, that the higher our minds are raised, the more universal and comprehensive do our ideas become; the more therefore do they tend toward a state of unity, and consequently to a more perfect idea of unity. On the contrary, the lower we descend, the less consonant to our

minds is a state of unity, and hence the idea of unity; and the more do we delight in separation, division, and multiplicity. Consequently, the more any theology is founded on the idea of unity, the more must it be repugnant to the natural man; and the more it is founded on the idea of division and multiplicity, the more highly agreeable to him will it be; the more will it fall within his comprehension, because the more will it partake of his nature: for this cause also, his reason, which follows the inclination of his nature, will be the more ready to defend it; to explain it, where explicable, upon merely natural principles; and to veil it in mystery where it cannot be thus explained. For reason can treat only of the relations of the ideas which it possesses; and in proportion as these are derived only from space and time, in the same proportion must reason itself be merely natural and carnal: and the natural reason of man is often most acute, subtle, and ready, upon the same principle that the senses of animals are often more acute than those of men. Moreover, where a religion, like the Christian, accommodates itself to the mind of the natural man, by the use of natural ideas and images, natural reason ascending no higher, will see in them only its own ideas, and thus enlist the letter of Scripture in its own cause. In this case, the admission that the language of the Word of God is *accommodated* to the human mind is only speculative; the fact being regarded as otherwise. For when it is said, that the language of Scripture is *accommodated* to the natural mind, such an admission implies that there is a condescension,—a stooping—of divine truth to the apprehension of man; that this divine truth is itself higher in its origin than human thought, and descends only in order to make us ascend. But, in this case, the natural man acts the part of a sinking mariner, who, instead of allowing himself to be raised from the deep by the rope that is flung to him, seeks only to draw down to the same depth as his own, both the rope and the person who wished to be the means of his

safety. Thus the more natural the mind is, the more incomprehensible must any thing appear to it that is above its own level; the more does it seek to bring every thing down to itself; and as all its reasons in such a state are mere fallacies, which are nevertheless regarded as truths, whatsoever opposes those fallacies it must regard as untruths. When to this we add the feelings of the natural man, which, instead of having been changed, have only been enlisted in a cause agreeable to their nature, we may find a ready solution of all those dissensions which have destroyed the peace of the church, and divided the mother against the children, and the children against the mother.

Notwithstanding, however, these divisions and separations, by the natural man, of the properties, attributes, and offices of the Deity, it is quite consistent in him to maintain the doctrine of a divine unity. His idea of unity, however, will not at all affect his original conception of the quality or nature of the Divine attributes, being only the result of abstractions, by his natural reason, from these attributes; not of the contemplation of a highest, inmost, central, acting cause and power. It is as if, in arriving at the first principle of the visible universe, a person should contemplate all the planets as *a one*, by considering what is common to all; without having the slightest idea of a sun, and hence of solar heat and light. Whereas if our ideas of the sun be the same with those we form of a planetary body, we may indeed abstract from our ideas of planetary bodies so as to form *a one*; but, as we began so we shall end, in mere abstraction; nor ever arrive at the idea of a solar principle as a first-acting created cause.

To illustrate this remark; if we contemplate the Deity as the Sun of Righteousness, and the Spirit proceeding from Him as heat and light, the rays of which come forth and variously descend into all minds according to their nature and state; in this case, there will be the highest rays or

truths for the third heaven ; the same, in a lower degree, for the lower heavens ; and the same, in a yet lower degree, for man. Thus will there be angelic truths for angels ; and the same brought down in a lower degree for the natural mind ; the lower thus proceeding from the higher, and hence always in correspondence with them ; a correspondence by means of which man is enabled to pass from the lower to the higher. But the merely natural man will not be able to ascend higher. He will see and know of nothing out of his own sphere or above his own level ; and thus, when the Divine work of redemption, in accommodation to his natural state, is set forth to him under the ideas of debtor and creditor, wrath and pacification, he will be unable to comprehend it in a higher sense. He will regard the words as conveying only a literal truth, the same to the angelic mind as to his own ; and as incapable of being apprehended in a higher degree as the mere arithmetical fact, that two and two make four ; which, *in a merely numerical sense*, is the same truth to spirits and to men.

Thus it does not follow, that because Sabellianism is untrue, Naturalism is true. There is, however, another way in which the Incarnation has been contemplated, namely, in relation not to persons but to principles.

Thus, it is said, the Father was not incarnate, because the Father is the principle which is the fountain of the Deity, or goodness and love ; that, hence, the Father cannot be sent, inasmuch as this would imply a prior principle from which He descended, whereas He is himself the first principle of Deity ; consequently, that it is the Word which was sent, and became incarnate. With this view of the subject, the doctrine of Swedenborg coincides ; for certainly it was not the first principle, by itself, that was made flesh, but the Word. This mode of contemplating the incarnation, however, does not involve the doctrine of the Tripersonality ; and if Sabellius, Noetus, or Praxeas, confounded these distinctions,

it is certain that Swedenborg does not,—nay, to do so, we should regard as a fundamental error. But the doctrine of the Trinity must not be identified with that of the Tripersonality; they are very different things.

Thus much with regard to the Sabellian confusion of the offices of Father and Son.

We now proceed to the second consideration; namely, that the doctrine of Sabellius, as also of Swedenborg, teaches Patripassianism; consequently, the passibility of the Divine Nature. Without vindicating the doctrine of Sabellius, it may be observed, that this has been denied by Epiphanius and others;* who, nevertheless, were opponents of that doctrine. One reason for which they have so denied it, may have been this,—that if, according to the commonly received doctrine, it may be said, that the second person of the Trinity may suffer, and yet not his Divine Nature; by parity of reason it follows, that, if the first person suffered, it does not necessarily imply that the Divine Nature suffered. Again: if from the assumption that the Father became incarnate, it necessarily follows that the Divine Nature suffered; by parity of reason it follows, that, if the Son became incarnate, it was his Divine Nature that suffered. If, however, it be Sabellianism, to hold that the Divine Nature suffered, we shall see that the commonly received doctrine borders so nearly upon it, that the ordinary Christian must be unable to perceive the difference. Indeed, the real heresy which has been professedly rejected by the church, has not been that of the passibility of God, but the passibility of God in *one* person instead of the *other*. Before, however, we enter upon this subject, it may be well to ask first, where the great evil is in supposing the Divine Nature to have suffered; may we not presume that it shews the great love of God for us, in

* See Lardner, vol. ii. p. 662. Also, Newman's History of the Arians, in which, the indefinite manner in which the term Sabellianism has been used, is treated of more at large.

enduring so much upon the cross for our sakes? The objection to this doctrine, is the same as in a former instance; it lies in imputing to the Creator creaturely attributes. For if God suffered, then, since God is love, the infirmity which rendered Him capable of suffering, must belong to the nature that loves; so that the love must partake of the same infirmity as the nature, *i. e.* it must be creaturely. However pathetic, however affecting, therefore, may be any descriptions of God's love, which might lead us into the idea of the Divine Nature suffering, they must be untrue; and as such we ought to guard against them. The evil of them consists in degrading the divine attributes to the level of the merely natural mind: to such a mind, however, nothing will be more acceptable, nothing more plain! Thus, in regard to the doctrine of the Trinity, it will run into Tritheism; in regard to that of the Incarnation, it will run into Deipasianism: the evil in both cases consisting entirely in a mere system of naturalism.

If now Tritheism and Naturalism be so intimately connected, it follows, that the doctrine of the Divine Unity is most particularly opposed to naturalism; and that he has the greatest tendency to become spiritual, who maintains the Divine Unity. So far, therefore, as the Christian dwells upon the real unity of the Trinity, he has, in this respect at least, a motive to a higher degree of spirituality, than he would otherwise have; and if Sabellius, or Praxeas, theoretically maintained the doctrine of the suffering of the Divine Nature, yet so far as either of them was faithful to the doctrine of the Divine Unity, he must have possessed what was capable of proving an antidote to the error.

Here we cannot but observe, how mistaken is the plan of considering the heresies of old, either in relation to the *persons* who held them instead of in relation to the *principle* from which all have their rise, mere naturalism we mean; or else, in relation to the particular thing asserted in opposition

to the church, rather than to the sensual and carnal principle which is opposed to the Divine Nature. The great evil of all heresy is their principle of naturalism; this is the proper ground on which they merit our anathema. But this naturalism may be conjoined to forms of true doctrine, equally as to false: for while the doctrine we hold may be true in words, we may naturalize it in thought. We have before observed, how God has accommodated the mystery of redemption to the natural mind, and expressed it by mere natural similitudes. Surely, it may be said, we may receive his words; for these alone must convey the true orthodox doctrine. Undoubtedly! according as they are understood as conveying only a literal, or else an accommodated sense. If received in the mere literal sense, they are so far a mere system of naturalism; yet the words remain scriptural and orthodox: so that mere naturalism and external orthodoxy may be combined as certainly, as that we may receive, in a natural sense only, spiritual truths conveyed by natural ideas. The great principle of all heresy may, therefore, be in conjunction with a perfectly orthodox form of doctrine.

This is very clearly admitted by a writer of the Oxford Tracts, who observes:

“The Arian creeds were often *quite unexceptionable*; differing from the orthodox only in this, that they omitted the celebrated word *homoousion*.” &c. And again; “When the catholics at Ariminum were seduced into a subscription of one of these creeds, though *unobjectionable in its wording*, their opponents instantly triumphed and circulated the news, that the catholic world had come over to their opinion. It may be added, that, in consequence, ever since that era, phrases have been banished from the language of theology, which heretofore had been innocently used by orthodox teachers.” *Tracts; Controversy with the Romanists*. No. 1.

We have already seen how, upon this principle, the Athanasian Creed, and language the most rigidly orthodox,

is no safeguard against Tritheism ; that Tritheists may hold that language, as Arians held the orthodox. The orthodoxy therefore, of the form of words held by a church, does not determine its catholicity, or apostolicity ; nor could any church be proved to be catholic or apostolical, by tracing its creed to the apostles. For, as an individual is not necessarily of an apostolical character, because he receives the Apostles' Creed ; so neither is any number of individuals, or the church. A mere system of naturalism may be latent under all.

If now a principle of naturalism be the fruitful source of all heresy ; if, nevertheless, it may be conjoined with a perfectly orthodox form of doctrine ; and if it be true, that this naturalism has existed in the church ; then has the church itself been so far the mother of heresy, even though we admitted she held perfectly orthodox doctrine. That this principle of naturalism has existed in the church ; that it has been so closely combined with doctrine received as orthodox, that many have not been able to separate the two ; that consequently interpretations of doctrine have been put forth by the church, which have encouraged the propensities and views of the merely natural man ; we may the more easily see, when we consider that the merely natural mind is under the necessity of imputing to the Divine Being merely natural properties ; and that, laboring as it does under this strong, this overwhelming necessity, Deipassianism has, in all ages, been taught in the church as true doctrine.

Dr. Burton, in his *Testimonies of the Ante-Nicene Fathers to the Divinity of Christ*, quotes the following passage of Clemens Romanus : "Ye have all been humble-minded, arrogant in nothing, subjected rather than subjecting, giving rather than receiving, being satisfied with the supplies sent from God : and, paying careful attention to his words, ye have fixed them deeply in your minds, and *His sufferings* were before your eyes."

On this passage, Dr. Burton observes : "The person,

whose words and *sufferings* had made such an impression upon them, is said to be *God*: and it is equally evident, that the sufferings were those of Jesus Christ, who was therefore considered by Clemens to be God," p. 6.

Now Clemens lived in the year of our Lord 96, which is the date of the epistle. Let us observe the progress of these views.

Justin says, that "prayers and thanksgivings, made by those who are worthy, are the only sacrifices that are perfect and well pleasing to God; for these are the only ones which Christians have been taught to perform, even in that remembrance (or memorial) of their food, both dry and liquid, wherein also is commemorated the passion which *God of God suffered* in his own person (or for them). Vol. vii. p. 61, *Waterland*.

Tatian, speaking of the Holy Spirit, calls him, as Bishop Kaye remarks, "The minister unto the *God who suffered*." *Life and Writings of Justin Martyr*, p. 175.

Dionysius observes, in his Epistle to Paul of Samosata (*Dr. Burton's Testimonies of the Ante-Nicene Fathers to the Divinity of Christ*, p. 401): "He that was begotten of God before the worlds, the same, in the latter days, was born of his mother; for this reason the Jews were *murderers of God*, because they crucified the Lord of Glory," &c.

Tertullian says: "There are other things which the world think equally foolish, which relate to the indignities and *sufferings of God*. Or, perhaps, it might seem wisdom to the world that God should be crucified! Deny this, Marcion, even rather than the other. For which is more unworthy of God? which would *He* be more ashamed of—to be born, or to *die*? to bear our flesh, or the cross? But answer me this; was not *God really crucified*? Was he not *really dead as he was really crucified*? Our faith therefore is vain, and all that we hope in Christ is a phantom. Thou most wicked of men who furnishest excuses to the *murderers of God*," *Ibid*, p. 205.

Again: "If God, and indeed the higher God, lowered the eminence of his majesty by such humility, that *He* submitted to *death*, even the death of the cross; why cannot you think, that some degradations were compatible also with our God, which were even more tolerable than Jewish reproaches and crosses and sepulchres?" *Ibid*, p. 221.

Again: "God was found in a degraded state, that man might be in the most exalted state. If you disdain such a God as this, I doubt whether you really believe that *God was crucified*." *Ibid*, p. 223.

"Tertullian," says Dr. Burton, "speaks of *God* being born and *crucified*, in the same manner that we should speak of Jesus or Christ being born and crucified. It is plain, also, that he meant the one only God, uncreated and unchangeable." *Ibid*, p. 206.

Hippolytus says (A. D. 220): "The virgin, when she brought forth a body, brought forth also the Word; and therefore is mother of God: the Jews also, when they crucified a body, *crucified God* the Word: nor does any distinction between the Word and the human body occur in the Scriptures; but He is one nature, one person, one hypostases, one operation; the Word who was God; the Word who was man, as in truth He was." *Ibid*, p. 277.

Origen says (A. D. 240): "The wicked watcheth the righteous and seeketh to slay him. Which without doubt they did against the Savior who killed the prophets, and *crucified God*, and persecute us even now, and the people of God who is Christ." *Ibid*, p. 312.

Lactantius, (A. D. 310,) speaking of the circumstances of Christ's life and sufferings, as predicted by the prophets, observes: "And when I shall have proved all these things by the writings of those very persons who *killed their God* when in a mortal body; what will prevent the conclusion, that true wisdom is to be found in this religion only?" *Ibid*, p. 458.

Again: "What shall we say of the indignity of this cross, on which *God was suspended and fastened* by the worshippers of God?" *Ibid*, p. 462.

Again: "But, that it should come to pass, that the Jews would *lay hands upon their God, and put him to death*, the following testimonies of the prophets have shewn."

Again: "The following is the reason why the Supreme Father chose particularly that kind of death with which he permitted Him (Christ) to be visited. For perhaps a person may say, if He (Christ) was God, and wished to die; why did He not suffer some honorable kind of death?" He then gives some reasons why the death of the cross was chosen; and adds, "this also was a principal cause why *God preferred the cross*; because by that He would be exalted, and *the sufferings of God* would be made known to all nations." *Ibid*, p. 463.

After the phraseology which we have seen was adopted by some of the fathers, ought we to be surprised at any one discoursing *'Against those who say that God the Word suffered impassibly,'—'Against those who say that God suffered because He so willed,'—'Against those who say that God the Word suffered in the flesh,'—'Against those who ask what punishment the Jews incurred, if they did not slay God,'—'Against those who affirm that he is a Jew who does not acknowledge that God suffered?' Having seen, then, what views of the passibility of God had, in the early ages, crept into the church, let us come down to the present age, and ascertain how far the same doctrine continues to the present day, both among Romanists and Protestants. First, in regard to the Church of Rome.

In the Roman Missal, we find, in the Hymn to the Cross on Good Friday, the following lines, p. 296:

* These titles belong to Treatises bound up among the works of Athanasius. Dupin does not appear to enumerate them among the genuine writings.

“Bend, towering tree, thy branches bend,
Thy native stubbornness suspend.

* * * *

With softest arms receive thy load,
And gently bear our *dying God*.”

Again; in a little manual of devotion, entitled *The Ardent Lover of Jesus*, 4th edition; to which is prefixed the approbation of the bishop of the district, who says, “In the work *I have not found anything contrary to the doctrine of the catholic church, or of the sentiments of the holy fathers*, and other pious writers:” we read as follows:

“O *God* of my heart! how can I endure the thought, that for my offences *Thou art sacrificed!*—that by my hand *Thou art immolated!*—for me *Thou sleepest in sorrows!*” p. 29.

“O *God* of love! let me not frustrate the designs of thy mercy; may I, after thy example, be resigned to the salutary bitterness of interior desolation! Look on me now, I conjure Thee, before *thy divine eyes close in death; for I see Thou art expiring!*—*thy strength is spent!*—*thy precious blood*, which shall sprinkle many nations, *now distils in lessening drops!*—the increasing weight of thy adorable body enlarges *thy wounds*, and so multiplies *thy pangs*, that thou thyself proclaimest thy sacrifice consummated!—Thou recommendest thy divine soul into the hands of Him who sent Thee,—and, full of grace and truth, full of mercy and consumed with love—*Thou expirest!*” p. 39.

“Let us lift up our eyes, and behold, in the midst of us, a *God Eternal, Infinite, Immortal*; who, for our sakes, has appeared visibly among men; was clothed with their miseries; was susceptible of their pains; and, at length, was *immolated* for their salvation.” p. 66.

“Let us labor to advance so far in the love of our *crucified God*, that our hearts may burn within us, each time that we really and truly behold, in this sacrament, the sacred victim who once bled for our transgressions.” p. 99.

In the Meditations, by Abbot Blossius, on *the Life and Death of Jesus Christ*, we read the following: "Raise, Lord, my fallen soul, and lift it up to Thee; that looking down upon all transitory things with scorn, I may admire nothing but *God crucified* for me." p. 61.

"Introduce my soul, through the wound of thy side, into the secret of thy heavenly love,—into the treasury of thy divinity; that thence I may receive the power to glorify Thee as I ought; Thee, my *God crucified and dead* for me." p. 72.

"The Roman Catholic Bishop Challoner, says, in his Meditations on Good Friday, "Stand astonished, Christians! that *Life itself should die*, to deliver you from a second death, and to impart to you eternal life. O! consider well who this is, that *hangs here dead before your eyes!* The Word!—the Wisdom!—the Son of the Eternal God!—the Lord of Glory!—the King of kings!—the Lord of lords!—*the great Creator of heaven and earth.*" *Husenbeth's Edition*, 199.

Father Thomas observes, in his work entitled, *The Sufferings of the Lord Jesus Christ*, "Can there be no exchange made? Could I not be *crucified in thy* stead, O my *God*; and save thy life by my death?" vol. ii. p. 222.

"St. Augustin observes, that Christ himself consecrated the church with his own blood, by dying upon the cross; that an infinite number of martyrs have shed theirs for his love; and that those who died without shedding it, did not die without suffering; because one cannot fight under the standard of a *crucified God*, nor have a share in his glory, but by the cross." vol. i. p. 131.

"I conjure Thee, O my *God!* by that *mortal thirst which Thou endurest*; by the gall, myrrh, and vinegar, which they presented to Thee; to root out of my heart the love and relish of the world." p. 301.

"The *pains Thou* enduredst in that state, O my *God!* are excessive. Thy precious body, become heavy by its own weakness, supports itself only upon the nails which fasten it

to the cross. The wounds of thy hands and feet are enlarged, and augment *thy pains* every moment." p. 306.

"Thus *died* the *Author of life*,—the Redeemer of mankind,—the Son of the living God,—the Prince of Peace,—the *Father of the world to come*;—our Comforter,—our Friend,—our Shepherd,—our Model,—and our only Hope." p. 303. The words, *Father of the world to come*, are translated, in our common edition, the Everlasting Father.

Let us now pass on to the Protestant Church.

In the Homilies, we read (*Second Sermon of the Passion*), concerning the crucifixion: "Couldst thou behold this woful sight, or hear this mournful voice, without tears; considering that he suffered all this not for any desert of his own, but only for the grievousness of thy sins? Oh! that mankind should put *the everlasting Son of God* to such pains; oh! that we should be the occasion of *his death*, and the only cause of his condemnation."

Archbishop Tillotson says, he acknowledges with thankfulness the truth, "that *God* should vouchsafe to become man to reconcile man to God; that *He* should come down from heaven to earth, to raise up from earth to heaven; that *He* should assume our vile and frail and mortal nature, that *He* might clothe us with glory, and honor, and immortality; that *He* should *suffer death* to save us from hell, and shed his blood to purchase eternal redemption for us." Sermon xliii. *Divinity of our blessed Savior*.

Bishop Pearson observes: "By the immediate coherence of the articles, and necessary consequence of the creed, it plainly appeareth, that the Eternal Son of God, *God of God, very God of very God, suffered* under Pontius Pilate, *was crucified, dead, and buried*. For it was no other person which suffered under Pontius Pilate, than He which was born of the virgin Mary; He which was born of the virgin Mary, was no other person than He which was conceived by the Holy Ghost; He which was conceived by the Holy Ghost,

was no other person than our Lord; and that our Lord, no other than the only Son of God: therefore, by the immediate coherence of the articles it followeth, that the only Son of God, our Lord, *suffered* under Pontius Pilate. *That Word which was in the beginning, which then was with God, and was God, in the fulness of time being made flesh, did suffer.* For the princes of this world crucified the Lord of Glory; and God purchased his church with his own blood. *Art. 4, Suffered. See also Hooker's Ecclesiastical Polity, vol. ii. Art. 53, &c.*

Bishop Beveridge observes (*Private Thoughts on the Mystery of the Trinity*): "What a strange mystery the work of man's redemption is!—that God himself should become man!—that He that made the world, should be Himself made in it!—that innocence should be betrayed!—justice condemned! and *Life itself should die,*" &c. &c.

Goodwin observes: "O! stand astonished at it, all you angels and men! And with mere amazement fall and shrink into your first nothing, to think that ever it should be said, and be a truth, that *the Great God, the Lord of Glory, should be crucified, the Lord of Life killed!*" *Christ the Mediator, chap. xi.*

Charnock observes (*Christ Crucified, p. 181.—Ed. of Rel. Tract Society*): "In all his sufferings, he retained the relation and reality of the Son of God: the union of his natures remained firm in all his passions; and, therefore, the efficacy of the Deity mingled itself with every groan in his agony, every pang and cry upon the cross, as well as with the blood which was shed: and as his blood was the blood of God, so *his groans were the groans of God—his pangs were the pangs of God, and were therefore subjectively infinite in value,*" &c.

Dr. Barrow says, "Hereby perceive we the love of God, because He laid down his life for us. That *the immortal God should die*; that the Most High should be debased to so low

a condition, as it cannot be heard without wonder, so it could not be undertaken without huge reason, nor accomplished without mighty effect. Well might one drop of that royal blood of heaven suffice to purchase many worlds." *Creed Sermon, 27.*

Again: "Greater love hath no man than this; that a man should lay down his life for his friends. But that *God* should *lay down his life*; should pour forth his blood, should be aspersed with the worst crimes, and clothed with foulest shame, should be *executed on a cross* as a malefactor, and a slave for his enemies, and rebellious traitors; what imagination can devise any expression of friendship comparable to this?" *Sermon on the Passion.*

Ignatius, having used the expression, "Being imitators of God, having animated yourselves by *the blood of God*, ye have performed perfectly the congenial work;" Dr. Burton (*Testimonies to the Divinity of Christ*, p. 17.) observes; "In this passage, the term blood obliges us to refer the annexed term God to Jesus Christ, who shed his blood for us." "*The blood of God*," says he, "is certainly a *very strong expression*; but it was not unusual with the fathers, and seems to afford an additional confirmation of the received reading, in Acts xx. and xxviii., *Feed the church of God, which He hath purchased with his own blood.*" p. 16. See also *Bull's Defence*, *Annot. ii. 3.*

Now, on this doctrine of the sufferings, and, what I am shocked to repeat, execution, and death of God upon the cross, we beg to make the following observations:

Undoubtedly, there is a sense in which sin may be represented as *Deicidium*; or, as theologians interpret it, a killing of the divine life in the soul. This is what may be called spiritual murder; and, in this sense, St. Paul justly speaks of those, who, by their sinful conduct, crucify the Lord of Glory afresh. The crucifixion and death, nay even the murder of the Spirit of God in the soul, is in this sense an

apparent truth, which is a medium of conveying to us a real truth; namely, the opposition of our nature to the nature of God, and consequently the destruction in ourselves of all spiritual life. But this is not the sense in which the words are used in the passage just quoted; and which derive their meaning not from the nature of sin, but from the doctrine which is held concerning the union of the divine and human natures of the Lord. This union was of such a kind, that we are told Mary was actually the mother of God. Thus Dionysius observes, in his Epistle to Paul of Samosata; "One only virgin, the daughter of life, brought forth the living and self-substantial Word; the uncreated Creator; the God who created the world, and was unknown; God who is above the heavens,—the Maker of heaven; the Creator of the world" (*Burton's Ante-Nicene Testimonies to the Divinity of Christ*, p. 401). Mary being thus the mother of God, it follows, that in a correlative sense, God was the Son of Mary; and since it was the Son of Mary who was crucified, dead, and buried, for this reason also that God was crucified, dead, and buried; in fine, that a merely natural, corporeal, crucifixion, death, and burial, as distinguished from that which is spiritual, may be predicated of God.* These were not the sentiments of a few fathers; nor were they mere slips of the pen, however they may have occasionally revolted some minds, or however contradictory they might be to other parts of their theology. We shall see, that, not only are the expressions used even to this day; but that they are defended by divines of learning, and by the most subtle as well as serious arguments; that there are other doctrines based upon them; and that hence they form part and parcel of the common system of theology.

* Milner observes in his Ecclesiastical History, vol. i. p. 100. "Some persons, who were brought before the emperor (Nero), were charged with being related to the royal family (of David). They appear to have been related to our Lord; and were grandsons of Jude the apostle, his cousin."

In examining this subject, we shall first give the fathers and modern writers the credit due to them, for professing the following rule, in contradiction to the foregoing statements. *Faber's Apostolicity of Trinitarianism*, vol. ii. p. 243.

“When, respecting the single person of the Son, you hear contradictory declarations; divide between his two natures all such varying expressions. If, for instance, anything great and divine be said of Him, ascribe it to his divine nature; if, on the other hand, anything low and human be said of Him, ascribe it to his human nature. Thus, each nature receiving its due, you will avoid all contradictoriness of language.” *See also St. Bernard's Works*, vol. ii. p. 555. *Ben. ed.*

Such being the rule acknowledged in the early ages of the church, frequently repeated by the fathers, and professedly received at this day, we purpose to shew its influence upon theology; first, in regard to the interpretation of Scripture; and secondly, in regard to the received doctrine of the atonement.

First, we purpose to shew its influence upon the interpretation of Scripture.

In doing this we would premise, that to separate the human nature from the Divine, is to regard the human only as creaturely; and hence, subject to all the imperfections of the creature. But between the creature and the Creator there is an infinite distance. Consequently, upon the foregoing principle, all that portion of the life of Christ, which may be regarded as the history of his humanity, is so far only the history of a creature; and all the actions and words recorded of Him as such, are only the words and actions of a creature; of that which is human, as opposed, in the common acceptance of the terms, to that which is divine. Such then is the real origin of the doctrines of Arius and Socinus. They necessarily flow from making such a separation whether

the person professes to hold those doctrines or not. There is, however, this difference between the two. The orthodox member of the church will maintain *nominally* the Divinity of Christ; he will prove it, as indeed he easily may, from Scripture; he will hold fast to the form of sound *words*, as taught in the Scripture; the *substance* of the doctrine, however, the real Divinity of Christ, will have departed from him, and will have, consequently, no influence over his conceptions of the character of Christ as God. Hence the Arian, perceiving this, perceives there is no practical difference between these members of the church and himself. The difference becomes discoverable, only when the Divinity of Christ comes to be a subject of Scripture proof, or of abstract metaphysical argument. This is the reason for which many, who would wish to be considered truly orthodox and truly evangelical, express their thoughts concerning Him, in such a way as no Arian or Socinian would object to. Hence also it is, that, a modern Socinian, perceiving this, observes: "Many indeed among the Trinitarians, if they understood themselves, would perceive that they only differ in language from some Unitarians." *Orthodoxy and Heresy*, p. 117. In regard to the Arians, the difference of language is not so perceptible; indeed, as we have already observed, there is to all ordinary purposes, a perfect coincidence between the two.

In illustrating the truth of these remarks, let us consider first, according to the foregoing rule, the properties of Christ's human nature, regarded merely as a creature, that is to say, such as those of bodily weariness, hunger, thirst, suffering, and death; and first, with regard to *weariness*.

We read that Jesus passing through Samaria, approached the city of Sychar, and being wearied with his journey sat on the well. Now this weariness, as is admitted by all, must have pertained to the human nature; for the Godhead of Christ, being omnipresent, his spirit was at the well always;

consequently, before in body he had arrived there. The Godhead therefore could not be thus weary; much less weary with a journey. What then is the lesson which, according to the common interpretation, we learn from this part of the gospel history? Such as, in general, no Arian or Socinian would object to. Let us, however, quote the commentaries on this passage of those who strenuously maintain the Divinity of our Lord.

“Now observe,” says Matthew Henry, “the posture of our Lord Jesus Christ at this place. Being wearied with his journey, he sat thus on the well. We have here our Lord Jesus—

1. “Laboring under the common fatigue of travellers. He was wearied with his journey. Though it was yet but the sixth hour, and he had performed but half this day’s journey, yet he was weary; or because it was the sixth hour, the time of the heat of the day, therefore he was weary. Here we see first that he was a true man, and subject to the common infirmities of the human nature. Toil came in with sin (*Gen. iii. 19*); and therefore Christ, having made himself a curse for us, submitted to it. Secondly, that he was a *poor man*; else he might have *travelled on horseback* or in a *chariot*. To this instance of meanness and mortification, he humbled himself for us, that he went all his journeys on foot. When servants were on horses, princes walked as servants on the earth (*Eccles. x. 7*). When we are carried easily, let us think on the weariness of our Master. Thirdly, it should seem that he was but a tender man, and not of a robust constitution; it should seem his disciples were not tired, for they went into the town without any difficulty, when their Master sat down and could not go a step farther. Bodies of the finest mould are most sensible of fatigue and can worst bear it.

2. “We have him here betaking himself to the common relief of travellers. Being wearied, he sat thus on the well. First, he sat on the well; an uneasy place, cold and hard;

he had no couch, no easy chair to repose himself in ; but took to that which was next hand, to teach us not to be nice and curious in the conveniences of this life, but content with mean things. Secondly, he sat thus, in an uneasy posture ; sat carelessly—*incuriose et neglectim*—or he sat as people that are wearied with travelling are accustomed to sit.”

In Poole’s Synopsis, the comment is as follows :

“*Fatigatus, &c. Non enim equo usus erat sed pedibus, &c. Indicatur veritas humanæ naturæ.* Weary, for he had not made use of a horse, but had gone on foot. Shewing the veritableness of his human nature.

Other comments on this passage are in general to the same effect.

Consistently with the separation of the humanity from the divinity, these comments are sufficiently dignified ; sufficiently worthy of the subject.

It is however the doctrine of Swedenborg that, in Christ, there was not this practical disunion of the two natures, divine and human ; but a real union. If so, what is it that in the present instance, exhibits this union ? For how can weariness be ascribed to the Divine Nature ? In answer to this, we observe that, in consequence of the union between the two natures, there was nothing which took place in the human nature which did not correspond to something in the Divine. But how can the weariness of the body of Christ correspond to any thing in the Divine Nature ? The answer is, in the Old Testament Jehovah himself speaks of being weary ? *Thou hast wearied me with thine iniquities.* Isaiah xlv. 24. *Ye have wearied the Lord with your words ; yet ye say, Wherein have we wearied him ? When ye say, every one that doeth evil is good in the sight of the Lord, and he delighteth in them ; or, Where is the God of judgment ?* Now every one acknowledges that where there are expressions of this kind, there is something in the Divine Mind which corresponds to them ; consequently something which corresponds to being weary. Let

a spear, and finally was buried,—views which are confirmed by the natural man, when armed with that metaphysics by which he shews, that it must be the Divine Person that so suffered and died, and hence that it must be God.

Let us next proceed to shew, how the same principle of naturalism upon which these interpretations are founded, leads us not only to assign human properties to the Divine Nature, but consequently to give the lowest interpretation of his divine works. The miracles of Christ, for instance, are considered to be a proof of his divinity; yet what Arian, what Socinian, would object to the following interpretation of the miracle of the five loaves and two fishes?

“*Whence shall we buy bread that these may eat?* Observe the design of this inquiry. It was only to try the faith of Philip; for He himself knew what He would do. Note; our Lord Jesus is never at a loss in his counsels; but, how difficult soever the case is, He knows what He has to do, and what course He will take, &c. . . . When Christ is pleased to puzzle his people, it is only with a design to prove them. The question put Philip to a nonplus; yet Christ proposed it, to try whether he would say, ‘Lord, if thou wilt exert thy power for them, we need not buy bread.’”

“Observe Philip’s answer to this question; *Two hundred pennyworth of bread is not sufficient.* ‘Master, it is to no purpose to talk of buying bread for them; for neither will the country afford so much bread, nor can we afford to lay out so much money; ask Judas, who carries the bag.’ Two hundred pence of their money amount to about six pounds of ours; and if they lay out all that at once, it will exhaust their fund and break them, and they must starve themselves. Grotius computes that two hundred pennyworth of bread would scarcely reach to two thousand: but Philip would go as near hand as he could; will have every one to take a little, and nature, we say, is content with a little.’ . . .

“The provision was coarse and ordinary. They were

barley loaves. Canaan was a land of wheat; its inhabitants were commonly fed with the finest wheat—the kidneys of wheat; yet Christ and his disciples were glad of barley bread. It does not follow hence, that we should tie ourselves to such coarse fare, and place religion in it. When God brings that which is finer to our hands, let us receive it and be thankful; but it does follow that, therefore, we must not be desirous of dainties, nor murmur if we be reduced to coarse fare, but be content and thankful, and well reconciled to it. Barley bread is what Christ had, and better than we deserve. Nor let us despise the mean provision of the poor, nor look upon it with contempt; remembering how Christ was provided for. It was but short and scanty; there were but five loaves, and those so small that one little lad carried them all; and we find that twenty barley loaves, with some other provision to help out, would not dine a hundred men without a miracle. There were but two fishes, and those small ones, so small that one of them was but a morsel. *I take the fish to have been pickled or cured; for they had not fire to dress them with.* The provision of bread was little; but that of fish was less in proportion to it; so that many a bit of dry bread they must eat before they could make a meal of this provision: but they were content with it. . . . It was done to universal satisfaction. They did not every one take a little, but all had as much as they would; not a short allowance, but a full meal: and, considering how long they had fasted, with what an appetite they sat down, how agreeable this miraculous food may be supposed to be above common food, it was not a little that served them, when they ate as much as they would, and on free cost. . . . When they were filled, and *every man had within him a sensible witness to the truth of the miracle*, Christ said to his disciples—the servants He employed, ‘Gather up the fragments, that nothing be lost.’ . . . Then follows a recommendation to household economy. *Matthew Henry on John vi.*

Without entering into an explanation of the details of

this miracle, as given by Swedenborg, we shall merely observe, that his general view of the miracle is this; that before working it the Lord had taught his disciples; that they had received his doctrine, and had appropriated it to themselves. This was what they had eaten and drank spiritually; and this spiritual food was turned into corresponding natural food, just as in the wilderness the food of angels was every morning turned into manna. This miracle was consequently representative of those truths of divine wisdom with which Christ, as the Word, feeds the souls of his disciples: so that as the Word who is God wrought the miracle, in that miracle was latent his divinity; hence his divine wisdom, and hence the spiritual truths of that wisdom. The miracle, therefore, was essentially divine; it manifested Christ's divinity, because his divinity was in it as the soul is in the body. Possibly, however, after the interpretation commonly received, and which we have given in the words of a recent commentator, the interpretation just supplied will be regarded as visionary. When, as Mathew Henry observes, they were all filled, and every man *had within him a sensible proof of the truth of the miracle*, what other proof, or what other truth, will the natural man require?

We are far from saying that some divines have not given a spiritual interpretation to this miracle; but these interpretations are comparatively rare, vague, and indefinite. Nevertheless, where there is the slightest tendency to a rational and spiritual interpretation, we gladly hail it. Such minds are not those who are the adversaries to the doctrines of Swedenborg; rather they are those, in the different denominations of Christendom, out of which the disciples to Swedenborg's principles have been collected.

We have now seen the influence upon modern theology exercised by the rule we have cited, especially in its application to the interpretation of Scripture; we next come to see its application to the received doctrine of the atonement.

Although the divine and human natures have been contemplated as separate, in the way we have been considering, (inasmuch as bodily weariness, thirst, and hunger, it is said, cannot be attributed to the Divine Mind) yet this separation leads to a difficulty. For though Christ had two natures, He had only one person: that person was originally the person of the Divine Nature; for the human nature, apart from the divine, had no personality. If, therefore, the foregoing properties are attributed only to the human nature, this is to regard that as suffering which had no personality, which is absurd; more especially as, on these occasions, a personality is asserted. Consequently, as the only person is that of the Divine Nature, theologians are obliged to say that a divine person suffered. Again; as the sufferings are only creaturely, they are obliged to attribute these creaturely sufferings to the Divine Person; whence arise all those revolting expressions which have been used by the fathers and other divines down to this day. What is the result? that the Divine Nature is regarded as creaturely; and hence, that a system of the lowest naturalism is introduced. Thus Dr. Burton observes, "When our Savior felt hunger or sorrow, they were the feelings which belonged to Him properly as man; they did not belong to Him as God, but *God felt them*; because He had united himself to man." *Burton's Testimonies to the Divinity of Christ*, p. 428.

Again; Bishop Pearson observes,* "That person, which was begotten of the Father before all worlds, and so was really the Lord of Glory, and most truly God, took upon Him the nature of man; and in that nature, being still the same person which before He was, did suffer. When our Savior fasted forty days, there was no other person hungry than that Son of God which made the world; when He sat down weary by the well, there was no other person felt that thirst but He which was eternally begotten of the Father,

* See also the Works of F. Turretin, vol. ii. chap. 13, 14.

the fountain of the Deity; when He was buffeted and scourged, there was no other person *sensible of those pains*, than that *Eternal Word* which before all worlds was impassible; when He was crucified and died, there was no other person gave up the ghost, but the Son of Him, and so of the same nature with Him, who only hath immortality. And thus we conclude our first consideration propounded, namely, who it was which suffered; affirming that, in respect to his office, it was the Messiah; *in respect of his nature, it was God the Son.*"

Let us now ascertain how the question stands.

Hunger, pain, sufferings, and death, being understood only in the lowest corporeal sense, are ascribed only to the human nature; they cannot be ascribed to the Divine Nature. Yet the person of the Divine Nature was joined to the human; consequently, these things must be attributed to the Divine Person; the Divine Person hungers; the Divine Person thirsts; the Divine Person suffers pain; the Divine Person bleeds; the Divine Person dies; and the Divine Person is buried. Therefore, although a distinction between the divine and human natures is maintained, so that what is ascribed to one cannot be ascribed to the other; yet, in the person of Christ, the distinction is lost, and what is ascribed to one may be ascribed to the other. "Seeing," says Bishop Pearson, "these two natures cannot be made one, either by commixtion or conversion, and yet there can be but one Christ subsisting in them both, because that only Son was He which was conceived and born; it followeth, that, *the union which was not made in the nature, was made in the person of the Word,*" &c.

Again: "As we proved before that the Only Begotten and Eternal Son of God, God of God, very God of very God, was conceived and born and suffered; and that the truth of these propositions relied upon the communion of properties, grounded upon the hypostatical union; so, while

the creed in the same manner proceedeth speaking of *the same person*, that *He* was buried, and descended into hell, it sheweth that neither his body in respect of which He was buried, nor his soul in respect of which He was generally conceived to descend into hell, had lost that union." *Creed, Ath Art. ; Suffered and Seq.*

Again : " As we believe that God redeemed us by his own blood, so also *it hath been the constant language of the church*, that *God died for us* ; which cannot be true, except the soul and body, in the instant of separation, were united to the Deity." *Ibid.*

Now, in what manner is an ordinary, simple mind enabled to discriminate between person and substance, so as to say the person suffers but his nature does not ? We grant the logician all the benefit of his speculative distinctions ; the great mass of the community know nothing of them, and judge of the doctrine only by its practical application. When it is said that God or the Divine Person suffers, what is to prevent their understanding bodily pain and suffering to be experienced by the Divine Nature ? what is to prevent their contemplating God himself as so suffering and so dying ? The distinction between person and substance they cannot understand ; it may be true, they will say, but we cannot comprehend it. The distinction is speculative ; the doctrine itself, as we understand it, is plain and practical.

But even with regard to the logician, that which influences him in the interior formation of his thoughts, is not the art of logic. There is one plain and broad fact which he must admit. There is no real essential communication between the two natures of Christ, the divine and the human ; and yet he attributes to the Divine Person what cannot possibly belong to the Divine Substance. Suppose now a simple-minded Christian were to ask him to explain this ; would not the explanations only embarrass the question the more ? For what is person defined to be ? ' It is,' says one, ' an intel-

ligent agent. How then can an intelligent agent suffer, and yet not his nature or substance suffer? What says Hooker? "The substance of God, with this property to be of none, doth make the person of the Father; the very selfsame substance in number, with this property to be of the Father, maketh the person of the Son; the same substance, having added unto it the property of proceeding from the other two, maketh the person of the Holy Ghost. So that in every person there is implied both the substance of God, which is one, and also that property which causeth the same person really and truly to differ from the other two. Every person hath his own subsistence which no other person hath; although there be others besides that are of the same substance." *Ecclesiastical Polity, Book v. Art. 51.*

What says Waterland? "You object," says he to his opponent, "that no worship is paid to the Father, but to the substance or essence of the Father. Ridiculous; as if worshipping the Divine Substance as personalized in the Father, were not the same thing with worshipping the Father's person. Pray, what is the person of the Father, but living, acting, intelligent, substance? Do you mean by intelligent agent, intelligent and acting nothing? All worship, you say, is personal; and I say every person is substance." *Works, v. iii. p. 361.*

Now, we would ask, when person is thus defined as a complex of a substance and certain property, how the person can suffer and not the substance? Are we to attribute suffering to the property, independent of the substance? If so, what is this but to separate the substance from the person, and to fall into the error of Sabellianism? for the person separate from the substance, is only a mode, a relation, or a property. Suppose however the metaphysician were able to solve this difficulty; yet even if he does, what will it avail him? Will he not still remain the merely natural man? For that which prevents his falling into naturalism, is not a mere speculative

distinction, but a spiritual perception. Yet in this case, he is as far as ever from perceiving the analogy between the human and divine natures. His ideas of Christ's suffering and death are still natural. This naturalism, as we have observed, is the one great sin of the human heart, from which no mere logical subtlety can save any one. Hence notwithstanding all the intellectual distinctions made by the learned, their real and practical ideas of God, may be as low as those of the most uneducated persons. This we have seen verified in the language of those, who have nevertheless strenuously maintained the distinction of persons, and the unity of substance.

The conclusion then is this ; that the unity of the person nullifies the duality of the nature ; because no analogy is inculcated between the divine and human natures ; so that when considering the *Divine Nature*, theologians are obliged to deny that to God, which, when they are considering the *Divine Person*, they are obliged to attribute. In the mean time, human nature gaining the ascendancy over logical subtleties, even in the same individual, the natural properties which the metaphysician ascribes to the person and not to the substance, his own natural and carnal mind attributes to the substance, as well as to the person. He is obliged to do so ; *'for the natural man perceiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned.'* And in this case to what amount all his speculations concerning the Divinity ? As long as any natural ideas avail him, he thinks he knows something about it ; but the natural idea being only on one side of the analogy, the other is totally lost ; lost in clouds and darkness ; lost in an abyss where all distinctions cease ; where the seeing and the blind, are equally wise, equally ignorant, equally knowing much, and equally knowing nothing. Even the natural idea however does not serve him, for he cannot fully apply it, for fear of

inconsistency, and when these inconsistencies are urged, what is the answer?

"It is not in man's ability," says Hooker, "either to express perfectly or conceive the manner how this was brought to pass. But the strength of our faith is tried by those things wherein our wits and capacities are not strong." *Book v. Art. 52. Ecclesiastical Polity.*

In his *Fountain of Life, Sermon v.*, Mr. Flavel observes: "It is one of the deepest mysteries of godliness; a mystery by which apprehension is dazzled, invention astonished, and all expression swallowed up. If ever the tongues of angels were desirable to explicate any word of God, they are so here. The proper use of words is of great importance in this doctrine. We walk upon the brink of danger: the least tread awry may engulf us in the bogs of error. . . . It is a doctrine hard to understand, and dangerous to mistake." "In truth," says Mr. Newman, "it is a more overwhelming mystery even than that which is involved in the doctrine of the Trinity. I say more overwhelming, not greater; for we cannot measure the more and the less in subjects utterly incomprehensible and divine; but with more in it to perplex and subdue our minds." *Sermon xii. Humiliation of the Eternal Son.*

We have seen how the properties ascribed to the human nature are ascribed also to the Divine Person, and we now come to see, further, the reason of it.

In his *Christian Life*, it is observed by Scott, vol. ii. p. 254: "How could the blood of one man, though never so innocent or excellent, have amounted to a valuable commutation for the forfeited lives and souls of a world of guilty sinners? Or, what less than the blood of God-man could have been any way equivalent to that eternal punishment, that was due to God from the whole race of mankind? And yet, that it should be in some way equivalent, was highly requisite, as I shall shew hereafter, both to satisfy the divine

justice for what is past, and to secure the divine authority for the future; and accordingly we are said to be purchased with the blood of God (Acts xx. 28). Not that the divine essence can suffer or bleed, but being united into one person with the human nature, the properties of this nature, and also the actions and passions thence proceeding, may be truly attributed to it; and therefore, since in the person of Christ God was united to man, whatsoever his humanity suffered may be truly called the *suffering of God*; and, being so, it was a suffering every way equivalent to the eternal damnation of the whole world of sinners.²⁷

Bishop Beveridge observes in his *Sermon on the Merits of Christ's Passion*: "And now, behold the Lamb of God roasting in the fire of his Father's wrath, and offering up himself as a whole burnt-offering to Him; until at length, being no longer able to endure the flames, He gives up the ghost. But then, in the next place, let us consider who it was that underwent all this. Who? No other, no less a person than the Eternal Son of God, of the same nature and glory with the Father; for when they crucified Him, they crucified the Lord of Glory, as the apostle saith, 1 Cor. ii. 8. The blood we saw upon his hands and feet, and dropping down so fast from thence to the ground, it was the blood of God; for so the same apostle calls it in the charge he gave to the Asiatic bishops, requiring them to feed the church of God, which He, God, hath purchased with his own blood (Acts xx. 28). Nay, when He died, God himself may be truly said to have laid down his life; for so his own beloved disciple saith expressly, *Hereby perceive we the love of God, because He laid down his life for us*, 1 John iii. 16. Strange expressions! yet not so strange as true; as being uttered by truth itself; neither will they seem strange unto us, if we truly believe and consider that He who suffered all this was both God and man; not in two distinct persons, as if He was one person as God, and another person as man

(according to the Nestorian heresy); for if so, then his sufferings as man would have been of no value for us, nor have stood us in any stead, as being the sufferings of only a finite person; but He is both God and man in one and the same person; as the third general council declared out of the Holy Scriptures, and the catholic church always believed. From whence it comes to pass, that though his sufferings affected only the manhood, yet that, being at the same time united to the Godhead in one and the same person, they therefore were and may be properly called the *sufferings of God himself*; the person that suffered them being really and truly God. And why should He who is *God himself suffer*?" &c.

Again; a modern writer upon the same subject observes (Christianity compared with Unitarianism, p. 71):

"The Unitarians object that upon our principles, the atonement was fictitious; for that, if Christ was divine, it was only his human nature which suffered; his death was therefore merely the death of a man, and that could not be an infinite atonement. But this objection seems more than usually destitute of foundation. The language of Scripture is, that he who was rich became poor; that the Jewish rulers crucified the Lord of Glory; and that he who had been in the form of God, emptied himself and humbled himself to the death of the cross. All these passages, with many others, shew that the two natures were so united in Christ, as that what was done or felt in his human nature was done and felt by God Incarnate. Hence we may properly say, that God Incarnate died. Not that God the Son could cease to be, or so much as lose for a single moment the slightest portion of his Divine Glory; but because He had truly assumed human nature, and therefore *He himself experienced whatever his human nature experienced*. Why do we say that any one dies? not because the person ceases to be; but because his body dies, and he therefore suffers the pains of dissolution. In precisely the same sense did God the Son die; because his

body died, and He suffered the pains of dissolution. The death of Christ on the cross was therefore truly the death of God Incarnate ; and that death was therefore a true and adequate atonement for our sins."

We thus see that it is requisite to modern theology, that the sufferings and death of the creaturely human nature should be attributed to the Divine Person of Christ ; because without it the received doctrine of the atonement would be endangered. In our remarks upon this subject we would first observe, that there is no question, that if, in coining a word, we give to that word a certain meaning and make it stand for the complex of certain ideas, then, if we remove any one of its constituents, we alter the complex, so that the whole undergoes a corresponding change. Thus, if in using the term person,* we make it stand for the complex of soul and body, then if we separate one constituent or the body, doubtless the term has undergone a change of meaning corresponding to the separation effected. In the present instance, the separation of body and soul produces two changes ; the change to the body, which is called death, and the change to the soul, which is a more perfect state of life. In this case, when we say the person dies, we mean only that part of the person, or of the complex, which is the body ; we can with no more propriety confound the two changes, and impute the change which the body has undergone, to the whole person and hence to the soul, than we can impute the change, which the soul has undergone, to the body. In fine, at the separation of body and soul, it would be as absurd for us to impute death to the soul, as it would be to impute the soul's more perfect state of life to the body. Now, when this separation takes place, inasmuch as we see not spiritual things, but only natural ; so that which we see is only one of the changes,

* Dr. South, in his *Animadversions*, denies that the soul is a person. Dr. Waterland's idea of person we shall have further to examine.

namely, the change which the body has undergone; and inasmuch also as man is inclined to be natural, not spiritual, and to judge only from what is presented to his senses, he calls the change death; whereas if he were spiritual, not natural, he would call the change life; and instead of saying that Peter had died, we should say that he had entered into a new life.

But, secondly, were it even true that we might say the whole person died, it is a language which would only tend to involve the natural man still more deeply in naturalism. All unbelief in a future state, is produced by a merely carnal and natural mind; and so strong is this naturalism, even in many otherwise good Christians, that their minds are often haunted by the ideas of the coldness, the dews, the damps of the grave, the shroud, and the worms. This feeling, moreover, is unhappily fostered by such expressions as,—“When I shall be laid in my grave;” “When I shall sleep in the dust, and awake up at the judgment-day;” and so forth. If now to a person in such a state of mind, we were to insist upon the propriety of saying that the whole person died, is laid in his grave, and is buried with his fathers; would he not rather wish us to be proving the contrary?—to shew him that death could not be imputed to the whole person?—that although at death there is a change which the soul undergoes, death is not that change, but a greater perfection of life? But what would be the consequences, were we reasoning with the unbeliever, and using every subtlety of argument to shew that at death the whole person, as the complex of soul and body, may properly be said to die,—to be buried,—to moulder in the grave? Are not his ideas already too inclined to that side of the question? to confound the properties of matter and spirit? in fine, to naturalize all that is spiritual?

It was this view of the subject, that led Tucker, in his *Light of Nature*, to make the following remark (vol. v. p. 649).

Speaking of the expression, *by thine agony and bloody sweat*, as addressed to the one God in the Litany, he observes :

“ We are taught to compare the union of the two natures in Christ with the vital union of the soul and body in ourselves, which together make one man. Therefore the man may claim to himself whatever belongs either to his soul or body; and I may properly say my understanding, my memory, my blood, and my bones; but *when we speak of them separately*, we cannot apply to one what belongs to the other; for it would be absurd to talk of my body’s understanding, my body’s memory, my soul’s blood, or my soul’s bones; and, though I must expect to die before many years run out, yet I trust my soul will not die when I do. In like manner it seems as great a solecism in modern language to say, *the blood, the death, the burial of God*, notwithstanding his gracious union with human nature, as it would be to speak of the blood, the death, the burial of a soul, notwithstanding its vital union with the body.”

The same view of the subject is taken in the tract introduced among the works of Athanasius, ‘*Against those who say that God the Word suffered in the flesh*,’ where it is observed, “ If God the Word suffered, He suffered in himself. If any thing else suffered, such as the body, this does not affect the Word, except in so far as the injury done to the body, redounds to the Word united to it. Still, that way of speaking in which it is said, *God the Word suffered in the flesh*, (to say nothing of its being unknown to Scripture and foreign to it) is inconsistent and incoherent. But, inasmuch as these persons have resolved never to stop blaspheming, and well know that the phrase *God the Word suffered* would in no wise be received by pious ears, they have thought proper to add to it the phrase *in the flesh*, as a sort of salve for the wounds which their words inflict. But as we do not want the wound to be inflicted, so we do not want their deceitful remedy. . . . Neither was God

the Word passible in the flesh, nor was the flesh impassible in the Word. But as the flesh, according to its own proper nature, is passible, so the property inseparable from the essence of the Word is impassibility. If, therefore, we say *the Word suffered in the flesh*, in this case what is it that we predicate of the flesh? either that it suffers in the Word, or does not suffer. If it does not suffer, then it is made impassible: if it does suffer, then we admit the suffering of both, when, to use their language, we say the Word suffers in the flesh and the flesh suffers in the nature proper to the Word. Perhaps they will say, 'How then is it that the apostle says, *of whom is Christ according to the flesh?*' I answer, say that *Christ* suffered, and the name (or idea) of the *flesh* is implied; but, he who says, *God the Word* suffered, by the expression, God the Word, designates a single essence; while he who says *Christ* suffered, declares, in the word *Christ*, a conjunction of two natures. When, therefore, we use the word *Christ*, the phrase, *Christ suffered*, may be suitably explained; inasmuch as it signifies two things together, the impassible Word, and the passible flesh which tasted of death. Hence also, St. Paul does not say *of whom was* simply *God*, but of whom was *Christ* according to the flesh; shewing that He, of whom he was making mention, was, according to the flesh, of the Israelites; according to his Deity, from eternity with the Father. He said not, 'of whom was God in the flesh:' say you the same, and I shall understand you as saying that *Christ* suffered according to the flesh; but, if you say that *God suffered in the flesh*, then tell me plainly whether God and the flesh be, in their natures, one and the same, or whether God be one, and the flesh another. If they be the same, then God suffered *in* himself; for you say the flesh is the same with God: if they be different, how can one suffer in the other, when every nature suffering *in* itself, does not suffer in an essence diverse from itself. A man does not suffer in a horse; the soul does not die in the flesh; but the flesh undergoes

dissolution, while the soul is only separated from it. The man indeed is said to die, as being the complex of soul and body, still he is conceived to be dead only in regard to that which is capable of death ; that is, in regard to the flesh, not to the immortal soul. What then ? no one says that the soul of any one died in the flesh, but that the man died, as consisting of soul and body : while at the same time he intimates the soul's immortality after death, saying, that the soul lives eternally among the just, according to the testimony of the Scriptures. These men, therefore, are condemned by one and all the books of the Holy Scriptures. In all the prophets, apostles, evangelists, there is not a single place where such a phraseology as theirs occurs ; while, on the other hand, it is everywhere manifestly proclaimed, that it was *Christ who suffered*,—'Christ our passover who was sacrificed for us ;' and if it was Christ who was passible, it was Christ who died for our sins, according to the Scriptures ; the cross was Christ's—the body was Christ's—the blood was Christ's." Thus does this author maintain the passibility of the flesh, and the impassibility of God ; thus does he reject the expressions, God died, God was crucified, God was buried, even though modified by the additional words, *in the flesh*.

Let us now hear St. Augustin. "Paul the apostle says to those who are weary, and whom he calls animal and carnal, *for I determined not to know anything among you, save Jesus Christ and Him crucified*. For Christ was, and yet was not crucified. *In the beginning was the Word, and the Word was with God, and God was the Word*. And inasmuch as the Word itself was made flesh, so also *the Word itself was crucified* ; not changed into man, though man is changed in it. Man is changed in it, in order to be made better than he was, but not so as to be converted into the substance of the Word. Hence, through the medium of that which was man, *God died* ; through the medium of that which was God, man recovered from death, rose again, and ascended into heaven.

Whatever man (or the human nature) suffered, *it cannot be said that God also did not suffer*; for God assumed the manhood, though He was not changed into man. How is it, that you could not say that *you* had suffered an injury, if any body had torn your cloak? Surely, when you complained of it, either to your friends or before a magistrate, you would say (in the Latin idiom) he has torn me? not he has torn my *cloak*, but *me*. Now, if your clothes could be called *you*, which nevertheless are not you but your clothes, how much more does the argument apply to the flesh of Christ, the temple of the Word united with the Word? so that whatever He suffered in the flesh, *God himself suffered*; although the Word could neither die, nor undergo corruption, nor change, nor be put to death; but whichever of these was endured, was endured in the flesh. Be not surprized, if we say the Word suffered nothing; for the soul of man can suffer nothing, when the flesh is put to death, since the Lord says, *fear not those who kill the body, but cannot kill the soul*. Still, if the soul cannot be put to death, how could the Word of God be put to death? Yet, notwithstanding, what does He say? He hath scourged *me*—He hath smitten *me*—He hath struck *me*—He hath torn *me* to pieces. All this hath not its accomplishment in the soul, and yet He used only the word *me*; by reason of the oneness of participation." *Works*, vol. vi. p. 877. 3rd ed. Ven.

Again: "The human nature was assumed as an accession to the Word; not conversely, the Word as an accession to the human nature; so that the Word together with the assumed human nature is called the Son of God. Hence the same Son of God is unchangeable, and coeternal with the Father, but only in the Word; also the Son of God was buried, but in the flesh only. Hence let us see in what respect is spoken that which is predicated of the Son of God. By the assumption of the manhood, the number of the persons in the Trinity is not increased; the Trinity remains

the same. For, as in every man beside the one assumed by the Word, the soul and body are one person, so in Christ the Word and man is one person. And as a man, (a philosopher for instance) is so called only as to his soul, and yet we say without absurdity, nay, by a perfectly consistent and customary form of speech, that the philosopher was killed, the philosopher died, the philosopher was buried; when nevertheless all this happened only according to the flesh, and not according to that in virtue of which he was a philosopher; so also may we say the same of Christ, of God the Son of God, of the Lord of Glory, or of himself under any other name by which he is called in reference to his character as the Word; and indeed, we rightly say, that *that God was crucified*, since there is no doubt that He suffered according to the flesh, and not in that respect in which He was Lord." vol. ii. p. 788. Ep. to Evod. On these extracts we only observe, that the reasoning of St. Augustin, being that which is most favorable to naturalism, seems consequently to have prevailed over that of the other author we have cited.

From the several statements we have adduced, then, we feel justified in concluding, that the assertion that our Lord's Divine *Nature* did not suffer, is virtually nullified by the assertion that our Lord's Divine *Person* did suffer; that even were it possible for this not to be the case, still that the distinction between person and substance is, to all practical purposes, of too subtle a nature to be generally comprehended; and thus, that while a member of the church professes, on the subject of the Trinity, to avoid the evils resulting from Deipassianism, he falls into the midst of them on the subject of the Incarnation. Indeed, as might naturally be expected, theologians themselves lose sight of their own distinctions between nature and person.

Thus Bishop Reynolds observes, that, "The Scriptures attribute human properties to the Divine *Nature*. The Prince

of Life was slain. God purchased the church with his own blood. They crucified the Lord of Glory." *Explication of Psalm cx. Priesthood of Christ.*

Charnock also observes: "As Christ hung upon the cross as if He were guilty; so the *Divine Nature* in conjunction with it might be esteemed to *suffer*, as if it were possible; *the Deity did suffer*, in an eclipse of its glory and veiling the manifestation of it." *Christ Crucified; Acceptableness of Christ's Death.*

In modern theology therefore the rule does not hold good, that, according to the rule we have cited, when we meet with anything low we are to attribute it to the human nature; modern theology requires that it be attributed also to the Divine Person, through which medium it becomes attributed to the Divine Substance; whence have originated all those unworthy ideas of the Deity with which the church has abounded.

Are we then to say that the Savior Christ did not die upon the cross, because it was only his body that died? The question is already answered; for, undoubtedly, it is an eternal truth that Jesus Christ suffered and died upon the cross to save us; yet we cannot say that *God suffered and died*. When it is affirmed, as in Scripture, that the Jews crucified the Lord of Glory; or that God laid down his life for us; we regard the expression as an apparent truth, conveying a real truth: hence, if understood as to the divine nature or person, we regard it as being as much a fallacy as the expression God was angry, or wrathful, or indignant,—expressions which are only apparent truths employed to convey a real truth. But theologians maintain it is not a fallacy; they maintain that God really was crucified, dead, and buried, because the divine person was crucified, dead, and buried; and this by reason of the hypostatical union between the human nature and divine person, in consequence of which the properties of the human nature, and

hence the actions and passions of that nature, may be ascribed to God : for, says Bishop Pearson, Art. iv., "Seeing, by reason of the Incarnation, it is proper to say God is man, it followeth unavoidably that *whatsoever necessarily belongeth to the human nature may be spoken of God.*" It is true that the author had previously said, "The conjunction with humanity could put no imperfection upon the Deity ;" but if it could not, why then impute it ? Assuredly if any view of the Incarnation be such as to assign to the Divine Person positively, to the Divine Nature imputatively, the imperfections of the creature ; what is this but making God such a one as ourselves ? Whatever may be the mere speculative doctrine with regard to the passibility of the Divine Nature, the practical one openly maintains it ; and hence language is used as strongly implying the passibility of this nature as if the theoretical doctrine openly maintained it also ; indeed, supposing it were really thus advocated, what stronger language upon the subject could be used by divines than we have already quoted ? That while the church has denied the doctrine in theory, it has maintained it in practice, is what Swedenborg has shewn ; and hence that the whole of theology has lost its spirituality, and is become in the lowest degree natural. This, he says, is the necessary consequence of ascribing to God merely natural properties and attributes ;* and yet he who exposes these corruptions of Christianity is himself absurdly charged as professedly advocating them. In no merely natural sense whatever can we say either that the Divine Nature, or the Divine Person, or God

* A modern writer observes, "The Divinity is not susceptible of pain or death. Inconsiderate language, seeming to imply the contrary to this, has done much harm to the cause of Scriptural truth." *Sacrifice and Priesthood of Jesus Christ*, by Dr. Pye Smith, p. 66. The observation is true and candid. But inconsiderate language, so generally prevalent, implies a deeply rooted principle ; the evil can never be removed till the cause is removed. Both of these, therefore, we have endeavored to point out, in order to their removal.

himself suffered, or was crucified, or dead, or buried. In no way whatever, whether as to his Divine Nature or as to his Divine Person, can we attribute merely natural properties to the Deity.

It may be said, that the frequency with which the best writers dwell upon the distinction between the divine and human natures, is itself sufficient to negative the assertion of their confounding things divine and human. But may not the very reverse be the fact? Why should the distinction be so frequently insisted upon, were it not for the imminent danger of not observing it? Were the doctrine of the Incarnation understood upon the principles explained by Swedenborg, there would be no more necessity for cautioning the reader against confounding the two natures, than there would for cautioning him against Tritheism. The distinctions between the two are too broad, too palpable, to be confounded by any one acquainted with his views; so that upon this subject the reader would require no warning whatever. But when persons are told there are three intelligent agents in the Godhead, the offices of which are separate and distinct; when they are told that the properties of the human nature may be ascribed to the Divine Person; then indeed a caution becomes perpetually requisite, both against the doctrine of Tritheism and that of Deipassianism and Patripassianism.

When merely natural properties are ascribed to God, all spiritual properties must cease to be ascribed; the two cannot agree. Hence we find such a general, we might almost say, universal disrelish for whatever is spiritual; which consequently is no longer called spiritual, but visionary and mystical. For natural ideas being maintained to be alone true and real, spiritual ideas of course are considered fantastic, and unreal. As long as the Father is represented as decreeing, the Son executing, the Holy Ghost approving, and all three covenanting from all eternity one with another; as long

as the Father is represented as demanding payment, the Son making the payment, and the Holy Ghost consenting and assisting; the Christian world can understand the theology, and it is pronounced to be orthodox. But, if we say the three persons did not literally covenant one with another; the Father did not literally demand a payment; the Son did not literally make it; the Holy Ghost did not literally approve of it; then it is often objected that we are dispensing with the plain and obvious sense of Scripture, obscuring the truths of theology, and shaking the doctrines of the church to their very foundation.

In the sense, indeed, in which St. Paul said that the Jewish dispensation was shaken, we may affirm that the popular theology of the day is shaken. *Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made; that those things which cannot be shaken may remain.* Heb. xii. 26.

By way of corollary to the present chapter, we may add, that the doctrine of three distinct hypostases leads to a separation of the substance and the person in the following manner. "They who maintain it, hold," says Bishop Burnett (Art. i. 48), "that it imports a real diversity in one from the other; and even such a diversity from the substance of the Deity itself, that some things belong to the person which do not belong to the substance; for the substance neither begets nor is begotten, neither breathes nor proceeds."

But to contemplate the person separately from the substance is to contemplate only a mode, relation or property, which is said to be Sabellianism.

Secondly; they ascribe the properties of the human

nature of Christ to the Divine Person, not to the Divine Nature; as if the Divine Person could suffer and not the Divine Nature.

This again is to separate the person from the substance; which is said to be Sabellianism.

NOTE.—For some judicious remarks on Patripassianism and for an exposition of the manner in which the doctrine of Deipassianism has extended itself throughout some of the popular hymns of the day, see Noble's Appeal, 2nd edit., Appendix.

CHAPTER III.

INCARNATION.

"EMANUEL—GOD WITH US."—*Matt. i. 23.*

REMARKS INTRODUCTORY TO THE DOCTRINE OF SWEDENBORG.

It is a doctrine *professedly* received by the Christian world, that, in Jesus Christ, God is Man and Man is God; that the Lord Jesus Christ therefore is God-Man and Man-God. This doctrine is also the fundamental doctrine of Swedenborg, though he differs from others as to the mode in which it is to be understood. According to his principles, it is a doctrine literally true; according to theologians in general, it is not so. The church founded on the principles made known through Swedenborg, believes the Humanity which our Lord now has to be divine, uncreated, infinite; the Christian world believes it to be created and finite.

Now, if we say that, in Christ, God is man and man is God, we consider it to be equivalent with saying, that, in Christ, the human nature is divine and the divine nature is human; in other words, that, in Christ, God is human and man divine. If in Him God be not human, how can we say that God is man? for how can God be man and yet not human? Again; if we say, that, in Christ, man is God, we believe it to be the same with saying that, in Him, manhood is also Godhead, or that the human nature is divine; for how can man be God, if that which is human is not divine? or, how can we say

that man is God and yet say the nature of man is not the nature of God? When therefore it is said, that, in Christ, God is man and man is God, we take the words in their plain literal meaning. While however we hold, that, in Christ, the divine nature is human and the human nature is divine, it does not follow therefore that there is no distinction between them. They are distinct, but not separate; what that distinction is we shall subsequently point out. With regard to the Roman and Protestant Churches, they maintain that the two natures of Christ, the human and divine, are, as to their attributes and properties, still essentially separate from each other, and united with each other only by being brought together in the person of Christ. That they are therefore still essentially as separate* as what is finite is separate from what is infinite, what is created from what is uncreated; in fact, that the properties of the two cannot be essentially communicated to each other. In this point of view, it is not literally believed in general, that, in Christ, God is man and man is God. Although the Christian world affirm that God is man, all that they mean is that God assumed the humanity as an external adjunct; and although they affirm that man is God, all that they mean is that the humanity is united to the divinity in one person, so that divinity may be imputed to the humanity, without being essentially imparted.

While, however, according to Swedenborg, we affirm it to be literally true, that, in Christ, God is man and man is God; yet, in so doing, we understand the term man in a far more enlarged sense than is commonly done—a sense, nevertheless, which is its proper sense. We regard it as a collective of the three perfections—goodness, wisdom, and power; corresponding to will, understanding, and action. These three embodied in real existence are the essential human form, and consequently *man*. Many of the difficulties which have arisen

* See Scott's Works, vol. ii. p. 274.

among theologians upon this subject, originate from the contracted views which have been taken of the meaning of this word. This explanation of the terms human and divine will suffice for the present; they will be further explained in the sequel.

If in Christ man is God and God is man, however certain it is, that upon this principle the human nature is divine and has all the essential properties and attributes of divinity; that, moreover, the Divine Nature is Human, and has all the essential properties and attributes of the humanity; nevertheless, it is equally certain, that such a statement will startle most persons, who yet have professed to believe that, in Christ, God is man and man is God.*

There are two reasons for their aversion to this doctrine.

First, they cannot believe in its literal truth, without falling into some of the ancient heresies;—heresies which they laudably desire to avoid.

Secondly, it is that great mystery of godliness which has always been a stumbling-block to the human mind; it is that mystery which has set at nought the wisdom of this world; which, to the natural man, it has been more hard to believe, and which has given more offence, than any other mystery of Christianity. There is the same obstacle to its reception now, which there ever has been from the time of its being revealed; and many while professing to believe it, have, in fact, only contrived how to evade it. The reason has been, the difficulty of uniting, in their conceptions, what is finite and what is infinite, what is created with what is uncreated; for of an infinite humanity they have no idea, and therefore they cannot conceive how, in the strictest sense, man can be God and God can be man. Indeed upon their principles he cannot;

* For the history of the various discussions which have been raised upon this subject in different ages of the church, and the different senses in which the expression has been explained, see Petavius on the Incarnation, book iv. chap. 9, 12, &c.

for what is finite cannot be infinite, nor what is infinite finite. Their difficulty, however, arises—first, from the error of virtually omitting the doctrine of the miraculous conception; and secondly, from making no distinction between the glorified or infinite humanity which Christ now has, and that finite humanity which was derived from the virgin; errors, the consequences of which to Christian morality, we shall have particularly to point out.

The great end and object for which the Lord came into the world, and took our human nature upon his Divine Nature, was in order to make his human nature the fulness of the Godhead, and our human nature the image and likeness of His. His taking our nature upon Him, was the opening of the way by which, in a lower sense, we are enabled to take His nature upon us; or by which, as St. Paul says, we *put on Christ*. This nature we cannot put on without first willing and knowing its perfections. We cannot put on Christ without first knowing Christ. We cannot imitate the perfections of God, unless we first will to know them. How then are we to arrive at this knowledge? This is the question.

We do not arrive at a knowledge of God, and of Divine things without rule or order. There is a law by which, and by which alone, the mind ascends from things natural to things spiritual; from the creature to the Creator. What then is that law? for whatever it may be, there we shall find the Way, and the Truth; which truth will be finally to us the Life.

It has been said, that the way in which we arrive at a knowledge of God is the following:

“Having, from what we experiment in ourselves, got the ideas of existence and duration, of knowledge and power, of pleasure and happiness, and of several other qualities and powers which it is better to have than to be without; when we would frame an idea the most suitable we can to the Supreme Being, we enlarge every one of these with our idea of

infinity ; and so putting them together make our complex of God." *Locke's Essay on the Human Understanding*, book ii. chap. 23, art. 35.

We are here professedly supplied with the law above alluded to. Be our ideas of God what they may, it is said to be only in this manner that true ideas can be formed.

The process which is here first mentioned, is the attainment of the ideas of the several qualities and powers.

The second is that of enlarging them with our idea of infinity.

The third that of putting them together.

First, let us consider the process of attaining the ideas. The question is, how or whence they are to be derived ?

That there is a close connection between the conceptions we form of God, and the nature and character of our own minds, there can be no question. Every man, whether he be an idolater or not, may be said to be the image and likeness of his own God. The heathen takes his own ideas of virtue, his own ideas of wisdom, goodness, power, justice, and so forth, and then by making these, as he imagines, infinite, he literally makes his own God. If he does not exalt the virtues of his own mind with the ideas of infinity, still he exalts those of other minds which he imagined to possess them.

Now, a principal relation of the Creator to the creature, is that of being Father, namely, the Father of its affections and thoughts ; and as it is a law of creation that like begets like, so the true God is the Father of the affections and thoughts of the Christian ; a false god, or idol, is the father of the affections and thoughts of the idolater. Speaking of the Jews, said our Savior, *Ye are of your father the devil, and the lusts of your father ye will do*. Whoever then is the father, the active cause of our affections and thoughts, he is the god we virtually love ; on the same principle that the child loves its parent.

The error, then, of the heathens in general lay in this ;

that the wisdom, goodness, and power, &c., which they supposed they made infinite, they derived from themselves, or from some creaturely being. They looked to a creaturely model. Their own nature was, in general, the father of their own wisdom. They did not derive their ideas from the word of God, or from the Lord Jesus Christ. A tendency to worship our own selfhood, belonging to human nature in general, (and this human nature being within the church as well as out of it,) has more or less corrupted the religion of Christianity. Hence, indeed, the origin of all heresies; heresies that are not to be eradicated by creeds, however correctly worded, nor by logical subtleties: the root of them all is in man's own selfhood. It is true that, in acquiring our ideas of wisdom and goodness, &c., we have, as Christians, the word of God to guide us; that we need no longer look to the wisdom and goodness of any mere creature, and by enlarging them with infinity in our own way, regard them as the perfections of the God whom we worship. As we have a distinct word placed before us, so have we a distinct living exemplar, who is himself the realization of that Word; and his goodness, his wisdom, his power it is, which, not *we* make infinite, but which *He* in his assumed humanity made infinite, that, as Christians, we are called upon to follow. Nevertheless, in forming our ideas of God, this does not prevent the operation of the corrupt principles of our nature; because it does not prevent us from originating our own notions first, and then attributing them to the word of God. It is a fault of fallen human nature, ever to be attributing itself to God, instead of suffering God to impart himself to it; and this self-active life of human nature is ever working against the self-active life of God. This universal principle it is, which has manifested itself within the church, as well as out of it; and which ought to put us upon our guard against receiving any doctrine, come from whence it may, which, under any pretext, attributes merely creaturely properties to the Creator.

When, in the Old Testament, anger, fury, indignation, weeping, and repentance, are ascribed to the Deity, we more easily perceive, from their opposition to the Divine Being, that these are mere creaturely attributes; and that, as such, they cannot belong to Him; whereas, when we attribute to Him the better qualities of our nature, the difference is not so perceptible; and we easily run into the error of regarding Him, as the Arian does Christ, only as a higher order of creature, without at all perceiving the impropriety.

Hence many who call Christ God, and who would revolt from any idea of depriving Him of his divinity, nevertheless write, speak, and think, of Him in a way no more exalted than would others who deny his divinity; so that in the writings of any Arian, heathen, or Socinian, were we to insert the ordinary phraseology concerning the merits of Christ, faith in his blood, and so forth, we might find much the same order and character of thought in the one as in the other; the one not in the least more exalted than the other. One author may say that Christ is our High Priest, Mediator, and Intercessor; another may omit these offices altogether; and we may regard him as heretical or unbelieving; but if, when we come to consider the work of redemption as merely the payment of a valuable consideration; the office of mediator, as that of a Roman patron intervening between God and ourselves, or else of a proctor, solicitor, attorney, or attorney-general;* and the work of intercession as a silent or vocal prayer of Christ in heaven, whose blood and wounds effectually move the Father; *we have not yet enlarged the idea with infinity*; in other words, divinity is not within it, as it was within the humanity of Christ; but that *which is divine, we have made only creaturely*. To imagine that, because persons speak of the cross, of the blood, of the atonement of Christ, and so forth, they are therefore setting forth divine truth, is an error; it is no more divine than the

* See Appendix to the Author's Letter to the Archbishop of Dublin.

human body and soul of their Christ is divine: for the same difference which they institute between the two natures of Christ, must belong to the attributes, properties, and actions of those natures. The two orders of properties can no more be confounded, than, upon their system, the two natures of Christ. Their doctrine of the atoning sacrifice must remain, therefore, essentially as separate and distinct from divine truth, as the nature of which it is predicated; and as that nature is declared to be creaturely, and to receive no essential communication of divine properties, it follows that we cannot regard the theology derived from such a view of Christ's human nature as conveying divine truth. The only way in which, in this case, it could be said that the actions or attributes of the human nature of Christ are divine, is that in which divine attributes are predicated of the substance of the human nature; *i. e.* imputatively, not actually. That however in virtue of which attributes are divine, is their being proper to a divine nature or substance. But the human nature of Christ is not acknowledged to receive divine properties; for even though united to a divine person or divine nature, it is acknowledged to be essentially different from that nature. If then, upon the commonly received principles, certain actions and words of the human nature of our Savior are called divine, it is merely because divinity is so imputed, not that they are such in themselves. But, inasmuch as such an expression is a fallacy,—because after all what is only creaturely cannot be divine, nor what is divine only creaturely,—it follows, that the theology which is conversant with the human nature of Christ, considered only as creaturely, is also a fallacy.

To sum up the argument. It is affirmed that the second person of the Trinity, who is God, assumed to himself a human nature; that to this human nature there is no essential communication of divine properties: nevertheless, that because it is united to this divine person, it may, by reason

of this union, be called divine, though, in itself, it is not so. Consequently, none of the words and actions of our Savior, as belonging to the human nature, are in their own essence divine, although they are so called: essentially, the divine nature is not communicable to the human: but though not communicable to it, inasmuch as the human nature is united with the divine person and with the divine nature through that person, the words and actions of the human nature may nevertheless be *called* divine, though not essentially such. Thus, for instance, the ideas of redemption, considered as the payment of a debt, or as a ransom; of mediation, considered as the office of an advocate or attorney, or of a suppliant whose prayer consists in the exhibition of his wounds; are all of them merely natural or creaturely. We may call these things divine truths, if we please; but if we do so, it is not because they are essentially such, but only because they are predicated of a divine person; or are so called in the sense in which we speak of the life of the Christian as divine. Yet certain it is, that an attribute is not divine, merely because *we* assign it to a divine person; for if it were, there could be no such thing as error in theology. The great omission then in this case, consists in overlooking the other process of which Locke speaks, namely, that of enlarging these attributes with ideas of infinity.

A like observation will apply with regard to the word of God: we may call it divine, and yet regard it as human. For the rule which is laid down in the common theology incontestibly proves, that what is attributed to a divine person may nevertheless be only creaturely, although it may be called divine because of its being imputed to a divine person.

We totally deceive ourselves, then, if, by reason of attributing the actions or the word of Christ to a divine person, we really for that reason regard them as such. The characters and qualities of the divine nature, though imputed to the humanity, are considered to be absolutely incommuni-

and it seems to me that the nature of Christ as divine would be a nature which is something a combination of divine perfection. In the case of the virtues that remains if such a nature would be divine essentially and in assuming them to be that it would be assuming exactly divine truth.

The incarnation then if genuine in the human nature of Christ, does not in the same foundation as the incarnation of Christ's divine nature in man, for as the righteousness of Christ is something of some measure of man, when nevertheless it is not righteous, so it seems, may divine perfection be assumed in the human nature of Christ, while nevertheless the nature is acknowledged to be not divine. I need not say that such a theory implies divine truth independent of itself.

These questions in the source from which our ideas of God's perfection are derived lead us to consider, secondly, the process of changing with ideas of infinity those qualities and powers which in man are finite: a process which, we find, has in general been almost without exception omitted.

The first step here has been said that, in forming our ideas of the perfections of God we first acquire such as we ourselves possess. Before the process, then, of their being made infinite, it is acknowledged they are only creaturely. Here therefore is indicated the process of making the finite infinite: the human divine, but we are spoken of as the authors of the process.

Now if it could be said in any sense, that we could make what is finite infinite, or what is human divine, there would have been no need of the Incarnation: no necessity for the Divine Being coming down to us and assuming the human nature. He put on our humanity certainly, that we might be enabled to make our ideas and affections like his; but our

* Although Hooker and others speak of the human nature of Christ as deified, yet they consider it only as *imputatively*, not *essentially*, deified.

capability of so doing is derived only from Him, and the way in which we are to do it, is strictly a subject of divine revelation; not of any philosophy independently of it. The attempt to make what is human divine, independently of revelation, has always ended in making what is divine into what is merely human. As a general rule we may observe, that the capacity of enlarging our ideas with infinity (so to speak), and thus forming a right apprehension of God, is the capacity lost by the fall. It was only the Divine which assumed the human, that could make the human divine, and it is only by the same process by which He did so, that we, in a lower degree, can do the same. How few bear this in mind in forming their ideas of God! Yet it is as much a philosophical as a theological truth. All the errors in the church, all the false religions and false philosophies of the heathens, arose from the human mind originating its own attempts to make what is human divine, and then calling it religious truth and eternal wisdom.

Let us apply these remarks to the commonly received ideas of God's attributes; for instance, to those of his eternity, love, wisdom, &c., and observe the process by which, in general, persons endeavor to make their human ideas divine, or to pass from the human to the divine, from the finite to the infinite. First with regard to eternity.

If we take the idea of time, and add to it that of its continuing without end, we arrive at the common idea of eternity. Eternity is thus conceived of in reference to duration of time; though time, however extended, (even if conceived to be of endless duration) does not give us the true idea of eternity. The true idea of eternity, as well as that of the Eternal, is essentially spiritual; and is of a quality totally different from that which involves the natural idea of time; nor can any extension, or any endless additions to time itself, ever alter its real nature. We may, indeed, thus make it *apparently* infinite; but we do not make it spiritual or divine.

Yet we hear theologians speak of the countless ages* of eternity: expressions which, as they are erroneously understood, so they naturally lead to interminable controversies, particularly on the doctrine of predestination.

Again: let us take our idea of the attribute of love; how can we enlarge it with the idea of infinity? The ordinary way is by conceiving of love as being more intense; thus infinite love is regarded as love of infinite intensity. But we may conceive an affection to be more and more intense, nay, to have an intensity without end, without conceiving the nature or quality of the affection to be altered: it is the same love, but only more intense. Here therefore we commit the same error as do those, who think to arrive at the true idea of eternity by making time infinite,† or regarding eternity as time without end.

Again: let us take our idea of the attribute of wisdom. We may conceive that God is omniscient, or that He knows all things, yet our conception of God's knowledge may be the same with that of mere creaturely knowledge. This knowledge may be conceived to be infinitely expanded; yet its essential nature is not by these means altered. Here, again, we commit the same mistake, as in our ideas of eternity.

The like we may observe with regard to power, justice, goodness, and all the perfections of God; the ideas of which, being originally human or creaturely, are not in their nature altered by considering them, in the sense we have explained, infinite or inexhaustible. The attributes still remain merely creaturely: and we are deceiving ourselves, if, after

* If we consider ages to mean state, the expressions are right; but they are wrong if considered as signifying time. Using the term age in the former sense, the dispute about predestination vanishes.

† I have frequently adopted the expression of Locke, *enlarging our idea with infinity*, although the reader may perceive that it is not strictly correct. The expression *adding infinity* is, however, very appropriate to convey the common idea, as being a mere *increase* or *endless addition*, not an *essential determination*. Both expressions refer rather to quantity than to quality.

making them infinite in the manner we have explained, we regard them as divine; for after all they remain only finite.

It was to remedy this evil, thus to open the true way by which we might arrive at right ideas of God, and receive true love from Him, that our Lord took upon himself our human nature. For if we have formed to ourselves a creaturely God; if, moreover, the worship of any God consists in the worshiper's becoming an image and likeness of his nature; it follows, that the more we worship the God we have formed, having creaturely attributes, the more we are conformed not to a truly divine, but to a creaturely nature; the more we become the image and likeness not of the true God, but of our own imaginary God; not of the selfhood of Jehovah, but of our own selfhood; in fine, the more we become idolaters of the creature. And if, in this case, we frame a theological system founded upon *our* views of the Deity, the more culpable shall we consider those who differ from us, because the more adverse to our selfhood. Thus the root of the evil will lie in this, that our ideas of God are not yet enlarged with that of infinity,—we have not purified or spiritualized them,—they remain still creaturely; and the more we worship our own God, the more will the evils of our nature be developed under the guise of religion.

For in order that we may have right ideas of God's goodness, wisdom, and power, thus of the trinity of these principles in God, or, in other words, of God himself, these attributes must be such in us as correspond with those which are in Him. But this cannot be, unless we ourselves are first the image and likeness of God; for thus only is our nature in correspondence with his, our affections and thoughts, the image and likeness of his. Consequently, before we attain to this image and likeness, any attempt on our part to take certain qualities of our own, and by making them infinite, to arrive at a true knowledge of God, must only lead us into error; nay, into idolatry; by teaching us to worship a god

of our own creation, instead of Him who is uncreated; and a religion founded upon these notions, must be radically false: it will originate only deities, as much at variance with each other as the minds which created them. Hence there will be as many religions as there are gods, as many gods as there are men.

When man, however, is become the image and likeness of the one true God, when God is in him and he in God, the God of one is the God of all; and thus He becomes the God of Hosts. It was to make man the image and likeness of God, that God took upon Him the image and likeness of man; that in the humanity He might be seen and approachable; that through it He might impart to man the power of transforming himself into an image and likeness, though creaturely and finite, of the Divine Love, Wisdom, and Power.

Although, however, the Scriptures have expressly declared that man was created in the image and likeness of God, yet theologians have been obliged to deny it: for the expression holds good, they say, in regard to some of the principles of the Divine Nature, but not in regard to all; nor in any respect in regard to the hypostases; for there is no one man who was ever an image and likeness of three hypostases,* however he may have been an image and likeness of three principles. Hence they maintain very consistently, that the Christian is an image and likeness of God only in *some things*, not in *all*; and this rule being once established, it is no wonder that the same naturalism which has introduced division and separation into the hypostasis, should have introduced them also into the perfections of the Deity.

Thus a modern writer observes, (*Scripture Testimonies to the Messiah*, by Dr. Pye Smith, vol. iii. p. 407:)

“In the Infinite Being there must be, *besides the attributes which we ascribe to Him*, innumerable *other* realities,

* Except upon some of the Sabellian hypotheses.

properties, or perfections, *of which we have not the least knowledge or idea. . . .* We attribute to God only the perfections which we find in ourselves, or obtain some knowledge of from the operations of His power in nature; but *are these taken together all possible realities or perfections?* How many thousand species of creatures may there yet be, gradually exceeding each other in their perfections, until the mighty scale that reaches from earth to heaven is filled up? How vast the distance! How many millions of spirits, between a human soul and the loftiest of created natures! Now, since to all these beings, so vastly different from each other, God has given their respective conditions of existence; there must necessarily be in Him infinite perfections, corresponding to those which are finite in them. As then we are absolutely and entirely destitute of any ideas of the properties which belong to other rational and created beings in the universe, excepting angels, of whom we know a little from revelation; it follows, that *there are in God some perfections which are entirely concealed from our capacity of knowledge. . . .* The realities or actual perfections which are in the Deity, may with propriety be distinguished into two classes. The one consists of those to which we find something very similar in the human mind. God has knowledge, will, and freedom: He is wise, benign, and merciful. *The other class must comprehend those, to which there is nothing in the human mind that bears any conformity or resemblance whatever. . . .* Since God is a being of a nature and mode of existence *altogether different from those of man,* and infinitely superior, therefore *there must be in Him much that has no counterpart in man."*

In commenting on these views, it is not necessary to enlarge upon the fact, that the whole of this argument falls to the ground if, as Swedenborg maintains, there is an analogy extending throughout all creation; we shall merely point out how exactly they harmonize with what is said in support of the doctrine of three hypostases.

We repeat the observation of Dr. South : " A third reason of our short and imperfect notions of the Deity, especially with reference to the Trinity of persons, is the utter want of all instances and examples of this kind. For when a long and constant course of observation has still took notice, that every numerically distinct person, and every suppositum, has a numerically distinct nature appropriate to it; and religion comes afterwards and calls upon us to apprehend the same numerical nature, as subsisting in three numerically distinct persons: we are extremely at a loss how to conform our notions to it, and to conceive how that can be in three persons, which we never saw before, or in anything else, to be but only in one. For human nature, which originally proceeds by the observations of sense, does very hardly frame to itself any notions or conceptions of things, but what it has drawn from thence."

Such is the harmony between what is said upon the perfections, and what is said upon the hypostases of the Deity. Let us see how these views affect the doctrine of the Incarnation.

If it be true that man, in his regenerated state, is an image and likeness only of some perfections in God; and that God has other perfections, the nature of which is so totally different from anything that man possesses, as to have no analogy to it: or no conformity with the constitution of his being: how is it possible that God could ever have become man? It could only have been *some* perfections of the Godhead that assumed the humanity; and these perfections, such only in particular as bore some analogy to the qualities of the human mind. If we once admit this, and so divide the Godhead, it is not difficult to see the result; namely, the doctrine that some Being, the mirror of those divine glories in the Godhead which corresponded to such as are in man, came down and assumed our nature; for that 'God himself could not have assumed it, since there could

have been no union between the divine and human natures ; innumerable perfections of the one bearing no conformity with the qualities of the other. The being therefore, thus assuming our nature, must have been such a one as embodied in himself the perfections of the Divine Nature only in a certain degree, and who thus could never be the fulness of the Godhead bodily. Accordingly, this has been and is the real doctrine maintained by a large portion of the Christian community. Apparently, the first division maintained was in the hypostases ; one only hypostasis being considered as incarnate and not the other. Apparently, the second division was in regard to moral perfections, only some of these being incarnate and not the other. In reality, the first division was the Arian ; the second was the consequence of it. Thus the tripersonality of orthodoxy and of Arianism had the same origin, namely, that naturalism of the human mind by which the perfections of the Deity, from being conceived of in a lower degree, came to be considered as susceptible of division ; the moral principle in the human mind thus always taking precedence of the intellectual. Hence the division which at first was made in the perfections of the Triune God, was afterwards made in the hypostases ; so that now we have a division both of perfections and of hypostasis. This is only a natural consequence : there is as intimate a relation between a division of hypostases and a division of offices and perfections, as there is between person and substance ; the one practically leading to the other.*

So far, however, as the correspondence between what is human and what is divine is destroyed, so far is cut off all conceivable communion between the two ; not only in the

* The doctrine of three coequal Gods, of one and the same substance with the other, cannot be maintained by the human mind, being contradictory to itself. All Tritheism is essentially Arian, however seemingly it is not so.

person of Christ, but in a lower degree, in our own persons; thus so far is man also shut out from access to God. While, on the other hand, so far as the correspondence between the two may be considered complete, so far, in the person of Christ, may be considered to have existed a complete communion of the two natures; and so far, in a lower degree, may every Christian be considered as capable of enjoying communion with the whole Godhead. To this end, as we have observed, there must be a correspondence between the two natures; without which, it is not possible to effect a transition from the divine to the human, or from the human to the divine.

Now, it has been justly said, *that* only can ascend to heaven, which hath first come down from heaven. But the Savior alone is He which hath come down from heaven, which He did in assuming our nature, or making the divine human; He therefore could first ascend unto heaven or make the human divine. The process by which He did this, is the same by which, in a lower degree, we pass from the human to the divine.

In considering this subject, then, we must betake ourselves to the living and the written Word of God; and consider first, the process of making the divine human, or of the Divine Nature assuming the human. This more directly brings us to the doctrine of the Incarnation. The process of making the human divine, we shall consider in our subsequent chapters. When, however, we speak of the Divine Nature assuming the human, it may be well to enquire more precisely into our meaning of the terms divine and human.

In general, the terms human and divine are opposed to each other, much in the same way as the term man is opposed to that of God; man implying one who is finite and creaturely, and God, one who is infinite and uncreated. The reasons for this appear to be the following. First, the

contracted signification of the term man, arising partly from man's ignorance of his own nature. Secondly, the supposition that God is a being possessing attributes essentially different from the human in the way we have already noticed; and of course, the greater the diversity is conceived to be between the two, the more opposed to each other are the ideas belonging to the words expressing them. Thirdly, because between God and the natural mind not yet transformed into the image and likeness of God, there is actually no correspondence; such minds therefore cannot but, on this account, oppose what is human to what is divine, and *vice versa*. Fourthly, a persuasion that a literal understanding of the doctrine that in Christ God is man and man is God, implies a species of anthropomorphism. Such are the reasons for which the Christian world, in general, appears to have adopted this custom.

Let us, however, endeavor to ascertain the Scripture sense of the terms; but before we do so, as the enquiry will lead us into some brief remarks on the essential perfections of the Deity, it may be useful to premise one observation.

There are two ways in which we form our notions of things,—an external, and an internal: the external belongs to the senses, the internal to the intelligent mind. But man is prone to become a creature of the senses; nor is he necessarily the less so, because he cultivates his reason; for even reason may be made subject to the senses. Hence the ideas which he forms, have a tendency to be merely sensual and natural; a tendency which, of course, will manifest itself particularly in his thoughts concerning divine things. In regard to his own species, it is not from the internal qualities of the mind that he is apt to form his opinions, but from the person: thus he is disposed to think from person to essence, not from essence to person; from form to quality, not from quality to form. In like manner in regard to God, the great disputes which have prevailed in the church, have

not been about a trinity of principles, but a trinity of persons; not so much about love, wisdom, and power, as about personality or hypostases. In accordance with this external view of the subject, a number of artificial relations, equally external, have been established between the persons; arising not so evidently from the nature of the latter, as from a sort of voluntary economy agreed upon between them; and in the development of these relations, has been employed a large portion of theology, often to the entire exclusion of the real principles of the Divine Nature itself, as consisting of goodness, wisdom, and power. Hence it is, that the external idea has become the first in importance, the internal idea the second; and provided the former has been entertained in accordance with the decrees of councils, the latter has been comparatively disregarded; and a man might entertain the most unworthy ideas of God's goodness, the most foolish ideas of his wisdom and power, and yet be esteemed orthodox, provided he was considered to be right on the subject of the Tripersonality.

Having made these remarks, we proceed to observe, in regard to the terms divine and human, that as the word divine comes from the Latin word *Deus*, signifying God; so, inasmuch as God was unknown to the heathens, we must turn to the Scriptures in order to determine its true meaning.

In the Old Testament we find the Deity generally called by the two names Jehovah and Elohim. These two distinct names imply two distinct ideas; Jehovah signifying the innermost principle, or life, essence, being: which we commonly imply in the name of Lord: Elohim signifying a principle lower in order or truth, because it signifies power:*

* "In the Word, Jehovah or the Lord is in several places named El in the singular, also Eloah, and is likewise named Elohim in the plural, each sometimes in one verse or in one series. The reason why He is so named cannot be known, unless the internal sense of the Word be known. That El involves one thing, and Eloah another, and Elohim another, every one may judge from this, that the Word is divine, that is, derives its origin from

a principle which is properly implied in the term God. In correspondence with these distinctions, we find two others in the New Testament, the Father and the Son. The Father, who is Goodness, being Jehovah; the Son, who is the Eternal Word or Truth, being God. *In the beginning was the Word, and the Word was with God, and God was the Word.* John i. 1. We thus see the meaning of the terms Jehovah God; the Spirit proceeding from both and operating on the spirit of man, being called the Holy Spirit.

Properly speaking then, the term Divine has relation to Jehovah; the term Human to God; and thus the terms Divine Human signify Jehovah God: divinity having relation to goodness or love—humanity to wisdom or truth: the Humanity being the form of the Divinity as wisdom is the form of love, and the Word, or Son, the form of the Father or goodness. The terms Divine and Human, therefore, in the foregoing sense, both imply infinity. But as in their common

the divine, and that it is hence inspired as to all expressions, yea, as to the smallest apex. What is involved in El when it is named, and what in Elohim, may appear from what has been abundantly shewn above, namely, that El and Elohim, or God, is mentioned when truth is treated of: hence it is that by El and Elohim in the supreme sense is signified the divine spiritual, for this is the same with divine truth, but with the difference that by El is signified truth in the will and act, which is the same thing with the good of truth. Elohim in the plural is used, because by the divine truth are meant all truths which are from the Lord; hence also the angels in the word are sometimes called elohim, or gods. Inasmuch, now, as El and Elohim in the supreme sense signify the Lord as to truth, they also signify Him as to power, for it is truth of which power is predicated, for good acts by truth when it exercises power; therefore, wheresoever power derived from truth is treated of in the Word, the Lord is called El and Elohim, or God: hence also it is, that El in the original tongue likewise signifies one who is powerful." *Swedenborg's Arcana Cœlestia*, vol. vi. art. 4402.

"The term God, as applied in the Word, is grounded in ability or potency (*posse seu potentiâ*), but the term Jehovah in esse or essence: hence it is that the term God is used in speaking of truth, and the term Jehovah in speaking of good; for ability (*posse*) is predicated of truth when esse is predicated of good, inasmuch as good has power by truth, for by truth good produces whatsoever exists." *Ibid*, vol. v. art. 3910.

signification they do not convey the foregoing distinctions, it follows that when it is asked, how God may be conceived to become man, there is a degree of vagueness in the very expression : as in like manner when it is asked, how what is divine can become human : nor can the subject receive any clear and definite explanation, till these distinctions are first understood.

We observe then, that in the terms Father, Son, and Holy Spirit are implied the principles of Goodness, Wisdom, and Power ; the Father being Goodness, which is the Divine Essence ; the Son Wisdom, or the form of Goodness ; the Holy Ghost Power, or both in operation. Agreeably to what is stated by Hooker, who says : "The Father as Goodness, the Son as Wisdom, the Holy Ghost as Power, do all concur in every particular ; outwardly issuing from that one only glorious Deity which they all are. For that which moveth God to work is goodness, and that which ordereth His work is wisdom, and that which perfecteth His work is power. . . . Therefore whatsoever we do behold now in this present world, it was enwrapped within the bowels of the Divine Mercy ; written in the book of eternal wisdom ; and held in the hands of omnipotent power ; the first foundations of the world being as yet unlaid." *Ecclesiastical Polity*, book v. art. 56.

"Still," as he says, "Although the Father be first, the Son next, the Spirit last, and consequently nearest unto every effect which groweth from all three ; nevertheless, they all, being of one essence, are likewise all of one efficacy."

We thus see how our ideas of God, as a Trinity in Unity, are put together : let us next proceed to make a few observations on the subject ; and first, on the name JEHOVAH, as designating the Father. It is acknowledged that the Father, contemplated separately from the Son, is without form, and hence has neither body nor parts. There are two ways in which this truth may be received ; a wrong way, and a right one. With regard to the first, it will we presume be gene-

rally admitted, that we cannot conceive of any real existence without body, or without parts ; that every thing we know of is organized ; that the more we know of it, the more parts do we perceive ; that is to say, the more do we understand of its composition. Thus, the more we know of the human body, the more organic it appears to be, and the more organic, so to speak, is our idea of its nature ; in other words, the more complex it is, or the more does it consist of components. In regard to our knowledge of God, the case is the same ; the more we know of Him, the more organic or complex will our idea be ; on the other hand, the less we know of Him, the less complex will be our idea, or the fewer components will enter into it ; and this successively, till we come down to a state of positive ignorance ; in which God is to us as without body or without parts ; that is to say, as if He were not. In this case, the God whom we worship, if we worship any, will be the Father separately from the Son ; the unknown God, without body or without parts ; an all-pervading power, formless, because our own idea is without form ; the indefiniteness of our own conceptions being mistaken for the infinitude of the Supreme Being.

Thus does our own state of mind become attributed to the Deity. The Socinians complain, and with reason, that many invest the Supreme Being with human or creaturely attributes when they regard Him as God made man. But do they not fall into a similar error, when, though not attributing to God particular human properties, they nevertheless attribute to Him the general state of their own minds, and worship Him as a sort of Chaos, without form and void, with darkness upon the face of his Divine abyss ?

In contemplating then the essential divinity Jehovah, or the Father, as without form, we should be careful to distinguish between our own state of mind and the real principle indicated by this term. In the present case, the principle implied is that of Divine Love, or Goodness, which has no

form except in the Son, or Divine Wisdom or Truth; for we know nothing of Divine Goodness except through the medium of Divine Wisdom. Divine Wisdom is Divine Light, without which our affections are blind. To worship the Father out of the Son is to worship Love without Wisdom; and, as we know nothing of love except through wisdom, it is to worship we know not what; and to attempt to imitate His love without knowing any thing of His wisdom, *i.e.* to approach the Father out of the Son, leads either to infidelity, or to a zeal without knowledge, namely, that blind fanaticism which indulges in ecstasies and raptures uncontrolled by any wisdom or judgment. The Father, then, has no distinct and separate existence out of the Son, any more than Love has out of Wisdom. Bearing this in mind, let us proceed to our remarks upon the Son or Wisdom, Truth or the Word.

Of the Son it is observed by St. Paul, *who being in the form of God, thought it not robbery to be equal with God.* Here the apostle declares that the Son possesses a form, and that this form is the form of God.

In the present case, as in the previous one, there are two ways in which this truth may be contemplated, an erroneous and a true one. Let us first consider the former.

All ideas of God, in order to be true, must be spiritual. But the natural man cannot originate spiritual ideas; he thinks only from time and space; hence his idea of form includes the idea of visible space, place, matter, or nature. Hence also if he thinks of God as possessing a form, he imagines it to be the same with the form of a visible human body, occupying visible space; which is commonly called anthropomorphism. Such a view of the Deity is no other than the lowest naturalism.

A similar one is taken by the idolater. God being to him unknown, he finds he cannot worship Him, as He has neither body, parts, nor passions. Hence he forms to himself a

sensible image, which he takes to be the representative of the attributes he ascribes to Him. For otherwise, God being considered to be without form, he cannot worship such a God, any more than he can worship without ideas. His ideas formed from the senses, are the forms or form under which he worships God; and as these are merely natural, so he attributes merely natural qualities or properties to God, thus considering the Deity to be such an one as himself; to be possessed of anger, wrath, fury, and all those attributes which are commonly assigned to the creature.

The idea, however, which the enlightened Christian entertains of the divine form of God, is altogether different. Let us here, therefore, make a few observations on this subject, although we shall have occasion to treat of it more at large in our sixth chapter.

Form is popularly conceived to be the same with figure, outline, or external shape. And indeed this it sometimes implies, but not this always or only; for we speak of a form of government, when we do not mean external figure; of a form of speech or of expression; of an established form and custom; by all which is meant only a principle brought out into ultimate act. Again, there is a contingent form and an essential form. Thus with regard to the first, we say of water that it appears to us under several forms; the form of a liquid, like common water; the form of a solid, like ice; the form of vapor and of steam; in all which cases we do not mean mere external figure, but a contingent manner of being. There is finally an essential form, or that by reason of which a thing exists such as it is; water as water, by way of distinction from any other substance, such as marble or gold. This manner of being is not contingent, but results from the essential nature of the thing itself; so that to deprive it of its essential form, would be to deprive it of its existence.*

* How far this idea of essential form is connected with that of figure and shape, as applied to the Deity, will be seen in the sixth chapter.

In this way it is that we apply eminently the term form to the Son, who is the Word: *who being in the form of God, thought it not robbery to be equal with God.*

The ideas of St. Augustin upon this subject, so nearly coincide with those of Swedenborg, that we shall here quote them. Thus in *Sermon 122*, vol. vii. p. 581, 3rd edit. Venice, he observes, "There is a certain form, a form which is not formed, but which is itself the form of all things formed: a form unchangeable, without decay, without defect, without time, without place, transcending all things, and existing in all, serving as the foundation upon which, and as the summit under which, all things are." Such is St. Augustin's idea of a divine and infinite form, which he attributes to that Eternal Word, who, being form itself, hence gave form to the universe. Upon the principles we have stated, this form is no other than the human; for wisdom is the form of goodness just as truth is the form of love, the understanding the form* of the will, thought or idea the

* In illustration of this remark, it is observed by Swedenborg in one of his works, that "Man has five senses, which are called feeling, taste, smell, hearing, and sight. The subject of feeling is the skin with which a man is encompassed, the substance and form itself of the skin causing it to feel what is applied: the sense of feeling is not in the things which are applied, but it is in the substance and form of the skin, which is the subject: the sense is only an affection thereof from things applied. It is the same with the taste: this sense is only an affection of the substance and form of the tongue: the tongue is the subject. It is the same with the smell; that odors affect the nose, and are in the nose, and that there is an affection thereof from odiferous substances touching it, is well known. It is the same with the hearing: it appears as if the hearing were in the place where the sound begins, but the hearing is in the ear, and is an affection of its substance and form: that the hearing is at a distance from the ear is an appearance. It is the same with the sight: it appears when a man sees objects at a distance as if the sight were there; but nevertheless it is in the eye, which is the subject, and is in like manner an affection thereof; the distance is only from the judgment concluding concerning space from intermediate objects, or from the diminution and consequent obscuration of the object when image is produced within the eye, according to the angle of

form of affection, which are essentially properties of the human nature. To say then that the Son is the form of the Father, the Word the form of the Divine Love, is only to say, that the essential divinity or Father has his manner of being or form of existence in the Son, as Divine Love has in the Eternal Word; and to say that the Father is without form, is to say that He has no such existence in the Son, or that Divine Love has no Divine Wisdom, the essence no form, and hence the form no essence. Such an assumption implies that this Divine Wisdom or Word is unrevealed; whence God is conceived by us as formless because our own idea is formless; that is to say, we have no true idea of God, either as Father or Son; in other words we are entirely ignorant of Him: and we have shewn that, in attributing formlessness to God, we are only attributing to Him the state of our own minds and investing Him with a creaturely condition, under the pretext of not doing so. Wisdom, then, or the Word, or the Son, being the form of the Father, to worship the Son apart from the Father, is to worship the Word apart from goodness, that is to say, it is to contemplate truth without love, faith without charity, which is the doctrine of solifidianism, in which case there can be neither truth nor faith. For truth is the form, and love the essence,

incidence. Hence it appears, that the sight does not go from the eye to the object, but that the image of the object enters the eye, and affects its substance and form: for it is the same with the sight as it is with the hearing; the hearing does not go out of the ear to catch the sound, but the sound enters the ear and affects it. Hence it may appear, that the affection of a substance and form, which constitutes the sense, is not a thing separate from the subject, but only causes a change in it, the subject remaining the subject then as before, and after. Hence it follows, that the sight, hearing, smell, taste, and feeling, are not anything volatile flowing from those organs, but that they are the organs themselves considered in their substance and form, and that whilst they are affected the sense is produced. It is the same with love and wisdom, with this only difference, that the substances and forms which are love and wisdom are not extant before the eyes, as the organs of the external senses are; but still no one can deny that those things

and to separate the form from the essence, and the essence from the form, is to destroy both; for neither can exist without the other.

Having now arrived at some idea of a Divine form, and seen how it corresponds with the finite human, let us next proceed to ascertain how this Divine form may be conceived to assume the creaturely humanity. St. Paul, speaking of the Divine Word, says, that He emptied himself. How are we to understand this? The meaning of the term emptying has otherwise been expressed by that of exinanition, and has for its correlative the term glorification. It was by the process of exinanition that the Divinity assumed the creaturely humanity, and we shall see that it was by the process of glorification, that this humanity became divine.* The Divinity, indeed, assumed the humanity in order that this humanity might become divine, or be the Divine Human. The former process is that by which the Lord emptied himself in taking the humanity, the latter is that by which the humanity ultimately became the fulness of the Godhead bodily; this state of fulness being the opposite of that of inanition. Understanding the term form, then, in the sense in which we have defined it, as the name of that by which God is such as He is, or by which an essence has an existence, it is evident that God could no more deprive himself of his form, than He could deprive himself of his existence. If then God could

of wisdom and love, which are called thoughts, perceptions, and affections, are substances and forms, and that they are not volatile entities flowing from nothing, or abstracted from that real and actual substance and form, which is the subject. For there are in the brain innumerable substances and forms, in which every interior sense which has relation to the understanding and the will resides. That all the affections, perceptions, and thoughts there are not exhalations from them, but that they are actually and really the subjects, which do not emit anything from themselves, but only undergo changes according to the influences which affect them, may evidently appear from what has been said above concerning the senses." *Angelic Wisdom concerning the Divine Love*, art. 41, 42.

* This will be further explained in chap. vi.

not deprive himself of his form, it is evident, that, when in taking our nature upon Him it is said that He emptied himself, the exinanition must refer not to any state of the Deity previous to assuming the finite human form, but to the act of assumption; the exinanition, therefore, was the assumption of the humanity.

Now there is nothing upon which we are more liable to fallacy, than in reasoning upon the Deity; and this must necessarily be the case, until our affections and thoughts are of a nature and quality corresponding to those which are divine. Thus we say the Divine Being descended from heaven to take upon Him the form of our humanity; and yet it is clear that the omnipresent God can never change place. To say that He descended, therefore, is to say what is, in regard to place, not literally true, and yet it expresses a literal truth. We say that the Spirit of God proceeds from Him; yet we profess the same Spirit to be omnipresent. Here, again, unless we are careful, we fall only into a fallacy. The fallacy, however, in both cases proceeds from that naturalism which cannot rid itself of the idea of space. To illustrate the case by analogy. The highest natural substance we are acquainted with is the sun; and the more proximate to it are the natural things which we contemplate, the farther do we recede in our contemplations, even in the natural world, from the ordinary ideas of space and time: for the nearer that natural substances are to the nature of the sun, the less fixity do they possess, and, in fine, the fewer of those properties which generally give rise to our idea of matter and space: the less, therefore, when contemplated in themselves, do they suggest the ordinary idea of motion from place to place; for the more are they omnipresent in their own system, and hence permanently operating in that place from which grosser bodies are said to move. Now the highest natural things, or those which most approximate to the nature of the sun, are heat and light. Through the medium of these the sun is

everywhere omnipresent in our system. No body can approach the sun, but by successively losing its own nature, and assuming more and more of the solar; no body can come farther away from it, but by partaking less and less of this nature; that is to say, by a process of privation or *Emission*.

Now that which proceeds from the sun is light and heat: by the procession of these, the sun may be said to descend, because his light and heat descend. That which proceeds from the Deity is the Holy Spirit, or love and wisdom; by the procession of these the Deity is said to descend. But natural light and heat cannot proceed without a medium; that medium is the different auras and atmospheres. So the Holy Spirit cannot proceed without a medium; that medium is the three angelic heavens, for St. Paul speaks of three. Granting that the highest is the third, to which the apostle declares he was caught up; the intermediate the second, and the first, according to this order of reckoning, the lowest; we see how it is that, in passing through these three heavens, from the highest to the lowest, the Holy Spirit descends, and by this Jehovah himself. Now, we are told that Mary was overshadowed by the Holy Spirit, that is to say, by the divine love and wisdom proceeding from Jehovah as a sun, veiled over by mediums as the sun is veiled over by atmospheres, until it is attempered or accommodated to that which is to become the subject of his operations.

But natural light and heat are dead. They have indeed an intense activity, but it is the activity of that which has no life; for life, properly speaking, is intelligent, and as such can be predicated of mind alone. On the other hand, spiritual light and heat are living; living light being wisdom, and living heat being love. But love and wisdom united constitute the human form or man, and hence the light and heat which had proceeded through the heavens down to the earth, possessed an essential human form; a form which was finited by the heavens, and which, according to Hooker,

being nearest unto the effect, and hence proximately producing it, is therefore called power. This latter form then was, in his natural state of existence, the soul of Christ; a form, the *esse* of which was Jehovah, and which was to be made the medium through which Jehovah God was to be brought near to man; the soul of Christ thus comprehending within it all the heavens. Thus was the soul provided; let us next enquire with regard to the body, and the union between itself and the soul.

It is a physical fact, that the soul of man comes from his father, and the body from his mother. This body, or rather the materials to form the body, was all that was provided by Mary in her womb; for the body is an organized substance, and this organization was effected not by Mary, but by the soul, and was hence a body in correspondence with the soul. In this correspondence consisted the union between the two; soul and body being united in all subjects by correspondence. What, however, was the quality of the soul thus uniting to itself the body? Surely it was different essentially from that of men in general; because man derives his soul from a creaturely origin: nay more, he is hereditarily nothing but evil, and it is not possible for us to suppose that this evil should be inherent in his nature and yet not injure it, that is to say, not injure his moral or intellectual faculties. It is notorious, that, during infancy, man is more helpless, weak, and ignorant, than other animals; and that this state endures longer with him than with any other part of the animal creation. What then is the cause of this? Is it not to be found in that hereditary evil, which has disordered the faculties of the soul; without which man would have been far more rapidly born into the use of his rational powers, than at present; even as animals are more quickly than man born into the use of their several faculties. Now Jesus was possessed of no hereditary evil from the Father;* for his

* Though our Lord was without hereditary evil from the Father, never-

Father, as we have seen, was essentially Jehovah; so far, therefore, from possessing this evil, He was inmosty perfect

theless evil was derived into the creaturely humanity from the maternal nature; which however was afterward extirpated by influx from the supreme Divinity; and in proportion as this was effected, the humanity was glorified. These are subjects, however, for the knowledge of which we refer the reader to Swedenborg's works; we shall here merely quote the following statements, observing, that we could not say that our Lord assumed a *sinful* nature, for that sin implies evil in voluntary act.

Dr. Burton says (*Sermons*, p. 358): "If the first Adam had continued righteous, he would not have died: the second Adam was righteous, and when He died, it was not for his own sins, but in consequence of the sinful nature which He had assumed."

Dr. Van Mildert, the Bishop of Durham, says (*Sermons*, vol. I. p. 369): "The Divine Nature we know to be impeccable. Whether the human nature became so by its union with the divine, is a mystery not revealed to us. The apostle's declaration, that our Lord 'was in all points tempted like as we are,' seems to indicate the possibility of sinning; since otherwise we can hardly conceive where there was room for temptations to operate."

Archdeacon Wilberforce says: "To be truly tempted, Christ must be truly man. Unless his temptations, his sufferings, and his death, were all wrought in appearance only, there must be that nature truly in Him which is capable of these accidents. And this, in its fullest significance, is the doctrine of the catholic church. That Christ did truly take our nature to himself, of the very natural substance of his virgin-mother, with a body truly and really derived from hers; and as a body, so also the higher parts of our mixed nature,—a mind and will dwelling in a reasonable soul. And to the full perception of this truth, it must be noted, that the nature He took was the human nature as it was in his mother; not, as some have fancied, the nature of Adam before his fall; for how should He have obtained that nature from the virgin Mary, who herself possessed it not? and if He had, how could He have been 'in all points like as we are, sin only excepted?' for we know not that in Adam's body were all those sinless infirmities which dwell in ours, and which indeed we acknowledge in our Lord's. . . . And herein was shewed his marvellous love, 'in taking,' as St. Bernard saith, 'my flesh upon Him, my very flesh, not that which Adam had before his fault.'"* The contrary opinion has arisen from the pious but mistaken fear, lest in allowing that Christ took the very nature of his mother, we should unawares allow that

* "In quo enim magis commendare poterat benignitatem suam, quam suscipiendo carnem meam? Meam, inquam, non carnem Adam, id est non qualem ille habuit ante culpam." *St. Bern. in Epiph. Sermon. i. sec. 2. vol. i. p. 796.*

as the Father was perfect, because his *esse* was the Father. Consequently, the soul born into the body was without hereditary evil from the Father; and for this reason the humanity, in its finite state, made rapid progression in wisdom, in stature, and in favor with God and man.*

He took what was sinful; but the true answer to this apprehension is, that the Eternal Son took to himself, in the womb of the virgin, not a human person, but humanity—humanity, which, if it had been impersonated in one of us would have been sinful, but which could not be sinful until it was a person, and was never a person till it was in the Christ. 'To his own person He assumed a man's nature. The flesh, and the conjunction of the flesh with God, began at one instant. . . . And that which in Him made our nature uncorrupt, was the union of his Deity with our nature.'†. . . . Here, then, was the provision made for the reality of his temptation; for in whatever way Satan can approach us from without, by the influences of a spiritual presence, as suggesting to the imagination, and throwing into the mind that which is at once temptation, and becomes sin as soon as the will has given to it the first beginnings of assent; in this same way are we enforced, by the verity of his human soul, to believe that the Son of God could be approached by Satan. 'For,' to use the words of Hooker, 'as the parts, degrees, and offices of that mystical administration did require which He voluntarily undertook, the beams of Deity did in operation always accordingly either restrain or enlarge themselves.' So that, to make his exposure to temptation perfect, we must suppose no sinless avenues to its approach, which in us are open, closed in Him. The fiery darts, indeed, found in that most true loyal soul no sinful tendencies on which to fall; they were cast back at once from the confines of his imagination by a will truly in accordance with the will of the Father, and dwelt in beyond measure by the present influence of the Spirit of all grace. So that, with a perfect exposure to temptation, spot of sin there could be clearly none; and so is fulfilled in Him the declaration that, 'He was in all points tempted like as we are, yet without sin.' Such are the mysterious truths we must keep clear in our remembrance, if we would view aright this wonderful relation." *Sermons, —Temptation of Christ*, pp. 144, 146, 148.

* It is observed by Swedenborg that, "The deepest mysteries lie concealed in the internal sense of the Word, which have heretofore come to no one's knowledge. . . . The same may most manifestly appear from the internal sense of the two names of our Lord, JESUS CHRIST. When these names are pronounced, few have any other idea than that they are proper names, and almost like the names of another man, but more holy: the

† Hooker's Ecclesiastical Polity, v. p. 52.

In the person of *Christ*, therefore, as consisting of *Logos*, *Soul*, and *Body*, the order is this,—the supreme principle

learned indeed know that *Jesus* signifies *Savior*, and *Christ* the anointed, and hence they conceive some more interior idea; but still this is not what the angels in heaven perceive from those names, their perceptions extending to things still more divine: So by *Jesus*, when the name is pronounced by man in reading the word, they perceive the divine good, and by *Christ* the divine truth, and by both, the divine marriage of good and truth and of truth and good, consequently all that is divine in the heavenly marriage, which is heaven.

—That *Jesus* in the internal sense denotes divine good, and that *Christ* denotes divine truth, may be evident from many passages in the Word. The ground and reason why *Jesus* denotes divine good is, because it signifies safety, salvation, and *Savior*; and in consequence of such signification, it signifies divine good, inasmuch as all salvation is from divine good, which is of the Lord's love and mercy, and thus by the reception thereof. The ground and reason why *Christ* denotes divine truth is, because it signifies *Messiah*, anointed, and king.

—That *Messiah*, Anointed, and King, is the same as divine truth, is evident from several passages in the Word: the Lord also himself teaches this in *John*, 'Pilate said to *Jesus*, Art thou a king then?' *Jesus* answered, 'Thou sayest, because I am a king: for this was I born, and for this came I into the world, that I may bear witness to the truth; every one who is of the truth heareth my voice.' xviii. 37. Whence it is manifest, that the essential divine truth is that principle by virtue whereof the Lord was called king. The ground and reason why king were to be anointed, and were hence called the anointed, was, because oil wherewith they were anointed signified good; denoting, that truth which was signified by king, was from good, consequently the truth of good, and thus that the royalty appertaining to kings represented the Lord as to divine truth grounded in divine good, consequently the divine marriage of good in truth; whereas the priesthood [or priestly principle] represented the divine marriage of truth in good; the latter is signified by *Jesus*, the former by *Christ*.

“Hence it is evident, what is signified by *Christ*s in these words of the Lord in *Matthew*, 'See that no one seduce you; for many shall come under my name, saying, I am *Christ*, and shall seduce many. Then, if any one shall say to you, Lo! here is *Christ*, or there, believe not, for there shall arise false *Christ*s and false prophets.' xxiv. 5, 23, 24; *Mark* xiii. 21, 22. By false *Christ*s are here signified truths not divine, or falses, and by false prophets they who teach them. Again, in *Matthew*, 'Be ye not called masters, for one is your master, *Christ*.' xxiii. 10: where *Christ* denotes

of divinity was in the Logos or Word ; the Logos in the heavens as the Spirit proceeding ; the heavens in the rational soul ; the rational soul in the body ; the body upon earth. So that the divinity was the essential principle of the human soul, finited by *proceeding*.

Such is the ladder which reaches down from heaven to earth ; at the foot of which, he who reposes may say, *Surely the Lord is in this place, and I knew it not ! How dreadful is this place ! This is none other but the house of God, this is the gate of heaven !* Gen. xxviii. 16, 17.

Fully to unfold this mystery, neither man nor angel can presume ; nor do we, in the present work, profess to unfold it even to the degree in which it may be known to the ordinary reader of Swedenborg's writings. We attempt only to give a most general idea of it, to the extent in which the contrast may be drawn with the common system of theology. Thus all that we aim at is only to bring the reader to that point at which, if he pleases, he may pursue the subject in the works of Swedenborg ; and in which, whatever errors may here be committed, will there be rectified.

If, then, the supreme divinity constituted the inmost soul of Jesus, and this soul were always in Him, it follows, that in all that He said and did there was a latent divinity. The inmost essence was uncreated, the external body was creaturely. In human beings generally the soul may think one thing, and the body perform the opposite ; even as St. Paul says, *what I would, that I do not, but what I hate, that I do.* This, however, could not be the case with the Savior, for He had no hereditary evil from the Father ; and though He was tempted in all things like unto us, yet He was without sin. truth divine. Hence it is evident what is meant by a Christian, namely, one who is principled in truth grounded in good.

“ From what has been said, it may appear how many hidden things are contained in the Word, which can in no wise come to any one's knowledge, except from the internal sense.” *Arcana Cœlestia*, vol. iv. art. 3004, 3005, 3009, 3010, 3011.

It follows, therefore, that so far there was a correspondence more or less exact between his creaturely humanity and his divinity, even as there is between the spirit of man and his body; and the divinity latent in the humanity became as truly manifested in the outward actions of Christ, as the soul of man is manifested in his words, looks, and actions. His words, therefore, were not like the words of the prophets: they had within them the life of the ever-living God. There was, therefore, a correspondence between those words He delivered as a man, and the wisdom of the Eternal Mind: it was the Eternal Mind brought down to earth, and speaking through those words to man: for which reason He spake as never man spake. Hence, in all his instructions, there was the inward will of the Eternal Mind: and consequently, said He, *the words that I speak unto you they are spirit and they are life*. We say the same of all the miracles that He performed, and not only of what He did, but of what He suffered. In all was latent the divinity, and consequently in all there was a correspondence of the earthly with the heavenly: whence we are enabled to pass from the earthly to the heavenly, from the human to the divine: from the creaturely to the uncreated, from the finite to the infinite.

With this doctrine of the Incarnation, or miraculous conception, as the work of the virgin Mary, stands or falls the doctrine of the Logos, or the Word of God. He who denies the one virtually denies the other: he cannot consistently hold the true doctrine of the miraculous conception, and deny the inward and divine life in our Savior's body, words, and miracles; nor can he deny the divine life in these.*

* By miraculous conception, we understand a conception arising from the Holy Spirit, and from an Father, not merely a conception the same would otherwise have resulted from a human father, but in the present case, miraculously engendered; for thus our Savior would then have been only an ordinary man, and his deity denied; and hence the fact of the miraculous conception, if not actually admitted, would be virtually denied. For the way in which this reality could be tempted, see *Arcana*, 2813.

and consistently hold the true doctrine of the miraculous conception.

Hence we see the reason for which Priestley did not hesitate to deny this doctrine. Disbelieving that Scripture was inspired, having his mind immersed in the senses, he could form no conception of anything spiritual; according to that saying of St. Paul, *the natural man perceiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned*. Hence he maintained, that Jesus was only as one of the prophets, and that He was not miraculously begotten; for says he, "the doctrine of immortality, which is the great object of the whole revealed will of God, is just as acceptable to me from the mouth of the Son of Joseph and Mary, as from the mouth of any man created for the purpose; from that of an angel, or from the voice of God himself speaking from heaven." *History of Early Opinions*, vol. iv. p. 9.

Where, therefore, the miracles of our Lord are regarded only as external evidences of the truth of what He declared, just as miracles would be regarded if performed by any other person; where the truth of his doctrine is regarded as founded upon the external evidence of his miracles, having in them no latent divinity, no inmost wisdom of the mind of God; where the sufferings of his human nature are regarded only as creaturely and infirm, without any eternal spirit and power born into them all, *there is virtually denied the doctrine of the miraculous conception; for, on these grounds, there is no reason why Jesus should not have been conceived in the usual way, and have had only the personality and the soul of a creature*. "How was it," asks St. Augustin, "that Christ emptied himself? By taking upon Him that which He was not, and, not by losing that which He was." vol. vii. p. 500. The *real* doctrine of exinanition in the present day, is that according to which Christ is supposed to lose that which He was. Professedly indeed the doctrine is received

in its former sense, but so received as to be rejected; inasmuch as the divinity which put on the humanity, is, when the humanity is considered, virtually excluded. If, however, the Saviour was in reality miraculously conceived; if the personality of the divine nature was really the inmost personality of Jesus; it is impossible to make the separation which some do of the divine and human natures; as if the divine nature did one thing by itself, the human nature another thing by itself, and both natures were contradictory one to the other. If the divine nature was in the human at all it was in the human always; however, on occasions it may have been seemingly absent. That theology then which is built so much upon miracles as an external evidence of the truth, because the truth has no internal evidence of its own in consequence of having within it no divinity, is so far built upon the doctrine avowed by Priestley, of a natural, not miraculous conception.

"It has been the fashion of the day," says a modern writer, "to speak as to unbelievers; and, therefore, to level the sacred history to the rank of a human record, by way of argument. Hence we have learned to view the truth merely externally, i.e. as an unbeliever would view it; and so to view and treat it even when we are not arguing; which involves, of course, an habitual disrespect toward what we hold to be divine, and ought to treat as such." *Oxford Tracts,—Rationalistic Principles.* p. 47.

"When the church has been considered most prosperous from her union with the state, her writers have been characterized by cold and low views; and so far had their theology taken up its station in the mere outskirts of Christian truth, that in the last age it was driven to contend for natural religion and the existence of a God; her sacraments were considered almost as lifeless as Jewish rites; religious controversies were engaged in on points on the very surface of Scripture, as if unconscious of the hidden depths which were

below." *Oxford Tracts,—Indications of a Superintending Providence in the Preservation of the Prayer Book, &c.* p. 72.

It is of no use to say in these cases, that the doctrine of the miraculous conception is maintained. As a speculative doctrine it may, but beyond this it is not, for it enters not the least into the interpretation of the words, the miracles, the mental and bodily sufferings of the Savior; and where this is the case, the doctrine, as we have said, is virtually rejected.

The theology thus taught is indicated in the following extract: "When the doctrine of the miraculous conception is not particularly attended to, we all readily say, that it is the belief of the doctrines, the miracles, the death, and the resurrection of Christ, that makes the Christian. . . . It does not at all concern us to know *how* Christ came into the world; but *what He taught when He was in it, and what He did and suffered as a proof of the authority by which He taught it.* Every man, therefore, who believes that Christ had a divine commission to teach the great doctrines of a resurrection and of a life to come, is as much a Christian and has as strong motives to govern his life by the precepts of Christianity, as he who likewise believes, that he was without father or without mother, that he was the maker of the world, or the eternal God himself."

Seeing the very little use which, in relation to the inspiration of the Scriptures, had been made of the doctrine of the miraculous conception, by those who professedly believed it, Dr. Priestley proceeds to inform them how, having dispensed with the one they naturally come to dispense with the other. *History of Early Opinions*, vol. iv. p. 9.

In speaking of the inspiration of the Scriptures, he accordingly gives the same account of it which is given by many who yet profess to maintain the doctrine of the miraculous conception. "I think," says he, "they were written without any particular inspiration, by men who wrote accord-

ing to the best of their knowledge, and who, from their circumstances, could not be mistaken with respect to the greater facts of which they were proper witnesses ; but who, like other men subject to prejudice, might be liable to adopt a hasty and ill-grounded opinion concerning things which did not fall within the compass of their own knowledge, and which had no connection with anything that was so ; and such I hold the miraculous conception to be."

Clearly did this author see, that the doctrine of the miraculous conception and the internal sense of the Scriptures stand or fall together. That if divinity was not latent in the one, it was not latent in the other ; that any one who denies the divine internal sense of the Scriptures, ought to deny the divinity of the Lord Jesus Christ ; that whether or not he does so professedly, certain it is that he does so virtually.

Thus we see what is Socinianism ; its real foundation is a denial of the miraculous conception, consequently a denial of the divinity latent in the moral instruction, miracles, and sufferings of the Savior ; thus a denial of the divinity of his person. His life, therefore, is hence regarded as the life only of a prophet announcing the reality of that which was not realized in Him : He being not the reality, but the shadow of it ; thus only the creaturely exemplar of some of the unknown perfections of a God still unknown. Consequently, in this case, there is not conceived to be any efficient power put forth and coming from Him to enable man to be the image and likeness of God ; He is not considered as the Sun of Righteousness, for He is not considered as the fountain of light and life, but only as a being reflecting from an invisible source some few of its rays ; like the moon which reflects light but not heat. It was, therefore, but consistent in Priestley to deny the miraculous conception ; and he said only the truth, when he declared that Socinians were inconsistent in maintaining it.

The theology founded upon that view of the Incarnation

in which Mary is regarded as the *Mother of God*, is in some respects of a different sort. In this case the miraculous conception is indeed maintained, but the divinity of Christ is considered rather as an effect than a cause, as the offspring rather than the parent. The creature is regarded as first, the Creator as second in order; the manhood is the great object of contemplation, the divinity being unknown, except so far as it is invested with the attributes of a creaturely human nature. In the former case, the divinity is denied and unknown; in the latter it is acknowledged and falsified; for, before it is admitted to be divine, it passes through the process of a creation or birth from the creature. In the history of the conception, that creature is the virgin Mary; in the history of the theology professedly founded upon it, that creature is the human mind; thus the church, councils, fathers, the Pope. The theology resulting from such a principle is regarded as divine, because men have determined that it is so; they are the parents of it; its birth is derived from the church, who is the mother of its divinity, the *Deipara*, hence the *Verbipara*. The result is the profanation and falsification of the whole; the creature being the active, the Creator the passive subject; the creature being the parent, the Creator the child, and consequently also all the attributes of the Creator, which are thus the offspring only of the mind of man.

In illustration of these remarks we may observe, that the virgin, regarded as the spouse of God, has frequently been considered to be the emblem of the church, regarded as the Lamb's wife; hence the authority of the virgin has a representative in that of the church, and *vice versa*. Compare, for instance, what is said of the virgin with what is said of the church.

Bernardinus de Bustis observes, "Since the virgin Mary is mother of God, and God is her son, and every son is naturally inferior to his mother, and subject to her; and the

mother is preferred above and is superior to her son, it follows that the blessed virgin is herself superior to God; and God himself is her subject, by reason of the humanity derived from her. . . . Oh! the unspeakable dignity of Mary; who was worthy to command the commander of all." *Tyler's Primitive Worship*, p. 375.

Dr. Wiseman in his Fifth Lecture on Church Authority, observes as follows, with regard to Tertullian, in his Treatise on the Prescription of Heretics, or Persons who depart from the Communion of the Universal Church:

"The whole drift of his argument is to shew that they have no right whatsoever to appeal to the Scripture, because *the Scripture has no authority as an inspired book, save that which it receives from the sanction of the infallible church.* That, consequently, they are to be arrested in this first step, and not allowed to proceed any further in their argument; but be told—You have no right to this word of God, which is not yours; for you reject that authority of the church which alone can give it you. You have, therefore, no right to appeal to that volume from the authority of the church, *on whose authority alone it can stand*; and consequently they are never to be allowed to enter into a detailed argument from the Scriptures, but they are to be brought to the first fundamental principle. . . . It is extremely remarkable how, when the first general council is enacting canons or rules of discipline, it prefaces them by saying, 'It has appeared to us proper to do so and so;' but the moment they come to give the decree or the rule of faith upon the subject, they say, 'The church of God teaches this'—not the *Word* of God, not the *Scripture*—the church of God teaches this doctrine; and because, consequently, the church of God teaches it, then *the doctrine must be true*; and all the bishops over the world must subscribe to it. *This principle which was commenced on that occasion, was continued in every subsequent council of which we have any notice in ecclesiastical history.*" (*Ibid.* See

also *Milner's End of Controversy*, Letter x.) Such is the admission of a distinguished member of the Church of Rome.

Now when the creature assumes this authority over the written Word of God, why should not the creature be invested with authority over the living Word of God? If the church thus give birth to divine truth, why should not the virgin be presumed to give birth to the Divine Word?

We see then how in these cases the internal is, in its inverse order, born from the external. Wherever the church is sensual, this inversion is manifested by a special cultivation of the external; thus, among members of the Church of Rome, by prayers to creatures, such as the virgin Mary and the saints; by external impressions upon the senses, produced by music, by the exhibition of crosses, painting, statuary, architecture, robes and phylacteries of all descriptions, penances, pilgrimages, and so forth; the end of all which, is to make the external the mother of the internal; the natural the parent of the spiritual; the effect the progenitor of the cause. Such is the result of the doctrine in regard to the senses.

Wherever the church is more intellectual, the same principle manifests itself in the fact of human reason giving birth to the doctrines which are to be received; thus of the human mind becoming the mother of the Word; whence arise heresies on one side and councils against them on the other; each originating from the same source. Both among Protestants and Romanists it gives rise to the doctrine of three Infinite Beings, minds, or spirits, or of the specific unity; to the whole system of treaties, compacts, bargains, and so forth, between the three persons of the Deity; to the doctrine of the wrath and indignation of the one—of pacification and satisfaction by the other; to the doctrine of the passibility of God, whether in one person or the other; thus to that of the sufferings, death, and burial of God, as attributed to the person of the Godhead; and lastly to

the idea of the exhibition of Christ's wounds in heaven, his prayers and intercessions, as attributed to the human nature, or partly to the human, partly to the divine.

In fine, hence arises the whole of the theology indicated in the abuse of that rule by which we are to arrive at a knowledge of God. The *creature* takes certain attributes of *its own*, the best it can, or what *it considers best*; these attributes the *creature* makes infinite; thus *it* is the maker of *its own God*; the parent, the mother of *its own* Deity; in worshipping which, it worships *itself*; the *creature* being in fine *Deipara, Verbipara, or Θεότοκος*.

The theology which is last in order, is that in which the creature is considered as the parent only of what is creaturely, while from the Divinity alone proceeds what is essentially divine. In this case, the divinity is regarded as so veiling itself over with the finite humanity, as still to be latent in it; in all its actions, in all its passions, in all its words, in all its works. While so latent, however, he is not known, nor is the human nature itself yet filled with all the fulness of God; but by a process of glorification, it comes to receive the Divine Plenitude. Then, and not till then, the heat, light and vivifying beams of the divinity are poured forth, exhibiting the humanity as fully divine. Then is the glorified human nature worshipped, but not till then, because not fully glorified; even as our Savior said, when Mary fell at his feet to worship Him: *Touch me not. Have no longer communication with me, until I am ascended to the Father; until my human nature is ascended; until you acknowledge this nature to be divine; until that which was slain, shall be glorified by all, as worthy to receive power, and wisdom, and honor, and blessing.* Such is the doctrine of that church which is founded upon the principles which the Lord, by his servant, has made known in these latter days.

In conclusion, then, the doctrine of the Incarnation and Ascension, as expressed by the terms God is man and man is

God, may be thus summarily stated in its relation to the church. There is,

First,—the case in which the Incarnation is virtually denied; and a code of human morals substituted in the place of divine truth. This will include both Socinianism, and Arianism.

Secondly,—there is that in which the Godhead is considered as so assuming the manhood, that the Godhead is excluded from being within, and the creature man only remains.

The theology founded on this view of the Incarnation, is that in which the perfections ascribed to God are not of divine, but of creaturely origin. This theology is expressed by *Maria Deipara*, *Verbipara*, or *θεότοκος*.

In this case, when in Christ man is said to be God, certain creaturely attributes, by some process of our own, come to be considered as infinite or divine.

The theology corresponding to this is that which is generally received, and often admits a large portion, both of Socinianism and Arianism.

Thirdly,—there is that in which the Godhead is considered so to have assumed the manhood, that the Godhead is not excluded, but is latent in the manhood; so that the divinity of Jehovah is regarded as being the inmost essence of Christ while He was upon earth.

The theology founded on this view of the Incarnation, is that in which the creaturely attributes of Christ are understood only as the exterior signs, correspondences, or analogies, of more interior qualities; having inmosty a divine signification, even as the humanity of Christ had inmosty the divinity.

In this case, when man is said to be (in the highest sense) God, the manhood is considered as so exalted to the glory of the Godhead as to be divine.

The theology founded on this view of the subject, is that

which is made known through the medium of Swedenborg; in which the human nature of the Lord, which He had while upon earth, is *successively put off*, according as the divinity descended into the degree in which it was. In this way, all that our Savior said and did upon earth, is, as we have stated, exalted into a sense proper first to the divinity, secondly to angels, and finally accommodated to man.

Fourthly,—Under this head may be enumerated the doctrine that God is man, or Divine Love is Divine Wisdom in ultimates; also, that man is God, or Divine Wisdom in its ultimates is one with Divine Love in its first principles. This fourth view of the subject we omit altogether, as leading us beyond the limits of the present treatise.

This chapter we cannot close in words more appropriate than those of a modern divine (*Newman's Sermons*, vol. iii. pp. 184—186):

“To conclude, if any one is tempted to consider such subjects as the foregoing, abstract, speculative, and unprofitable, I would observe, in answer, that I have taken it on the very ground of its being, as I believe, especially practical. Let me not be thought to say a strange thing, though I say it, that there is much in the religious belief, even of the more serious part of the community at present, to make observant men very anxious where it will end. . . . What do we gain from words, however correct and abundant, if they end with themselves instead of lighting up the image of the incarnate Son in our hearts? Yet this charge may too surely be brought against the theology of late centuries, which, under the pretence of guarding against presumption, denies us what is revealed; like Ahaz, refusing to ask for a sign, lest it should tempt the Lord. . . . We are too often led, as a matter of necessity, to distinguish between the Christ who lived on earth and the Son of God Most High, speaking of his human nature and his divine nature so separately as not to feel or understand that God is man and man is God. I

an speaking of those of us who have learned to reflect and reason, inquire and pursue their thoughts, not of the illiterate; and of such I fear I must say, (to use the language of ancient theology,) that they begin by being Sabellians, that they go on to be Nestorians, and that they tend to be Ebionites and deny Christ's divinity altogether. Meanwhile the religious world little thinks whither its opinions are leading; and will not discover that it is adoring a mere abstract name or a vague creation of the mind for the ever-living Son, till the defection of its members from the faith startle it, and teach it that the so-called religion of the heart, without orthodoxy of doctrine, is but the warmth of a corpse, real for a time, but sure to fail.

“How long will that complicated error last under which our church now labors? How long are human traditions of modern date to obscure, in so many ways, the majestic interpretations of Holy Writ, which the church catholic has inherited from the age of the apostles?*

* The author here refers to the internal sense of Scripture as expounded by some of the fathers, and which has since been further treated of in one of the Tracts for the Times, No. 89.

CHAPTER IV.

ATONEMENT.

PACIFICATION OF WRATH—EFFICACY OF REPENTANCE— SATISFACTION OF JUSTICE.

"EVERY KINGDOM DIVIDED AGAINST ITSELF IS BROUGHT TO DESOLATION."—*Matt. 18. 25*

BOSSUET maintains, that the doctrine of the satisfaction of Christ, and of imputed justice or righteousness, has always been the doctrine of the catholic church. Thus, in his *History of the Variations of the Protestant Churches*, p. 112, (*Maynooth Edition*,) he observes :

"The Lutherans imagined they had discovered something wonderful and peculiar to themselves, when they said God imputed to us the justice of Jesus Christ, who had perfectly satisfied for us, and rendered his merits ours. Yet the scholastics, so much censured by them, were full of this doctrine. *Who amongst us has not ever believed and taught, that Jesus Christ superabundantly satisfied for men; and that the Eternal Father, contented with this satisfaction of his Son, dealt with us as favorably as if we ourselves had satisfied his justice?* If this be all that is understood when the justice of Jesus Christ is said to be imputed to us, it is what no one doubted; nor should they have disturbed the whole world, nor taken on themselves the title of reformers, for so known and so avowed a doctrine."

Speaking of the Atonement, says Dr. Hey, the Norrisian Professor, whom we have already quoted on the Trinity,

“ Before the reformation, this doctrine was left to arise naturally from Scripture, as occasion required ; at the reformation, it began to be made a means of depreciating the merit of Popish good works, as was the whole doctrine of justification by faith ; on this account the Romanists made what opposition to it they could, consistently with their notions of the mass, which supposes the death of Christ to have been a real sacrifice. They misrepresented it, perhaps, sometimes ; but they were the occasion of its becoming more definite, by charging the reformed with bad consequences arising from it, or from what they conceived it to be, which naturally brought on explanations and arguments in its defence. During the time when all men were set on thinking for themselves by the reformation, the Socinians arose ; and their general principle being to reduce all things to the level of common sense, to throw out of religion everything strange and extraordinary, they have been constantly endeavoring to give all those texts of Scripture, on which we found the very wonderful doctrine of the Atonement, an ordinary construction, and to prove that repentance is all that is necessary for the remission of sins ; and that the death of Christ was not properly a sacrifice, but only what He suffered in order to give men such an example and such a proof of his mission, as could not be given by a common departure out of life.” *Norrisian Lectures*, vol. iii. p. 286.

We thus see, that the doctrine of the Atonement, such as it is now recognized, did not, before the reformation, stand out as it were from the scheme of Christianity as a separate and distinct doctrine in the prominent manner in which it now does ; being merged as it were in the doctrine of the sacrament of the Lord’s Supper, considered as a daily satisfaction. The dissensions which took place upon the subject, between the Church of Rome and the Reformed, gradually developed it in fuller details. For instance, according to the reformers, good works and works of supererogation, having

been held by the Church of Rome to possess merit and capable of procuring satisfaction, it followed that the Atonement wrought by Christ, the merits and satisfaction of his death, were proportionably the less insisted on by the Roman Church. While, on the other hand, the more the reformers insisted upon the works of man possessing no merit, and incapable of procuring satisfaction, the more importance they attached to the doctrine of the merits and satisfaction of Christ; until some, carrying the doctrine to the other extreme, and asserting that not good works, but faith only had anything to do with procuring our salvation, and others declaring that both good works and repentance were equally rejected by God, it followed, that faith alone in Christ's blood, merits, death, and atoning sacrifice, came to be regarded by the generality as the procuring cause of man's salvation; hence faith on the one hand, and satisfaction on the other, became with them the all-absorbing topics of Christianity. Previous to this time, so little was the doctrine of satisfaction regarded as a subject of separate and distinct investigation, that, as we are informed by Vossius, and as is admitted by Dr. Hey, Grotius was the first person that wrote a treatise specifically on this subject. This treatise being not approved by some, as leaning too much to Socinianism, it was followed by other expositions; and these, again, not being approved by those who took different views, were followed by still more.

The Oxford divines, however, have begun to retrace the steps, which in respect of the Atonement, theology had taken since the reformation; and to divest the doctrine of that exclusive importance which it had come to assume. "The system of which I speak," says the writer we allude to, "is characterised by these circumstances; an opinion that it is necessary to obtrude and bring forward prominently and explicitly, on all occasions, the doctrine of the Atonement. This one thing it puts in the place of all the principles held by the church catholic; dropping all proportion of the faith.

It disparages comparatively, nay, in some cases has even blasphemed, the most blessed sacraments. It is very jealously afraid of church authority, of fasting and mortification being recommended, of works of holiness being insisted on, of the doctrine of the universal judgment. It is marked by an unreserved discourse on the holiest subjects. To this system all that we have said is thoroughly opposed." *Reserve in Communicating Religious Knowledge*, p. 47.

Again, (page 51,) it is said, "With regard to the notion that it is necessary to bring forward the doctrine of the Atonement on all occasions prominently and exclusively, it is really difficult to say anything in answer to an opinion, however popular, when one is quite at a loss to know on what grounds the opinion is maintained. Is it from its supposed effects?—pious frauds might be supported on the same principle. But let us observe these effects as they become more fully developed; the fruits of the system have shewn themselves in the disobedience of ministers to their ecclesiastical superiors, of individuals to their appointed ministers, of whole bodies of Christians to the church. Is it the popularity of the opinion?—this is not a test of truth, but an argument to the contrary: *Christian truth is in itself essentially unpopular*;* and, even were it otherwise, what is popularity when it is opposed to catholic antiquity? Is it from Scripture?—we have shewn that the tone and spirit of Holy Scripture is quite opposed to it."

* In his *Bampton Lectures* (viii. p. 357), Dr. Hampden makes a similar remark, though differing on the subject of catholic antiquity: "No universality or ubiquity," says he, "can ever make that divine which never was such. It is a mere prejudice of veneration for antiquity, and the imposing aspect of an unanimous acquiescence (if unanimous it really be), which makes us regard that as truth, which comes so recommended to us. *Truth is rather the attribute of the few than of the many.* The real church of God may be the small remnant, scarcely visible amid the mass of surrounding professors. Who then shall pronounce anything to be divine truth, simply because it has the marks of having been generally or universally received among men?"

The course which we shall pursue will be, to consider the doctrine of the Atonement first, *ad intra*, or in relation to the three persons of the Trinity; secondly, *ad extra*, or in relation to man. In relation to the three persons of the Trinity, it may be considered under two heads; first, as a pacification of wrath or anger, secondly, as a satisfaction to divine justice. We shall first consider it as a *Pacification of Divine Wrath or Anger*.

It is an observation of Archbishop King, in his Discourse on Predestination, p. 73, that "When God is said to be merciful, loving, and pitiful, all-seeing, jealous, patient, or angry; if these were taken literally, and understood the same way as we find them in us, what absurd and intolerable consequences would follow! and how dishonorably must they be supposed to think of God, who ascribe such passions to Him! Yet nobody is shocked at them, because they understand them in an analogical sense."

We propose first to make a few comments on the truth of this remark.

In the book concerning the Anger of God, written by Lactantius, as early as A.D. 310, we find that numerous persons (among whom were certain philosophers) having thought that God was either so benevolent that He could not be angry, or that He was so undisturbed by affections, that He enjoyed a perfect repose and equability of state, or else that He had no concern for human affairs; this Father undertakes to prove that anger may be predicated of God. "Some affirm," says he (chap. i.), "that God is neither pleased nor angry with any one, but enjoys, at ease, the riches of his own immortality. Others, taking away anger from God, ascribe to Him mercy; saying, that his nature, being endowed with virtue of the highest kind, must be beneficent, not the reverse."

In the fourth chapter he observes, "God is not God, if He is not (inwardly) moved, (which is the characteristic of a living

being,) nor does anything which to man is impossible; if there pertain to him no will, no act, no government worthy of him. What can the beatitude of the Deity amount to, if He is always at rest, always in a state of motionless torpor? if He is deaf to his suppliants, blind to his worshipers?

“The first thought of Epicurus was, that anger was not consonant to the Deity. And when this appeared to him true, and not to be gainsayed, he could not refuse to admit the consequences; having deprived the Deity of one affection, he was under the necessity of depriving him of the rest; so that he, who is not moved by anger, is not moved by mercy, which is contrary to anger; and if he has no anger, neither has he any mercy, any fear, joy, sorrow, or compassion. Now if there be no affection in God, because all affection implies infirmity, then He has no care for anything, and consequently exercises no providence.

“The Stoics say (chap. v.), if anger is not becoming to men, it is not becoming to God. If among men it be praiseworthy to do good, rather than to do harm, to confer life rather than take it away, to save rather than to destroy, how much more is it becoming to the Deity?”

These arguments, however, are, he says, only speciously put forth in a popular manner, to allure disciples; “for if God is not angry with the wicked and unjust, so neither does He love the pious and the just. He who loves the good and does not hate the bad, does *not* love the good; for a love of the good arises from a hatred of the evil, and a hatred of the evil, from a love of the good.

“Perhaps some one may say (chap. xxi.) that God cannot be angry, because He has forbidden man to be angry. In reply to which I might say,” he observes, “that the anger of man ought to be restrained, because he is often angry unjustly, that his anger hath only a temporary motion, lasting only for a time. Consequently, that many actions ought not to be done, which nevertheless are done, by members of society

in humble life, in the middle classes, and by mighty kings; that thus the fury of a person ought to be moderated and repressed, lest he should cease to have restraint over himself, and so should be led into the perpetration of some crime which could not be expiated; but that God cannot have a temporary anger, because He is eternal, and of perfect virtue, nor is ever angry without a cause.

“Though this answer might be given,” he says, “yet this would not be a true statement of the case. For if God entirely forbid us to be angry, He would in some measure reprove his own work, since from the beginning He implanted anger *in jecori hominis*; inasmuch as it is the general belief, that the cause of this commotion is contained *in humore fellis*. He does not therefore prohibit us totally from anger, since it is an affection which is implanted in us necessarily; but He forbids our anger being permanent. For the anger of mortals ought to be mortal; since, if it remained, enmities would be confirmed to our perpetual hurt. Again, when He commanded us to be angry, He commanded us not to sin; He did not design that we should extirpate anger, but should control it; so that in all the chastisements we might inflict, we might observe moderation and justice. He, therefore, who commanded us to be angry, must assuredly himself be angry. He who commanded us quickly to be appeased, must assuredly himself be placable; for what He commands, is just, and conducive to the general good.

“I have observed, however,” says he, “that God cannot have a temporary anger, like man who kindles with a present emotion, and, by reason of his frailty, cannot easily control himself; hence we are to understand, that, as God is eternal, so his anger is eternal; but, inasmuch as He is endowed with the highest virtue, so He is enabled to keep his anger under command; He does not will to be controlled by it, but rather of himself to moderate it as He pleases; a position which does not contradict our former assertion. For were

his anger altogether immortal, then would there be no room for *satisfaction*, or for mercy after the commission of sin; besides, He himself commanded men to be reconciled before the going down of the sun. Still his divine anger continues to all eternity against those who sin to all eternity. So that God is not to be appeased by incense, by sacrificial victims, or by precious gifts, all of which are corruptible, but by reformation of morals; and he who ceases to sin, causes the anger of God to die."

Speaking of the crimes of the wicked, as beheld by God, Lactantius observes (chap. xvi.) "It is not right that He who seeth such things should not be moved, even to vengeance upon the wicked; that He should not extirpate the pestiferous and mischievous, so as to consult the general good. In anger itself, therefore, He finds a pleasure. Hence how empty, and how false are the arguments of those who are unwilling to admit that God can be angry, or be pleased! or of those who think that in God there is no movement of the affections! who, because there are some affections which have no place in Him, such as fear, avarice, grief, envy, &c., imagine that He is destitute of all affection whatsoever. It is true that from the former He is free, because they are the affections of vices; but *the affections of virtue*, such as *anger against the wicked*, love towards the good, compassion to the afflicted, these implying no infirmity but being consistent with the divine power, *He possesses as affections which are proper to Him, just and true.* . . . Hence it appears (chap. xxiii.), how vain are the reasonings of those philosophers, who think that God is without anger; whilst among other perfections they attribute to Him, as worthy of praise, what is contrary to his divine majesty. Not only would this kingdom but the whole empire throughout the world fall to ruin, were it not guarded by a spirit of fear. Take away anger from the king, and not only would no one obey him, but he would be even hurled from his throne. Take it away from

the peasant, and who would not go and rob him? who would not hold him up to derision? who would not insult him? He would have neither raiment, house, nor food, for of all these would others despoil him; and let us not think, then, that the majesty of the empire of heaven would be upheld, without anger on one side, and fear on the other."

The same idea of God's anger is propounded by Tertullian, in his first book against Marcion.* In accordance with the views of these fathers, Mr. Wesley observes in one of his letters (*Works*, vol. xiii. p. 34):

"The question is, (the only question with me, I regard nothing else) what saith the Scripture? It says, *God was in Christ, reconciling the world unto himself*; that, He made Him, who knew no sin, to be a sin-offering for us: it says, *He was wounded for our transgressions, and bruised for our iniquities*: it says, *we have an advocate with the Father, Jesus Christ the righteous, and He is the atonement for our sins*.

"But it is certain, had God never been angry, He could never have been reconciled; so that, in affirming this, Mr. Law strikes at the very root of the Atonement; and finds a shorter method of converting deists than Mr. Leslie's. Although, therefore, I do not term God, as Mr. Law supposes, a wrathful being (which conveys a wrong idea), yet *I firmly believe He was angry with all mankind*; and that He was reconciled to them by the death of his Son. And *I know He was angry with me*, till I believed in the Son of his love; and yet this is no impeachment to his mercy. But He is just as well as merciful."

In his Letter to Mr. Law (vol. ix. p. 481), Mr. Wesley observes; "I have no objection to the using the words wrath or anger, and justice, as nearly synonymous, seeing anger stands in the same relation to justice, as love does to mercy; love and anger being the passions (speaking after the manner of men) which correspond with the dispositions of mercy and

* See Petavius, vol. i. book iii. chap. 2.

justice. Whoever, therefore, denies God to be capable of wrath or anger, acts consistently in denying his justice also."

"You begin," says he to Mr. Law, "no wrath, anger, vindictive justice, ever was, or ever will be, in God. If a wrath of God were any where, it must be everywhere." To which Mr. Wesley replies, "so it is, as sure as the just God is everywhere."

Turretin also, speaking of satisfaction, observes: "This was necessarily required by our salvation; because since the disagreement which, by reason of sin, had arisen between God and man, rendered men haters of God, (Rom. i. 30;) and not haters of God actively, but also *hated by God* passively, such a disagreement could not be removed by precept merely, or by example; but it required that a ransom should be made, by means of which not merely man might be reconciled to God, by means of repentance and a holy life, as the Socinians maintain, but God also might be reconciled to man, with whom, from the nature of his vindictive justice, *He was angry*; and therefore could not be *appeased* without an adequate satisfaction, by the substitution of a mediator in man's place; who, by offering himself up for man, might receive, in his own person, the punishment due to man, and liberate man from punishment by bearing it himself." *Mediatorial Office of Christ*, vol. ii. art. 9.

The doctrine of Atonement, as based upon these principles, is thus also stated by Scott, (*Works*, vol. i. p. 190;) who, after speaking of the Mediation of Christ, observes, "The design of all which is thoroughly to convince us of this great truth; that by our apostasy from God, and rebellion against Him, we have all rendered ourselves so very obnoxious to his *vengeance*, that He would not pardon us upon any less atonement than the precious blood, nor admit us into favor upon any less motive than the powerful intercession, of his own Son; that by the heinousness of our guilt, we have

so highly *incensed** the Father of mercies against us, that no less consideration than the death and advocacy of the greatest and dearest person in the whole world, will move Him to admit of our repentance, and listen to our supplications.

“This, therefore, we ought to be deeply and thoroughly convinced of,—that our sins have set us at such a distance from God, that it is nothing but the blood of Christ will reconcile Him to us; and that though without our repentance He will never be reconciled to us, yet it is not for the sake of that, or anything else we can do, that He will be induced to receive us into his favor; but only for the sake of that precious sacrifice which his Eternal Son hath offered up for us.”

Again: it is maintained by another writer, with respect to the agony of our Lord, (West on the Atonement, p. 81†): “This must certainly have arisen from some invisible cause; nor can it be accounted for any otherwise, than by supposing that it arose from the immediate hand of God.” He says, “that God brought on the man Jesus Christ all the sufferings which He endured. His hand was not less visible, nor his power and providence less active, in bringing sufferings and death on his only begotten Son, than on sinners of mankind; nor indeed was the governing providence of God less concurrent and active in bringing pain and distress on Jesus

* Language of this kind is sometimes said to be very *incautious*. But why should it be so considered, when the words are adapted to the ideas, and the ideas to the words? Where the language does *not* express the doctrine, it may be said to be incautious; but where it does, assuredly the term *incautious* does not apply. The fault is not in the language, but in the idea; nor in the idea alone, but in that principle of naturalism which gives occasion to the idea, and hence to the language. Nor is anything gained by involving the same idea, in more refined language; for as long as the same principle of naturalism exists, it is better to use a language which plainly expresses it, than to deceive ourselves by imagining that the principle is removed, if only the language which expresses it be softened down.

† Circulated by the Religious Tract Society.

Christ, than it is in bringing pain and distress on impenitent sinners, either in this world or the world to come."

After quoting passages of Scripture in support of these views, he observes (p. 85): "It would be very inconsistent both with reason and the plain and natural import of these Scriptural expressions, to suppose that He, who is only God, the original and supreme Governor of the world, suspended, even in the least degree, that agency which had hitherto been unremitted and universal; and that He stepped aside, and stood as a mere spectator of this horrid scene. If this were the case, how could it with propriety have been predicted, that God should smite, and bruise, and put Him to grief, and afterwards be acknowledged, that his sufferings and death were the effects of the hand and determinate counsel of God, is not easy to be comprehended. Were it so, that the hand and power of God were less active in bringing those evils on Christ, than in any other evils brought on moral beings; it is not easy to see why Christ, who in the character of mediator always considered himself as a servant and acknowledged subjection to God, should yet cry to Him for help and deliverance. It is evident, therefore, that whatever evils were endured by Christ, were from the hand of that God between whom and men He acted as mediator. All the sufferings He endured, were from his active power and providence; they were as much from the hand of God, as any evils that ever were brought on any of the human race."

In pursuance of the same idea, the author observes (p. 87): That "the sufferings and death of Christ were expressions of *divine anger*;" that "there is nothing in the Word of God to lead us to suppose that evils brought on moral beings are not in every instance expressive of *divine anger*, but a variety of things that evidently prove the contrary;" that "the Holy Scriptures clearly and very evidently teach us, that the sufferings and death of Christ were expressions of *divine anger*;" in fine, "that God brought on the man Jesus Christ all the sufferings which He endured."

In support of these views, the following text is sometimes quoted by various authors (*Magee on the Atonement*, vol. i. p. 213), "The Lord said to Eliphaz the Temanite, *my wrath is kindled against thee and thy friends*; for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you; for him will I accept, lest I deal with you after your folly." Job xlii. 7, 8; see also i. 4, 5: *1st. edit.*

In the following extract, again, the Father is considered to be the immediate author of the sufferings of the Son; for of the Father in regard to the Son, it is said, "Yea, notwithstanding the infinite love that He bore Him, and the piteous moans that his torments forced from Him, He (the Father) was so far from relieving Him, that, for our sakes, *He inflicted upon Him the utmost misery that human nature could bear*; that so, having an experimental sense of the most grievous suffering that mankind is liable to, and being touched with the utmost feeling of our infirmities, and in all points tempted like unto us, He might carry a more tender commiseration for us to heaven, and know the better how to pity us in our grief and extremities." *Works of Scott*, vol. v. p. 292.

This doctrine of the Pacification of Divine Anger by sacrifice, is further said to be countenanced by the custom of sacrifices among the heathens. Thus it is observed, (*Horne's Introduction to the Scriptures*, vol. i. p. 157):

"There is nothing in which the traditions and opinions of the heathens bear stronger testimony to the doctrines of Scripture, than the conviction which prevailed of the necessity of an atonement for sin, and of the intervention of a divine mediator; and the universal practice of devoting peculiar victims, which has, at one period or other, equally prevailed in every quarter of the globe.

"It has been alike adopted by the most barbarous, and

by the most savage nations. The rude idolater of the recently discovered hemisphere, and the polished votary of polytheism, equally concur in the belief, that, *without shedding of blood there can be no remission of sins*. Nor was the life of the brute creation always deemed sufficient to remove the taint of guilt, and to *avert the wrath of heaven*: the death of a nobler victim was frequently required, and the altars of paganism were bedewed with torrents of human blood. Thus the Canaanites caused their first-born to pass through the fire, in order to *appease the anger* of their false deities; and one of the kings of Moab is said to have offered up his eldest son as a burnt-offering, when in danger from the superior power of the Edomites. Nor was the belief that the gods were *rendered propitious* by this peculiar mode of sacrifice, confined to the nations which were more immediately contiguous to the territories of Israel. We learn from Homer, that a whole hecatomb of firstling lambs was no uncommon offering among his countrymen; and the ancient Goths, having laid it down as a principle, that the effusion of the blood of animals *appeased the anger of the gods*, and that their justice turned aside upon the victims those strokes which were destined for men, soon proceeded to greater lengths, and adopted the horrid practice of devoting human victims. In honor of the mystical number three, a number deemed particularly dear to heaven, every ninth month witnessed the groans and dying struggles of nine unfortunate victims. The fatal blow being struck, the lifeless bodies were consumed in the sacred fire which was kept perpetually burning; while the blood, in singular conformity with the Levitical ordinances, was sprinkled, partly upon the surrounding multitude, partly upon the trees of the hallowed grove, and partly upon the images of their idols. Even the remote inhabitants of America retained similar customs, and for similar reasons. It is observed by Acosta, that in cases of sickness, it was usual for a Peruvian to sacrifice his son to Virachoca, beseech-

ing him to spare his life, and to be satisfied with the blood of his child."

On these extracts Mr. Horne observes, "In the constant use of fire, the invariable Scriptural emblem of *wrath* and *jealousy*, we view the *indignation of that God*, who is a consuming fire, *averted* from our guilty race, and poured out upon the immaculate head of our great Intercessor."

The same idea of anger and vengeance being in God, and of punishment being inflicted by Him, is carried out also into the several descriptions concerning the torments of the damned. Thus, after quoting from Scripture the passages in which it is said, that the wicked shall awake to everlasting shame and contempt; that they shall come forth to the resurrection of damnation; that upon their resurrection they shall be judged according to their works, and cast into the lake of fire; it is observed by Scott (vol. iii. p. 198):

"From whence it is apparent, that they shall be raised for no other end but to be punished, to endure the *vengeance* which shall then be rendered to them, even the *vengeance* of eternal fire; for that will be their doom,—“Depart ye cursed into everlasting fire prepared for the devil and his angels.” Since, therefore, their resurrection will be only in order to their being fetched from prison to judgment, and sent from judgment to execution, to be sure their bodies will be raised in full capacity to suffer the fearful execution of their doom, that is, with an exquisite sense to feel, and an invisible strength to sustain, the torment of eternal fire: for since they must suffer for ever, they must be raised both passive and immortal; with a sense as quick as lightning to perceive their misery, and yet as durable as an anvil to undergo the strokes of it, which to all eternity will be repeated upon them without any pause or intermission. Thus shall they be raised with a most vivacious and everlasting sense of pain, that so they may ever feel the pangs of death without ever dying. So St. Cyril, (*Catech. Illum.* iv. p. 26,) Οἱ ἁμαρτωλοὶ αἰῶνα

λαμβάνησι σώματα ἵνα εἰς αἰῶνας τῶν ἀμαρτημάτων ὑπομείνωσι τὴν βάσανον, i.e. 'Wicked men shall be clothed with eternal bodies, that in them they may suffer the eternal punishment of their sins;' and so they shall have strength to suffer, as long as *vengeance* hath will to inflict. And, therefore, since it is the will of divine *vengeance* that they should suffer eternal fire, the divine power will furnish them with such bodies as shall be able to endure everlasting scorching in that fire without being ever consumed by it. For at their resurrection their wretched ghosts shall be fetched out of those invisible prisons, wherein they are now reserved in chains against the judgment of the great day, to suffer in that body wherein they sinned; and, that therein they may be capable of lingering out an eternity of torment, they shall be reunited to it in such a fatal and indissoluble bond, as neither death nor hell shall ever be able to unloose.

"And now the souls of the dead being shut up in their bodies again, like prisoners in a sure hold, and there secured by an immortal tie from ever making another escape, the bodies of the living shall, by a miraculous change, be rendered at once so tender and sensible that the least touch of misery shall pain them, and yet so strong and durable that the greatest loads of misery shall never be able to sink them; and thus being all of them put into an immortal capacity of suffering, and thereby prepared to undergo the fearful doom which awaits them, they shall, from all parts of the world, be driven before the judgment-seat of Christ.

"And now, good Lord, what a tragical spectacle will be here! An innumerable number of self-condemned wretches assembled together before the tribunal of an Almighty and Implacable Judge, quaking and trembling under the dire expectations of a fearful and irrevocable doom, and with weeping eyes, pale looks, and ghastly countenances, aboding the miserable fate that attends them.

"Look up! oh ye miserable creatures! see yonder is

that glorious Person, whose authority you have so insolently affronted, whose name you have so impiously blasphemed, whose mercies you have so obstinately rejected,—behold with what a stern and terrible majesty He sits upon yonder flaming throne, from whence He is now just ready to exact of ye a dreadful account for all your past rebellions against Him. But oh! unhappy and forlorn, see how they droop and hang their heads, as being both ashamed and afraid to look their terrible Judge in the face, whose incensed eye sparkles upon them with such an insufferable terror and indignation as they are no longer able to endure, but are forced, in the bitterest anguish and despair that ever human souls were seized with, to cry out to the rocks and mountains to fall upon them and to hide them from the face of Him that sits upon the throne and from the wrath of the Lamb.

“The righteous Judge, who is too great to be overawed, too just to be bribed, and too much provoked to be intreated, whose ears are now for ever stopped, and whose bowels are impenetrably hardened against all further overtures of mercy, will, with a stern look and terrible voice, pronounce that terrible doom upon them,—‘Go ye cursed into everlasting fire prepared for the devil and his angels,’ &c. Oh! the fearful shrieks and lamentations that will then be heard from these poor condemned creatures; for if a ‘Lord have mercy upon thee,’ a ‘Take him, jailor,’ from an earthly judge, be able to extort so many sighs and tears from a hardened malefactor, what will a ‘Go ye cursed,’ from the mouth of the righteous Judge of the world, and when so many millions of men and women shall be all involved together in the same doom, and all at once lamenting their dismal fate? Lord, what a horrible outcry will they make! Now, in the bitter agonies of their souls, they will cry to heaven for mercy, mercy!—but alas! poor souls, they cry too late.

... “All on a sudden they will see the clouds from above, and the earth from beneath, casting forth torrents of fire upon

them, which in an instant will set all the world in a blaze about their ears; at the sight of which all this wretched world will be turned into a mournful stage of horrors, in which the miserable actors, being seized with inexpressible amazement to see themselves all on a sudden encompassed on every side with flames, will raise a hideous roar and outcry; millions of burning men and women shrieking together, and their noise shall mingle with the archangel's trumpet, with the thunders of the dying and groaning heaven, and the crack of the dissolving world that is sinking into eternal ruins. In which miserable state of things, whither can the poor creatures fly, or where can they hope to find a sanctuary? If they go up to the tops of the mountains, there they are but more openly exposed to the dreadful lightnings of heaven; if they go down into the holes and caverns of the rocks, there they will be swallowed up in the burning furnaces of the earth; if they descend into the deep, there they will be soon overtaken with a storm of fire and brimstone; and wherever they go, the vengeance of God will still pursue them with its everlasting burnings. And thus having no retreat left them, no avenue to escape out of this burning world, here they must remain for ever, surrounded with smoke and fire and darkness, and wrapped in fierce and merciless flames, which, like a shirt of burning pitch, will stick close to, and pierce through, their passive bodies, and for ever prey upon, but never consume them."*

In commenting upon these views of the attributes of the Deity, let us first advert to the words of Archbishop King. Speaking of God as being angry and jealous, he says:

"If these (attributes) were taken literally, and under-

* The same views of the subject are propounded by some of the most respectable writers of the Church of Rome, and indeed frequently occur in their several works. It is evident, that they are meant to be taken literally; for the same fire which preys upon the body, consumes also the visible universe. It is in opposition to these monstrous views, which are only part and parcel of the universal system of naturalism, that Swedenborg wrote his treatise on Heaven and Hell.

stood the same way as we find them in us, what absurd and intolerable consequences would follow! and how dishonorably must they be supposed to think of God, who ascribe such passions to Him! Yet nobody is shocked at them, because they understand them in an analogical sense."

Now Lactantius tells us that anger is a virtuous affection, and that without it the world could not be governed. Wesley expressly affirms, that had God never been angry, He could never have been reconciled; and therefore that *to deny* either that God was angry, or that by the removal of anger He was reconciled, is *to strike at the very root of the Atonement*. There is no doubt that, in this respect, Wesley was right; or rather perhaps he should have said, that it struck at the root of a common interpretation of the doctrine of the Atonement. Swedenborg denying that the description of the sufferings of the wicked, as given in Scripture, is to be taken in a literal sense, and explaining how they are to be understood in an analogical sense, is in like manner charged with striking at the root of the Atonement; nay, even of that of the punishment of the wicked, because he says, the fire in which they suffer is spiritual, not natural or material. But even were Archbishop King's observation true; and the terms anger and wrath, as applied to God, were taken in an analogical sense (as he understands it), it does not follow that the views taken upon the subject would even then be necessarily of a much higher order.

For it is to be observed, that analogy is of two kinds; there is the analogy of things natural to things spiritual, and again to things natural. Thus, the paschal lamb was analogous to the true Lamb of God; the blood of the one to the blood of the other; the one thus typifying the other; but, in both cases, the blood, regarded as material, is only a natural object. Again, in reasoning from the animal world to man and *vice versa*, we speak of the animal affections of one being analogous to the animal affections of the other. Thus in neither case, do we rise any higher than mere animal quali-

ties. So in regard to God, we may understand anger in Him, as not being the same with anger in man but only analogous to it, as that of an animal is to that of man; and yet we may rise no higher in our ideas of the Divine anger, than we do in our ideas of the anger of man. So in a geometrical proportion, one straight line may be analogous to another, yet both are apprehended as equally in the same natural degree. In reasoning, therefore, by analogy from man to God, our ideas may pass from things natural to things natural again; and not necessarily from things natural to things spiritual, much less divine: in which case the spiritual is not in the natural, as the divinity was incarnate in the natural body of Christ; the spiritual is only an adjunct to the natural; but still an adjunct distinct and separate, without any real communication between them, so that the natural is not the manifestation of the spiritual; consequently, spirituality can, in this case, no more be imputed to the natural, than divinity can to the mediatorial works of Christ.* But, inasmuch as the two are adjoined, yet the spiritual cannot be attributed to the natural, the consequence will be that the natural will come to be imputed to the spiritual; nay, to be regarded as one and the same with it. In this point of view, the doctrine of the Atonement will be founded, though on a professed reception, yet a virtual denial, of the doctrine of the miraculous conception or the incarnation; and such is the doctrine popularly advocated. There is nothing divine, nothing spiritual, existing in the natural ideas; hence there is no transition from the natural to the spiritual, but only from the natural to the natural.

Such is the doctrine of the anger, wrath, and vengeance of the Father;† and the pacification of these by the blood of

* See the preceding chapter; also chap. vi.

† Some observing the unamiable aspect which their doctrine of Divine anger imparts to the Deity, endeavor to escape from the doctrine while they retain it, thus (*Ludlam*, vol. i. p. 89):—"There is another curious scheme

his Son. While, however, we regard this doctrine as the lowest naturalism, and consider it both to have been and still to be prevalent in the church, yet it is readily granted, that all who have advocated it have not been equally tainted by it; and that so far as there has prevailed a tendency to spiritual-mindedness, there has arisen in the same mind such an opposition to the doctrine, as that while it is maintained, it is nevertheless either directly contradicted, or much altered in its principles.

Thus, for instance, Dr. Owen speaking of anger in God, calls it vindictive justice; and even goes so far as to say, that it means only the effects of anger; or that we shall be as truly punished as *if* God were angry. This is the view taken by Archbishop King, who observes (p. 10) :

“We find Him represented as affected with such passions as we perceive to be in ourselves, namely, as angry and pleased, as loving and hating, as repenting and changing his resolutions, as full of mercy and provoked to revenge; and yet, on reflection, we cannot think that any of these passions can literally affect the Divine Nature. But the meaning confessedly is, that He will as certainly punish the wicked, as *if* He were inflamed with the passion of anger against them,” &c.

by which some think the law may be honored, namely, that sin in the abstract may be punished, that is, the sin itself may be punished and so the sinner suffer nothing. ‘Thus Hervey,—though God pardons sin (meaning the sinner), yet it (meaning the sin), shall not go unpunished.’ . . . Sin denotes a quality of an action; but an action cannot exist without an actor, nor sin where there is no sinner. The notion of sin as something separate from, and what may exist without a sinner, takes its rise from the poets, who personify sin, death, &c. When we say sin deserves punishment, it is the sinner that is meant. Nothing is capable of deserving but what is capable of acting. Desert, whether good or bad, can be predicated only of moral agents. The sinner, he who commits the sin, it is, who is the object of God’s wrath, and who alone can be the subject of punishment. It would be strange indeed if the felony could suffer the law and be hanged, while the felon should escape unhurt.” *Essays.*

Now this may be a less objectionable description of the divine attribute corresponding to anger, as doubtless it is; but still it does not tell us what that attribute is. In regard, therefore, to the real perfections of God in this respect, it leaves us in darkness; and this is where theologians are, in general, content to leave it.

Nor could the case be otherwise consistently with the doctrine of Christ's human nature receiving no essential communication of divine properties; hence of the natural receiving no communication of the divine. For the natural idea only being received, the spiritual is unknown. There is theology for the natural man, but none for the spiritual. The sign is known; nay, it is known to be a sign; but the thing signified is unknown; the spiritual idea is gone; the soul is fled, the body is left. The natural man, indeed, does not acknowledge the sign to be such; he receives it not as a sign, but as the thing signified. Others may reject his view; and in so doing must be allowed to take one step in advance. But when the merely natural idea is rejected, what is left? The knowledge that it is only a sign of the spiritual, cannot make a man spiritual; there must be also, for this purpose, a knowledge, and a clear and distinct one too, of what the spiritual idea is. For no man is made spiritually-minded by believing that there is such a thing as spiritual truth, though he does not know what it is, any more than he is made religious, by believing that there is such a thing as religion, though he does not know what religion is.

The question then is, what is that attribute in the Divine Being which corresponds to anger?

Dr. Owen says, it is the same with vindictive or avenging justice; but again, what is this? In vol. xxiii. p. 139, he observes, "What law is unto another judge who is to proceed by it, that is the infinite rectitude of his own nature unto him. And it is necessary to a judge to punish where the law requires him so to do, and if he do not, he is not just. And

because God is just by an essential righteousness, it is necessary for Him to punish sin, as it is contrary thereunto; and not to acquit the guilty. And what is sin, cannot but be sin; neither can God order it otherwise. For what is *contrary to his nature*, cannot by any act of his will be rendered otherwise. And if sin be sin necessarily, because of its *contrariety to the nature of God*; on the supposition of the order of all things by himself created, the punishment of it is on the same ground *necessary*."

On this ground then sin is its own punishment; for being contrary to the nature of God, it is contrary to his felicity; and as there is no happiness out of Him, sin, from its nature, entails its own misery. Thus if I run into the fire, I am burnt; and the pain I feel and the disorganization of the parts of the body, are the wrath of the fire. Hence, also, we read of the anger and the fury of the fire, as we do of the anger and fury of God; not that anger and fury are in either, but that the nature of one is so opposite to the nature of the other, that the two cannot be together without the stronger consuming the weaker. Now that which is opposite to sin, is holiness; holiness in God is truth, for a life of truth is holiness; hence our Savior said, *Sanctify them through thy truth, thy word is truth*. But truth in God is no other than the form or law of his love; so that now we resolve anger into love, and the punishment inflicted by anger into the suffering superinduced by what is contrary to that love.

The truth of this, Dr. Owen both admits and contradicts. He admits, as we have seen, that sin is its own *necessary* punishment. He contradicts it as follows: "God hateth sin; He hateth every sin; He cannot otherwise do. . . . This hatred of sin in God can be nothing but the displicency in, or contrariety of his nature to it; with an immutable will of punishing it thence arising." vol. xxiii. p. 142.

Here the punishment of sin is said to proceed from the will of God, as an act separate and independent of itself; for,

says he, "to have a natural displicency against sin, and not an immutable will of punishing it, is unworthy of God; for it must arise from impotency." He admits that God is a consuming fire: but, saith he, "God worketh freely; the fire burns necessarily;" and then finding that this argument does not serve, he subjoins, "God, I say, always worketh freely, with a freedom accompanying his operation; though in *some* cases, on *some* suppositions, it is *necessary* that He should work as He doth."

God then works sometimes freely, sometimes by necessity; and this doctrine of contrasting the will of God with the nature of God, (as if God, when acting only from his nature, was acting only from necessity, and not freely from his own intelligence and wisdom,) the advocates of these views are obliged to maintain for the purpose of preserving the popular views of punishment voluntarily inflicted by God; hence of penal satisfaction. For if sin is its own punisher, as contrary to the nature of God, in this case God is not the author of the punishment; if wrath or anger be the name of a state of the sinner in conflict with the Divine Nature, it is not the name of a change in the Divine Nature, but of the state of the creature. Hence, reconciliation is not of God to man, but of man to God.

This indeed is what many writers, who hold in its literal sense the doctrine of the pacification of the divine anger, when they come home to the real question, are obliged to admit. Thus Mr. Scott, although he speaks of the Atonement as the pacification of God's anger,* yet when he treats of the perfections of God, and the necessity of forming right apprehensions of his nature, is obliged to express himself in the following more rational manner.

"Though there is no doubt but He resents all those evils which good men suffer and bad men commit; yet, it is not from any painful impression that they make upon his nature,

* See Suicer's Thesaurus, Ὀργή and Θύμος.

for He neither feels the miseries He pities and relieves, nor is vexed at the sins He detests and abhors ; but all the resentment He hath, both of the evil of our sufferings and sins, is *perfectly calm to himself, and devoid of all passion and disturbance*. It is true, his will, being perfectly reasonable, must be differently affected toward different objects, and contrarily affected toward contrary objects, because they propose to it different and contrary reasons ; and therefore as it must be affected with complacency towards good objects, so it must be affected with abhorrence towards bad ; but this abhorrence arises not either from any sense of hurt they do Him, or fear of hurt they can do Him, *his nature being wholly impassible* ; but from the *repugnancy they bear to his own infallible reason* ; and his abhorrence, being wholly founded in his reason and not in any sense or feeling He hath of the evil He detests, must, upon this account, be stripped of all grief and vexation." *Works*, vol. ii. p. 192.

Now if God be perfectly calm to himself, and devoid of all passion and disturbance ; thus, if his nature be wholly impassible, what is the meaning of pacifying a nature already calm and devoid of all passion and disturbance ? what is the meaning of appeasing an impassible nature ? If we grant that the nature of the Divine Being is thus calm and impassible ; and if, after all, this only is what is meant when we say that He is angry, does it not follow that, when we say He is pacified, the term *pacify* must undergo some change of meaning corresponding to that which has taken place in the correlative term *anger* ? for to pacify Him who is peace itself is absurd. In this case, then, what does the term *pacify* mean ? We must either take both terms in the literal sense, and expose ourselves to what the archbishop justly calls all the *absurd and intolerable consequences* which follow ; or else we must use it in such a sense as, according to Mr. Wesley, strikes at the root of the popular doctrine of Atonement ; that is to say, the doctrine of anger in one person, and pacification by the other.

Now, from the extract immediately preceding it is clear, that when anger is spoken of as being in God, that which is signified is the repugnance of the evil of the creature to the divine goodness, consequently the repugnance of the nature of the creature to that of the Creator.

Pacification is thus the removal from the creature of his opposition to the Creator. This sense, however, of pacification and anger, theologians while explaining the doctrine of the Atonement, seldom or never adopt; though, while not explaining it, they are obliged to admit it. If they adopted it, while explaining the doctrine, this would be, as already has been intimated, to *explain away one view of the Atonement altogether*; in fine, the whole of *this system* would be seen to rest upon a fallacy.

Thus, a modern writer observes (*Gilbert on the Christian Atonement*, p. 227) :

“Nothing can be more injurious to the character of the supreme and adorable majesty of the Father, than the manner in which the adversaries of Atonement, and, it is to be feared, *not unfrequently some of its less judicious friends*, represent its bearing. The impression produced by their method of speaking is something like the following :—“A mighty Being has it in his power to subject to suffering, or to release and render happy, a number of inferior beings who have fallen under his displeasure, and are absolutely at his disposal. He is determined to punish, and they are likely to be for ever undone. A third party, however, is moved with pity, and in his anxiety for their deliverance, interposes his utmost endeavors to accomplish that end. He offers to purchase their release from suffering by his own,—to buy their deliverance, by himself becoming a victim. For this price of innocent blood, that mighty Being consents to change his purpose, and to suffer the objects of his wrath to be released !

“Thus is the whole transaction described as a personal affair, and one in which a fearful contrast is exhibited between the glorious Persons of the Godhead. In the Son,

indeed, we have a melting amiableness of character which cannot but attract our love and confidence ; but in the Father, a severity, and even harshness, which repels us. In Him, we have personal resentment, personal determination to gratify that feeling, personal pleasure in inflicting suffering, coupled with indifference as to who shall suffer ; personal satisfaction in the exchange of a noble for ignoble victims, and personal willingness in consequence to sell his pardons.

“ How frightful is this portrait ! the heart sickens as we contemplate it. Farther from this is the scriptural account, than the east from the west. No language can paint the contrast. In such a case there could be expressed no original mercy, no regard for justice, no abhorrence of crime, no love of holiness ;—what, on the contrary, would be palpable enough, were the love of power, pleasure in witnessing pain, and an undistinguishing self-gratification.”*

We now see the reason for which they who hold the doctrine of divine anger in its most literal sense, complain that Swedenborg, in rejecting it, rejects the doctrine of the Atonement. Thus he observes (*Doctrine of the New Jerusalem respecting the Sacred Scripture*, art. 94) :

“ In many passages of the Word, we find anger, wrath, and vengeance, attributed to God ; and it is said that He punishes, casts into hell, tempts, with many other expressions of a like nature : now where all this is believed in a childlike simplicity, and made the ground of the fear of God, and of care not to offend Him, no man incurs condemnation by such a simple belief. But where a man confirms himself in such notions, so as to be persuaded that anger, wrath, vengeance, belong to God, and that He punishes mankind, and casts them into hell, under the influence of such anger, wrath, and vengeance, in this case, his belief is condemnatory ; because he has destroyed genuine truth, which teaches that God is

* Possibly a misprint for, “ while on the contrary there would be palpable enough, a love of power,” &c.

love itself, mercy itself, and goodness itself; and being these, that He cannot be angry, wrathful, or revengeful. Where such evil passions then are attributed, in the Word, to God, it is owing to appearance only."

With regard to the apparent confirmation of the doctrine that anger is literally in God, as derived from the interpretation of Jewish and heathen sacrifices, upon this subject we shall observe in the sequel; at present we furnish the following extracts from a modern work on the Atonement:

"Satisfaction to holiness and justice, so often mentioned, is essentially different from the vulgar representations of it. Such satisfaction is not really placating anger, not appeasing a personal passion, not overcoming any personal indisposition to lenity;—it does not consist in offering a given quantity of pain and sorrow for the gratification of a feeling, but in the whole extent of its nature is entirely repugnant to such considerations. It is simply a provision which shall, in the view of wisdom, and in practical effect, be adequate to maintain that moral order in which holiness delights, and to the maintenance of which, justice is bound.

"The cause of much *mistake in general apprehension* on this subject, appears to be the unperceived interblending of cases, not only quite distinct, but even in all their bearings mutually opposite. It arises from unconsciously transferring the principle of *pagan* notions of sacrifice to that of the Christian institution. Through this medium the doctrine is viewed generally by opponents, and not unfrequently a bias deduced from it may be *traced in the representations even of friends*. Classical story has imperceptibly lent its deteriorating influence, and associated itself with Christian statements. The general occurrence observable in both in the notion of sacrificial service, has, without suspicion, suggested an analogy beyond the facts.

"In pagan sacrifices the victim is considered to be provided by the party sinning, not by the deity, whether re-

garded as the being against whom the crime is committed, or only as the vindicator of the injured: the victim is moreover some object which is dear to the criminal; but to the deity no otherwise than as he is supposed to have the greater pleasure and homage, the more precious it may be to the offerer. In the Christian system, the facts are exactly the reverse. There the victim is in the highest degree an object dear to the Being against whom the crime is committed, but not at all, when the offering is presented, to the sinner who is to derive the benefit. Nor is it in any sense provided by the guilty party, but most freely and graciously given by the Supreme Governor himself.

“In the pagan institution, the precise nature of the transaction consists in an analogy to the purchase of a benefit. The offering derives its entire efficacy from its being accepted as an equivalent for a favor bestowed;—an equivalent presented by either the offending party himself, or by some one on his behalf, so that it is regarded as being solely at his cost: but in the Christian system, not only is the benefit a most free gift, but inconceivably more expressive of grace and goodness than a mere gift, however valuable; since the gift itself is at an infinite cost to him who presents it. Not only are we not, but Christ himself is not a purchaser from the Father, but rather the price itself paid by the Father; at once the medium of his grace, and the most stupendous expression of it. Neither by ourselves, nor by a substitute, have we bought mercy and life; on the contrary, we ourselves are purchased to the Father by the united act of the Father and the Son, the one in yielding up a beloved object to suffering for us, and the other in willingly enduring the agony through which the purchase is effected. In this sense only it is that we are *bought with a price*, not of the Father, but by Him and to Him; *we are redeemed unto God* by a price paid indeed, but not by the Son alone,—by a price paid by both the Father and the Son, uniting in one blessed purpose of

love. So far from mercy having been properly purchased for us, mercy herself buys us;—love, divine love, so far from having been bribed, herself lays down the ransom, and brings her stores to enrich us.

“It will be said—of whom, then, is the purchase made; to whom the price of ransom given? The answer is by no means difficult, provided we keep in mind that the terms price and purchase, and all similar expressions, are not to be taken strictly, but in an analogical sense. We are not actually bought of any person whatever, considered as having previously a property in us, which property he yields up and alienates for a valuable consideration. It is not literally a transaction of commercial exchange, an affair of bargain and sale; so that while one being claims us as his, another buys us, and we thenceforward pass over from the possession of the one to that of the other. *This is the gross manner, indeed, in which the unreflecting vulgar conceive of the transaction, and in which the enemy of atonement represents it; but how different from the fact, and how disparaging to the divine goodness and dignity!*” *Gilbert on the Christian Atonement*, p. 234.

“The causes which dispose men to assimilate the character of the Almighty to their own, are inseparable from the present state of human nature; and the *paganism* which affected the theology of our remote precursors in the Christian profession, is not without its influence on our own notions and sentiments, though operating along the distance of many generations.” *Vaughan’s Corruption of Christianity*, p. 380.

Having now considered the first view of the Atonement, or that in which it is regarded as a Pacification of the Divine Anger, we next proceed to the second, or that in which Atonement is regarded as the same with Satisfaction.

As this satisfaction is said to be necessary, in consequence of the unavailing nature of Repentance, it will be requisite first to consider the subject of Repentance.

On a question so simple, it might be imagined there would

prevail nothing but harmony ; yet has no question been more controverted; on none has there prevailed greater discordance; not even on the doctrine of the Trinity.

The arguments on this subject may be arranged under two classes : one which is against the availing nature of repentance, the other which is in its favor. The arguments against it may be stated as follows.

If we look abroad in the world, we find that where men bring calamities upon themselves by an imprudent course of conduct, however afterwards they may regret it, when they come to reap the consequences, their regret is of no avail; thus if a person, from a profligate course of life, ruins his constitution, repentance will not restore it ; it will not remove a fever, or a consumption ; it will not restore a lost limb.

Thus Archbishop Magee observes (*Atonement*, vol. i. p. 6, old edit.) :

“Our experience of the present state of things evinces that indemnity is not the consequence of repentance here: can the Deist adduce a counter experience to shew that it will be so hereafter? The justice and goodness of God are not then necessarily concerned, in virtue of the sinner’s repentance, to remove all evil consequent upon sin in the next life; or else the arrangement of events in this has not been regulated by the dictates of justice and goodness. Can repentance annihilate what is past? or can we do more by present obedience, than acquit ourselves of present obligation? or does the contrition we experience, added to the positive duties we discharge, constitute a surplusage of merit, which may be transferred to the reduction of our former demerit?”*

This argument assumes that repentance is the same thing to the body which it is to the soul ; in reply to which we observe, that sin is the disease of the soul, or sin is to the

* See also Scott’s *Christian Life*, vol. ii. p. 398. Gilbert on the *Christian Atonement*, pp. 172 et seq. 217, 351, where the argument is set forth in all its confusion. See also Jerram on the *Atonement*. p. 316.

soul what disease is to the body. Now when a man repents, his repentance is the *removal* of his sin. Were repentance defined to be mere temporary sorrow, certainly mere sorrow would no more necessarily remove the evil of the soul, than it would remove the disease of the body. What then is that, which, in relation to the body, corresponds to repentance? Assuredly, a removal of the disease; a state of convalescence; a return to former health. This removal is effected by the medicine of the physician, even as Christ is the good physician, and by the word of his truth heals the malady of the soul. Convalescence, therefore, is to the body what repentance is to the soul; and repentance as much implies a putting away the evil of the soul, as convalescence implies a putting away of the malady of the body. The first act of the Holy Spirit is to produce conviction of sin, hence repentance; but the very coming of the Holy Spirit, hence conviction of sin, hence also repentance itself, is a result of the Atonement.

Moreover, Christ did not shed his blood as a substitute for our repentance, or because our repentance would be inefficient; but in order by that atonement both to enable us to repent, and to render it efficient. Had He died and not risen again, our faith had been in vain; had He risen, but not ascended, the Holy Spirit would not have come, because He would not have been fully glorified: but when that Spirit comes, what is his first operation? We repeat, to reprove or convince the world of sin. And what is this conviction of sin but the first beginning of repentance? There is no remission of sin without blood; true; but there is no remission of sin without repentance; and to say that without the shedding of blood there is no remission of sin, is to imply that without the shedding of blood there is no true repentance. How lamentable then is it, to find theologians opposing one doctrine of Scripture to another; the Atonement to Repentance, and Repentance to the Atonement!

The argument, one might almost say against Repentance, is thus continued by Magee (*Ibid*, p. 93) :

“Balguy, in his Essay on Redemption, and after him Dr. Holmes, has argued this point with uncommon strength and clearness. The case of *penitence*, he remarks, is clearly different from that of *innocence*; it implies a mixture of guilt precontracted, and punishment proportionably deserved. It is consequently inconsistent with rectitude, that both should be treated alike by God. The present conduct of the penitent will receive God’s approbation; but the reformation of the sinner cannot have a retrospective effect. The agent may be changed, but his former sins cannot be thereby cancelled; the convert and the sinner are the same individual person, and the agent must be answerable for his whole conduct. The conscience of the penitent furnishes a fair view of the case. His sentiments of himself can be only a mixture of approbation and disapprobation; satisfaction and displeasure. His past sins must still, however sincerely he may have reformed, occasion self-dissatisfaction; and this will even be the stronger, the more he improves in virtue. Now as this is agreeable to truth, there is reason to conclude, that God beholds him in the same light, &c.

“Lamentable it is to confess, that the name of Warburton is to be coupled with the defence of the deistical objection, against which the above reasoning is directed. But no less true is it than strange, that in the account of natural religion which that eminent writer has given in the 9th book of the Divine Legation, he has pronounced, in terms the most unqualified, upon the intrinsic and necessary efficacy of repentance; asserting, that it is plainly obvious to human reason, from a view of the connection that must subsist between the creature and his Maker, that whenever man forfeits the favor of God by a violation of the moral law, his sincere repentance entitles him to the pardon of his transgressions. I have been led with the less reluctance to notice this pernicious paradox

of the learned bishop, because it affords me the opportunity of directing the reader's attention to the judicious and satisfactory refutation, which it has lately received in a prize essay in one of the sister universities. See Mr. Pearson's Critical Essay on the 9th book in the Divine Legation."

The archbishop then adds, that Locke and Nye have given but too much countenance to the erroneous opinion concerning repentance which he has here combated.*

It would be easy to continue quotations from divines to the same effect; and calculated to excite a surmise whether, after all, repentance was not a questionable duty; and were this not the case, whether it were not of very secondary importance. Without, however, pursuing this subject, we will quote the sentiments of those who take the other side of the argument.

In the *Doctrine of Atonement and Sacrifice*, Whitley observes (p. 42):

"Nor are the views and systems of writers on the Atonement, respecting repentance and remission of sins, less imperfect and inconsistent with Scripture, and less at variance with truth and with right, than those of sin and of the law; for they seem to regard repentance as the natural effect and

* The whole argument is further stated by Gilbert on the Christian Atonement, pp. 349. 332; also by Wardlaw on the Socinian Controversy, p. 246: where the latter makes the following observation:

"Repentance is inseparably connected with forgiveness; but is not its *procuring cause*, its meritorious ground. This is to be found only in the perfect obedience, and atoning death of the Son of God; and *apart from faith in Him, and dependance upon his righteousness and sacrifice as the foundation of acceptance, there exists no repentance that is genuine and real.*" And yet repentance resulting from the atoning death of the Son of God, is not a procuring cause.

On the subject of guilt, it is difficult to describe the confusion which prevails. Some speak of the guilt of original sin, as if it were the same with that of actual sin. Others consider there are two kinds of guilt, the guilt of original sin, and the guilt of actual sin. Others consider the guilt of actual sin to be of two kinds, the guilt of repented sin and the guilt of sin unrepented. Others affirm, that although repentance removes the sin, it does not remove the guilt of sin, which is removed only by the atonement. Others affirm that repentance removes neither the guilt nor the sin.

consequence of our own care and consideration ; as the immediate fruit, the necessary result, of our own wisdom and reflection ; instead of esteeming it, as they ought, the gracious effect, the merciful gift and operation of the Spirit of God, the special grace and benefit of the Atonement itself, the rich purchase and peculiar blessing of the Redeemer, through whom alone we can think what is good, and have grace and power to fulfil the same ; without whom, He assures us himself, we can do nothing, much less can we accomplish our own repentance, or attain our own salvation ; meaning by repentance an actual change of mind and character from evil to good, from folly to wisdom, from sin to holiness.

“ We must not mistake nor forget, with these writers, that penitence or repentance is of the special influence and operation of divine grace ; the immediate benefit and communication of Him, from whom all holy desires, all good counsels, and all just works, do proceed. So that repentance, instead of being opposed to redemption, distinguished from it, and made independent of it, is the immediate fruit and blessing of it, the purchased and promised grace of the Atonement and Mediation of Christ, whereby alone we can have the desire and will to repent, and the power and strength to think and do those things that be rightful.

“ Otherwise St. Paul would not have distinguished between godly sorrow that worketh repentance, and the sorrow of the world that worketh death, the one being the happy and gracious work, the immediate blessing of God, the other the vain effort and fruitless labor of ourselves. Nor would repentance and remission of sins have been, by the command of Christ himself, preached to the world in his name, that is, through his grace and influence, through his merits and mediation. Much less would St. Peter have announced, that He was exalted a Prince and a Savior, to *give* repentance and remission of sins.”

Clemens Romanus observes, “ The blood of Christ brought

the grace of repentance to all the world." *Epistle to the Corinthians*, sect. vii.

"No man's sins are pardoned, but in the same measure in which they are mortified, destroyed, and taken away; so that if faith does not cure our sinful natures, it never can justify, it never can procure our pardon. Now, as Christ proved his power to forgive sins by curing the poor man's palsy (because a man is never pardoned but when the punishment is removed), so the great act of justification of a sinner, the pardoning of his sins, is then only effected, when the spiritual evil is taken away. That is the best indication of a real and an eternal pardon, when God takes away the hardness of the heart, the love of sin, the accursed habit, the evil inclination, the sin that doth so easily beset us; and, when that is gone, what remains within us that God doth hate!" See *Bishop Taylor on Repentance*.

"It is not an uncommon thing," say the Oxford Tracts, "to hear sermons which are throughout specious and plausible, which seem at first sight scriptural, and are received as such without hesitation; and on a little consideration, it will appear that they are but partial views of the truth, that they are quite inconsistent with the much-forgotten doctrine of a future judgment," *i. e.* according to works.

"Is there not an extraordinary confusion and perplexity raised, which has the effect of entangling men's minds with words and phrases? Are there not frequently logical fallacies couched in verbal inaccuracies which will appear, on a little consideration, to be mere confusions of expression, yet ever leave a false impression! *Christian repentance is spoken of as something not only separate from, but opposed to Christ.* The effect of Christian good works, is treated as having a tendency to puff us up with pride and selfishness; works, that is of humility and charity, exercised in secret, purely with the desire of pleasing God, for of course such only are good works which could be insisted on; (though of course

Thirdly, as a doctrine, which, whether true or false, is not to be found in Scripture.

We first proceed to consider the Atonement as the same with *Penal Satisfaction*.

This view of the subject is thus stated by Mr. Faber (*Apostolicity of Trinitarianism*, vol. ii. p. 379) :

“As the Catholic believes Christ to be very God incarnate, so he believes, that God the Son became incarnate for the purpose of making satisfaction to the absolute justice of God the Father, without which satisfaction the sinful race of fallen man could not be saved consistently with the nature of that unbending attribute ; and he further believes, that the mode, in which this satisfaction was made, was by the peculiar sacrifice, or the expiatory self-devotement of Christ his Savior.

“The doctrine of *Satisfaction* may sometimes have been not quite accurately expressed by those who have occasionally handled it.

“Thus, for instance, by some writers, the death of Christ has been described as THE CAUSE which renders the Almighty Father DISPOSED to forgive our sins.

“Now this statement I apprehend is not perfectly correct.

“*God so loved the world*, said our Lord himself, *that He gave his only-begotten Son, in order that whosoever believeth in Him should not perish, but have everlasting life.* John iii. 16.

“Here, and in many other passages, THE FIRST IMPELLING CAUSE, by which the Father is DISPOSED to forgive our sins, is his own merciful love.

“To assert, therefore, that *the death of Christ was THE CAUSE which rendered the Father DISPOSED OR INCLINED TO forgiveness, whereas PREVIOUSLY He was NOT SO DISPOSED OR INCLINED, is, I conceive, not scripturally accurate.*

“But, though by some good men the doctrine may not always have been expressed with perfect correctness ; when occasion has mischievously been taken to say, that *it exhibits God the Father under the unlovely aspect of antecedent impu-*

cability: still Catholics are fully agreed as to the main position which it sets forth ; and I may perhaps venture to assert, that, as the following is the most general view of the subject, so likewise it is deemed the most sound and exact.

“The perfect inherent love and mercy of God were the first impelling cause which disposed Him to forgive the fallen race of man, to reconcile them to himself here, and finally to admit them to glory hereafter.

“But, though inherent love and mercy were the first impelling cause ; yet God is a God of perfect justice, as well as a God of perfect mercy and love : and, however his love and mercy might be displayed in the unconditional pardon of a sinner ; his justice would cease to be perfect, if the sinner were pardoned without full satisfaction being made for his offence.

“Now such satisfaction the sinner himself cannot make ; for mere repentance, though doubtless required by God at his hands, cannot in perfect justice exempt him from merited *punishment*. A murderer may profess to be, and really may be, very sorry for his offence : but his *punishment* cannot on that account be remitted without manifest injustice ; he must still pay the penalty of the broken law. Hence, analogically, however the mercy of God may *dispose* Him to pardon, He would cease to be a God of perfect justice, if He pardoned *without adequate satisfaction*.

“What, then, was to be done ?

“According to the mode in which the Catholic understands Scripture, such was the infinite impelling love of the Father, that He gave his only-begotten Son, the Son himself fully consenting and freely undertaking the task, to stand in the place of sinners ; so that, by undergoing the *punishment* due to them, He might make complete satisfaction to the Father, and thus render it possible (as St. Paul speaks) for God at once to be just, and yet the justifier of him that believeth in Jesus. Rom. iii. 26.

"This is held by the Catholic Church to be that grand Christian paradox, in which perfect mercy and perfect justice unite to pardon and to save the guilty.

"If, without satisfaction to his violated law, God simply forgave sinners, He might be merciful, but He could not be perfectly just; for the idea of *simply pardoning a criminal* and the idea of *perfect justice* are clearly incompatible.

"But God's mercy provided a satisfaction to his justice. Through the vicarious death of the incarnate Son for the sin of all mankind, the two otherwise jarring attributes were fully reconciled; and a way of pardon and acceptance was freely opened to every one who was willing to avail himself of the propounded terms."

Mr. Ludlam observes: "The explanation of the way in which the death of Christ was of any efficacy in procuring the pardon of sin, called the doctrine of *penal satisfaction*, is of great antiquity. It has been patronized by men of unquestionable learning and piety. Among these, the two leading reformers, Calvin and Luther, all the puritans, many churchmen of the last age, and some of this. It is fully explained in the writings of the most eminent puritan divines,* (Owen, Goodwin, Howe, Bates, Flavel, Caryl, Manton, Poole, &c. and defended, as well as it can be, by the late Mr. Hervey, in his Dialogues, called Theron and Aspasio. Mr. Hervey is highly esteemed by all the disciples of that school; and has been complimented with the title of seraphic, and flattered with dedications on the score of these dialogues: they are recommended to all, are in the hands of all," &c. *Essays*, vol. i. p. 7

* It is remarkable, that comparatively little is said upon this subject in the writings of the fathers, as will be evident upon consulting the authorities cited by Grotius, Priestley, and Petavius. The latter seems to attribute the principal development of the popular doctrine of Satisfaction to the writings of St. Anselm, Archbishop of Canterbury; indeed, so little is to be found upon this subject in the earlier fathers, that it has been alleged, by some of those who maintain the doctrine, as a very prominent instance of the early corruption of the church.

We may here add, that the doctrine of penal satisfaction, thus explained, is advocated by Tillotson, Beveridge, Baxter, and others; and is very generally received in the present day.

We have now seen that Mr. Faber asserts, that the most general view of the Atonement, and that which is deemed most sound and exact, is, that the Son underwent the *punishment* due to our sins; and that by this punishment, which He voluntarily endured, He made complete satisfaction to the Father. This is the generally received doctrine. With regard to the satisfaction made to the Father, others maintain that it was made to all the three persons of the Trinity; and with regard to undergoing the punishment of our sins, Archbishop Magee observes: "*I will not contend that this should be called suffering the punishment of those sins, because the idea of punishment cannot be abstracted from that of guilt*;"* and in this respect, I differ from many respectable authorities, and even from Dr. Blayney, who, as we have seen, uses the word *punishment* in his translation. But it is evident that it is, notwithstanding, a judicial infliction; and it may perhaps be figuratively denominated *punishment*, if thereby be implied a reference to the actual transgressor, and be understood that suffering which was due to the offender himself; and which, if inflicted on him, would then take the name of punishment. In no other sense can the suffering inflicted on one, on account of the transgressions of another, be called a punishment; and, in this light, the bearing the punishment of another's sins, is to be understood as bearing that which, in relation to the sins and to the sinner, admits

* Archbishop Magee objects to the use of the term punishment, as applied to the sufferings of the Savior, because it involves the idea of guilt, which he conceives it improper to impute. Another modern writer, however, observes of the Savior, "By his own free and meritorious consent, He was treated as a sinner that we might be treated as righteous. This is imputation, and an *imputation of guilt* too, in that sense of it which implies to be really held bound by a voluntary responsibility." *Gilbert on the Christian Atonement*, p. 313.

the name of punishment, but with respect to the individual on whom it is actually inflicted, abstractedly considered, can be viewed but in the light of suffering. Thus the expression may fairly be explained: *it is, however, on the whole, to be wished that the word punishment had not been used.* The meaning is substantially the same without it; and the adoption of it has furnished the principal ground of cavil to the adversaries of the doctrine of Atonement, who affect to consider the word as applied in its strict signification, and consequently as implying the transfer of actual guilt. I could therefore wish, that such distinguished scholars as Bishop Lowth, Primate Newcomb, and Dr. Blayney, had not sanctioned the expression." *Atonement*, vol. i. p. 458. 1st edit.

Somewhat in accordance with the same views, Dr. Balguy denies the character of sacrifices to have been penal; and Bishop Butler maintains that the subject of sacrifice is too much involved in obscurity to justify us in coming to any complete interpretation of its meaning.

First, Dr. Balguy denies the character of sacrifices to have been *penal*. Thus he observes:

"That the death of Christ was properly sacrificial, cannot reasonably be called in question. It has been taken for granted, I know not why, that the word sacrifice is a *penal* word; yet surely there is great room for doubt whether it was ever so understood either by Jews or heathens. The heathen sacrifices were nothing more than feasts given to their imaginary divinities. The sufferings of the victim made no part of the sacrifice; but were only a necessary preparation for it. Whence it comes to pass, that the act of killing was not usually assigned to the priests; but to inferior officers appointed for that purpose. The priest's office was to present and offer to the gods either the whole or the choicest parts; and particularly the blood of the victim: and such offerings were considered in no other light than as bribes to obtain the favor of heaven; or as marks of gratitude for benefits already

received." *Balgray's Introductory Discourse to an Essay on Redemption.*

Bishop Butler's observation we reserve for the sequel. That among the heathens, notions prevailed that sacrifice would avert the anger of the Deity, there seems to be no doubt; but the question is, whether this was the original meaning and intent of sacrifice, or whether it was only a gross corruption which was subsequently introduced.*

Having made these remarks on *penal* satisfaction, we now proceed to the second view of the doctrine of Satisfaction, or that in which it is regarded in its relation to *Divine Justice*. On this subject the Oxford writers maintain that, "Though the death of Christ manifests God's hatred of sin, as well as his love for man, (inasmuch as it was sin that made his death necessary; and the greater the sacrifice, the greater must have been the evil that caused it,) yet *how* his death expiated our sins, and what *satisfaction it was to God's justice*, are surely subjects quite above us.† *It is in no sense a great and glorious manifestation of his justice as men speak now-a-days*; it is an event ever mysterious on account of its necessity; while it is fearful from the hatred of sin implied in it, and most transporting and elevating, from its display of God's love to man." *Rationalistic Principles*, vol. iii. p. 29.

Stronger testimony on this subject we reserve for the consideration, thirdly, of Satisfaction to Divine Justice, or of

* Much has been written on the question, whether or not sacrifice was originally a divine institution: as we consider that the very nature of sacrifice itself is not understood, we cannot be surprized at the contradictory accounts advanced upon this subject. Sacrifice is a language of correspondences; these correspondences were known in the earliest ages of the world, and were the natural medium of expressing divine truth. The science was afterwards gradually lost, and nothing remained but the external rite, such as prevailed among the heathens. When adopted under the Mosaic dispensation, their originally spiritual meaning was revived, although it was unknown to the Jews.

† See also Gilbert on the Christian Atonement, pp. 224, 225, 227, 234.

Satisfaction in any sense, as a doctrine, which, whether true or false, is nowhere to be found in Scripture.

It will be desirable here, however, to premise two statements, containing the popular views; one by Scott, the other by Charnock.

First, we quote the statement of Scott, who says in his works (vol. ii. p. 387) :

“If the life of a king be, as David’s people told him, worth ten thousand lives, of what an infinite value must the life of the Lord of Glory and of the Prince of Life be! who, being the Son of God, of the same nature and essence with the Eternal Father, must from thence necessarily derive upon his sacrifice an immensity of worth and efficacy. . . . Christ’s life being in his own free disposal, He had an undoubted right to exchange it with God for the lives of our souls; and the lives of our souls being in God’s free disposal, He had an undoubted a right to exchange them with Christ for his life, upon the free tendency which He made of it. And, in this exchange, neither party could be injured; because they both received an equivalent for what they gave; Christ gave his own life to God, for which God gave Him the lives of our souls in exchange, which were far dearer to Him. God gave the lives of our souls to Christ, for which Christ gave Him his own precious life in exchange; which, considering the infinite dignity of his person, was at the least tantamount.” In another place he says, “Of such an infinite value and worth was his sacrifice, that it not only countervailed for the punishment due for our sin, but did abundantly preponderate it.”

Charnock, in his work on *Christ Crucified*, observes (p. 177, *Tract Society’s edition*) :

“His sufferings were partly finite, partly infinite. They were finite in regard of the time of duration, finite in regard of the immediate subject wherein He suffered, His human nature; which, being a creature, could no more become in-

finite, than it could become omnipotent, omniscient, or eternal. But in regard of the person who suffered, the sufferings were infinite; the Deity being in conjunction with the humanity. That which is finite in regard of time, and in regard of the subject, may be infinite in regard of the object. As the sin of a short minute and the sin of a finite creature, in regard both of the time when it is committed, and the person guilty of it, is finite; but, in regard of the object, God, whose glory is eclipsed, it is an infinite evil: as the greatness of an offence is to be measured by the greatness of the person whose honor is invaded; as the striking of a king is capital, when the striking an ordinary man falls under a small pecuniary fine; so the value of a satisfaction is to be measured by the excellency of the person satisfying. As therefore an infinite sin deserves an infinite punishment, because it is committed against an infinite God; so the sacrifice of Christ deserves an infinite acceptance, because it is offered by an infinite person.”*

Such is the popular mode of advocating the doctrine of a satisfaction of infinite value made by Christ, and so important is it considered, as to be regarded as the fundamental principle of man's salvation. “That God does require such a satisfaction (says the Bishop of St. Asaph in his Warburtonian Lectures, quoted by Wintle, in his fifth Bampton Lecture), has been the sense of mankind in all ages, however acquired. And this opinion is confirmed by the revealed Word of God, from one end to the other of the Old Testament.”

Let us now refer to another author who treats of this subject; an author of established repute, and often quoted by orthodox writers of the Church of England with commendation. After asserting that the true meaning of the Atonement is reconciliation, he observes (*Veysie's Bampton Lectures*, i): “And accordingly to assert of Christ, that He hath made an atonement for us by his blood, is the same as

* See also Wardlaw's Socinian Controversy, pp. 237, 271.

to assert that He hath reconciled us to God by his blood; or, in other words, that by his death He hath made God propitious to sinful man, and hath procured, for all who believe in Him, pardon and acceptance.

“And this proposition contains, as I conceive, all that is essential to the doctrine of the Atonement. It has, indeed, been usual to state the doctrine in a fuller manner, so as not simply to assert our reconciliation to God by the blood of Christ, but also to superadd the ground and reason of the reconciliation. And this addition, derived not so much from the positive declarations of Scripture, as from the views which men have entertained of the subject, and their reasonings respecting it, has been so generally acquiesced in and acknowledged, that it is commonly supposed to be inseparably connected with the doctrine and to constitute a necessary and essential part of it. But however true in itself, it has unfortunately occasioned much misrepresentation and unjust censure; and, as we shall see in the sequel, has been the foundation of most of the principal objections against the doctrine itself. It is, therefore, become highly useful and even necessary, to separate from the real question this and every adventitious circumstance with which it has been usually implicated.

“It has, perhaps, already occurred to every one who hears me, that the circumstance to which I principally refer, as an addition to the pure and simple doctrine of the Atonement, or reconciliation by the death of Christ, is the following, namely, that Christ died to make *satisfaction to the Divine Justice*. Now the sacred writers nowhere, as far as I know, expressly assert any satisfaction at all as having been effected by the death of Christ. At the same time, it must be acknowledged, that the generality of Christians, in modern times at least, have concurred in maintaining, as above-mentioned, that, by the death of Christ, satisfaction was made to the justice of God; and, so universal has been this con-

currence, that the *doctrine of satisfaction* has been commonly used as a synonymous expression for the *doctrine of Atonement*. Divines of our own country may probably have been confirmed in this use of the term, by its common acceptation. For though it was anciently taken, in what is still its sole Scriptural sense, to signify *reconciliation*; yet, because reconciliations are, for the most part, brought about by the aggressor's making satisfaction for his wrong, by the payment of an equivalent to the party aggrieved, therefore, in process of time, *atonement* came to signify *compensation* and *satisfaction*; and men accustomed to this use of the term, may have been led to imagine, that the work of Christ for our redemption was undertaken with a view to something of this kind. But, from whatever cause it has arisen, certain it is, that the death of Christ has been called and accounted not merely a *propitiation*, or that on account of which God is to become merciful to man and man acceptable to God, but further, a *satisfaction*. And this satisfaction is supposed to have been required in consequence of that violation of the divine law, and that disobedience to the divine authority which occasioned the fall of man. And since the satisfaction must of course be made to God whose law was broken, and whose authority was disobeyed, to what attribute of the Deity could it with such propriety be ascribed as to his justice, which seems especially concerned to vindicate the honor of the divine law, and to inflict upon offenders the due reward of their evil deeds?

“Concerning this satisfaction to the justice of God, there have been principally two opinions. And first some, and those divines of great learning and piety, have contended for the absolute necessity of such a satisfaction, in order to maintain the inviolability of the divine attributes. For they argue, that sin is so opposite to the purity and holiness of God, and of consequence so odious in his sight, that it cannot but provoke his displeasure, and expose all who commit

it to his wrath and indignation. And since justice is essential to the divine nature, and exists there in a supreme degree, it must inflexibly require the punishment of those who are thus the objects of his wrath : nor is it possible that the punishment due to sin could have been remitted, if satisfaction had not been made to the justice of God. Hence they conclude, that such satisfaction was actually made by Jesus Christ, whose death being an equivalent for that of the whole human race, obtained our acquittal, and laid the foundation of our title to eternal life.

“Others, in the second place, not contending for the absolute necessity of a satisfaction to divine justice, insist only upon the wisdom and fitness of the measure ; and such consider God in the light of a Governor or Judge, who, for the direction of his subjects, had given them an express law, and had sanctioned it by denouncing positive punishment against all who should transgress it. Now, say they, it unquestionably became the Almighty Sovereign and Governor of the Universe to consult the honor of his law, and not to suffer it to be violated with impunity, or without satisfaction ; lest the subjects of his authority should be induced to call in question his justice, and to vilify and set at nought his office of Judge. Willing, therefore, to shew mercy to his offending creatures, but unwilling that his forbearance of punishment should endanger the ends of his government, He was pleased to ordain a propitiation for sin. Accordingly, He sent into the world his own Son, who, by dying for our sins, obtained our release from all obligation to punishment ; while at the same time He made a most glorious display of the righteousness of God. And thus, it is contended, by the appointment of Jesus Christ to be a propitiation, satisfaction was made for sin ; the divine law was satisfied, *i.e.* its claim was silenced, and the sinner was no longer exposed to its rigor : the divine justice was also satisfied, *i.e.* it no longer required that the punishment due to sin should be inflicted upon the offender.

In a word, according to this opinion, Christ is said to have made satisfaction for our sins, not because his death is to be accounted an adequate compensation or a full equivalent, but because his sufferings in our stead maintained the honor of the divine law, and gave free scope to the mercy of the Law-giver, without any impeachment or diminution of his justice. And *satisfaction in this qualified sense, has been commonly received among divines*; and especially is maintained by Grotius in his celebrated treatise against Socinus, expressly entitled, *De Satisfactione Christi*, and also by Stillingfleet, in his able defence of Grotius against the subtleties of Crellius; both of whom consider God not as a party aggrieved or offended, demanding full amends and adequate compensation for the wrong He had suffered, but as a wise and prudent Governor, requiring such a satisfaction as He might deem necessary for maintaining the authority of his laws, and for enabling Him to extend mercy to criminals, without giving encouragement to crime, or in any respect endangering the purposes of government.

“ Which of these opinions is true, or *whether either of them be true*, I am not called upon to determine; for *neither of them is essential to the doctrine of Atonement*; and could it even be proved that *both of them are false*, the real question would not be at all affected.”

In the foregoing extract then, we have a distinct admission: first, That the doctrine of satisfaction is not to be found in Scripture. Secondly, That it is a mere human addition. Thirdly, That although it is such, it has succeeded in usurping the place of the true doctrine.

The cardinal point upon which the argument turns is the following. Atonement, in the Scriptural sense, signifies only reconciliation; in the popular sense, it signifies the particular method by which reconciliation is supposed to be effected, namely, Satisfaction of Divine Justice; and this particular mode of effecting reconciliation which, the author admits,

is no where mentioned in Scripture, has at length so far usurped the place of the Scriptural doctrine, that satisfaction and reconciliation have come to be considered synonymous. In the foregoing observations the author demolishes the argument by which the doctrine of satisfaction is maintained even among the Roman Catholics.*

But we have not yet concluded the author's remarks; for he proceeds to point out one of the principal fallacies by which the doctrine is supported. He observes :

“There is a further *misrepresentation* of the sentiments of believers, in the statement which our historian has given of the manner in which the doctrine of the Atonement is connected with that of the divinity of Jesus Christ. In contending for this connection, we are supposed to argue after the following manner. ‘Sin being an offence against an infinite Being, requires an infinite satisfaction, which can only be made by an infinite person, that is, one who is no less than God himself; Christ, therefore, in order to make this infinite satisfaction for the sins of men, must himself be God, equal to the Father.’ This argument, as it proceeds upon the supposition that an adequate satisfaction was required for the sins of mankind, can only be objected against those who are advocates for that opinion; and is therefore unfairly attributed to believers in general. Indeed, even allowing the foundation upon which it is built, it would still be a weak argument, and might easily be retorted. For with no less reason might it be argued, that sin being committed by a

* “In general,” says a modern author, “we deem the word Atonement to express a specific mode by which the reconciliation is accomplished, not merely the reconciliation itself; and *whether in its primitive sense such is its definite signification or not*, it has certainly acquired that popular meaning.” *Gilbert on the Christian Atonement*, pp. 30—325. It is admitted by Mr. Veyne that the popular meaning of the word is not its primitive meaning; and he points out the way in which the word came to acquire its popular meaning. This meaning being once established, of course it proceeded to enlist in its support the various texts of Scripture.

finite creature, requires only a finite satisfaction; to the making of which a finite person is fully adequate. If such an argument for the divinity of Christ has unwarily fallen from any friend to the doctrine of Atonement, it is to be lamented that it should have been hazarded unnecessarily, and without sufficient warrant from Scripture. We believe, indeed, the divinity of Christ, because the Scriptures have expressly declared it; but we pretend not to infer from it the supposed necessity of an infinite satisfaction: on the contrary, we infer from it the love of God towards us, of which the appointment of his Divine Son to be the propitiation for our sins is a most convincing proof; and we build upon it a sure and certain expectation of his future favor."

Such are the intelligent remarks of this author. Could we be surprized at anything, it would be at this; that in order effectually to *oppose* Socinianism, he should declare it requisite to clear the doctrine of those human additions, for rejecting which Swedenborg is by some called Socinian. In the extracts immediately preceding, every reader of the writings of Swedenborg will heartily concur; and it is no little gratification to him to find, amid such a general falling away from the truth, some few faithful witnesses remaining.

Mr. Ludlam, a learned lay-member of the Church of England, also speaks of the popular explanation of the doctrine of vicarious satisfaction with great boldness. Thus, in his *Essays*, (vol. i. p. 128) he observes:—"We have now gone through the whole that is alleged for this scheme of vicarious satisfaction, both from reason and Scripture; if that can be called reason which is only positive assertions, rhetorical flourishes, or metaphysical jargon, or that Scripture where so many and such plain texts are misapplied."

Closely connected with this doctrine of satisfaction there is another; namely, the imputation of our sin to Christ and of Christ's merits or righteousness to us.

They who advocate this doctrine of imputation, speak of it in terms expressive of the highest importance.

It is said to be the very fundamental article of the Gospel. Thus Hervey observes (*Ludlam's Essays*, vol. i. p. 100):

“What our Lord says with regard to the love of God and the love of our neighbor, *on these two commandments hang all the law and the prophets*; much the same would I venture to say concerning the imputation of our sins to Christ and the imputation of Christ's righteousness to us, *on these two doctrines hang all the privileges and the whole glory of the Gospel.*”

This view of the importance of the doctrine of imputation is so generally adopted by all who maintain the doctrine, that it is unnecessary to bring forward any further proof in support of it.

On this subject, Mr. Veysie observes :

“Another circumstance connected by our historian* with the doctrine of Atonement, and made as it were to spring from it, is the imputation of Christ's righteousness to believers, as the ground of their acceptance with God. What was before observed respecting Satisfaction to Divine Justice, is also true of Imputed Righteousness; *it is nowhere expressly asserted in the sacred writings.* And although our historian appears in words to consider it as a necessary appendage to the doctrine of Atonement, and as universally maintained by the advocates of this doctrine; yet he could not be ignorant that the fact is otherwise; and that *imputed righteousness is not more a ground of controversy between those who believe the doctrine of Atonement and those who do not, than it is between those who believe the doctrine among themselves.* They who hold imputed righteousness, seem to be of opinion, that, since Christ died in order to bear the punishment of our sins, no higher effect can properly be ascribed to his death, than our deliverance from condemnation. But something further is necessary to restore us to God's favor; viz., a perfect

* Referring to Priestley's History of the Corruptions of Christianity.

righteousness. But since such righteousness is not inherent in even the best of men, it can be ours only by imputation. And hence they argue, that, as by the imputation of our guilt to Christ we are delivered from the punishment of sin, so by the imputation of his righteousness to us we are restored to the favor of God. But *this doctrine, so strongly insisted upon by some, is, in the estimation of others, unnecessary to the Christian scheme.* It is granted that, in order to forgiveness, we must be cleansed from the guilt of sin by the blood of Christ: now they argue, that to those who are thus cleansed sin is not imputed, that is, in other words, they are accounted righteous; they are, in the sight of God, as though they had never offended; and consequently are again become what, had they continued innocent, they would never have ceased to be, objects of his love and favor. And thus, according to this argument, not only pardon, but acceptance also, are the immediate effects of Christ's death.

“I am not concerned to shew which of these opinions is most consonant to the spirit and intention of the sacred writings. It is sufficient that imputed righteousness, however consistent with the doctrine of Atonement, is nevertheless *not essential to it*, and may therefore be considered as *an addition to the pure and simple doctrine.* And I cannot but observe, that this, or any other doctrine, is misrepresented, when that is assumed as necessary and essential, which is merely adventitious and accidental, and which, if *denied*, would still leave the genuine doctrine entire and unimpaired.”

Dr. Hey observes, in his *Divinity Lectures*, vol. iii. p. 304:

“The doctrine of satisfaction, the notion of *satisfying* justice, conceived to be under the necessity of punishing rigorously the sins of mankind, brings on what appears to me a still more difficult doctrine, I mean that of *imputation* of sin to Christ. If God must punish because He is just, He can only punish guilt. Christ is to be punished for the sins

of the world, therefore He must be *guilty* of them; yet He was perfectly *innocent*,—He was the Lamb without spot,—He did no sin,—He was in all points tempted like as we are, yet without sin. How are these things to be reconciled? By a word; Christ is to have real guilt, but not inherent, only imputed. In truth when one comes to examine this matter of *imputed guilt*, it seems to be merely *nominal*. It is a something wholly inconceivable; and only spoken of in order to keep the theory of *satisfying* Divine Justice entire and compact; though, as far as I can judge, that theory which cannot be supported without terms out of which all meaning must be thrown, should answer some useful purpose." That is to say, the doctrine is both useless and untrue.

Mr. Ludlam observes (*Essays*, vol. ii. p. 106): "The schoolmen can always escape through a distinction. Guilt, they tell us, is of two sorts, culpable and penal, as it was called in the last century; or inherent and imputed, as it is now called." . . . (p. 128), "It is not easy to reply to the fanciful distinctions of inherent and imputed guilt, &c.; such phantoms will always elude your stroke,

"Frustra ferro diverberet umbras."

But then you may conjure up as many more as you please; we may reckon another sort of guilt, assumed guilt, not naturally inherent, not conveyed by the imputation of another, not forced on us by a charge, but that which a man takes upon himself; or we may split imputed guilt into voluntary and involuntary, &c., and so on for ever. . . . We find nothing in the apostolic writings about Christ's being justly or truly punished; about imputation of sin, or a charge of guilt; about standing in our law place as a substitute or obligation to punishment; about commutation of persons and *penal satisfaction*."

"What," says one of the writers of the Oxford Tracts, "what do they really mean, who adopt the human scheme of teaching and receiving in its fulness the doctrine of

the Atonement? how is this to be done? do they understand the meaning of their own words? *We hardly know what we speak of when we speak of the Atonement*, it is a vast sea which no man can fathom: who can think of it worthily? who can comprehend the sacraments in which it is hidden? The sea indeed itself is the type or figure of baptism, wherein the ways of God are, and his paths in the great waters, and his footsteps are not known. Surely men know not what they do, when they define and systematize the ways of God in man's redemption, under expressions such as *imputed righteousness, justification, and sanctification, and the like*; which words stand, in their minds, for some *exceeding shallow poor human ideas*, for which they vehemently contend as for the whole of religion." *Tracts for the Times. Reserve in Communicating Religious Knowledge*, p. 67.

In fine, these writers seem to coincide in the following observation of Mr. Ludlam (*Essays*, vol. i. p. 135): "These explanations of the mystery of redemption, are not the Bible, but the hay and stubble which indiscreet piety has built upon that foundation. The great mystery of godliness refuses to be scrutinized by our shallow understanding; human explanations only disgrace and defile it. *Thou shalt build the altar of the Lord thy God of whole stones; thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it.*"

Thus have we completed our review of the doctrine of Satisfaction; a doctrine which is founded on a division of the divine attributes, which has well accorded, as we have seen, with the division into three hypostases; so that, by ascribing one attribute to one hypostasis, and another to another, the jarring attributes themselves are prevented from coming into collision in the same person. Indeed, one main support of the doctrine of three hypostases, has been the doctrine of satisfaction; and again, the doctrine of satisfaction, as founded upon the jarring nature of the divine attributes, finds great

support in the doctrine of three hypostases, especially when these are avowedly maintained to be three divine beings.

Let us now see what divines have said, with regard to the inseparability of the divine attributes, and its consequences in relation to the popular doctrine of the Atonement. Archbishop Tillotson observes (vol. vi. Sermon 130,—On the Perfection of God) :

“Let us always consider the perfections of God in conjunction, and so as to reconcile them with one another. Do not consider God as mere power and sovereignty, as mere mercy and goodness, as mere justice and severity, but as all these together; and in such a measure and degree, as may make them consistent with one another. The greatest mistakes in religion are certainly sprung from this root, from separating the perfections of God and considering them singly, and framing such wide and large notions of one as to exclude another; whereas the perfections of God agree together, and that is not a divine perfection which contradicts any other perfection. Among men, indeed, an eminent degree of any one excellency does usually shut out some other, and therefore it is observed that power and moderation, love and discretion, do not often meet together; that a great memory and a small judgment, a good wit and an ill nature, are many times found in conjunction. But in infinite perfection all perfections do eminently meet and consist together; and it is not necessary that one excellency should be raised upon the ruins of another.”

Again; it is observed by Scott, in his works: “It is necessary, in conceiving the perfections of God, we always suppose them exactly harmonious and consistent with each other. For all perfections of being, so far forth as they are perfections, are consistent with each other; and, like straight lines drawn from the same centre, run on together without crossing or interfering. For there is nothing contrary to perfection but imperfection, and there is no disagreement

but what arises from contrariety. When, therefore, we conceive of the perfections of God, we must so conceive of them, as that there may be no manner of inconsistency or disagreement between them; otherwise we must admit into our conceptions of them something or other that is defective or imperfect. As for instance; in God there is infinite wisdom and infinite justice, infinite goodness and infinite mercy; wherefore, if we would conceive aright of these his glorious perfections, we must take care not to admit any notion of any one of them that renders it repugnant to any other; but so to conceive of them altogether, as that they may mutually accord and agree with each other. For while we apprehend his goodness to be such as that it will not accord with his wisdom, we must either suppose his wisdom to be craft, or his goodness to be folly; and whilst we apprehend his mercy to be such as that it will not agree with his justice, we must either suppose his justice to be cruelty, or his mercy to be blind pity and fondness; and it is certain, that that goodness cannot be a perfection which exceeds the measures of wisdom, nor that mercy neither which transgresses the bounds of justice; and so on the contrary. For if either God's goodness excludes his wisdom or his wisdom his goodness, if either his mercy swallow up his justice or his justice his mercy, there is an apparent repugnance and contrariety between them; and where there is contrariety, there must be imperfection in one or the other, or both.

“Wherefore, if we would apprehend them altogether as they truly are in God, that is, under the notion of perfections, we must so conceive of them as that in all respects they may be perfectly consistent and harmonious; as that his wisdom may not clash with his goodness, nor his goodness with his wisdom; as that his mercy may not jostle with his justice, nor his justice with his mercy; that is, we must conceive of Him to be as wise as He can be with infinite goodness, as good as He can be with infinite wisdom, as just

as He can be with infinite mercy, and as merciful as He can be with infinite justice; which is to be wise, and good, and just, and merciful, so far as it is a perfection to be so. Far to be wise beyond what is good, is craft; to be good beyond what is wise, is dotage; to be just beyond what is merciful, is rigor; to be merciful beyond what is just, is easiness; that is, they are all imperfection so far as they are beyond what is perfect. Wherefore, we ought to be very careful not to represent these his moral perfections as running atilt at one another; but to conceive of them altogether as one entire perfection, which (though like the centre of a circle it hath many lines drawn from it round about, and so is looked upon sometimes as the term of this line and sometimes of that), yet is but one common and undivided term to them all; or, to speak more plainly, though it exerts itself in different ways and actions, and operates diversely according to the diversities of its objects, and accordingly admits of different names, such as wisdom, goodness, justice, and mercy, yet is in itself but *one simple and indivisible principle of action*; all whose operations (how diverse soever) are such as perfectly accord with each other; whose acts of wisdom are all infinitely good, whose acts of goodness are all infinitely wise, whose acts of justice are infinitely merciful, and whose acts of mercy are infinitely just; so that, in this as well as in their extension and degrees, they are all most perfect, viz. that they always operate with mutual consent and perfect harmony." vol. ii. p. 204.

Let us now see how far what is called the Voluntary Economy, is an illustration of this principle.*

It is remarkable that, when reasoning from the essence of God, authors often more particularly incline to the idea of the Divine Unity; and when reasoning from the hypostases, they incline more to the idea of the Trinity. But personality, or hypostasis, is the exterior idea; essence, the interior. Hence

* See Gilbert on the Christian Atonement, pp. 183, 189, 245.

when thinking interiorly they advocate the unity; when thinking exteriorly, they advocate the Tripersonality. Now the natural man, thinking exteriorly, advocates the doctrine of three hypostases, seldom or ever adverting to the essential unity, which to him is the mystery; and as it is a principle of naturalism which has prevailed in the church, it follows of course, that the predominant doctrine is the Tripersonality, and that upon this principle it is that the voluntary economy is established. This being the case, the foregoing principles of unity are not those upon which the doctrine of the church is founded; indeed, in proportion as these are maintained, the advocates of them are charged with Sabellianism and Patripassianism. Considered as speculative, these principles may be regarded as true, but they must not be applied to the illustration of the doctrine of the Incarnation, Atonement, or Mediation; for if so, they lead infallibly to those views of the unity of God, which some maintain to be mere Sabellianism; whence arise the inextricable perplexities sometimes complained of by the orthodox.

Thus a modern writer observes: "Few words, however, are employed with less distinctness of idea than the word *justice*, especially when we speak of it as a divine attribute, or when we are inquiring what must be demanded by it in those instances in which its awards strictly taken would inflict suffering.

"Divine Justice, as a personal attribute, is, without doubt, that rectitude of the Divine Nature by which his judgments and acts are ever in harmony with the relations of things, as well morally as intellectually; or, it is that proportionate approbation of virtue, and disapprobation of vice, of which we have already spoken. Our references, however, to Divine Justice, are usually to its operations in connection with a moral system.

"In this view of it, I think we must adopt the definition given by Leibnitz, as well as by many continental divines,

“Men may frame for themselves,” says a modern
“new notions of the Divine Justice, and either ex-
away, and confound it in fanciful refinements, and un-
gible explanations of *benevolence*: but it must be to
acknowledge the weakness of their own understanding,
to involve themselves in *inextricable perplexities*, by at-
ing either to unfold the several mysterious perfections
Divine Nature, or hoping to explain them more fully
consolidating the whole into one.” *Wintle’s Bampton Lectures*
p. 202.

The author possibly saw that if the whole were consolidated
into one, as for instance, God’s justice and wisdom in
there could be no necessity for the assumption of the
postases, one voluntarily satisfying the justice of the
hence the *inextricable perplexities* of which he speaks
which they are reduced who adopt such ideas; ideas
we confess are but ill accordant with that scheme of
ment, which is founded upon the popular idea of pain
or satisfaction. Hence the other author above allude
serves: “Still the enquiry will recur, did not Christ
himself to God a sacrifice of a fragrant odor, on account
which sacrifice He pardons and accepts us? Certainly
did;—but the term *God*, in this case, is an official, not
sonal designation.” (*Gilbert on the Christian Atonement*
225.) Would not this observation be regarded by

the Deity; and the doctrine of the Atonement considered, in the popular way, as a doctrine of the Pacification of Anger and Satisfaction of Justice, effectually encourages this tendency. Explained in this manner, he sees no difficulty in the doctrine,—it falls in exactly with his own notions, his own state of naturalism; a state which, as it is inherent in man, is for this reason sufficiently difficult to be removed; but when it comes to be confirmed or consecrated under the name of religion, to call it in question is regarded as a sort of profaneness.

We next proceed to our remarks on the Atonement, considered *ad extra*, or in relation to man. A few observations on this subject will suffice, and these we will premise by an extract from the works of Scott, vol. ii. p. 398:

“If,” saith he, “after I have seen my Savior in his agony deprecating with fruitless cries that fearful cup which I have deserved; if after I have beheld Him hanging on the cross, covered with wounds and blood, and, in the bitter agony of his soul, heard Him crying out *My God! my God! why hast thou forsaken me?* and, in a word, if after I have seen that God, to whom He was infinitely dear and precious, turn a deaf ear to his mournful cries, and utterly refuse to abate Him so much as one degree or circumstance of a most shameful and tormenting death, in consideration of my pardon; if, I say after such a horrible spectacle, I have heart enough to sin on, I am a courageous sinner indeed, or rather a desperate one, not to be affected or restrained by all the terrors of hell.”*

Such is the account given by those who regard the crucifixion in its relation to man solely or principally as an exhibition of God’s hatred of sin. Sin is here viewed in relation to suffering; the horror of it is to be acquired from a consideration of the tremendous sufferings which it entails.

This also is the view which is taken by the merely natural

* See Gilbert on the Christian Atonement, p. 376.

and his great Providence allows man to overtake him, and to do so by the natural end for which it was allowed: to communicate the suffering power as such, the end of it being the removal of pain and torment. Having no idea of the existence of sin, or any measure sin only by suffering, he has a correct perception of his evil, because he has no correct perception of good: and in the absence of this, he is compelled to regard suffering as the measure of sin; and hence to regard the amount of our Saviour's sufferings as the measure, the end, the equivalent, the more than equivalent of the sin of the world. Thus, sin is viewed rather in reference to its effects than to its nature, even hell itself comes to be regarded as beautiful, not because it is so full of sin, but because it is so full of suffering, and sorrow for sin is felt more rather from a sense of punishment and suffering than from a sense of its opposition to holiness.

Thus Dr. Clarke observes in his *Spirit's Lectures*.—The punishment of sin is necessarily required to vindicate the honor and harmony of God's perfections, as the following of it *there being another way of making known his hatred of sin by the severity of that punishment to which every one is liable*. But it may be asked why does God hate sin? Can we not so hate it for the same reason that He does? He—what is that reason? Whatever it be, is it not antecedent to the idea of punishment?

Even the blessings derived from the Atonement have hence been regarded rather as a removal of the punishment of sin, than as a removal of sin itself: for upon this principle sin is not recognized as sin except only by the suffering it superinduces. We know indeed that great adversities, and calamities, are often requisite to bring sinners to repentance; but Swedenborg maintains, and with him, we are happy to say, many other theologians, that they have no just idea of God or of their own condition, who regard their sins merely in relation to their sufferings; and are sorry to have sinned

only because they are sorry to have suffered. To say that Christ suffered only to shew us, by the intensity of his sufferings, the heinousness of sin, is to found the doctrines of Christ's sufferings only on the most external view of sin which can be taken by the natural man. It is the lowest possible view of the case. It is that indeed with which he may begin the Christian life, but he must end it with a far higher sense of its nature. Our Savior's mental sufferings arose, as we shall see, from a sense of the contrariety of sin to the Divine Nature; or of its being the death of the divine life in the soul.

Besides, even where suffering is considered as penal, there is another view of it which may be taken, and which is derived from the nature of punishment itself.

It is common, for the reason we have mentioned, to view punishment only as the infliction of suffering, and the end of the punishment merely as the production of so much pain. Nevertheless, the real object of punishment is to reform the offender; and as far as possible to neutralize, by an example of suffering, the evil influence which his example of crime had exercised. Thus the end in view, is the good both of himself and of others. This is the sole object of the punishments appointed by the law; and in proportion as this effect can be produced with the less degree of suffering, so in the same proportion, may the severity of punishments be remitted. Hence, Judge Blackstone affirms (vol. iv. p. 7.): "The end of human punishments is to prevent future offences, 1. By *amending the offender himself*.* 2. By deterring others through his example. 3. By depriving him of the power to do future mischief."†

* Yet Jerram maintains in his book on the Atonement, in order to sustain his popular theory, that "punishment is not primarily intended for the individual good of the transgressor, but for that of the general community." p. 313. The reader is referred also to the Works of Scott, vol. ii. p. 397, &c.

† See Gilbert on the Christian Atonement, p. 407.

CHAPTER V.

ATONEMENT.

EXTENT, EFFICACY, AND NATURE OF THE SUFFERING OF CHRIST.

"AND I BEHELD, AND LO, IN THE MIDST OF THE THRONE AND OF THE FOUR SEATS
IN THE MIDST OF THE ELDERS, STOOD A LAMB, AS IT HAD BEEN SLAIN."—*Rev. v. 6.*

WE now proceed more immediately to the consideration of the doctrine of the Atonement; and, in so doing, shall inquire into the *extent*, the *efficacy*, and the *nature* of our Saviour's sufferings.

First, with regard to their extent.

Swedenborg affirms (*Universal Theology*, vol. i. 246):

"That the passion of the cross was not redemption, but was the last temptation which the Lord endured as the great prophet; and that it was the means of the glorification of humanity, that is, of union with the divinity of his Father.

We have already pointed out a difference, though variously represented, yet supposed by theologians as existing, between the sufferings resulting from Christ's temptations, and sufferings resulting from an infliction immediately by the Father; the Father being thus one source of suffering, and Satan of the other; the sufferings inflicted by the Father being for the purpose of exacting, in the way of justice, an equivalent, or more than an equivalent, for the sins of man. Hence the sufferings resulting from the *temptations* of the Savior, form no essential part of this doctrine of

they are quite subordinate ; and, in many instances, the consideration of them is therefore consistently omitted. Now the doctrine of the Atonement being resolved into a demand on the one side, and on the other a payment of a certain amount of suffering due as a satisfaction to Divine Justice ; and this suffering being principally that which was experienced in the garden of Gethsemane, and on the cross ; it has hence come to pass, that the Atonement has been frequently confined to this particular portion of our Savior's life ; though not altogether to the nominal, yet to the virtual, exclusion of the rest. This contracted view of the subject has been vindicated by appeals to such texts as the following : " I am determined to know nothing among you, save Jesus Christ, and Him crucified," " we preach Christ crucified," &c. ; as if the whole of our Savior's mediatorial works upon earth were resolved into his crucifixion. In the Apostles' Creed also, it is said of Christ that He was " born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried ;" expressions in which there is no mention of our Savior's life, but in which a transition is made immediately from his birth to his death. Hence Charnock observes (*Christ Crucified*, p. 169 ; *Rel. Tract Society's edit.*) :

" Though He was reconciling us all his life, yet it is principally ascribed to the sacrifice in his *death*. Col. i. 21, 22. All that Christ did in his life had not been available for us, had He not added the topstone in the shedding his *blood* ; and therefore, in the creed, there is a transition and leap from his birth to his *death* ; all intermediate actions in his life being omitted, because that was the great work whereby it was finished."

.... " Christ is a sacrifice. This was his intent in coming. His *death*, as a sacrifice, was his intention in the assumption of our flesh ; the prophecies predicted it,—the types represented it,—this He pursued,—for this He thirsted. A Mediator He was by means of his *death*. Heb. ix. 15. It is

THE FIRST PERSON SACRIFICED FOR US WAS HIMSELF. THERE IS A
 TRUTH IN THIS PASSAGE WITH THE EXPIRATION OF CHRIST TO HIS PEOPLE,
 WHICH IS NOT LIMITED TO THE ACT OF HIS LIFE. BECAUSE HE WAS
 SACRIFICED FOR US BY HIS DEATH. *John* 1: 29.

THESE PASSAGES & THE OTHER PASSAGES OF SCRIPTURE. ALL THE
 PASSAGES OF THE NEW TESTAMENT IN THE SCRIPTURES TO HIS PEOPLE ARE PASSED
 OVER IN THE GREAT SACRIFICIAL PASSAGE. BECAUSE THROUGH THEM WE
 OBTAIN THE BENEFIT OF THE DEATH OF CHRIST IS NOT SUFFICIENT
 WITHOUT THE BENEFIT OF THE CROSS. AS *THEY SAID WHOSE WAS OUR REDEMPTION*
AND RANSOM. IT WAS THE DEATH WHICH, AS A SACRIFICE,
 SACRIFICED FOR US AND AS A RANSOM SACRIFICED FOR US.

THESE PASSAGES IN THE SCRIPTURES ON THE DOCTRINE OF
 THE ATONEMENT. *1: 27.*

THE PASSION SACRIFICE. THE LORD SACRIFICE HIS OWN LIFE: TO
 OBTAIN THE LIFE OF HIS PEOPLE: TO RESTORE THE ACCOUNT
 HE SACRIFICED IN THE CROSS THEIR SIN. HERE, THEN, WE SEE
 THE BENEFIT AND THE PRICE PAID FOR IT MOST DISTINCTLY SAID.
 NAMELY, REDEMPTION AND CHRIST'S DEATH AS THE PURCHASE OF
 THE PERSON AND CHRIST'S BLOOD AS THE PRICE OF IT. WOULD
 NOT THEN, BE IN THE HIGHEST DEGREE ABSURD TO DENY THAT THE
 DEATH OF THE SON OF GOD IS THE PROVISION AND THE CONSIDERATION
 FOR WHICH MAN OBTAINS THE INESTIMABLE BENEFIT OF LIFE AS
 SACRIFICED. WE ARE SAVED BY THE DEATH OF CHRIST.
1st. Again p. 277. - The doctrine of our Lord's death
 as an atonement for sin, was the constant subject of all his
 apostles' preaching, and the great instrument of their extra-
 ordinary success."

The passion of the cross alone being thus considered
 to be the act of redemption, we see one reason for which the
 popular doctrine of the Atonement has been made so prom-
 nent; namely, it has been confined to the death of Christ,
 all other parts of our Savior's life being either excluded or
 else considered to be so very subordinate as to be easily
 discarded without occasioning any particular loss.

This is the doctrine, then, which, in the foregoing

position, Swedenborg opposes; affirming that the passion of the cross was not an exaction by the Father of a certain amount of suffering, but a temptation or trial induced by the powers of darkness; and that it was not the sole act constituting the work of redemption, but only one and the last, although the chief, of a series of acts consisting of conflicts with and victories over the powers of darkness.

In taking this view of the subject, at least so far as regards the extent of the work of redemption, Swedenborg, although he has been so much opposed, by no means stands alone. Thus Witsius, in his *Treatise on the Covenants*, observes (p. 138):

“It is indeed to be deplored that, in these latter years, a new subject of litigation has arisen among the orthodox; namely, what were the particular sufferings of Christ which are to be regarded as those which were satisfactory, and as such, endured in our stead. One writer, indeed, may be said to maintain that none of the sufferings of Christ were properly speaking satisfactory and endured for us, but those which He experienced during the three hours of solar darkness which took place while He was upon the cross and before He expired; thus excluding from the number of satisfactory sufferings those anxieties of Christ which He suffered in the garden of the Mount of Olives, on the night upon which He was betrayed; as also the blood which He poured out before He was crucified, while He was crucified, and after He had died upon the cross; affirming that the bodily death of Christ was not endured by Him in his character as our sponsor and in our stead; consequently did not appertain to the satisfaction which He offered to Divine Justice, since a plenary satisfaction had *already* been made to God at the moment preceding his death. And lest all these things should be considered as happening to Christ in vain, the learned author maintains, that these things were done in the way of satisfaction to the Divine Truth, which had foretold that such

both in soul and body, and extending thus through whole life, from its commencement to his direful death on the cross, combined to make one only perfect sacrifice, although we admit that those sufferings were the least which He endured *νυχθημέρω*, and that those He endured in the body were far surpassed by those He endured in the soul, just as the entire and most holy obedience of Christ is imputed to us as meritorious; although this obedience was especially manifested in the act of being obedient to the Father even unto death, yea, the death of the cross, although it consisted more in a *voluntary* submission of the lower dispositions, than in the mere motion of the members of the body kept under control by the *rational* powers.”

In p. 147, the author thus continues :

“It is untrue that Christ was not a priest from the commencement of his life, for, from its very beginning He was the Christ, that is to say, the Anointed of the Father, anointed, not less to his sacerdotal, than to his other offices. Even when He lay in his cradle, He was saluted by the angels as king; when only twelve years old, He shewed Himself among the doctors in the character of prophet; and, when grown up, He was then king and prophet, who shall take away from the Father the honor of being also priest? And since it is the duty of a priest to stand in the house of the Lord, (Psalm cxxxviii) do we not find a proof of his sacerdotal office, in t

knowledge, indeed, that Christ was publicly inaugurated into his mediatorial office on the thirteenth year of his age; yet we must no more conclude that before that time Christ was not a priest, than we must conclude that before that time He was not a Mediator.

“I cannot here avoid subjoining to my remarks the very sound observations of Cloppenburgius, in his Disputation upon the Private Life of Christ, pp. 15, 16: ‘In his daily practise of piety,’ says he, ‘and the observance of his duties to God, offered up in the days of his flesh, it was not possible but that, conscious as He was of his unction even from childhood (as is evident from Luke ii. 49), Christ must have offered up prayers and supplications for the salvation of that church of which He was born the king and Savior. See Luke ii. 11; Heb. v. 7. Nor is there anything to forbid our extending the words of the apostle to all the days of the flesh of Christ, and to all the sufferings He endured even from his infancy; for from these it was that He learned obedience. It was thus the part of Christ, who from his childhood walked with God, continually to perfect the mediatorial office (a work which was given Him by his Father, for the redemption of the church, and which He daily performed with persevering obedience); as also fully to consummate this office by that crowning act of obedience which was exhibited in his self-immolation, when to this He was publicly called, or set apart and devoted. John xvii. 4. Acts ii. 23.’

“Moreover, it is not true that Christ was not, from the beginning of his life, a victim. For although the oblation of himself was communicated in the cross and in his death, still, prior to this period, He was *the Lamb of God which taketh away the sins of the world*, John i. 29. It was in his character as such, that all our iniquities were laid upon Him; as such, it was, that He took upon Him the form of a servant; that He assumed the likeness of sinful

although rich, He was made poor for our sakes; and that, even from his infancy, He was subject to grief, sorrow, and persecution,—miseries, which all proceeded from this one source; that He was both the priest, and the victim which had taken upon Him our sins,—sins which were to be finally done away by his death.

“When Christ is said to have suffered under Pontius Pilate, nothing is farther from the meaning of the words, than to distinguish between those sufferings which were satisfactory and those which were not satisfactory; an interpretation which, I think, never entered into the mind of any one. It is an expression which simply shews the time in which Christ consummated his sufferings; and the person by whom He was condemned to the cross.” p. 149.

When, therefore, St. Paul says, that Christ took upon Him flesh and blood, “that through death He might destroy Him that had the power of death, that is the devil,” Dr. Pye Smith observes (*Scripture Testimony to the Messiah*, vol. ii. p. 343):

“The manifest design of the passage appears to me to require that the death, which is here stated to have been the means of accomplishing the stupendous purposes of eternal mercy, should be understood not of the mere physical death of the Lord Jesus, but of *the whole comprehension of his sufferings* for the redemption of the world. The fact of natural death, the mere ceasing to live, was the smallest part of those sufferings; it was their termination and relief. The sorrow which He endured, ineffably transcended all corporal agony. It was death in the soul. Our moral feelings sin has made slow and torpid; so that we can form none but very faint conceptions of the load of distress and horror which pressed on that soul, whose unsullied innocence and perfection of sensibility were without an equal in all human nature. He suffered all that a perfectly holy man could suffer; but the highest intensity of his anguish lay in that which was mental

As the Prince of salvation, He was made perfect through sufferings ; and *the total of those sufferings, it seems proper to comprehend in the death*, by which He spoiled the destroyer, and delivered the captives.”*

In accordance with the views of Witsius, Turretin observes (*Institutio Theologiæ Elenctica*, vol. ii. p. 484) :

“With respect to the subject matter and the several parts of satisfaction, the opinions of theologians are at variance. Those there are who restrict it to the sufferings or punishments which Christ underwent for us. Of these some place the whole righteousness of Christ in his death ; some adjoin to these all the sufferings which He underwent throughout the whole period of his life ; and this they call passive righteousness, while active righteousness, which they place in obedience to the commandments, they consider to have been a condition requisite, in the person of the Mediator, to the execution of his office ; still that it does not enter into any part of the satisfaction, or of the merit which is imputed to us.

“But the general, and in our churches, the received opinion is, that the satisfaction of Christ, which before God is imputed to us for righteousness, embraces not only the sufferings of Christ, or those which He endured both in death and life, but also the obedience of his entire life, or those righteous and holy actions by which, in our stead, He perfectly fulfilled the commandments of the law ; so that from these two parts arises the entire and perfect price of our redemption, &c.

“Nor is it to any purpose that an objection is urged from the words of Zechariah, iii. 9, *I will remove the iniquity of that land in one day* ; or from the passage of St. Paul (Heb. x. 10) ; where he refers the propitiatory sacrifice to the one oblation of Christ offered up upon the cross. For we cannot,

* See Bishop Reynolds on Psalm cx. Victories of Christ ; also, Matthew Henry's Commentaries, Matt. xxvi. 36.

from these passages, conclude that the antecedent sufferings of Christ did not partake of a satisfactory nature, but only that the satisfaction was then consummated; the fruit of which was, that on that day all the sins of all the elect were blotted out. This is the reason for which St. Paul refers synecdochically to the one oblation of Christ, as an expiation for our sins; because it was the heaviest and the last of all the sufferings; without which they would not have sufficed," &c. &c. p. 486.

The doctrine of satisfaction we have already examined; the foregoing passages, therefore, we have quoted only for the purpose of shewing, that on the testimony of writers in the Christian church, Swedenborg has not without reason included in the work of Redemption and Mediation, not only the death of Christ, but the whole course of his life from the time of his birth.

Having thus considered the extent of Christ's sufferings, we proceed to ascertain in what consisted the *efficacy* of the Atonement; before doing which, it will be requisite to inquire into the views of this subject prevalent in the church; and which for convenience we shall arrange under three principal classes. First, that wherein the efficacy of Christ's sufferings is founded upon a covenant from eternity, between the three persons of the Godhead; more particularly the Father and the Son. Secondly, that wherein it is founded simply upon a divine appointment, without particularly involving the idea of a covenant. Thirdly, that in which it is founded upon a moral vindication of the divine law.

First, with regard to the efficacy of Christ's sufferings as founded upon a covenant from all eternity.

Dr. Waterland, who as we have already seen, rests the whole of revealed theology upon the voluntary economy,*

* Some remarks on this compact from eternity, or voluntary economy, occur in the 'Theological Dogmata' of Petavius, in his Work on the Incarnation, book xii. chap. 9.

or covenant between the three persons of the Trinity, after having quoted a variety of texts in proof of the benefit we derive from the sacrifice of Christ on the cross, observes (*Works*, vol. vii. p. 75) :

“The least that we can infer from the texts above-mentioned is, that there is some very peculiar virtue, merit, and efficacy in the death of Christ ; that God’s acceptance of sinners, though penitent not perfect, depended entirely upon it. Common sacrifices could never make the comers thereunto perfect ; but it was absolutely necessary that the heavenly things should be purified with some better sacrifice. Which is so true, that our Lord is represented as entering into the holy of holies, that is, heaven, by his own blood ; where He ever liveth to make intercession for those who come unto God by Him. The efficacy even of his intercession above, great and powerful as He is, yet depends chiefly upon that circumstance, his having entered thither by his own blood ; that is to say, upon the merit of his death and passion, and the atonement thereby made.”

We are here told that the efficacy of Christ’s death arises from its merits. With regard to the nature of these merits Dr. Owen observes (*Works*, vol. xxiii. p. 97) :

“Merit is such an adjunct of obedience, as whereon a reward is reckoned of debt. Now there was, in the nature of the things themselves, a proportion between the obedience of Christ the Mediator, and the salvation of believers. But this is not the next foundation of merit, though it be an indispensable condition thereof. For there must not only be a proportion, but a relation also between the things whereof the one is the merit of the other. And this relation, in this case, is not natural or necessary, arising from the nature of the things themselves. This therefore arose from the compact or covenant that was between the Father and the Son, to this purpose ; and the promises wherewith it was confirmed. Suppose, then, a proportion in distributive just

between the obedience of Christ and the salvation of believers, then add the relation and respect that they have one to another by virtue of this covenant, and in particular that our salvation is engaged by promise unto Christ; and it gives us the true nature of his merit."

We see then, that as the efficacy of Christ's death depends upon its merits, so its merits depend upon the promise originally made by the Father to the Son. But this promise, we are told, does not imply any natural or necessary relation between the things themselves; it was a mere voluntary promise of the Father to the Son, that upon certain conditions He would be satisfied.

Hence Charnock observes, (*Christ Crucified*, p. 137; *8c. ed.*) "If we consider it simply in itself, without any previous order, without any covenant struck between the Father and the Son concerning it; He was not obliged to have any respect to the apostate creature upon the account of it. But after a covenant struck between them. . . . God could not but accept it; unless He could have found a spot in the offering, and charged Him with a nonperformance of any article covenanted between them."

Inasmuch, then, as the efficacy of Christ's death depended upon its merits, and its merits upon the promise originally made to the Son by the Father, it follows that this promise is the foundation of the efficacy of the death of Christ. If therefore this idea of a promise, as arising from a covenant or a federal transaction, be discarded, it would seem that the foundation of this doctrine of the efficacy of Christ's death is taken away, and that the whole superstructure falls to the ground; for, in the present case, if there be no promise, there can be no efficacy; and if there were no literal covenant, there was no literal promise. Where divines, therefore, reject the popular idea of the efficacy of the Atonement, as founded upon a covenant promise, what other view have they to substitute?

This brings us to the second view of the efficacy of the Atonement, namely, that of simple *divine appointment*; in which it is declared first, that admitting the fact of the efficacy of Christ's interposition, no explanation of it can be given; and secondly, as a natural consequence, that there is no ground, as far as we can comprehend, for admitting the sacrifice of Christ to be of any efficacy whatever.

First, admitting the fact of the efficacy of the Atonement, Bishop Butler remarks: "Neither reason nor analogy can shew how, or in what particular way, the interposition of Christ, as revealed in Scripture, is of that efficacy which it is there represented to be; yet this is no kind nor degree of presumption against its being really of that efficacy." *Analogy; Conclusion*, part ii.

The learned author does not mean, that although neither reason nor analogy can explain the way in which the interposition of Christ is efficacious, yet Scripture does; on the contrary, he says (part ii. chap. v.), "How, and in what particular way, this sacrifice of Christ had this *efficacy*, there are not wanting persons who have endeavored to explain; but *I do not find that the Scripture has explained it*. We seem to be *very much in the dark* concerning the manner in which the ancients understood atonement to be made, *i. e.* pardon to be obtained by sacrifices. And if the Scripture has, as surely it has, left the matter of the satisfaction of Christ mysterious,—left somewhat in it unrevealed, all conjectures about it must be, if not evidently absurd, yet at least uncertain. Nor has any one reason to complain for want of farther information, unless he can shew his claim to it. Some have endeavored to explain the *efficacy* of what Christ has done and suffered for us, beyond what the Scripture has authorized; others, probably because they could not explain it, have been for taking it away, and confining his office as Redeemer of the world to his instruction, example, and government of the church, &c."

Incarnation, Atonement, and merits of Christ, &c. of these doctrines is a mystery; that is, each stands to a certain degree *isolated* from the rest, *unsystematic*, and connected with the rest by *unknown intermediate* truths, and upon subjects *unknown*. Thus the Atonement, *whether necessary, how it operates*, is a mystery; that is, a heavenly truth which is revealed, extends on each side to an *unknown* world."

Dr. Hey, speaking of the sacrifice of the death of Christ and the two different views taken of it by the Socinians and the orthodox, observes: "Both parties are proceeding in different ways, though they may be helped forward by different means. Both own the mercy of God, both ascribe to the efficacy of the salvation of mankind, though we suppose it to be effected by different means, which they do not; but of these means *our* means are *so indefinite*, as to produce propositions *nearly unintelligible* the nature of which, we know, is such, as to diminish the difference between affirmative and negative." *Lectures*, vol. iii. 328; 2nd edit.

Thus we see, that, when the popular idea of a transaction between the Father and the Son is discarded, the efficacy of the Atonement cannot be explained either by reason, analogy, or Scripture. This being admitted, the Socinian denial is easy, as we have observed, to a *denial of the Atonement*, as far as we can comprehend, *of any efficacy*

answer of the Christian is, *I know not*, nor does it concern me to know, *in what manner the sacrifice of Christ is connected with the forgiveness of sins*. It is enough that this is declared by God to be the medium through which my salvation is effected. I pretend not to dive into the councils of the Almighty; I submit to his wisdom, and I will not reject his grace, because his mode of vouchsafing is not within my comprehension. But now let us try the doctrine of pure intercession by this same objection. It has been asked, how can the sufferings of one being be conceived to have any connection with the forgiveness of another? Let us, likewise, enquire how the meritorious obedience of one being can be conceived to have any connection with the pardon of the transgressions of another; or whether the prayer of a righteous being in behalf of a wicked person can be imagined to have more weight in obtaining forgiveness for the transgression, than the same supplication, seconded by the offering up of life itself, to procure that forgiveness? The fact is, the want of discoverable connection has nothing to do with either. *Neither the sacrifice nor the intercession has, as far as we can comprehend, any efficacy whatever*. All that we know, or can know, of the one or the other, is, that it has been APPOINTED as the means by which God has determined to act with respect to man." vol. i. p. 25; 1st edit.

We thus see that neither reason, nor analogy, nor Scripture, explains the efficacy of Christ's death; and that we have no right to presume either his sacrifice or his intercession to be of any efficacy whatever; which brings us to the interpretation of the words of the Oxford writer, "*We hardly know what we speak of when we speak of the Atonement*." Both they who admit the popular idea of a covenant, and they who, seemingly rejecting it, substitute the doctrine of simple *divine appointment*, declare, that between Christ's death and the forgiveness of sins there is no perceptibly real relation. An arbitrary one has, therefore, been chosen by

that the actual remission of sin is a mere secondary consequence of this pardon, the primary being the remission of the punishment.* This view of the subject has been very prevalent in popular systems of theology; and it is obvious that, in proportion as there is conceived to be no *real*, but only an *arbitrary* relation between our faith and God's mercy, there can be conceived to be no *real*, but only an arbitrary relation between forgiveness of sin and the blood of Christ.

"Few words," says Dr. Whitley, writing upon this subject, "are in more general and constant use, and in more close and intimate connection with the doctrine of Atonement and Sacrifice, than those of the remission or the forgiveness of sins; few, however, are more frequently misunderstood or misapplied: the far-fetched glosses, the labored comments and explications of them, having rather obscured and puzzled than elucidated and explained them;—the entire error and confusion wherein, may be traced to the misapprehension and perplexity in which the word sin is itself involved and obscured, &c. . . . Remission of sin is not the mere cold reputative or forensic remission of a legal bond or debt; it is not a bare judicial external discharge from the obligation of the law to positive pains and penalties; it doubtless involves and includes all this, but it is also something still more distinct and practical, something still more present and homefelt within us,—it is remission or liberation from the essential naughtiness, heinousness, and malignity of moral evil or sin itself; for whilst all penal ire and positive infliction might be remitted and forborne, &c. . . the spiritual disease and death of the soul might remain in all their genuine horrors, in all their innate mischief and misery." *Atonement and Sacrifice*, sect. 12, *Remission of Sins*.

But, secondly, another reason for which there is no per-

* See Wardlaw on the Socinian Controversy, p. 232: also, Dean Sherlock's Discourse concerning the Happiness of Good Men and the Punishment of the Wicked, p. 49.

ceptibly real relation between forgiveness of sin and the blood of Christ, is, because the blood of Christ is itself an expression on the definite idea of which theologians have not agreed. For some regard it as signifying the merely material blood of Christ, such as that which was shed upon the cross; some, as signifying his death; some, as including the passion on the cross; some, as including his whole suffering or passion throughout his life; others, as implying also the doctrines which He taught. See *Horne's Introduction to the Scriptures*,—*Index of Symbolical Language*.

Dr. Whitley maintains, that the expression the *blood of Christ*, as used in Scripture, has four different significations. "First, his natural blood shed on the cross: the price of our salvation, the ransom of our souls. Second, the sacramental blood: the blood of the new testament or covenant, which is also the blood of Christ, by his own institution and sanctification. Third, the thing intended and signified: his spiritual grace and virtue, the power and inhabitation of the Holy Ghost, the Comforter. Fourth, the risen humanity: the glorified Mediator in heaven." *Atonement and Sacrifice*, p. 322. The same author quotes Ignatius, as saying, "I desire the drink of God, his blood; which is incorruptible love and eternal life:" he also justly adds in the sequel, "How few have duly considered and digested the spiritual nature, the profound doctrine, of the blood of Christ!"

It is obvious, then, that as long as the idea of Christ's blood is vague and uncertain, no definite relation can be pointed out between itself and another thing, the idea of which is equally vague—equally uncertain.

Thirdly, another reason why there is no perceptibly real relation between forgiveness of sin and the blood of Christ, is, that much of the language commonly used in regard to the Atonement,* is language expressive of the sign, not of the thing signified; that, by way of accommodation to man,

* See Gilbert on the Christian Atonement, p. 382.

be capable of changing, to be prevailed upon by him; besides which, as we have seen, a number of other words have been introduced, all founded upon natural, carnal, or artificial distinctions, between which there is not, there be, any real relation of cause and effect, consistent with any discoverable real connection. When, therefore, writers who take the lowest views of the Divine Nature, speak of the efficacy of the Atonement, the efficacy of Christ's sacrifice, the efficacy of his merits, the efficacy of his intercession, the efficacy of his blood; it is most true, as the dissenting writer has stated, that upon the principles he has laid out, all these expressions are unauthorized; that in these things there is no perceptible efficacy, nor is there any perceptible connection between these and the forgiveness of sin, any more than between things of the nature of these, and the forgiveness of sin; of which we are profoundly ignorant, and of which we can say in any given case, 'It is so, because it is; I see no reason why it should not have been otherwise, or even the very reverse.' The fourth reason we shall furnish in the sequel.

We have now stated the doctrine of *divine approbation* as advocated by Archbishop Magee, and some of the most learned and orthodox divines of the Church of England. We next proceed to the opinions of other divines who are reputed to be orthodox and learned, but who reject the doctrine altogether. Dr. Wardlaw observes:

represents the Infinitely Wise, as having adopted means, the greatest and most stupendous, for effecting an object, which might have been accomplished by such as were inferior, and even infinitely inferior. If it be true, that the efficacy of the Atonement arises solely from divine appointment, then it was possible, had God only so willed it, for the blood of bulls and of goats to have taken away sin." *Discourses on the Socinian Controversy*, p. 308.

"The hypothesis involves a severe reflection on the divine goodness.—It is a truth insisted on in his word, that the gift of his own Son is a wonderful, a transcendent display of his goodness.—*For God so loved the world, that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.* John iii. 16. *He that loveth not, knoweth not God; for God is love. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins.* 1 John iv. 8, 10. But if it be true that the blood of bulls and of goats, had God so willed it, might have answered the end; then, if we can be sure of anything, we may be sure of this, that God, as a being of immutable goodness, must have so willed it; He must have spared the unutterable sufferings of a Person of such eminent susceptibility of mental anguish.—He is, by the hypothesis, supposed to have done, what no idea we can form of a good being will for a moment allow us to fancy He possibly could do,—to have inflicted needless suffering, and that even to a degree by us incomprehensible.—The scenes of Gethsemane and of Calvary,—the cries, and prayers, and tears, the bloody sweat, the bodily tortures, and the soul's deep agonies, of the self-devoted Immanuel,—are in no way reconcilable, on the supposition in question, with divine benevolence. Surely when the innocent Redeemer there prayed, with strong crying and tears,—'If it be possible, let this cup pass away from me!'—He could never, by the love of his heavenly Father, have been permitted to drink it,

could the purpose for which it was mingled and put into his hand have been otherwise accomplished.

“It impeaches the Divine *Justice*.—All infliction of unnecessary suffering, involves a reflection on the righteousness as well as on the goodness of Him who inflicts it; and above all, such infliction upon a guiltless person—upon perfect innocence.” *Ibid*, p. 311.

After stating six different reasons against the hypothesis of mere *divine appointment*, the author observes in the seventh place: “But what are we to think of Him, if, indeed, there was no such exigency,—no necessity for anything so stupendous as the appearance of a divine person, to atone for sin, in the likeness of sinful flesh? What are we to think of Him, if there wanted only the appointment of God to render any fellow-creature competent to the task; if there wanted only this to impart the same efficacy to the sacrifice of a lamb of the flock, as to that of the Divine and spotless Lamb of God! How cooling, how quenching is this, to the flame of grateful love,—how repressing to the ardor of adoring praise!” *Ibid*, p. 317.

Gilbert, in his work on the Christian Atonement, equally opposes the doctrine of mere *divine appointment*. Thus he observes:

“On the hypothesis that validity results from mere appointment,—that any medium soever of conveying pardon might have been chosen,—we can discern no reason why there should have been required any medium at all. The whole is resolved into the mere will of the supreme power. There remains nothing essential in the facts of dignity in the victim, of unprecedented rarity, of anything to exclude the expectation, that as often as occasions for mercy to interpose might arise, so often repetitions of sacrifice might be granted. The Jewish economy, were such a supposition tenable, would not be convicted of any essential imperfection and invalidity to take away sin; and that which constitu

the glory of the Christian expiation would be reduced to a mere circumstantial difference, not an indispensable superiority." p. 273.

Again: "It cannot but occasion surprise that *writers and preachers, held in deserved esteem*, should have frequently expressed themselves with so much incautiousness on this subject. Confounding the distinction between the necessity and the adequacy of divine appointment, they seem to have interpreted the various representations of God's having set forth or appointed his Son to be a propitiation, as proofs that from appointment alone was derived the expiatory virtue of his propitiation. Appointment was an indispensable requisite, no doubt, since no sacrifice, how costly soever, could be available, unless announced as such by the supreme authority; but still it was but one of many essential conditions.

"What moral efficiency for the support of law, the illustration of justice, the display of divine holiness, or the pre-eminent manifestation of love and grace to creatures, could *mere appointment* possess? Were we to argue, that since nothing could be selected by God for any end, which in itself is not the best fitted to answer that end, and that therefore the divine designation is to us a sufficient evidence of fitness; the reasoning, we grant, would be as irrefragable as trite, but totally irrelevant, except indeed as assuming the very truth which the reasoner was intending to deny. It would assume the fitness itself to be an independent and essential consideration—the very ground of *appointment*; and therefore that such *appointment* did not constitute, but only recognised the validity.

"Without regard to such fitness, our views of atonement being necessarily slight and defective, its moral results on our minds must be proportionably impaired. Its connection with law, justice, the purity of the divine character, and the ultimate honor accruing to the supreme government, in inseparable union with its efficacy in bringing to us salvation,

is a truth as strongly enforced in Scripture, as the fact of its appointment. Overlooking that connection, we cannot be said to understand its bearings, or to appreciate rightly those parts of the divine word which dwell so often and so impressively on the peerless dignity and glory of the victim. This precise fact is plainly exhibited as of paramount consideration. Could we have been redeemed by a cheap sacrifice, then the idea of sin could have awoken but little compunction; law would have appeared an arbitrary imposition, justice a supposititious virtue, and holiness a factitious distinction, of which the standard could be made or unmade at pleasure. All would seem to be founded on the mere irresistibility of power and authority. Against consequences so *deeply serious*, we do well to be on our guard. *Let it never be repeated, except by those who would depreciate its provisions, that the efficacy of the Christian atonement is deduced solely from the appointment of it by God.*

“It is often conceded, even by the warmest friends to the doctrine of Atonement, that we can discern no natural connection between the sacrifice of Christ and the pardon of sin. What is meant by this assertion I confess myself unable, even after frequently revolving it in my meditations, to form the least idea. As the doctrine in its several parts is stated in the Scriptures, the connection seems to me to be as palpable as indissoluble. Nor do I mean merely a connection arising from authoritative declaration, but one of directly moral cause and effect. Of course the position could not be intended to deny only a physical bond of union, like that of gravity and weight, or that of applied force and motion. It must be understood as asserting, that independently of arbitrary appointment to that end, we can see no moral relation between the offering of *the Lamb of God*, and the *taking away of the sin of the world*.

“Regarding, indeed, the mere naked facts, that one dignified and innocent being suffered, and that there exist many

guilty beings who deserve to suffer, as insulated from all other considerations, we may say that pardon would not necessarily be perceived to follow from the conjunction of these independent truths. But consider the complex case as stated in the Scriptures. With these principal facts unite their appropriate adjuncts. Take into account, on the one hand, the protective purpose of law, its existence, the function discharged by its penalties, and those penalties incurred; on the other hand, the inclination to mercy in the executive power, his unchangeable estimate of the importance of law, although violated; his justice in seeking to uphold esteem of it in his creatures, his uniting a personal sacrifice in the gift of his Son to suffer, with a promulgation and pardon to those who repent and believe in Him; his declaration that He by that act intended to express his love and pity, and yet his just condemnation of our conduct;—unite, we say, these facts together in your contemplation, and do you not discern a moral fitness and a moral power in the means adopted to fulfil the ends? Is it all mere arbitrary association of circumstances, possessing mutually no moral interworking energies? Do not those minds which avail themselves of this remedial interposition feel any constraining influences, but simply this one,—that God has chosen this method, among a million which might have done as well, and so have spared the marvellous cost of this? Again, I must repeat, I cannot understand the views of these facts from which such a concession can have been deduced." pp. 274—278.

It may be asked, then, if the doctrine of mere *divine appointment* be openly rejected, what other hypothesis is substituted in its place? Here we return, as we see in the foregoing quotation, to the doctrine of the vindication of God's moral law, and a satisfaction to Divine Justice. But, as Mr. Veysie informs us in his Bampton Lectures, this doctrine, whether true or false, has nothing whatever to do with that of the Atonement, and may be altogether denied without the slight-

est infringement upon it.* Thus do the different works on the Atonement reciprocally negative each other ; of the existence of any other hypothesis besides those we have stated we are not aware, although of these there are of course a variety of modifications, all equally moving in a circle of reciprocal negations.

It is remarkable that in these several theories, the existence of a spiritual world, of the powers of darkness, and their subjugation by Christ, are either never once referred to, or else are introduced as truths merely subordinate and incidental ; although St. Paul expressly affirms, that the Son of

* It is the rejection of the popular theories that has exposed Swedenborg to the charge of Socinianism ; with as much reason as the Roman Catholics might charge Protestants with rejecting the Sacrament of the Lord's Supper, because they reject the doctrine of Transubstantiation. On this charge of Socinianism, Swedenborg thus writes to the Consistory at Gottenburg, in answer to Dr. Ekebon :—" Respecting the other point, namely the charging those doctrines with Socinianism, the same is a horrid blasphemy and a truth ; forasmuch as Socinianism signifies a negation of the divinity of our Lord Jesus Christ, when in fact, in this doctrine of the New Church, it is his divinity principally which is *confirmed and proved*, as also that the *Satan* has so fully completed the reconciliation and redemption of man, that without his coming no one could have been saved, (see *Apoc. Revealed*, n. 67, and in many other places), in consequence whereof, I consider the word *Socinian* to be a scoffing and a diabolical reviling. This, with the rest of the Doctor's reflections, may be considered in the same sense as the *flood*, which the dragon cast out of his mouth after the woman, that he might cause her to be swallowed up by the flood, during the time that she was yet in the wilderness. *Apocalypse*, chap. xii. 15. And it may come to pass, that the same which is mentioned in verse 17, may likewise take place, *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who kept the commandments of God, and have the testimony of Jesus Christ.* That the New Jerusalem signifies the New Church, which is to be the *bride* and the wife of the Lamb, see *Apocalypse Revealed*, n. 880, 881, and that this same church, undoubtedly, is coming, because the Lord himself has predicted it in the *Apocalypse*, chap. xxi. and xxii. (see likewise *Zechariah*, chap. xiv. verses 7, 8, 9 ;) and in the last chap. of the *Apocalypse*, in those words, *I, Jesus, have sent mine angel, to testify unto to you these things in the churches. I am the root and race of David, the bright and morning star, and the spirit and the bride say come, and let him who heareth say come, and let him who is willing receive the water of life, freely.*

God was manifested that He might destroy the works of the devil. Thus has the Scripture doctrine been set aside, in order to make way for the popular theories.

Bishop Hurd, however, in the following passage,* places this subject in a right point of view, when, speaking of the temptations of the powers of darkness, he observes (vol. vii. p. 280): "In a RELIGIOUS view, the belief of this doctrine is of the utmost importance; for the whole scheme of redemption is founded upon it. For *therefore* Christ came into the world, and suffered upon the cross, *that through death*, as St. Paul says, *He might destroy him that had the power of death, that is, the DEVIL.* Heb. ii. 14. And, universally, *for this purpose* (I quote the words of St. John) *the Son of God was manifested, that He might destroy the works of the DEVIL.* John iii. 8. It concerns us, then, infinitely to take heed, lest, by denying, or questioning, or explaining away, the existence and agency of the evil spirit, we subvert the foundation of our faith, detract from the glory of our Savior's passion, and unthankfully *despise the riches of his goodness* in dying for us; nay, and lest we blaspheme the Holy Ghost, who was given to *help our infirmities* (Rom. viii. 26), to *strengthen us with might in the inner man* (Eph. xiv. 16), and therefore to save us from the power of *that spirit, which worketh in the children of disobedience.* Eph. xi. 2."

Such we allow to be the doctrine of Scripture upon the subject, and such the doctrine of Swedenborg. But here we find no mention of stipulations, treaties, covenants, compacts, &c., between Father, Son, and Holy Spirit; no mention of pacification of wrath, none of satisfaction to justice in any popular sense whatever. The process of Atonement is regarded as consisting in a subjugation of the powers of darkness, to which Swedenborg adds, according to the Scriptures, the glorification of the humanity. This view of the subject therefore is the next we proceed to consider.

* Yet, in other places, he seems to follow, in a great measure, the commonly received doctrine.

The natural and carnal state of man, having led him into a series of mere fallacies in regard to God, and into an entire ignorance of spiritual things, has led him, consequently, into an entire ignorance of the spiritual world; and hence into the want of any discoverable connection between the natural world and the spiritual. It is certain, however, from Scripture, that there is a constant connection maintained between the spiritual world and the mind of man; it is certain, that the doctrines of the Christian church theoretically admit the existence of this connection; it is certain, from Scripture, that the atonement wrought by Christ produced a great effect upon the spiritual world, and, through the medium of this, upon the human mind. Now, according to Swedenborg, the want of a discernible relation of the sacrifice of Christ to the forgiveness of sin, as frequently alluded to, results not only from the causes we have specified, but also from the omission of the connecting medium between the two, namely, the spiritual world; and, of course, where the real connection between two things is thus omitted, there can be no discoverable real connection between them.

"It is indeed but vain to conceal the truth from ourselves," says Bishop Heber (*Sermons*, p. 71), "that partly from the natural disposition of men to confine their views within the limits of the visible world; partly from disgust at those monstrous and abominable follies with which priestcraft and superstition have at different times abused the notion of spiritual agency; and partly perhaps through the arts of Satan himself, who may expect to ensnare us with the greater ease when his influence is unsuspected; the notion of evil spirits has fallen into discredit and disregard with *many who are far indeed from disbelieving or disobeying the gospel*, but who might have derived from the contemplation of this truth, yet stronger motives to Christian watchfulness, and a yet deeper sense of their dependance on Him, who alone can deliver us from the evil one."

How deplorably true is this observation! Yet another cause, in conjunction with the foregoing, might have been

assigned; for where the efficacy of the Atonement is admitted, that efficacy being considered to result from a federal transaction between Father and Son, from a satisfaction to divine justice, or from a simple divine appointment, the admission of an intermediate world and the influence of evil spirits upon the soul, is irrelevant. The doctrine is accordingly practically dispensed with; so that, as we have already observed, many writers, in their works on the Atonement, make no more mention of it, than as if there were no intermediate world, nor any evil spirits to exercise their influences. In this they are consistent; it has no connection with their doctrine, which relates not to the world of spirits, but to a series of transactions occurring in the super-celestial regions *ad intra*, between the three persons of the Trinity, or simply to some assumed relations between their own abstract ideas.

Let us then consider the subject of the spiritual world, and endeavor to ascertain whether we may derive from it any rational views concerning the efficacy of Christ's death.

In answer to the question, whether every faithful person, during his life on earth, hath his particular guardian angel constantly to preside and watch over him, Bishop Bull observes (*Sermons*, vol. i. p. 300):

“The affirmative hath been a received opinion, and seems to be confirmed by some very considerable texts of Scripture.

“It is an opinion that hath been entertained in former ages, with a general consent, both among Jews and Christians, as hath been observed and fully proved by learned men; nay, the very heathens, too, had such a notion among them; though perhaps they went too far in assigning to every man his good genius universally. Thus Menander; ‘every man, as soon as he is born, hath his genius to attend and assist him as the good guide of his after life.’ And Arrianus upon Epictetus, speaking of God, saith, ‘He hath given to every man his peculiar genius, as his keeper or guardian, to whose custody he is delivered, and that a watchful guardian, that

cannot by any means be withdrawn from the faithful discharge of his office.

“The care and vigilance of the angels of light is employed in a direct opposition to the mischievous designs of the powers of darkness. They study to preserve and promote even the temporal safety, health, and wealth, peace and prosperity, of the faithful. This we may learn, again, from the case of Job; before God thought fit, by way of trial, to permit the devil to afflict him, &c.

“The good angels suggest to the faithful good thoughts and affections, and excite them to good works and actions. For as the evil spirits make it their business to inject evil thoughts into the minds of men, and to lay before them the occasions of sin; so, on the contrary, we need not doubt but that the good angels are as sedulous to put good notions into the faithful, to frustrate the snares of Satan, and to stir them up to good works. Satan put it into the heart of Judas to betray his Lord and master (John xiii. 27): Satan filled the heart of Ananias to lie to the Holy Ghost, and to commit sacrilege (Acts v. 3): and, in general, it is said of the devil, that he is the spirit that worketh in the children of disobedience (Eph. ii. 2). Now, have the evil angels this power over the thoughts of men for evil, and shall we think that the good angels have not as great an influence over them for good? or have the good angels less will to incline men to goodness, than the evil angels have to draw them to wickedness? Certainly no.

“Indeed, the eternal uncreated Spirit of God alone, the Holy Ghost, is the author of our sanctification; the infuser of the principle of divine life into us; who only is able to overrule our wills, to penetrate the deepest secrets of our hearts, and to rectify our most inward faculties. But yet the good angels may and often do, as instruments of the divine goodness, powerfully operate upon our fancies and imaginations; and thereby prompt us to pious thoughts, affections,

and actions. There is no man exercised in the ways of religion but must have observed, that oftentimes on a sudden, he knows not how, most vigorous, powerful, affecting thoughts of eternity and the great concerns of religion have seized and possessed his soul; such affecting thoughts as, at other times, when he composeseth and sets himself to think of those matters, he cannot, without very great difficulty, at all command and retrieve. He hath observed also, that sometimes, when his thoughts have been employed and busied about quite other matters, he hath suddenly been called to his prayers, or minded and powerfully instigated to some good work to be done by him. For my part, I question not but that much of this is to be attributed to the ministry of the holy angels.

“When the evil angels more violently assault the faithful by their temptations, the good angels presently step in to succor aid and assist them, that they sink not under these temptations.

“Our Savior, a little before his death, was in a most dreadful agony; his soul being exceeding sorrowful; the anguish of his mind overflowing the channels of his body, and causing Him to sweat great drops of blood. (Mark xiv. 34; Luke xxii. 44). There is little reason to doubt, but that Satan had some hand in this last anguish of our Savior. For we must not think that the devil, after he had tempted our Lord in the wilderness, so left Him as never to return again to trouble Him more. Nay, St. Luke expressly obviates this conceit, when he tells us the devil then departed from Him for a season. (Luke iv. 13). If he then only departed from Him for a season, we may be sure that this was not his last assault upon our Savior. He set upon Him again afterwards; but especially and in the most pressing manner, as is most probable, in his last agony in the garden. But behold then, there appeared an angel unto Him from heaven strengthening Him; as St. Luke assures us, chap. xxii. 43.”

Bishop Heber observes (*Sermons*, p. 97):

“When we acknowledge the number and power of *these tempters to whom the name of Satan is applied*, how strange and awful a prospect of things is opened to our mental view! How populous, how vital is the world! By what a cloud of witnesses are our most secret actions observed! and our most lonely hours begirt by how many unseen companions! Not a thought passes over our minds which may not be prompted by some unseen adviser; not a breeze fans our cheek, but it may bring some airy visitant. Many of these no doubt are faithful servants of God, and fellow-servants of those who bore the testimony of Jesus; but how many are there also, who hover round to work our ruin; and who exult with hideous joy, over every crime which we commit, and every misfortune which befalls us.”

Now as evil thoughts and affections are produced by evil spirits, so to remove the cause of this evil, is to remove the evil spirits themselves. Here then, we have a key to the connection of the sacrifice of Christ with the remission of sins; for the remission of sins is only the sending away of sins; and sins are sinful thoughts and affections which are excited by evil spirits, and which sometimes come out into ultimate act; hence remission of sin implies the remission or sending away of these evil spirits.

What testimony, then, have we from Scripture and from the church, that the sacrifice of Christ has been efficacious in sending away these evil spirits? Let us consider the subject.

“Put on,” says the apostle, “the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

On this subject Bishop Heber observes (*Sermons*, p. 66);

“It is plain, therefore, that the enemy with whose wiles we have to contend is the same with those who are spoken of under the several names of principalities, powers, and rulers:

and that these several antagonists are included under the same term of the devil ; either because *devil* is a *generic* name which applies to their *whole multitude*, or because these principalities and powers are the subjects and soldiers of one powerful and malicious being to whom the name of devil is peculiarly, and by way of eminence, assigned ; who lays wait by their agency for the souls of men ; and who directs and stimulates their craft and violence, in the manner most likely to destroy and injure us.

“By which of these suppositions we explain the words of St. Paul, is a matter of indifference ; the consequences deducible from either are in all their bearings the same ; and either is consistent with the application of this particular passage, and with the general terms of the gospel. It is certain that *the term devil or wicked one* is often applied *inclusively and generally to very many beings*, who are represented as in perpetual hostility with God and good men ; and it is also certain that these beings are described as under the government of one particular prince, whose angels they are, and with whom they are hereafter to be punished everlastingly.”

In a note on this passage the same prelate adds, from Grotius, on Matt. xii. 26, &c. &c. :

“*Satanas videtur mihi hoc loco dici tota universitas malorum spirituum, quomodo homo pro genere humano, aut natura humana. Non enim solus princeps spirituum, sed omnes impuri spiritus eo nomine censentur.*” He then says, “In conformity with this interpretation St. Chrysostom observes, that Christ did not use a *plural term* when speaking of the *devils* on the above occasion ; but called them under *one name*, Satan, to express the union which subsists among them ; ‘he calleth them not (plurally) devils, thereby shewing the great concordance among them.’ Archbishop Sharpe observes in his Sermons (v. pp. 3, 72) : *When we are speaking of the devil, we are not to understand any one particular being,* or any one par-*

* The custom of regarding the name Satan, as signifying only an individual spirit possessed of great power and everywhere opposed to Christ, has led

ticular evil spirit, but the whole aggregate or company of evil spirits which inhabit round about us in the lower regions of the air. All these are, in the Scripture language and in common speech, called by the name of the devil. That nevertheless there is one person peculiarly and by way of eminence thus called, as the general of a hostile army is called the enemy, is plain from Matt. xxv. 41; Rev. xii. 9. Inter impuros spiritus unus esse qui præsideat, & Judæorum & Apostolorum scripta nos docent." Grotius on Matthew xii. 24.

Parkhurst in his Greek Lexicon also observes on the word *Satan*, it is used as a *collective word for evil spirits or devils*, in Matt. xii. 26; Mark iii. 23, 26; Luke xi. 18. He also says under the article *Diabolus*, that it is used for *evil spirits in general*. Acts x. 38.

The same observation is made by Schleusner.

Again, St. Paul says (Col. ii. 15): *Having spoiled principalities and powers, he made a shew of them, openly triumphing over them in it.*

On which Whitby observes: "The principalities and powers here mentioned, are the powers of wickedness, the spirits of Satan who is styled the power of darkness (Luke xxii. 53) and of the air (Ephes. ii. 2), the prince of this world (John xii. 31; xiv. 30); whose emissaries are the principalities and powers, the rulers of the darkness of this world; the spiritual wickednesses in high places, against which we wrestle (Ephes. vi. 12). These powers Christ destroyed by his cross; because, as the apostle saith, *Through* many to a system not far from Manicheism. The Manichees, it is well known, conceived there were two principles from which the universe originated; an evil, and a good principle. This doctrine of the Manichees found its way into the church, and was strenuously opposed by some of the early writers. But, when we consider the way in which the power of Christ as mediator has been depreciated, and that of Satan as the author of evil has been exalted, we see only a tendency to establish an equipollency between the two, very much in the same manner as did the Manichees between the site principles of good and evil. Indeed, the name *Satan* has been generally used to imply only an individual spirit, that the *world of spirits* has been often altogether lost sight of.

death He destroyed him that had the power of death, that is, the devil; and delivered them who, through fear of death, were all their lives subject to bondage. Heb. ii. 14, 15. Moreover, the heathens lay under two great infelicities. First, that they were aliens from the commonwealth of Israel, and strangers from the covenant of promise, and without God in the world. The remedy which divine wisdom found out, and our Lord's salutary passion effected with respect to this, is discoursed of by the apostle in the preceding verse. Secondly, that they were subject to the power and delusions of evil and apostate spirits; walking according to the prince of the power of the air; the spirit that now worketh in the children of disobedience. These principalities and powers Christ despoiled on the cross," &c.

Let us then here remark upon the subject of good and evil spirits; for, before we can venture to connect it with the great doctrine of the Atonement, it is absolutely requisite that it should be purified from what Bishop Heber denominates those *monstrous follies with which it has been loaded by superstition and ignorance.* It will be seen that both Whitby, Heber, and Archbishop Sharpe, adopt the idea of the place of devils, in this lower world, being the air. Bishop Pearson also does the same, saying of Satan, that his "dominion reacheth no higher than the air." *Creed*, vol. i. art. 2, *Only Son.* The Fathers and other eminent members of the Christian church advocated similar views. It is said by the author of the *Treatise on the Incarnation of the Word* found among the works of Athanasius, that Christ purified the air of devils, by being lifted up into the air at his crucifixion; that this was one reason why He died on the cross; as it was that manner of dying in which He was enabled to stretch out his arms, and so destroy the powers of darkness that lodged there.*

* Scott observes, in his works upon this subject (vol. iii. p. 213):
"St. Paul says of the righteous, that after their being raised or changed, they shall be caught up in the clouds, to meet the Lord in the air; which

Whitby says, in his Annotation on Ephesians, chap. ii verse 2: "It was the opinion both of Jews and heathens, that the air was full of spirits called demons; as Diogenes saith in the life of Pythagoras. And the Jews in the Perik Avoth teach, that, from the earth to the firmament, all things were full of these companies and rulers; and that there was a prince over them, who was called the governor of the world, that is, of the darkness of it."

is a plain argument that the Lord will sit in judgment on them in the air, since thither they will be caught up to Him after they are raised and judged. Thus in that very air, which is now the seat of the devil's empire, shall Christ fix his throne, to manifest to all the world the consummation of his victory over the powers of darkness. There shall He sit in majesty and glory, where now the devil and his angels reign, and in the public view of the world shall even in their own dominion *spoil those hellish principities and powers*, and having chained them at his chariot wheels, *make a show of them openly, triumphing over them*: there, where they now domineer and tyrannize over this wretched world, shall He set his foot upon their necks, and from thence shall He tread them down into everlasting darkness and despair. Thus, that He may expose himself to the more public view, and the devil to the more public shame and confusion, he will choose to keep his general assizes in the air. Being therefore arrived into the airy regions after a long and glorious progress from the highest heaven, there He shall sit down upon the *throne of his glory*, (as some think) over against Mount Olivet, the place from whence He ascended, whither all people, nations, and languages shall be gathered before Him to receive their everlasting doom."

According to a recent publication, St. Chrysostom observes, "that by our Lord being suspended in the air, and not under a roof, the very nature of the air was cleansed; in like manner as by the blood dropping from his side the earth derived a similar blessing. In another place St. Chrysostom says, 'by dying in the air He expiates the air from evil spirits, and prepares for us an ascent to heaven.' And St. Athanasius in like manner mentions that our Lord's suffering aloft in the air, was there also his 'pursuing the old serpent, that from thence also He might drive him who had the power of the air, and cast down spiritual wickednesses in high places. Nor did He omit to heal the earth also. For, by hanging on the cross, He cleansed the air by the expansion of his hands; and redeemed the earth by the water and blood of his side, by which it was washed.'" *Williams on the Passion*, p. 284.

It is lamentable that these childish views should be adopted, even in the present day, instead of the truly rational and philosophical views of Swedenborg, who shows how the soul of man is the only field of their operation, and that when the devil is called the prince of the power of the air, and St. Paul says, that we shall be caught up to meet the Lord in the air, by these expressions is not meant the atmosphere surrounding our earth, but that element of which St. John speaks in the Revelations, and which belonged to the spiritual world. Thus, Rev. ix. 2, it is said, *There arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the AIR were darkened by reason of the smoke of the pit.* Again, Rev. xvi. 17, *And the seventh angel poured out his vial into the AIR.*

Burton, in his *Anatomy of Melancholy* (vol. i. p. 64), speaking of the nature of spirits, refers to certain writers who include the whole region between the planets and fixed stars as the abode of spirits. "According to these persons," says he, "the number of ethereal spirits must needs be infinite; for if that be true that some of our mathematicians say, that if a stone could fall from the starry heaven, or eighth sphere, and should pass every hour a hundred miles, it would be sixty-five years, or more, before it could come to ground, by reason of the great distance of heaven from earth; which contains, as some say, one hundred and seventy millions eight hundred and three miles,—(besides those other heavens, whether they be crystalline or watery, which Maginus adds, which peradventure hold as much more),—how many such spirits may it contain!"

Of the same nature are the ideas of those who imagine heaven, as the abode of angels, to be above the sun. Thus Bishop Bull observes (vol. i. p. 269): "The starry heaven is but the *pavement* of a heaven above it, the supreme or highest heaven; which is by the consent of nations, the place of the Almighty's most especial presence; all men, by a kind

of natural instinct, with minds, eyes, and hands, lifted up, directing thither their prayers to God."

Thus we have the regions beyond the sun, the abode of angels; and the atmosphere around this earth, the abode of devils, whose kingdom does not extend higher than the air; and such is the *philosophy* which is taught in preference to the views of Swedenborg! No wonder that such notions should tend to bring, with many, the whole doctrine of a spiritual world into disrepute; that many should object to mix up such puerile superstitions* with the great truths of the Atonement, and so prevent it, as far as possible, from falling, on this account, into discredit. Can it be, that, when Bishop Bull considered the regions of heaven to be placed above the sun, and spoke of lifting up thither our minds and our hands, he could conceive that the mind could be moved like the hand from place to place, and so be, in relation to the sun or the heaven above it, in a higher or lower locality? Well might Bishop Heber affirm, that the disrepute into which the doctrine of the existence of evil spirits had fallen, was partly owing to the absurd notions, the positive superstitions, which had prevailed upon the subject. But we see, upon the authority of Scripture, and the testimony of the church, that the doctrine of the influence of evil spirits is nevertheless immediately connected with that of the Atonement; we see that, while this doctrine has fallen into disrepute, another has been substituted in its place, upon which the church has been divided against itself, and which has in its turn been rejected by a considerable portion of the orthodox, who, nevertheless, having rejected it, find themselves without any explanation of the Atonement, without any connecting links of cause and effect, having nothing

* See also Blair's Sermons, vol. i. Ser. v. Scott's Works, vol. iii. p. 549. Harris's Great Teacher, sec. v., on Satanic Agency. With respect to the alleged fall of the angels, the reader is referred to Mr. Noble's Appeal. The subject having there been treated of, it is for this reason omitted on the present occasion.

wherewith to supply its place ; so that when they speak of the Atonement, to use their own words, "*they hardly know what they speak of;*" the doctrine being almost unintelligible, extending into an unknown world, since, (as Mr. Ludlam says, p. 73,) "*it may respect and probably does respect an immense unknown part of his government.*"

This we say is the position in which the Christian church finds itself ; that, in consequence of the absurd theories prevailing in regard to the nature of the spiritual world, or of confessed ignorance of the subject, the great doctrine of the efficacy of the Atonement has come to be so darkened as to be to many unintelligible, and hence to be all but rejected by some, and wholly rejected by others. Let us then proceed to unfold the views of Swedenborg upon this subject ; in doing which, we shall avail ourselves of the testimony of the church, as far as it goes.

According then to Swedenborg, there is a spiritual world, and a natural. The natural world subsists by influx from the spiritual. The spiritual world is to the natural, as the soul is to the body ; and the influx of the spiritual world into the natural, is like the influx of the spirit into the body. The spirit is an organic substance corresponding to that of the body ; the spiritual world is composed of organic substances, corresponding to the different objects of the natural world. Everything in the natural world subsists by influx from the spiritual substance corresponding to it in the spiritual world. Destroy the spiritual world, and the natural world is destroyed. Change its state or condition, and in whatever respect the change is superinduced, a corresponding change will be superinduced upon the natural. For the natural world is the effect, the spiritual world the cause ; and whatever changes or modifications take place in the cause, similar will take place in the effect.

With regard to the influx out of the spiritual world into man, the case in general is this :

Arcana Cœlestia : art. 5846. "Man cannot think anything, or will anything, from himself. Everything which he thinks and wills, flows into him from the spiritual world. Good and truth from the Lord through heaven, thus through the angels who are attendant on man, and this into man's thought and will.

"5847. There is not any man, spirit, or angel, who, in any case, hath life from himself, thus neither can he think and will from himself; for man's life consists in thinking and willing; speaking and acting being the life thence derived. For there is only one life, and that one life is the Lord's, which flows by influx into all; but is variously received, according to the quality which, by his life, man hath induced on his soul. Hence, with the evil, goods and truths are turned into evils and falses; whereas, with the good, they are received, goods as goods, and truths as truths. This circumstance will admit of comparison with the light which flows-in from the sun into objects, and which is there diversely modified, and variegated, according to the form of the parts; and is thence turned into colors, either dismal or cheerful. . . . Man, during his life in the world, induces a form in the most pure substances of his interiors; so that, it may be said, that he forms his own soul, that is, its quality; and according to that form, the Lord's life is received, which is the life of his love toward the universal human race.

"5849. Man, without communication with heaven and hell, would not be able to live even a moment; if those communications were away, he would fall down dead as a stock; for, in such case, would be taken away his connection with the first *esse*, that is, with the Lord.

"Angels lead man by his affections; devils rule man by his lusts.

"2886. The case with man as to his affections and as to his thoughts, is this; no person whatsoever, whether man, or

spirit, or angel, can will and think from himself, but only from others; nor can these others will and think from themselves, but all again from others, and so forth; and thus each from the first source or principle of life, which is the Lord; that which is unconnected doth not exist; evil and false principles have connection with the hells, whence comes the power of willing and thinking with those who are in those principles, and also their love, affection, and delight, consequently their freedom; but goodnesses and truths have connection with heaven, whence comes the power of willing and thinking with those who are principled therein, and also their love, affection, and delight, consequently their freedom; hence it may appear what is the source of the one freedom and of the other: that this is the real case, is perfectly well known in the other life, but at this day it is *altogether unknown in the world.*

“2887. There are continually attendant on man evil spirits, and also angels; by spirits he hath communication with the hells, and by angels with the heavens: if these spirits and angels were to be removed from him, he would be in an instant without the power of willing and thinking, consequently without life: that this is the case, may possibly appear a paradox, but nevertheless it is most true, &c.

“2890. Wicked spirits who are attendant on man, and whereby he hath communication with hell, consider him no otherwise than as a vile slave, for they infuse into him their own lusts and persuasions, and thus lead him whithersoever they desire: but the angels by whom man hath communication with heaven, consider him as a brother, and insinuate into him the affections of good and of truth, and thus lead him by freedom, not whither they desire, but whither it pleases the Lord: hence may appear what is the nature and quality of the one leading and of the other; and that to be led by the devil is slavery, but to be led by the Lord is freedom.

“Spirits who enter into the very affections themselves,

possess another. A man thus possessed by, and bound to, diabolical spirits, cannot in any wise be loosed thence, except by divine means from the Lord.

“6203. In regard to the origin of the influx of evil from hell, the case is this; when a man, first from consent, next from purpose, lastly from delight of affection, casteth himself into evil, instantly a hell is opened which is in such evil, (for according to evils and all their varieties, the hells are distinct one amongst another,) and presently there is from that hell also an influx; when a man thus comes into evil, it inheres; for the hell, in the sphere of which he then is, is in its very delight when in its evil; wherefore it does not desist, but obstinately presses in, and causes man to think about that evil, at first occasionally, and afterwards as often as anything presents itself which is related to it, and at length it becomes with him the universally reigning principle. When this is the case, he then seeks out such arguments as prove it not to be an evil, and this until he absolutely persuades himself that it is not an evil; and then, as far as he is able, he studies to get quit of external bonds, and makes evils allowable and ingenious, and, at length, even creditable and honorable; such as adulteries, thefts by art and deceit, various sorts of arrogance and boasting, contempt of others, impeachment of the reputation of others, persecution under an appearance of justice, and the like. The case with these evils is like that of open theft, which, when a man hath purposely committed twice or thrice, he cannot afterwards desist from, for it continually inheres in his thought.”

Where the affections of good are strong, there is a more general communication with the angelic societies who are in those affections. Where the lusts of evil are strong, there is a more general communication with the diabolical spirits who are in those lusts.

Man lives from communication with angels and devils as to his affections. Hence, if his affections be good, he is

united to angels, as to those who are one with his life; if his affections be evil, he is united to devils, as to those who are one with his life.

Hence the union of the wicked with diabolical societies, is by affections, or rather lusts, which constitute the life. Separation from those societies, is to the man torment and death; and is as difficult as the destruction of a lust. When the Lord had come into the world, the life of man was, in general, the life of infernal spirits, who were so completely one with the spirit of man, that, in some instances, they began to take possession of the body.* Man had nearly lost the exercise

* The state of the world is thus described by Mosheim (vol. i. ch. i. ii):

“All these nations lived in the practice of the most abominable superstitions; for, though the notion of one Supreme Being was not entirely effaced in the human mind, but shewed itself frequently even through the darkness of the grossest idolatry, yet all nations, except that of the Jews, acknowledged a number of governing powers, whom they called gods, and one or more of which they supposed to preside over each particular province or people. They worshipped these fictitious deities with various rites; they considered them as widely different from each other in sex and power, in their nature, and also in their respective offices; and they appeased them by a multiplicity of ceremonies and offerings, in order to obtain their protection and favor; so that, however different the degrees of enormity might be with which this absurd and impious theology appeared in different countries, yet there was no nation whose sacred rites and religious worship did not discover a manifest abuse of reason, and very striking marks of extravagance and folly.

“The deities of almost all nations were either ancient heroes, renowned for noble exploits and beneficent deeds, or kings and generals who had founded empires, or women rendered illustrious by remarkable actions or useful inventions. The merit of these distinguished and eminent persons, contemplated by their posterity with an enthusiastic gratitude, was the reason of their being exalted to celestial honors. The natural world furnished another kind of deities, who were added to these by some nations; and as the sun, moon, and stars, shine forth with a lustre superior to that of all other material beings, so it is certain that they particularly attracted the attention of mankind, and received religious homage from almost all the nations of the world. From these beings of a nobler kind, idolatry descended into an enormous multiplication of inferior powers; so that (in many countries) mountains, trees, and rivers,—the earth, the sea, and the

of the will, and began to be so far ruled by lusts, that all *voluntary* power was on the point of ceasing; for by reason of inherited and actual evil, the human mind in general had become so degenerate, as to have ceased to receive any longer winds,—and even virtues, vices, and diseases, had their shrines, attended by devout and zealous worshipers.

“These deities were honored with rites and sacrifices of various kinds, according to their respective nature and offices. The rites used in their worship were absurd and ridiculous, and frequently cruel and obscene. Most nations offered animals, and some proceeded to the enormity of human sacrifices. As to their prayers, they were void of piety and sense; both with respect to their matter and their form. Pontiffs, priests, and ministers, distributed into several classes, presided in this strange worship, and were appointed to prevent disorder in the performance of the sacred rites; but, pretending to be distinguished by an immediate intercourse and friendship with the gods, they abused their authority in the basest manner, to deceive an ignorant and wretched people.

“From the whole of the pagan rites, the intelligent few might easily learn, that the divinities generally worshipped were rather men famous for their vices, than distinguished by virtuous and worthy deeds. . . . The gods and goddesses, to whom public homage was paid, exhibited to their worshipers rather examples of egregious crimes, than of useful and illustrious virtues. The gods, moreover, were esteemed superior to men in power and immortality; but, in everything else, they were considered as their equals. The priests were little solicitous to animate the people to a virtuous conduct, either by their precepts or their example. They plainly enough declared, that whatever was essential to the true worship of the gods was contained only in the rites and institutions which the people had received by tradition from their ancestors. And, as to what regarded the rewards of virtue and the punishment of vice after the present life, the general notions were partly uncertain, partly licentious, and often more calculated to administer indulgence to vice, than encouragement to virtue. Hence the wiser part of mankind, about the time of Christ’s birth, looked upon this whole system of religion as a just object of ridicule and contempt.”

With regard to the Jews, it is observed, “The leaders of the people and the chief priests were, according to the account of Josephus, profligate wretches, who had purchased their place by bribes or by acts of iniquity; who maintained their ill-acquired authority by the most flagitious and abominable crimes. The subordinate and inferior members were infected with the corruption of the head; the priests and those who possessed any shadow of authority, were dissolute and abandoned to the highest degree; while the people, seduced by these corrupt examples, ran headlong into

influx from angels. The life of man being thus derived from hell, earth itself was on the point of becoming a hell; even as the spiritual world, in which is the spirit of man, had already become the possession of evil spirits. Indeed, the description of the state both of the spiritual and natural world, may be given in the language of one, who nevertheless seems to be an advocate also, in some measure, of the commonly received doctrines. Speaking of the powers of darkness, he observes:

“The world appeared to be as completely theirs, to portion out and rule at pleasure, as if they held it by grant and seal from God himself, and were appointed to reign in his name. Nor did Judea itself form an exception to this wide infernal sway; for (short of *formal* idolatry) it belonged to the universal confederacy, and formed one of the fairest and most faithful provinces of the satanic empire. And, as if to exact a terrible compensation, even for this slight nominal deduction from full allegiance, many of its inhabitants were held as hostages to hell by a terrible system of demoniacal possession. Satan had become ‘the prince of this world.’ Wherever he looked, the expanse was his own; the teeming

every sort of iniquity, and, by their endless seditions, robberies, and extortions, armed against them both the justice of God, and the vengeance of men.

“It is unnecessary to present any picture of the proverbial hypocrisy of the Pharisees, or infidelity of the Sadducees, or with the miserable manner in which the word of God was made of none effect; suffice it to say, that, while such darkness, such errors and dissensions, prevailed among those who assumed the character and authority of persons distinguished by their superior sanctity and wisdom, it will not be difficult to imagine, how totally corrupt the religion and morals of the multitude must have been. They were, accordingly, sunk in the most deplorable ignorance of God and of divine things, and had no notion of any other way of rendering themselves acceptable to the Supreme Being, than by sacrifices, ablutions, and the other external ceremonies of the Mosaic law. Hence proceeded that laxity of manners, and that profligate wickedness, which prevailed among the Jews during Christ’s ministry upon earth; and hence the Divine Savior compares that people to a flock of sheep which wandered without a shepherd, and their doctors to men, who, though deprived of sight, yet pretended to shew the way to others.”

population were his subjects; the invisible rulers were his selected agents;—temptation in his hands had become a science, and sin was taught by rule; the world was one storehouse of temptation—an armory, in which every object and event ranked as a weapon, and all classed and kept ready for service: every human heart was a fortified place; every demon power was at its post: he beheld the complicated machinery of evil, which his mighty malignity had constructed, in full and efficient operation; no heart unoccupied, no spot unvisited, no agency unemployed; and the whole resulting in a vast, organized, and consolidated empire. No sooner, therefore, did Jesus begin to attract the attention of Judea, as the “Sent of God,” than he became obnoxious to the tyrant’s hate. In the usurped capacity of the sovereign of the world, the tempter went forth and met Him, asking Him only to own that sovereignty, and all the kingdoms of the world should be his, and the glory of them.

“But the great object which had brought Christ upon earth was to dispute that sovereignty, to re-assert the original and supreme rights of God to the alienated homage of mankind, and thus rescue man from the grasp of the Destroyer. What the enemy reserved as his last and most powerful temptation—the splendid vision of a thousand provinces—was a sight, we may suppose, familiar to the eye of Christ; though seen by Him, alas! under a far different aspect. He beheld in it a scene of woe, which never failed to call forth his profound compassion. On all sides He beheld the blinded victims of satanic cruelty: vast, crowded tracts of spiritual beings—immortal essences—wasted, ruined, murdered, lost;—a captive world, chained to the wheels of the spoiler, and moving along (most of them so beguiled as to be actually pleased with the mock pomp of the gloomy procession) to endless death: while immediately beneath his eye, in the very land where He had taken humanity, He saw legions of fiends in actual bodily possession of miserable man. Not

satisfied with the evil they could inflict by ordinary temptation, He beheld them consummating their cruelty by actually incorporating with men,—turning their bodies into living tombs, engrossing and demonizing all their powers, merging the man in the fiend. Yes, man, who had been created in the image of God, became ‘the habitation of dragons;’ his heart, the fuel consumed by their passions; his senses and organs, the slaves of their rampant impiety; hell brought to him, and begun in him, upon earth; an incarnate demon, his features putting on the image of the legion within him. What a sight for the Lover of souls!—what a spectacle for infinite Goodness to contemplate! The Savior beheld, and meditated relief. He made bare his arm, and the unclean spirits fled at his approach. He sent his disciples—first twelve, and then seventy—to traverse the land in all directions, each of them armed and charged to cast out devils; and again He repeated the charge to his apostles, when on his way to ascend from earth to heaven.

“When vindicating the character of his power from the imputation of the Pharisees, He affirmed that it was of a nature essentially hostile to Satan, and subversive of his kingdom; while the foresight of the redemption his death would achieve, enabled Him to speak of the future as if it had been present, and to say, ‘Now is the prince of this world cast out.’ The voice of prophecy had declared, ‘He shall divide the spoil with the strong;’ and, in fulfilment of that prediction, He planted himself full in the pathway of the destroyer; He may be said to have erected his cross in the highway to hell, that He might rescue sinners from the very jaws of perdition.” *Harris’s Great Teacher*, pp. 193—195.

We see then in what consisted the efficacy of Christ’s Atonement. It consisted in the subjugation of these powers of darkness. The subjugation was effected in the person of Christ, in a manner similar to that in which it is effected in the Christian. There is, first, the presence of these powers

as perceived by a temptation to evil; secondly, there is the effort to overcome the temptation* or evil influence of infernal powers; thirdly, there is the victory over them. At every temptation which is overcome, there is implanted the particular good and the truth which are the opposites of the particular evil and false to which the person is tempted. This is effected by the death of the evil and false, and the life or generation in the soul of the good and true; such being the process of regeneration, or of glorification in man, which is an image and likeness of that which took place in the human nature assumed by the Lord, with this difference, that in man the evil was not extirpated, but in the Lord's humanity it was. Thus, by means of temptation, the Divinity which was within the humanity as a soul, or the Divine Good and Truth, descended into the degree before occupied by evil. Thus also the Savior, who did no sin, abolished evil from the humanity, hence from the spiritual world so far as to allow to man the exercise of his voluntary powers. In and through this humanity was Jehovah gradually brought nearer to mankind. How this was effected will be further explained as we proceed.

It may be well, however, before dismissing, for the present, this part of the subject, to observe that, as the whole of our Savior's life is by Swedenborg included in the work of the Atonement, so also the whole is regarded as one continued

* In consequence of our Savior's sufferings being considered as a satisfaction made by Him to the Father, most theologians have been led to regard them as foreign, in every sense, to the experience of the Christian; who cannot endure any satisfactory sufferings, because he can make no satisfaction. Whereas by regarding them as the result of temptations and a struggle against them, the Christian sees that he is called upon to take up his cross and suffer with Christ. "This we know," says Gilbert on the Christian Atonement, "that we shall not be called to endure as He was,—that to us will never be administered the cup of which He drank. We shall not be called to suffer the desert of sin, nor any expiatory anguish which justice claims." p. 403.

process of the sanctification or glorification of the humanity by victory over the powers of darkness. This process, or progress, is represented externally by our Savior's journeyings from one place to another; some of which, indeed, are admitted by divines in general to refer to our Savior's spiritual states; but the difference between these divines and Swedenborg, is, that according to the latter, not some but all our Savior's pilgrimages were representative, as truly as were the wanderings of the Israelites in the wilderness. Thus, our Savior went down to Egypt, and returned; that the prophecy might be fulfilled, *out of Egypt have I called my Son*; that is, out of the Egyptian bondage from which every Christian is brought. He was led up of the Spirit into the wilderness to be tempted; the wilderness being a place externally representative of a state of internal trial and temptation. He went over the brook Cedron (near the garden of Gethsemane); he was also taken to Golgotha, which, being interpreted, is the place of a skull; all which localities are representative of states of inanition. On the other hand, his different states of glorification are represented by his ascent of Mount Tabor, also of the Mount Olivet, and his going up to Jerusalem, and the multitude spreading branches before Him. On these things, however, we do not enlarge; for though on the principles of Swedenborg, these considerations are of the first importance, inasmuch as they shew the process by which the Lord glorified his humanity, and which was the great object of his coming in the flesh; yet, as in the theology generally received, there is almost a perfect hiatus in this respect, and as our object is to contrast the two, so where we find nothing collateral in the generally received theology, we are not enabled to follow out any contrast; and are obliged therefore to omit the subject. There is, however, a very recent exception* to the foregoing statement; and one so fully confirma-

* The preceding observations had been written for some time before the tract alluded to had made its appearance.

tory of these views, that we feel pleasure in availing ourselves of it.

“Did we really,” says the writer, “lay it to heart, as we read verse after verse of the Gospels—did we in earnest put our minds to the thought,—that this **JESUS** of Nazareth, the Son of Mary, is indeed the Most High God, Creator and Possessor of Heaven and Earth, and of all things visible and invisible; did we realize our conviction of this truth in connection with each and all of his actions and discourses, and of the scenes and circumstances in which we find Him engaged; we should of course feel on all these subjects, that which considerate persons feel in regard of all God’s words and works: viz. that the least of them is far too deep for us; the most trivial of his commandments is exceeding broad; the slightest, to our conception, of his acts *must* have eternal and infinite associations and consequences. The words then and doings of our blessed **SAVIOR**, being as they are the words and doings of God, it cannot be but they must mean far more than meets the ear, or the eye: they cannot but be full-charged with heavenly and mysterious meaning, whether we are as yet competent to discern some part of that meaning or no; and to look at them in that light may be called Mysticism, but is it any more than the natural and necessary result of *considerate* faith in his divine nature? Or can it be doubted, that so far as the Mysticism of the old interpreters is traceable to this conviction, so far it not only admits of justification, but *the disuse of it is a fearful symptom of irreverent forgetfulness at least of that vital doctrine?*”

“Knowing our **LORD** to be the Governor and Overruler of all things, even the least, by his good providence, knowing from his own lips that not a sparrow falls to the ground without Him: they could not be wrong in noting those circumstances and accompaniments of his conduct, which in ordinary human language would be called accidental, as being in fact divinely ordered: worthy, from their nearness to Him,

of being contemplated with peculiar awe, as forming part of the clouds and darkness that He gathers round about Him: which if we can at all penetrate by the help of other revelations, it is well; if not, at least we may adore in silence.

“The fathers are *positive* only in one point, that there is a spiritual meaning, could we but find it;* but of their own special exposition they commonly speak as doubtfully as Origen on this very place, whose language is,† ‘Thus far have I been able to reach in conjecturing the sense of the five loaves and the two fishes. But in all likelihood those who are better able to store themselves with [the spiritual food meant by] those symbols will be able to give a fuller account of these things.’

“It is clear, again, referring to some examples given above, that the names of the several places which our LORD chose wherein to utter his discourses and work his miracles, will come under the head which we are now considering—that of circumstances which in ordinary history might be called insignificant, but in this can hardly be less than providential. Our LORD’s moving from place to place, among the towns, mountains, and rivers of Israel, was the moving of the GOD and KING of Israel, among the places which He himself had marked out, from all ages, to be the scene of his mighty words and works, when He should literally visit his people.

“So also, applying the same remark to his discourses, the imagery which He used, his references to natural objects, are to be looked at with other and far higher feelings than those of mere wonder and delight, such as the same words would cause, could we imagine them proceeding from human lips. His mention (*e.g.*) of the birds of the air, the lilies, the vine and its branches, the wheat and tares, and whatever else

* *Nihil vacuum, neque sine signo apud Deum.* Iren. iv. 21; ed. Bened. It seems to have been a sort of Christian Proverb.

† Orig. ubi supra.

occurs of the like kind, are so many instances of the CREATOR applying to moral or spiritual uses his own outward and visible works; which works He had created, knowing in his omniscience that He should so apply them, and therefore (among their other final causes) with the very purpose of doing so. And it is but carrying the same observation one step further, to say, that his not unfrequent allusions to domestic processes also, and the simpler modes of trade, and husbandry work, are in like manner allusions to things which himself had prepared by his providence, no doubt with a view to such application.

“The divinity then of our LORD, and his relation to mankind, would cause us to feel sure that all his words and doings must be so far mystical, as that they mean more, infinitely more, than meets the eye and ear of the mere human observer. But his Incarnation and Economy, of which his words and actions are part, may have had other objects, relative to other races and other states of being. Who knows but any given work or discourse of his may have reference to some of these, and we may have, consequently, to wait for its full explanation until (if ever) our eyes be opened to behold them in another world? Certainly there are obscure hints in Scripture, there is a partial, a very partial, disclosure, of some change in heaven as well as on earth, to be wrought by the Incarnation of the SON of GOD. ‘The principalities and powers in heavenly places,’ it is intimated, have some deep though undefined interest in that unspeakable work of GOD, which is our sanctification and salvation. Such hints unquestionably the New Testament contains: and it was the part of watchful piety, such as that of the fathers, to notice and store them up: and what more natural, than that they should sometimes remember them, when engaged in the obscurer portions of the Gospel history, and should say within themselves, What if such and such a saying of our LORD, such and such a circumstance of his behavior, evidently too profound

for us, should belong to Him as the LORD of angels rather than of men,—should allude to his government of heaven rather than of earth?

“He who looks no deeper than the letter, may simply recommend candor, and patient investigation, and freedom from sensual and other disturbing thoughts: but he who knows beforehand, that the Personal WORD is every where in the written Word, could we but discern Him, will feel it an awful thing to open his Bible; fasting and prayer, and scrupulous self-denial, and all the ways by which the flesh is tamed to the SPIRIT, will seem to him no more than natural, when he is to sanctify himself, and draw near, with Moses, to the darkness where GOD is. And this so much the more, the more that darkness is mingled with evangelical light; for so much the more he may hope to see of GOD; and we know who it is, that has inseparably connected seeing GOD with purity of heart.”

Such are the excellent observations of this author. Having now explained the doctrine of the *efficacy* of our Savior's sufferings, we further proceed to make some remarks upon their *nature*.

We have seen how, by reason of the miraculous conception, there was in the humanity of Christ the latent divinity; how there is correspondingly, in the Scriptures, a latent divine meaning; how he who rejects the one, virtually rejects the other, howsoever he may profess to receive it; how the theology founded upon this rejection, is that wherein the evidence of Scripture truth is external, not internal; how such a theology presumes the words and actions of our Savior to be like those of any other prophet; how, consequently, there is no inward divine life and wisdom in the words and actions of the assumed humanity; hence, how their efficacy in procuring our redemption cannot be considered to arise out of their own nature, but is either referred to some arbitrary relationships between the three persons of the Trinity,

or else, where these are not admitted, is declared to be unknown, or is altogether rejected. We have seen that one reason of this is, that between the sacrifice of Christ and the forgiveness of sin the intermediate truths are unknown, consequently that the two do not appear connected with each other as cause and effect; all of which is the result of that naturalism which has confined the work of the Atonement to the most visible and external actions and sufferings of the Savior.

Now the intermediate between the divinity of the Lord and his material body, was the rational soul. The intermediate between the divine wisdom and the letter of Scripture, is its spiritual meaning. This spiritual meaning treats of the Lord's rational soul, of his sufferings or temptations; in fine, of the whole spiritual work of redemption. Deny this, and the intermediate truths are denied,—the connection between the blood of Christ and the remission of sin is dissolved,—the whole is unsystematic and disjointed,—the stones of the temple have no coherence; in which case, gradually in the course of time, not one will be left standing upon another, not one truth will be left in connection with another, that will not be thrown down.

Of all the things that repulse the great mass of professing Christians in the present day, nothing does so more effectually than anything in the shape of spiritual truth; no wonder therefore that the intermediate truths alluded to, and which are spiritual, should be unknown. The reason for which there is such a distaste for whatever is spiritual, is, that there is such a taste for whatever is sensual and natural; thus, for all that theology which is founded upon this principle. Hence, as Swedenborg affirms, there are few in the present day who experience genuine spiritual temptations, such as were those endured by the Lord. Their several trials relate only to external things, such as worldly disappointments, the loss of friends, and calamities of different kinds.

Whereas, to experience spiritual trials, there must be a spiritual principle living within us ; for no one is tried in the loss or injury of that which he does not possess. The absence of all experience of these spiritual trials gives rise, of course, to an ignorance of the nature of our Savior's spiritual sufferings, consequently of the nature of the Atonement ; hence, also, the reason for which our Savior's bodily sufferings are placed before us by most theologians, virtually to the exclusions of such as are spiritual.

Now, if there was a divinity latent in the body of Christ, if the communication between the two was by correspondence, it follows, from the doctrine of the miraculous conception, that the sufferings of the body had their correspondence in those of the soul, and the sufferings of the soul had their correspondence in certain perfections—not sufferings—of the Supreme Divinity ; and although the bodily sufferings of Christ are seldom thus viewed by theologians in the present day, yet this was not the case with some of the fathers.

Thus St. Augustin observes on those words of Psalm xxxv. (*Works*, vol. v. p. 317*), "*I clothed myself with sackcloth, and humbled my soul with fasting.* Having explained the signification of sackcloth, how are we to understand that of fasting ? Christ desired to eat when He sought fruit upon the tree ; and would have eaten, had He found it. Christ desired to drink when He said to the woman of Samaria, *Give me to drink* ; when He said upon the cross, *I thirst.* And what was it for which Christ hungered and thirsted, but for our good works ? Because in those who crucified and persecuted Him He had found no good works, He therefore hungered. They presented unto his soul nothing but unfruitfulness ; and what a fast must He have experienced, who, as He hung upon the cross, found only one, and he a thief, in whom his appetite could regale itself."

In p. 927, the author repeats the interpretation. On the

* Third edit., Ven. 1807.

passage in Psalm lxix. verse 10, he observes, "It was a fast with Christ when all who had believed on Him forsook Him; for the hunger of Christ was that they should believe on Him, and the thirst of Christ was a thirst for their faith; as when He said to the woman, *I thirst, give me drink*. When also He was upon the cross and said, *I thirst*, He sought the faith of those of whom He said, *Father, forgive them: for they know not what they do*. But what did these give Him to drink when He thirsted? Vinegar," &c.

St. Bernard says (vol. ii. p. 445*), on the expression, 'I thirst;' "But although these things were really done in order that the Scripture might be fulfilled, still, by the words *I thirst*, something more seems to be signified; for I think it clearly means to indicate the immensity of his most ardent love for us; for by a thirsty person drink is much more ardently desired, than food by a hungry one. The Lord Jesus, therefore, manifesting in himself the desire of that which is sought with the most ardent appetite, shews, that by it is figured the ardor of his love. For although we may take the term in its literal sense, and understand by it that Christ had a literal thirst, inasmuch as He who had his whole body drained by the outpouring of his sacred blood, must have had also his very bones dried up as a reed; still, it is not credible that He spake these words of mere corporal thirst, so as to ask for drink to satisfy merely his carnal appetite; inasmuch as He knew that the death of his body was close at hand. We believe, therefore, that his thirst was a most ardent desire for our salvation; and what more particularly induces us so to think, is the circumstance, that, as the hour of his last passion drew nigh, the Lord Jesus, betaking himself to prayer, fell upon his face, and said, *Father, if it be possible, let this cup pass from me*,—a prayer which He uttered not once only, but twice, and even thrice. Now by the cup which He was to drink, doubtless was sig-

* Ed. Mabillon, Paris, 1690.

nified the passion He was to endure; yet when He had drunk of this very cup, He exclaims, *I thirst*. What is the meaning of this? Before thou didst taste, O blessed Jesus, thou didst pray rather for the cup to be taken away! and yet after thou hadst drank, thou didst feel thirst! A marvellous partaker of the cup art thou! Was it then brimming with the wine of mirth, or rather was it not full of remorse and bitterness? Yea, truly, of the greatest bitterness, which might have generated rather nausea than thirst."

After saying that Christ first prayed for the cup to pass away in order to give an example of his infirmity as man, St. Bernard adds, "But when thou hadst exhausted that cup of thy passion, which before thou hadst prayed might pass from thee, thou exclaimedst, *I thirst*; in which thou hast commended unto us the greatness of thy love; as if thou hadst said, 'Although my passion is so bitter, that, in regard to the senses of human nature, I could decline it, still, O man! the ardor of my love for thee transcending the bitterness of the cross, I thirst even to undergo still more and greater agonies, if it be necessary. Why should I refuse to suffer for thee, for the ransom of whom I lay down my life?'"

Such are the commentaries of St. Bernard and St. Augustin.

Here, however, we proceed to give a summary of Swedenborg's views on this subject, in which will be seen how faithful he has been to the grand and fundamental doctrine of the miraculous conception, or essential Divinity of our Lord.

"There are some within the church who believe that the Lord by the passion of the cross took away sins, and satisfied the Father, and thus did the work of redemption; some also that He transferred upon himself the sins of those who have faith in Him; that He carried them, and cast them into the depth of the sea, that is, into hell. It may be therefore expedient to say first what is meant by bearing or carrying

iniquities, and afterwards what by taking them away. By bearing or carrying iniquities, nothing else is meant but sustaining grievous temptations, also suffering the Jews to do with Him as they had done with the Word, and to treat Him in like manner, because He was the Word; for the church, which at that time was amongst the Jews, was altogether devastated, and it was devastated by this, that they perverted all things of the Word, insomuch that there was not any truth remaining, wherefore neither did they acknowledge the Lord. This was meant and signified by all things of the Lord's passion. In like manner it was done with the prophets, because they represented the Lord as to the Word, and hence as to the church, and the Lord was the real prophet himself. His being betrayed by Judas, signified therefore that He was betrayed by the Jewish nation, amongst whom at that time was the Word, for Judas represented that nation; his being seized and condemned by the chief priests and elders, signified that He was so treated by all that church; his being beaten with rods, his face being spit upon, his being struck with fists, and smitten on the head with a reed, signified that it was so done by them with the Word as to its divine truths, which all treat of the Lord; by crowning Him with thorns was signified that they falsified and adulterated those truths; by dividing his garments, and casting lots upon his coat, was signified that they dispersed all the truths of the Word, but not its spiritual sense, which sense was signified by the Lord's coat; by their crucifying Him, was signified that they destroyed and profaned the whole Word; by their offering Him vinegar to drink was signified that they offered Him merely things falsified and false, wherefore He did not drink, but afterwards said, it is finished; by their piercing his side was signified that they absolutely extinguished all the truth of the Word and all its good. By his being buried was signified the rejection of the human [principle] remaining from the mother. By his rising again on the third day

was signified glorification. Like things are signified by those things in the prophets and in David, where they are predicted. Wherefore after that He was scourged, and led forth carrying the crown of thorns and the purple garment, put on by the soldiers, He said, *Behold the man!* John xix. 1, 5; this was said, because by the man was signified the church, for by the Son of the Man is signified the truth of the church, thus the Word. From these considerations it is now evident, that by bearing iniquities is meant to represent and effigy in himself sins against the divine truths of the Word. That the Lord sustained and suffered such things as the Son of the Man, and not as the Son of God, will be seen in what follows; for the Son of the Man signifies the Lord as to the Word.

“It may be expedient now to say something concerning what is meant by taking away sins. By taking away sins the like is meant as by redeeming man, and saving him; for the Lord came into the world that man might be saved; without his coming, no mortal could have been reformed and regenerated, thus saved; but this can be effected, after that the Lord had taken away all power from the devil, that is, from hell, and had glorified his human [principle], that is, had united it to the divine [principle] of his Father. Unless these things had been effected, no man could have received any divine truth abiding with Him, and still less any divine good, for the devil, who before had superior power, would have plucked them away from the heart. From these considerations it is evident, that the Lord by the passion of the cross did not take away sins, but that He takes them away, that is, removes them, with those who believe in Him, by living according to his precepts, as also the Lord teacheth in Matthew, *Do not suppose that I came to dissolve the law and the prophets. Whosoever shall loosen the least of these precepts, and teach men so, shall be called least in the kingdom of the heavens; but he who doeth and teacheth shall be called great in*

the kingdom of the heavens, v. 17, 19. Every one may see from reason alone, if he be in any illustration, that sins cannot be taken away from man except by actual repentance, which consists in man's seeing his sins, and imploring the Lord's aid, and desisting from them. To see, believe, and teach anything else, is not from the Word, neither is it from sound reason, but from lust and a depraved will, which are the proprium of man, by virtue whereof the understanding is infatuated." *Doctrine concerning the Lord*, 15—18.*

Let us, however, proceed to consider our Lord's sufferings as they related to himself and to the Church.

The rational soul of Christ, as we have seen, had, at the incarnation, a birth proper to itself, consequently a consciousness proper to itself; so that whatever befel it, appeared to be *its own*, as much, in appearance but not in reality, as if it had a distinct personality.

It was the consciousness proper to the humanity, which

* The Oxford Tract on the Mysticism of the Fathers, speaks of all these transactions as emblematical of the spiritual persecutions which the true church experiences. This remark is just, because the Word is within the true church; and what is inflicted upon the Word, must be inflicted upon the true Church. But when the church is come to its end, it is not a true church, but a false one, and in this case, it is not the sufferer, but the inflicter. Bearing this in mind, it is instructive to read from the foregoing tract the following quotations: "As, therefore, the divinity of our Lord even forces a considerate person to regard his demeanor towards those who came near Him in the body, as indicative of his ways of grace and trial towards us, with whom He is invisibly present: so the unity between Him and his church would lead us to inquire, from time to time, whether things which we find happening to Him may not be prophetic tokens of the future fortunes of the church; as well as his conduct a lesson to her, how to bear herself in her conflicts with the world. . . . But it can scarce be necessary to dwell much on this part of the subject, since Christians in general appear to feel that each greater event of our Lord's abode on earth, His Passion, for example, in all its circumstances, was prophetic of the treatment which the Church, His Body, might expect, and at the same time symbolical of the inward process, whereby each one of His members should be trained and purified. The very expression, "taking up the Cross," seems to imply as much as this."

caused Him to speak and to think from that humanity as if from a distinct personality ; and that humanity it was which underwent as *its own*, and which felt as *its own*, during its glorification, unutterable agonies. Hence, in Psalm lxxxviii. appointed to be read on Good Friday, the Savior is represented as saying,—

O Lord God of my salvation, I have cried day and night before thee : let my prayer come before thee,—incline thine ear to my cry.

For my soul is full of troubles ; for my life draweth nigh to the grave.

I am counted with them that go down into the pit. I am as a man that hath no strength.

Free among the dead, like the slain that lie in the grave ; whom thou rememberest no more, and they are cut off from thy hand.

Thou hast laid me in the lowest pit,—in darkness,—in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves.

Now, as our Lord was perfect man as well as perfect God, He possessed all that was proper to man, hence a creaturely will and a creaturely understanding ; so that, when temptations to evil presented themselves, that evil appeared to the creaturely humanity as its own, and the temptations or sufferings were felt as its own ; just as when any other man is tempted, the evil to which he is tempted appears as his own.

Hence, in the Psalms which are acknowledged by the church itself to be prophetic, and are consequently appointed to be read in Passion week, and on Good Friday, the humanity is represented as pouring out bitter lamentations, under the weight of temptation and suffering. Thus, in Psalm xl, we read,—

Withhold not thou thy tender mercies from me, O Lord ! let thy loving-kindness and thy truth alway preserve me ! for innumerable evils have compassed me about ; mine iniquities

have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head, therefore my heart faileth me.

Hence also Swedenborg observes (*Doctrine concerning the Lord*, p. 68): "In consequence of his having from the first a humanity from the mother, which He put off by successive steps, the Lord, during his abode in the world, was alternately in two states; the one a state of humiliation, or exinanition, and the other a state of glorification, or union with the Divinity, which is called the Father. He was in the state of humiliation at the time, and in the degree, that He was in the humanity from the mother; and He was in the state of glorification at the time, and in the degree, that He was in the humanity from the Father. In the state of humiliation He prayed to the Father, as to a being distinct from himself; but in the state of glorification He spoke with the Father as with himself. In this latter state He said, that the Father was in Him and He in the Father, and that the Father and He were one; but in the other state He underwent temptations, and suffered the cross, and prayed to the Father not to forsake him; for the Divinity could not be tempted, much less could it suffer the cross. Hence it further appears, that, by temptations followed by continual victories, and by the passion of the cross, which was the last of those temptations, he fully conquered the hells, and fully glorified the humanity."*

* Swedenborg observes (*Arcana Cœlestia*, art. 1815): "Man receives from his father all that is internal, that is, his very soul or life; but he receives from his mother all that is external: in a word, the interior man, or the spirit, is from the father, but the exterior man, or the body, is from the mother. This may be conceivable to every one merely from this consideration, that the soul itself is implanted from the father, which begins to clothe itself with a bodily form in the ovary, and whatsoever is afterwards added, whether in the ovary or in the womb, is of the mother, for it receives no addition from elsewhere. Hence it may appear, that the Lord, as to his internals, was Jehovah; but as the external, which He received

Now temptations are no other than vivifications as it were of the dormant evils of our nature, or of the perverted forms of the soul's interior essence. When all is equally perverted, there is no consciousness of their existence, hence there is no opposition. We become conscious of the temptation only in proportion to the opposition between itself and our nature: but the power and intensity of the temptation is in proportion to the interiority of the principle tempted. The more inward it is, the more powerful it is; because the more does it hold under its influence all the rest of the being below it; just as the contamination of the more vital parts of the body, or forms of its organization, more affects the system in general, than that of the lower or more external organization.

In this case also, the evil is apprehended as more intimately present, and all but omnipotent; whence, although still upheld by the spirit of God, the soul appears to itself as if lost and undone. All but deprived of utterance, in its horror of great darkness, its only language is, *My God! my God! why hast thou forsaken me?* Yet this language, seemingly of entire despair, is also the language of hope; for the soul says not, Thou hast abandoned me! I am lost and undone! but, Why hast thou forsaken me? She still questions, —still wishes to know: here love still burns with a latent fire, but only latent; for to outward appearance all is darkness,—desolation,—despair!* And, indeed, despair there must be;

from the mother, was to be united to the Divinity or Jehovah, and this by temptations and victories, as was said above, it must needs appear to Him in those states, whilst He was speaking with Jehovah, as if He was speaking with another, when, nevertheless, He was speaking with himself; so far, that is, as conjunction with Jehovah was effected."

* Swedenborg observes (*Arcana Cœlestia*, art. 1787): "All temptation is attended with some kind of despair, otherwise it is not a temptation; wherefore, also, consolation follows. Whosoever is tempted is brought into anxieties, which occasion a state of despair in regard to the end; and in this the combat of temptation essentially consists. He who is certain of victory

because evil can have no hope!—can see no light! and as evil is such because it trusts only in itself, so must it be left to itself, that it may see that itself is nothing! The darkness arising from the temptation is entirely from hell: the suffering, in the case of the Christian, has a mixed origin; for it arises from two conflicting principles, the one good, the other evil,—the one true, the other false. The evil and false are from the powers of darkness; the good and true from the Lord alone, hence, in the present case, from the Lord's interior essence, which was Jehovah God. Here then was the descent of the divinity into a region occupied with evil.

is in no anxiety, and, of course, in no temptation. The Lord, who endured the most dreadful and cruel temptations of all, could not but be driven to states of despair, which He dispelled and overcame by his own power. This may appear plainly from his temptation in Gethsemane, of which it is thus written in Luke: *When He was at the place, He said unto them, Pray that ye enter not into temptation. And He was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done. And there appeared an angel unto Him from heaven, strengthening Him. And, being in an agony, He prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.* xxii. 40—44. And in Matthew: *He began to be sorrowful and very heavy: then saith He unto them, My soul is exceeding sorrowful, even unto death. And He went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me! nevertheless, not as I will, but as thou wilt. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass from me, except I drink it, thy will be done. And He prayed the third time, saying the same words.* xxvi. 37—44. And in Mark: *He began to be sore amazed, and to be very heavy. And He said unto them, My soul is exceeding sorrowful, even unto death. And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. And He said, Abba, Father, all things are possible unto thee; take away this cup from me! nevertheless, not what I will, but what thou wilt.* And this He did a second and a third time. xiv. 33—41. Hence may appear the nature and quality of the Lord's temptations, and that they were the most cruel and terrible that ever were endured, being attended with anguish from his inmost soul, operating even to the sweating of blood; as also, that He was then in a state of despair concerning the end and event; and that He was supported with consolations."

The very intensity of the suffering shewed that the divinity was present, not absent; and the more inwardly intense the suffering, the more intimately present the divinity, and the more operative in casting out the evils which successively gave place to principles truly divine. *For their sakes*, said our Savior, *I sanctify myself*. For their sakes also was He glorified; inasmuch as every process of sanctification was a process of glorification of the humanity, or of receiving into it a greater fullness of the Godhead. And, in proportion to this descent of the divine essence and consequent emanation of a divine sphere, the powers of darkness receded. For as to the holy angels the life of hell is death, and the pleasures of hell infernal torment, so, to the devils, the life of God in the soul is death, and the felicity of heaven insufferable agony; whence also, wherever they are overtaken by the sphere of divine love, their language is, *What have we to do with Thee, Jesus, thou Son of the Most High God! art thou come hither to torment us? Then do they hide themselves in their dens, and in the rocks of the mountains, and say to the rocks and mountains, Fall on us! and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand?* Thus it is that were despoiled the powers and principalities of hell.

But if even the powers of hell were thus dismayed; if even captivity was thus itself led captive, what shall we say of the powers of heaven? for we are told that even the powers of heaven shall be shaken;—*Yet once more I shake not the earth only, but also heaven; for the very heavens are not pure in his sight, and He chargeth his angels with folly.* To the interior divine essence, which was now filling with its fullness the humanity, the very heavens were impure, thus also to the humanity; their consolations if ministered, would have been but folly; nay, even wickedness; for, knowing the Lord to be Jehovah, it would have been setting up their own wisdom

against his to minister* consolation ; hence, on the purity of the ineffable glory filling the humanity, the presence of angels, of archangels, and of all the powers of heaven could only induce a sense of impurity and defilement ; for, as the angels themselves in heaven cannot withstand the unshrouded rays of the divine glory, by reason of their own inward comparative impurity ; so upon that conscious glory in the humanity of Christ, the presence of the most holy beings must have superinduced a sense of temptation. Hence Swedenborg observes (*Arcana Cœlestia*, art. 4295) :

“That the Lord in temptations fought at length with the angels themselves, yea, with the whole angelic heaven, is an arcanum which hath not heretofore been discovered ; but the case herein is this ; the angels indeed are in the utmost wisdom and intelligence, but they have all their wisdom and intelligence from the Lord’s divine [principle], and from themselves or their own proprium they have nothing of wisdom and intelligence ; so far therefore as they are principled in truths and goods from the Lord’s divine [principle], so far they are wise and intelligent. That the angels have nothing of wisdom and intelligence from themselves, they themselves openly confess, yea, they are also indignant if any one attributes to them anything of wisdom and intelligence, for they know and perceive that this would be to derogate from the divine [principle] what is divine, and to claim to themselves what is not their own, thus to incur the crime of spiritual theft ; the angels also say, that all their own proprium is evil and false, as well what they have received hereditarily as what they have contracted by actual life in the world when they were men, and that what is evil and false is not separated or wiped away from them so that thereby they are justified, but that it all remains with them, yet that they are withheld of the Lord from what is evil or false, and are kept

* The angel appearing to Christ in his agony, was not a creaturely being, but was the divine influx in its own angelic form.

(or held) in good and truth : these things all the angels confess, nor is any one admitted into heaven, unless he knows and believes these things ; for otherwise they cannot be in the light of wisdom and intelligence which is from the Lord, consequently not in good and truth : hence also it may be known in what manner it is to be understood that heaven is not pure in the eyes of God, as in Job, chap. xv. 15. This being the case, to the intent that the Lord might restore the universal heaven to celestial order, He even admitted into himself temptations from the angels, who, so far as they were in their own proprium, so far were not in good and truth ; these temptations are the inmost of all, for they act only upon ends, and with such subtlety as to escape all observation ; but so far as they are not in their own proprium, so far they are in good and truth, and so far incapable of tempting ; moreover the angels are continually perfecting by the Lord, and yet cannot in any wise be perfected to eternity to such a degree, that their wisdom and intelligence may admit of comparison with the divine wisdom and intelligence of the Lord ; for they are finite, and the Lord infinite, and finite admits of no comparison with infinite."

For a further explanation of the sense in which our Lord is said to have borne our sins, the reader is referred to the *Arcana Cœlestia*, art. 9937.

What has been said upon this subject, may possibly, in the minds of some give rise to many questions ; and we know how any attempt to answer them, may only give rise to more. If the reader is sincere, he will pursue the enquiry in the works of Swedenborg. Unhappily, however, some there are who are as opposed to the spiritual truths of Christianity, as others are to its natural truths. Where a person is an infidel by reason of a perverted heart ; if one of his objections be removed, it is only to make room for a hundred more. His will, his affections, are all, as Swedenborg expresses it, in the

negative principle, and can therefore be the parents only of perpetual negations ; whereas, if they were in the affirmative principle, the removal of one objection, instead of creating others, would only dispel them, and thus perpetually facilitate the mind in its advancement in heavenly knowledge and life ; whereas, in the other case, there is a flaming sword turning every way to guard the way of the tree of life. Not the sword of the spirit of truth ; but the sword of man's selfhood, which is not truth, but fallacy and falsehood ; and which, when flaming with evil affections, or the lusts of a fallen and corrupted nature, is an effectual guard against entering the gates of paradise.

CHAPTER VI.

MEDIATION.

MAN IS GOD.

"I AM ALPHA AND OMEGA, THE BEGINNING AND THE ENDING, SAITH THE LORD; THE FIRST AND THE LAST, WHICH WAS, AND IS, AND IS TO COME, THE ALMIGHTY"—*Rev. i. 8.*

IT has been justly remarked, that if Christ be God, the doctrine of his deity is not merely speculative, but affects the whole nature of Christian morality; in like manner we premise, that if Christ's human nature be divine, the doctrine of its divinity is not merely speculative, but changes the whole nature and quality of the Christian virtues.

In the present chapter we propose to shew first, that the human nature of Christ is generally considered to be not divine; and hence not an object of divine worship.

Secondly, the influence of such a doctrine upon Christian morality and worship.

Thirdly, that this nature is strictly divine.

Fourthly and lastly, the effect this doctrine produces upon Christian morality and worship.

First, we propose to shew that the human nature of Christ is generally considered to be not divine; and, consequently, not an object of divine worship.

It is not, as generally considered, divine.

"In Christ," as Bishop Bull observes, "though the divine nature enters in every respect into the human, the human does not in turn enter into the divine; for the human is finite

and limited ; the divine infinite and unlimited ; so that the human cannot be wheresoever the divine is." "There is in other words," says Bishop Kaye, upon this passage, "a perfect perichoresis of persons in the divine nature, but not a perfect perichoresis in the person of Christ. *Life and Writings of Justin*, p. 176.

The humanity of Christ being thus considered as remaining finite and limited, it has been consistently determined, that the human nature is not an object of divine worship; at the same time it has given rise to the controversy—whether Christ is Mediator as to his human nature only ; as to his divine nature only ; or as to both: consequently, whether Christ as Mediator is to be worshipped. We shall first briefly allude to this controversy, as it was carried on in the time of Stancarus, because it will sufficiently develope the views upon this subject held by the catholic church.

The mediation of Christ being agreed by all parties to consist in his intercession with the Father ; and this intercession being generally understood as consisting in prayer and supplication of some kind or other, Stancarus thought that this was inconsistent with the divinity of the Savior's person; and therefore, although he held that Christ as to his divinity was consubstantial with the Father, according to the Council of Nice, yet he maintained, that Christ was Mediator as to his human nature only.

This appears to be the doctrine of the Church of Rome, as admitted by its members ; and ascribed to them by their opponents.

First, it is the doctrine of the Church of Rome, as admitted by its members. Becanus, a writer of that church, observes :* "The second inference, namely, that Christ is a

* Of this writer Dupin remarks, "He has published a tract upon scholastic divinity, which is very short and clear, and has been much esteemed; and several treatises of controversy. His theology is the most clear and methodical of any that has been published.

Mediator according to his human nature only, and not according to his divine nature, is against the Lutherans and the Calvinists; who teach that He is a Mediator according to both his natures," *Mart. Becanus Sum. Theol.* par. 3. cap. xxi. p. 716. A.D. 1634.

That is to say, the Lutherans and Calvinists maintain, that Christ is Mediator both according to his divinity and his humanity; but the Church of Rome maintains, that He is Mediator according to his finite and limited humanity alone.

This view of the subject is still more clearly expressed in the following extract from the Compendium of Becanus' Manual of Controversies,* in which it is observed:

"The fifth question is, Whether Christ be Mediator as to both natures? This is answered by our opponents in the affirmative; we, on the contrary, maintain that He is a Mediator only in respect of his humanity, not in respect of his divinity. Thus, in the Epistle to Timothy, ii. 5, the apostle says, *There is one Mediator between God and men, the man Christ Jesus*; in which passage the term man is added, in order to make it evident, in respect of what nature it is that He is Mediator; according to the remark made by St. Augustin in various places, as also on the same words of the apostle. The reason that Christ is our Mediator according only to the humanity, is, that He is Mediator because He reconciled us to God by his own passion and death. This, however, he did in respect of his human nature; because, in respect to his divine, He could neither suffer nor die." p. 271.

Secondly, the same doctrine is ascribed to Roman Catholics by their opponents. Under the article Stancarus, Bayle, in his Dictionary, observes, with regard to Christ being Mediator only as to his human nature: "This is a doctrine which the Roman Catholics assert against the reformed ministers. Read the following words of the celebrated Mons. Turretin (a Protestant writer): 'Is Christ a Mediator ac-

* Published at London, 1673.

ording to both his natures? We assert it *against the Papists*, and against Stancarus. We have a controversy with the Papists, who that it might be the easier granted that there may be many mediators, have asserted that Christ is a Mediator by his human nature only; as Lombard, and after him Thomas Aquinas, Bellarmine, Becanus, and others teach. Whom Stancarus follows herein," &c. *Theol. Elench.* par. 2, quest. ii. p. 411.

Such is the view of the subject taken by Turretin; who affirms that, according to the Reformers, Christ is Mediator as to both his natures. Thus Melancthon observes against Stancarus:

"I hesitate not to pronounce Stancarus' notion an error; for to the Mediator it belongs not only to die, but that his death should be an equivalent ransom for men, and that He should be the conqueror of death: also, that He should be a priest entering into the holiest of all, into the secret counsel of the Most High; yea, moreover, that He should sanctify the hearts of men, by giving to them his Holy Spirit. But these things belong to the divine nature." Again, "When I recite to myself the words of our Lord Jesus Christ, *Come unto me all ye that labor, and I will give unto you rest*, I understand him to be Mediator alike in the divine and human nature," &c. *Scott's Continuation of Milner's Ecclesiastical History*, vol. ii. p. 127.

The same view of the subject is taken by Calvin, in the name of all the pastors and ministers of the Church of Geneva. See *the Collection of his Letters and Replies*.

From these and other statements we shall have to adduce, it will be seen, that the divine and human natures, however concurring one with the other, are considered to retain even now separate functions; those of the divine nature being considered divine, and those of the human nature being considered creaturely.

Thus Owen, speaking of the opinion of certain ancients

respecting the composition of the person of Christ, observes :

“The union which they intended by this composition they called *ἔνωσιν φυσικὴν*, because it was of divers natures; and *ἔνωσιν κατὰ σύνθεσιν*, a union by composition.

“But because there neither was, nor can be, any composition, properly so called, of the divine and human natures, and that the Son of God was a perfect person before his incarnation, wherein He remained what He was, and was made what He was not; the expression has been forsaken and avoided; the union being better expressed by the *assumption of a substantial adjunct*, or of the human nature into personal subsistence with the Son of God, as shall be afterwards explained.” *Owen's Works*, vol. xii. *Preface*, p. 22.

The diversity of natures being thus preserved, that is to say, the human nature being creaturely, or invested with no divine attributes; and no worship being allowed to be offered up by one creature to another, as being idolatry; it has come to pass, that the human nature, as not being divine, is not regarded as an object of divine worship; and hence, although it be affirmed that Christ is Mediator both as God and man, yet, from the immediate relation of the mediatorial office to the human nature, it has been determined, that as Mediator also He is not to be worshipped.

First, it is affirmed that his human nature ought not to be worshipped.

Thus it is observed by Calvin: “It is a *damnable idolatry*, if the trust and faith of the heart be placed in Christ, not only according to his divine, but also according to his human nature; and if the honor of adoration be directed to both.” *Swedenborg's Universal Theology*, vol. ii. p. 561.*

Dr. Pye Smith observes (*Testimonies to the Messiah*, vol. i.

* I have not been able to find this particular passage in the writings of Calvin, and therefore quote it on the authority of Swedenborg, and because it will be seen to be confirmed by extracts from other authors.

p. 189) : “ It is a *calumny* often urged by these ingenious persons (the Socinians), that the Trinitarians are guilty of idolatry in worshipping Jesus Christ. Now this charge can have no appearance of pertinency, except on one of these two suppositions; either that there is no personal union between the divine and human natures, which is to beg the question in dispute; or that the human nature of Jesus is regarded as an object of worship, *which is peremptorily denied*. *The consistent Trinitarian does not worship the human nature*; though assumed by the Divine, and though crowned with glory and honor inexpressible.”

Mr. Harris observes, in his work, entitled the *Great Teacher*, p. 90: “ In order to inflame our affections, and carry our imaginations with Him, He affords us glimpses of his offices and relations in heaven, and prays that we may behold his glory; thus making that glory henceforth the appropriate and engrossing object of evangelical faith. Nor, in thus yielding to the dictates of piety and the claims of Christ, *can we be charged with worshipping his human nature*. Though that nature is exalted above the whole creation,—though it is crowned with glory and honor,—though the fulness of the Godhead is in it,—*though it forms even a part of the person of God*: yet the object we adore is He to whom that nature is hypostatically united, and who stooped to that union expressly that He might become a more palpable and definite object of our love.”

Waterland and Owen take the same view of the subject, and give us the reason for so doing; both denying, secondly, that as Mediator Christ is to be worshipped.

Dr. Waterland says, alluding to an Arian, (*Works*, vol. ii. *Preface*, pp. 33, 36; also p. 103): “ If Christ our Mediator is worshipped, it is because He is God as well as man,—a *divine* Mediator. This writer cannot prove that Christ’s mediatorial office is the ground and foundation of the worship which we are commanded to pay Him: but it may on the contrary be proved that it is not.”

“Thus far I have proceeded in observing that this writer has not been able to make good his position, that the worship of Christ is founded on his mediatorial office. The contrary may be proved from two plain reasons: 1st, That the only scriptural foundation of any religious worship, is the divinity of the person to be adored, in opposition to all creature worship, as I have formally proved in my defence.” vol. i. *quest.* 16, &c.

2nd, “That the mediatorial office will cease at the day of judgment, and therefore cannot be the foundation of that worship which will continue beyond it, even for ever and ever, as Christ’s worship will.”

In reference to Christ’s exaltation to the right-hand of God, Dr. Waterland commends the interpretation of a passage in St. Paul, as given by an ancient writer, who says, “The things mentioned, as given to Christ, are too high and great for the *man* to receive; *unless the human nature be supposed to be divine, which is absurd.*” See also vol. iii. p. 374, *et seq.*

Dr. Owen follows the same line of argument. Thus, in vol. viii. of his Works, in the concluding chapter on Christ’s kingly office, he observes (pp. 500—513):

“In general, divine worship is not to be ascribed to any that is not God by nature, who is not partaker of the divine essence and being. In particular, *Jesus Christ is not to be worshipped on the account of the power and authority which He hath received from God as Mediator.*”

Again: “The nature of divine or religious worship, is that whereby we ascribe the honor and glory of all infinite perfections to Him whom we so worship; to be the first cause, the fountain of all good, independent, infinitely wise, powerful, all-sufficient, almighty, all-seeing, omnipotent, eternal, the only rewarder; as such we submit ourselves to Him religiously in faith, love, obedience, adoration, and invocation. But now *we cannot ascribe these divine excellences and perfections*

unto Christ as Mediator; for then his mediation should be the reason why He is all this, which it is not; but it is from his divine nature alone that so He is, and therefore thence alone is it that He is so worshipped."

Again: "So after Christ's ascension God gave Him that revelation that He made to the apostle. Rev. i. 1. *The human nature therefore, however inconceivably advanced, is not the subject of infinite essentially divine properties.*" vol. ii. p. 180.

"Now look! what difference there is between the essence of the Creator and the creature, the same is between their excellency: yet his dignity is not at all higher to the dignity and excellency of God; because there is no proportion between that which is infinite and that which is finite and limited. *If, then, excellency and pre-eminence be the cause of worship, and the distance between the excellency of God and that of the most excellent and most highly advanced creature be infinite, it is impossible that the respect and worship due to them should be of the same kind.* Now it is religious or divine adoration that is due to God, whereof the excellency of his nature is the formal cause; this, then, cannot be ascribed to any other. And to whomsoever it is ascribed, thereby do we acknowledge to be in Him all divine perfections, *which, if He be not God by nature, is gross idolatry.* . . . He is our advocate with the Father. In this respect, then, seeing that in our access to God even the Father, as the Father of Him and his,—with our worship, homage, service,—our faith, love, hope, confidence, and supplications,—eyeing Christ as our Mediator, Advocate, Intercessor,—upon whose account we are accepted, for whose sake we are pardoned, through whom we have admission to God, and by whom we have help and assistance in all that we have to do with God; it is evident, I say, that, *in this respect, He is not eyed nor addressed to in our worship as the ultimate adequate formal object of it, but as the meritorious cause of our approach and*

acceptance, and so of *great consideration* therein. And, therefore, whereas it is said that God hath set Him forth to be a propitiation through faith in his blood, it is not intended that faith fixes on his blood or bloodshedding, or on Him as shedding his blood, as the prime object of it; but as the meritorious cause of our forgiveness of sin, through the righteousness of God."

"For the work of his mediation we are eternally obliged to render all glory, honor, and thanksgiving to Him; but yet his mediation is not the formal cause thereof, but only an invincible motive thereunto."

"It is true Christ hath a power given Him of his Father, above all angels, principalities, and powers; called *all power in heaven and earth, a name above every name, &c.* . . . the consideration whereof, with his ability and willingness therein to succor, relieve, and save us to the uttermost, in the way of mediation, is a powerful effectual motive, as was said before, to his worship. Excellency is the cause of honor: every distinct excellency and eminence is the cause of distinct honor and worship. Now what excellency or dignity soever is communicated by a way of delegation, is *distinct and of another kind* from that which is original, infinite, and communicating; and therefore cannot be the formal cause of the same honor and worship."

"The sum of all is—Jesus Christ, God and man, our Mediator, who is to be worshipped in all things, and invoked as the Father, and whom we ought night and day to honor, praise, love, and adore, because of his mediation and the office of it which for our sakes He hath undertaken, is so to be honored and worshipped. Not as Mediator exalted of God, and intrusted with all power and dignity from Him; but as being equal with Him—God to be blessed for ever; his *divine nature* being the fundamental formal reason of that worship, and proper ultimate object of it." vol. viii. p. 514.

Thus we see that although He who is Mediator is to be

worshipped, He is not to be worshipped as Mediator, but because He was God before He was Mediator. As Mediator He is no object of worship, though He who is Mediator is to be worshipped. Before, however, He assumed the human nature, He was Mediator; according at least to Protestant writers. Thus Bishop Bull, quoting St. Hilary, observes:

“ ‘ There is one Mediator between God and man, namely, He who is both God and man, and who acted as Mediator both in giving the law, and in assuming the human body. Where,’ says Bishop Bull, “ we may observe by the way against Bellarmine and other Roman Catholics, that Hilary expressly affirms, what indeed it is evident that all the ancients in general inculcated, that our Savior was, even in the giving of the law and before his Incarnation, Mediator; consequently, that He was not Mediator, as the Romanists strenuously maintain, in respect only of his human nature, which indeed He had not yet assumed.” *Bull's Defence of the Nicene Creed*, iv. 3, 14, p. 758.

If, then, Christ was Mediator before He assumed the human nature, and while He was only divine; and if, at the same time, He is not to be worshipped as Mediator; it follows, that we exclude Him from worship as Mediator before He assumed the humanity; so that not only his human nature, but even his divine nature also, is, in this respect, deprived of our adoration. Thus, by excluding from worship the mediatorial character of Christ, there will be, upon this principle, a strong tendency to exclude Him altogether from worship before He assumed the humanity; consequently, while He was yet divine only.

Here we are reminded of a remark which is made by Bayle, in his article upon Stancarus. “ To speak sincerely, is there one single man among the people who follows either of these doctrines, when he puts his trust in the death of Jesus Christ? And do not the doctors themselves, who have most passionately disputed on those points, worship him; without

so much as thinking of those distinctions between his human nature and his divine nature?"

The common people may not follow these doctrines, as Bayle observes; but the learned, upon their own principles, ought and must; for there is no alternative in this case, but the worship of the creature, that is, of the human nature: hence, upon *their* principles, avowed idolatry. Let us, however, further examine into the mediatorial office of Christ, and we shall soon see the reason for which it is maintained that Christ is not to be worshipped as Mediator.

The church, in general, acknowledges that by the intercession and mediation of Christ are meant prayer, supplication, or postulation, as it has been variously called. But it has been divided upon this question, whether that prayer be only representative or vocal also. We shall first give the views of the Church of Rome, and in so doing shall refer to the commentary of Tena, as presented in his remarks on the seventh chapter of the Epistle to the Hebrews, p. 284.

After stating that the whole difficulty among Catholics upon this subject, is, the question whether our Saviour's prayer in heaven be only metaphorical, interpretative, or representative; consisting in an actual exhibition of his humanity to the Father, and of the wounds he had received in it, unaccompanied by any formal petition, either mental or vocal; or, on the contrary, accompanied by either; he quotes authorities on both sides, propounds what he calls the true view of the subject, and confirms it by various reasons adduced even by those who allege the contrary.

On the subject of Christ's intercession considered as a representative prayer, unaccompanied by formal petition, he observes, that "St. Thomas says, Christ appeases in heaven the anger of the Father, by representing to him his own human nature marked with wounds, and in this manner it is that He pleads his own merits. There is a threefold intercession for us by Christ; the first, before his passion, by

devotional prayer; the second, upon the cross, by the effusion of his blood; the third, after his ascension, by the representation of his wounds." In support of this view of the subject, Tena quotes Gregory the Great, Rupertus, &c., as also Chrysostom, who says that the presence of Christ with the Father, and his fervent love, operate for us as a powerful address, and that in this manner He is our advocate; not because He asks any thing anew, or vocally prays, but for the reason that his presence appeases the Judge and assists our cause.

He then adds, that "such as hold these views undertake to prove it by reason; for that were it the case that Christ truly and properly prayed for us in heaven, we might, in this case, ask him to pray for us; for that what He doeth for us in virtue of his holy office, we might with a holy heart ask him to perform. But this would be foreign to the usage of the church, which only prays Christ to have mercy upon us, and not that He should ask the Father for us, in the same manner as we ask the Virgin Mary. Indeed it would be foreign to the manner in which Christ taught us to pray, when He said, *whatsoever ye ask the Father in my name, He will give it you*; not—*whatsoever ye ask me to ask the Father*. Besides, inasmuch as it does not seem to be becoming to the majesty of Christ, who sitteth at the right-hand of the Father, for Him to pray to the Father for us (because since He has ascended into heaven, He enjoys a full exercise of his power), He, for this reason, does not ask, but only gives, as Rupertus also affirms. Again; inasmuch as such a prayer is not necessary to obtain, to merit, or to satisfy, since all this was done by our Lord when upon earth, such a prayer seems altogether useless. Nor can it be said that He prays with a view to exact what He obtained when upon earth; for after we have obtained the grant of a favor from any prince, and we again address him in the way of entreaty to bestow it, this we do only to remind him of his promise, or the more

to confirm him in it; neither of which cases apply to Christ in regard to His Eternal Father, who can neither let his own promises slip from his memory, nor stand in need of any fresh confirmation to abide by them."

The other side of the question, namely, that Christ nevertheless does vocally pray to the Father, is thus stated by Tena.

"Bonaventura affirms, not only that Christ truly and properly prays to the Father, but that He adores Him with bended knee, and prays Him to send the Holy Spirit. Abulensis, also, and others, observe that a contrary opinion is improbable; nay, even St. Thomas distinguishes the intercession of Christ into two kinds; the first as performed by prayer, the second by the representation of his humanity. If it be said that the first took place only on earth, the second only in heaven, it may be replied, that the same St. Thomas observes, that Christ in heaven appeases the Father by representing to Him his human nature marked with wounds, pleading his own merits, and interceding for us officially. Now what is it for Him to plead his merits, except it be in virtue of those merits to ask the Father?—more particularly when we consider that St. Thomas distinguishes the second mode from the first, and yet says that Christ expresses the desire of his soul for our salvation. Now the expression of desire is true and proper prayer; therefore, according to St. Thomas, Christ prays for us not interpretatively, but truly and properly."

In section the second, Tena proceeds to give what he says is to be regarded as the true and orthodox opinion of the Catholic Church upon this subject.

"Although," says he, "it is not repugnant to the humanity of Christ, as it now is in heaven, to pray to the Father for us with bended knee, still a condition thus abject does not appear to become his present glorious state, as is testified by Gregory Nazianzen, who says, 'we have as an advocate, Jesus; who does not on our account prostrate himself at the

respects, and yet now prays for us in heaven, as Bernard testifies in his Sermon on the nativity of the Blessed Virgin : ' *For thus,*' says he, ' *the Son will hear the mother, and the Father will hear the Son ;*' and in like manner as he grants that the mother prays to the Son, he admits that the Son prays to the Father. But when the mother is said to pray to the Son for us, she is said to do so truly and properly ; therefore the Son prays to the Father in the same manner.

" If it be replied,—Should this be the case, we may ask the Son to pray to the Father, in like manner as we ask the mother to pray to the Son for us, St. Thomas rejoins by an absolute denial of such a consequence ; for that we ought rather to address Christ thus, *Oh, Christ, hear us !* or, *Have mercy upon us !* and this both because we ought to avoid the error of Arius and Nestorius, who maintained that Christ was a mere creature ; and because the prayer is directed simply to the person ; and as this is divine, and his office is accordingly not to ask but to give, it is more agreeable that we should ask of the person to give, than to pray to the Father ; just as when we address a prince who may be invested with two titles, that of count and that of king, we always make use of the more honorable title ; so in like manner, we absolutely adore Christ with the adoration of the worship (*latræ*) which is due to the divinity itself ; not with the worship of *hyperdulia*, which properly belongs to his humanity. Inasmuch, therefore, as it is more honorable to give than to ask, although Christ may do *both*, we never ask Him for the latter, but for the former ; for the former office He executes as God, the latter as man. This distinction we observe particularly in our public prayers, lest persons should otherwise be deceived, and should imagine that He was not true God. so that we thus avoid all occasion of scandal or error ; and preserve the usage of the church ; which never *prays to Christ to pray for us*, but only that He would hear us and have mercy upon us ; especially, inasmuch as in our public worship, there

is an appropriated mode of praying exteriorly from divine worship *latris*, and which has respect to God only; and from worship not divine (*dulis*), which has respect to the saints. Hence there might be some external appearance of danger, if any one should now pray to the humanity of Christ, just as to any of the saints, that it would intercede with God for us. Still if any one, interiorly aware of the distinctions between the humanity and the divinity, should contemplate the humanity of Christ which is now praying for us, it will be allowable for him to ask of that humanity to make us partakers of his prayer, to conjoin our own with his, and to offer them to the Father; as Augustin and Ambrose have both clearly taught; and this indeed Martha did, when Christ was upon earth; as where she says to Him, *And now I know that whatsoever thou shalt ask of God, God will give it thee*; although she had before confessed, that He was the Son of the living God who had come into the world for us. Besides, inasmuch as Christ while now in heaven, as to his humanity, offers up praises to God and also religious worship (though not in that seemingly servile way which we have already noticed) it follows, in like manner, that Christ also can now pray, and that He actually does pray."

After observing that the prayers of Christ are of two kinds—one meritorious, which He offered up while upon earth, the other not meritorious, which He now offers up in heaven, but only requiring of the Father the bestowal of the reward which He had merited in the days of his flesh—the author proceeds to confirm such a view of the subject by various reasons alleged by opponents.

“ St. Paul said that the priesthood of Christ is eternal, and therefore that He is ever able to save, and to exercise his office. Now the office proper to a priest, is, with a true and formal prayer to pray to God for those over whom he is placed; as St. Paul teaches in chapter v. Christ, therefore, *now* prays for us in heaven truly and properly. To this appear to

refer the words of St. John, *We have an advocate with the Father, Jesus Christ the righteous*; for He consoles sinners with the assurance that they have an advocate with the Father; not *any* advocate, but Jesus Christ the righteous. But the office of an advocate is to intercede, and to ask for the client whose advocate he is; so that Christ truly and properly now asks and prays the Father for us. Otherwise, what consolation would it be, that we have an advocate with the Father, who is altogether dumb and does not exercise properly and formally the office of an advocate? Nor is it enough to say, that the office of advocate, which He exercised when upon earth, is still to the divine mind virtually present; inasmuch as it would be to little or no purpose, that Christ should now be with his Father in heaven, if He did not still actually perform the office of advocate; nor would the words of Paul be properly verified; because, he does not say, *who lived and made intercession*; but *who ever liveth to make intercession for us*; hence He not only exercised this office in the days of his pilgrimage, but He does so now also in his own heavenly country. Nay; to represent to the Father his wounds, and the merits He had upon earth, and on account of these to ask for that which He had merited for us, is a prayer most properly so called; and is the office of an advocate; because there is not only an objective representation, namely, an exhibition of the humanity to the Father, but a formal cognitive representation, by which He shews to the Father what He suffered, and exacts the reward of his passion; particularly, inasmuch as we have seen prayer to be an act of true religious worship, and the humanity now in heaven (*in patria*) offers religious worship to the Father, by praising, adoring, and giving thanks to the Father; and hence, why not therefore by prayer?" &c., &c.

Such is an outline of the principal arguments used by Tena, to which the reader is referred; the sum of which, as bearing upon the particular subject in question, is as follows.

Christ prays to the Father truly and formally, but not servilely. He also prays, by an exhibition of his wounds to the Father. But the Catholics of the Church of Rome must not pray to Christ to pray to the Father; although it is allowable to ask the humanity of Christ to conjoin their prayers with his, and to offer them to the Father. To do the former would be dangerous; would lead persons to think that Christ was not truly God; and would savor of Arianism and Nestorianism. To do the latter would be to observe the usage of the church. Thus, the difference between Arianism and orthodoxy, according to this account, is, that the Arian prays to Christ to pray to the Father; the orthodox pray to the humanity of Christ to conjoin their prayers with his, and to offer them to the Father. Such and so near neighbors are Orthodoxy and Arianism. Both agree, according to this account, that the humanity of Christ still prays to the Father, like the virgin Mary or any other saint; both agree that Christ, in his humanity, offers up acts of praise and adoration to the Father; nay, as some Romanists admit, even with bended knee. Let us now turn to the view taken by Protestants.

“But it is asked,” says Poole, in his *Synopsis*, “in what manner it is that Christ intercedes for us? for the lowliness of a supplicant scarcely becomes the glory of a king. It is replied, that He does this, because He represents to the Father the nature which He has assumed for us, and the mysteries which are celebrated in Him; obtaining peace for us by the perpetual efficacy of his sacrifice; as also because the desire of his soul, which He has for our salvation, He likewise expresses. Gregory the Great says, that Christ does not perform this act as formerly, with a submissive, but with an authoritative address. Rom. viii. 34. Still, however, the question remains, whether Christ doth now pray for us, or offer up supplications. Aquinas, Gregory, and Rupertus, seem to deny this; affirming, also, that this is the opinion of all the learned. But in this they are mistaken; for

Gregory Nazianzen, Augustin, Theodoret, &c., maintain the contrary; as does Tena also, who has treated this subject at large. The question, however, is not so much about a fact, as about a name. For Christ now truly and properly prays for us; because first, He is even now our advocate and mediator, 1 Tim. ii. 5; 1 John ii. 1; whose office it is to pray for us. Secondly; the Greek word *εὔρυχαλειν*, signifies intercession made with prayer or postulation, Rom. viii. 26; Acts xxv. 24. Thirdly; Christ even now has, and expresses, a desire for our salvation. Christ therefore prays, and prays submissively, which it is to no purpose for Rupertus to deny; that is to say, He prays with the same reverence and acknowledgment of the divine nature, and the littleness of the human nature, which He did before upon earth, but no longer with tears, &c. It may be asked, however, why He prays, since He is able to do all things. It is answered, first, while He was upon earth He could do all things; yet nevertheless He prayed. Secondly; He does so, because, as man, He rejoices to be in subjection to God, to acknowledge God as the greater, and the author of all good things, &c.; also, because as man He ought not to omit the duties which are proper to man, of which prayer is one; finally, because He said that God had so appointed for his own divine glory."

Not only however, according to some, does the human nature still pray submissively, and offer up to the divinity the acts of adoration due from a creature to the Creator; but itself is also as a creature, though now in heaven in a most abject condition; being still wounded and still bleeding. So that upon Christ's intercession, Scott observes (vol. ii. p. 413): "By the presenting to his Father his wounded and bleeding body, which carries with it an inexhaustible fountain of rhetoric and persuasion, He makes the most moving and pathetic intercession for us; the sense of which is this,—O, my Father, behold this sacrificed body of mine, which by thy consent and approbation hath been substituted to bear the

punishment which was due from thee to mankind; and through the wounds of which I have cheerfully poured out the precious blood of God, as a ransom for the sins of the world; for the sake of this blood therefore be thou so far propitious to those miserable sinners it was shed for, as upon condition they shall repent, to accept it in exchange for the lives of their souls, which are forfeited to thee; to release them from the obligation they are under to die eternally; and upon their final perseverance in well doing, to crown them with eternal life; and that this blood, which at thy command I have willingly shed for them, may not, through their inability to repent and persevere, be utterly ineffectual to them; O, send thy Holy Spirit to assist their weak faculties, to excite their endeavors, and co-operate with them.' This significant action of Christ's presenting his sacrificed body to God, is both a claim and a prayer; or rather it is a prayer backed and enforced with a rightful claim to the blessings he prays for."

It is agreed, then, both by Romanists and Protestants, that the intercession of Christ is true and formal prayer, as much so as that of the virgin Mary and the saints. But to say, *Blessed Jesus! pray for us,—blessed Mary! pray for us*, would, according to some, be placing Christ too much upon a level with the saints; and would introduce Arianism. How does the Church of Rome, as asserted by Tena, profess to avoid this? By still retaining the same ideas of mediation; by still believing that the prayer of Christ is as truly formal as that of the virgin Mary or the saints; but by making no mention of the circumstance in its own acts of public worship, or not allowing the interior ideas to escape from the lips; on the principle that Arianism is not a dangerous doctrine, so long as it is not on the lips, but only in the mind. On the other hand, the Protestants, not granting that saints and angels intercede, are in no danger of mixing up the prayers of Christ with the prayers of saints, and are more likely therefore in their acts of devotion to *pray to Christ to pray to the Father*.

This prayer of Christ is acknowledged to be real, not figurative or metaphorical; but since this is very much allied to the Romish idea of the intercession of the saints and angels, some will not allow the prayer to be vocal, but declare it to be only tacit; consisting in interior supplication, not expressed by words, but in a representation of his wounds, which effectually move the Father; and it is upon this principle (as some understand it, and I believe most) that the prayers of the church are generally addressed to the Father for the sake of the Son.

"Thus, surely every one," says Buckridge, "that doth desire to be heard, and therefore concludes his prayers with these words, *through Jesus Christ our Lord*, doth represent and offer Christ crucified to God; and entreats remission and grace through his death and passion. And Christ our High Priest, that sitteth at the right hand of God, doth, at that instant, execute his office, and make intercession for us, by representing his wounds and scars to his Father."* *Oxford Tracts*, vol. iv.; *Catena Patrum*, No. 4.

We see then, that Romanists admit Christ's prayer to be

* The way in which this intercession is effected, as well as the object of it, is thus candidly explained by Bossuet, in his *Exposition of Catholic Doctrines*, p. 66, *Fletcher's ed.*: "Such is the efficacy of the solemn act of consecration. This sacred act is, moreover, a tribute of acknowledgment, offered up to God's sovereign majesty; inasmuch as by it, Jesus Christ, who is here personally present, renews, in some respect, and perpetuates, the memorial of his own obedience even to the death of the cross. So that, in fact, there is nothing wanting to render it a real and perfect sacrifice. Neither can it be doubted that this holy action, although considered separately from that of the manducation, is of itself peculiarly pleasing to the Almighty; and *calculated powerfully to induce Him to look down with an eye of pity upon the distress of his creatures*. It thus replaces before Him the voluntary death which this beloved Son underwent for the sake of sinners; or rather, it thus replaces before Him this beloved Son himself, under the emblems of that *death*, by which once his *indignation was appeased*. The mere circumstance of the presence of Christ Jesus upon the altar, is itself, as every Christian must acknowledge, a kind of intercession extremely powerful with God, in favor of mankind; according to that saying of

real, but do not in their public worship ask Him to pray, but only to mix up their prayers with his; Protestants admit the prayer to be real, but not always vocal; and this is the way in which both conceive they avoid Arianism!

With regard to the Romanists, although, in the account given by Tena, it would seem to be forbidden in the Church of Rome to *pray to Christ to pray to the Father*; yet it does not seem forbidden to *pray to the virgin to pray to Christ to pray to the Father*; for the Father hears the Son, and the

St. Paul, *Christ presents himself, and appears in the presence of God in our behalf.* Heb. ix. It is, therefore, our belief, that our benevolent Redeemer, present upon our altars under the symbols of death, intercedes there for us; and presents there continually for us to his Eternal Father that death, which He once suffered for the sanctification of his church. It is in this sense, that speaking of the eucharistic sacrifice, we say, that Jesus Christ therein offers himself up to God in our behalf; and it is thus that we believe, that the holy oblation *disposes the divine goodness to be the more kind and propitious to us.* Hence it is, that we give it the name of *propitiatory.*"

Compare this Exposition of Catholic Doctrine, with the following observation of Dr. Pye Smith, in his Discourses on the Sacrifice and Priesthood of Jesus Christ, &c. p. 138: "Nothing can be admitted that would contradict incontrovertible first principles. But there are two such principles, which are often violated by inconsiderate advocates of the doctrine of salvation by the mediation of Christ; and the violation of them has afforded the advantage of all the plausible arguments urged against that doctrine by its adversaries. The first is, the immutability of God. His moral principles, that is, his rectitude, wisdom, and goodness, as expressed by his blessed and holy *will*, can undergo no alteration; for to admit such a supposition would be destructive of the ABSOLUTE PERFECTION of the divine nature, as it would imply either an improvement or a deterioration in the subject of the supposed change. We cannot, therefore, hear or read, without *unspeakable disapprobation and regret*, representations of the Deity as first actuated by the passions of wrath and fury towards sinful men, and as afterwards turned, by the presentation of the Savior's sacrifice, into a different temper, a disposition of calmness, kindness, and grace. The second foundation-principle is, that the adorable God is, from eternity and in all the glorious constancy of his nature, gracious and merciful. He wants no extraneous motive to induce Him to pity and relieve our miserable world. No change in God is necessary or desirable, if even it were possible. This is abundantly evident from many parts of the divine word."

Son hears the mother; and the Romanist prays to the mother to intercede; and the Son's intercession, according to some, is like the mother's. Writers of the Church of Rome have very wisely determined, that *for us* to pray to the Son to pray to the Father, savors of Arianism; but what do they say of the same practice as attributed by them to the virgin Mary and the saints? for, as St. Bernard says, the Father hears the Son and the Son hears the mother. Indeed, this very suggestion seems to have occurred to Petavius, and therefore he says, he does not see why Romanists may not pray to Christ to pray to the Father.*

* On this important subject, Swedenborg observes: "The Lord is said to be rejected, when He is not approached and worshipped, and likewise when He is approached and worshipped only as to his humanity, and not at the same time as to his divinity; wherefore He is rejected at this day within the church by those who do not approach and worship Him, but pray to the Father that He would be merciful for the sake of the Son, when yet it is impossible for any man or angel to approach the Father, and to worship Him immediately, He being the invisible divinity with whom no one can be conjoined by faith and love; for what is invisible doth not fall into the idea of thought, and therefore not into the affection of the will, and what doth not fall into the idea of thought, cannot be an object of faith, for the things which relate to faith must be objects of thought, and likewise what doth not enter into the affection of the will doth not enter into the love, for the things relating to love must affect the will of man, since in the will resides all the love which man hath. But the divine humanity of the Lord falls into the idea of thought, and thus into faith, and hence into the affection of the will or love; from which considerations it is evident that no conjunction can be had with the Father except from the Lord and in the Lord; this the Lord himself very clearly teaches in the evangelists, as in John, *No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view.* i. 18. Again; *Ye have neither heard the voice of the Father at any time, nor seen his shape,* v. 37. Again; *I am the Way, and the Truth, and the Life, no one cometh to the Father but by me? if ye had known me, ye would have known my Father also; he who seeth me, seeth the Father; Philip, believest thou not that I am in the Father, and the Father in me? Believe me that I am in the Father, and the Father in me.* xiv. 6—11. Hence it may be manifest, that the Lord is rejected by those within the church who immediately approach the Father, and pray to Him to be merciful for the sake of the Son; for these cannot think

It is justly affirmed by Dr. Waterland, that the estimate of Christ's character is very low, when it is thought of as of "*one that gives us nothing himself, but only asks another to*

otherwise of the Lord's humanity, than as of the humanity of another man, thus not at the same time of his divinity in the humanity, still less of his divinity conjoined to his humanity as the soul is conjoined to the body, according to the doctrine received throughout the Christian world. Who in the Christian world, who acknowledges the Lord's divinity, would be willing to be under the imputation of placing his divinity out of his humanity? When yet to think of the humanity alone, and not at the same time of his divinity in his humanity, is to look at them as separate, which is not to look at the Lord, nor at both as one person, when yet the doctrine received in Christendom teaches, that the divinity and humanity of the Lord are not two, but only one person. The men of the church at this day think indeed of the Lord's divinity in his humanity, when they speak from the doctrine of the church, but altogether otherwise when they think and speak with themselves out of doctrine; but it is to be noted, that the state of man, when he thinks and speaks from doctrine, differs from that in which he thinks and speaks out of doctrine; for whilst he thinks and speaks from doctrine, he then thinks and speaks from the memory of his natural man; but when he thinks and speaks out of doctrine, he then thinks and speaks from his spirit, for to think and speak from the spirit, is to think and speak from the interiors of his mind, whence he derives his very faith; the state of man also after death, has a quality agreeable to that of the thought and speech of his spirit out of doctrine, and not agreeable to his thought and speech from doctrine, unless this latter had been one with the former. That man hath two states as to faith and love, one whilst he is in doctrine, and the other when out of doctrine, but that the state of his faith and love out of doctrine saves him, and not the state of his speech concerning faith and love when from doctrine, unless this latter state makes one with the former, is unknown to man; when yet to think and speak from doctrine concerning faith and love, is to speak from the natural man and his memory, as may be manifest from this consideration alone, that the bad as well as the good can alike so think and speak when they are with others; wherefore also the wicked rulers of the church, alike as the good, or the rulers who have no faith, alike with those who have faith, can preach the gospel with similar zeal and affection apparently; the reason is, because in such case the man, as was said, thinks and speaks from his natural man and his memory; whereas to think from his spirit, is not to think from his natural man and his memory, but from the spiritual man, and his faith and affection. From this consideration alone it may be manifest, that man hath two states, and that the former state doth not save him, but the latter; for man after death

give us :" for this he conceives to be closely allied to Arianism. Hence we find that prayers are sometimes directed to Christ himself by the churches, both of Rome and of England ; and this circumstance is appealed to in proof, that the Arian notion is not adopted by either, namely, that Christ is only *one that gives us nothing himself, but only asks another to give us.* We may instance the prayer imputed to St Chrysostom, which is directed solely to Christ. But let us hear the account of this prayer, as given by a Church of England divine : "We address ourselves in this prayer," says he, "to the *second person* in the glorious Trinity, our blessed Savior ; and remind Him of the gracious promise He made to us when on earth, that where two or three are gathered together in his name, He would be there in the midst of them : and, therefore, if we can but prevail with Him to hear our desires and petitions, *we know that the power of his intercession with God is so great, that we need not doubt but we shall obtain them.*" *Wheatly on the Book of Common Prayer.*

In this prayer, then, it might appear that Christ is asked to bestow of himself, as God, the blessing prayed for ; it seems, however, according to the foregoing account, that this is a misapprehension ; for that his intercessory prayer, though not mentioned, is implied ; and consequently, that He is appealed to in this case as *one that gives us nothing himself, but only asks another to give us.* Nay further, that He asks as the second person in the Trinity ; which it is not easy to account for, except on the principle of the voluntary economy ; in which, before the foundation of the world, the Father and the Son covenanted with each other, the one to pray, the other to be prayed to, and on this condition to grant the desire and petition ; in which case again the properties and offices of the creaturely human nature are ascribed to the divine person.

is a spirit, therefore such as the man was in the world as to his spirit, such he remains after his departure out of the world." *See Clowes on St. John,* pp. 231, 232.

“It must be owned,” says Tucker, in his *Light of Nature* (vol. v. p. 598): “that this idea of the redemption has had many absurd and pernicious notions engrafted upon it. The approach to God by intercession has been made a handle for turning our salvation into a business to be managed by intrigue and interest, and to represent the court of heaven by similitude with the courts of earthly princes, to whom you cannot have access unless by their minister. And because sinful man was unworthy to approach the throne of glory without the intercession of a Mediator, therefore the Son, being of equal glory with the Father, must keep the like distance with all, except a few particular favorites, without whose recommendation nobody could be heard; who themselves, too, were too great to be addressed by the common Christian: so he could obtain nothing without making interest with the priest, to pray to the saint to pray to Christ to pray to God for him; and, in order to gain favor with these inferior ministers or sub-mediators, he must pay the priest and make offerings to the saint.” See also p. 596.

Let us proceed to apply these observations to the Protestant Church. We have seen how Protestants admit, like the Romanists, that the humanity of Christ prays to the Father; and moreover offers to the Father acts of divine adoration and worship. We have in particular seen how Romanists conceive they avoid the Arianism into which this leads; let us further see how far Protestants attempt to do the same.

Dr. Waterland, in reply to an Arian, observes (vol. iii. p. 344): “There may be a second sense of making a medium of worship; as if we were to *pray to Christ to pray for us*. This is near akin to the Romish doctrine of praying to saints and angels. If this be what you mean by mediatorial worship, your opinion of Christ may still be *very low*; as of one that gives us nothing himself, but only asks another to give us. But, besides that there is no warrant for praying to any thing less than God, and so such a practice must be wholly

unjustifiable, I conceive that this is not what you mean by mediatorial worship; it being so extremely low and dishonorable to suppose that He can himself do nothing for us, especially having declared the contrary." John xiv. 13, 14.

Mr. Horberry, speaking of the same Arian writer, observes (*Works*, vol. ii. p. 300): "He only talks of praying to the Father by the mediation of Christ, in his name, and through Him to God the Father, 'to whom he himself also prays.' So that as far as I can make any distinct sense of him, we are only to *pray to Christ to pray for us*; or to *pray to the Father to hear us for his sake*. But now 'they who believe Christ to be God, and who honor Him as such,' must also believe that this is dishonoring and degrading Him by inferior worship; and therefore the argument here again concludes, that they ought not to communicate with such as are guilty of this practice."

Dr. Owen says (vol. xxiv. p. 578): "But it will be said, may we not then *pray to Christ to pray to the Father* for us, which would be a distinct act of religious worship? I answer, we have no precedent in Scripture, nor warrant for any such address. 2. It seems not agreeable to the analogy of faith, that we should pray unto Christ to discharge his own office faithfully. But this we may do,—we may pray unto him distinctly for grace, mercy, pardon, because He is God; and we may pray unto the Father by Him, as He is our Mediator; which two modes of divine worship are sufficiently revealed in the Scripture."

Now it is certain that the office of Christ is to intercede; and can it imply anything low and dishonorable in Him to ask Him to discharge his office? If it does, must it not be the office that is low and dishonorable? for, surely, were the office high and honorable, how could it imply anything low and dishonorable to ask Him to discharge it? But Dr. Waterland says, it supposes He can of himself do nothing for us. Are there then some things for which He must in-

tercede, and some things for which He need not? If so, what are they? Surely in praying to Him to intercede, we only pray to Him to discharge his office. But Dr. Owen says, it is not agreeable to the analogy of faith, that *we* should pray unto Christ to discharge his own office. Why then is it considered agreeable to the analogy of faith, that Christ should pray unto the Father to discharge his own office? or that we likewise should pray to the Father to do the same? for we beseech the Father to listen to the prayers of his Son, and also to hear us for his sake. For Him to do this, is to discharge his own office, and to ask Him to do this, is to ask Him to discharge his office. Besides, when we pray to Christ to have mercy upon us, even in this case, what else do we but ask Him to discharge his own office? Why is there nothing low and dishonorable in this? simply because the office itself is exalted, honorable and divine. Why is the other low, and dishonorable? because we ask Him to discharge a low and dishonorable office. But there is no warrant for it in Scripture? In this we agree, simply because it implies that Christ can give us nothing of himself, but only asks another to give us. But we are told that to ask is the office of the human nature, and that the human nature is not divine; hence, that we must not pray to the human nature. Nay; but common people will continue to pray to Christ to pray to the Father, so long as praying to the Father is considered to be his office; and not only common people, but divines also, as we shall have occasion to see; although Waterland and Owen affirm, what is very true, that it is *near akin to the Romish doctrine of praying to saints and angels*; that it implies what is low and dishonorable; that it is *not agreeable to the analogy of faith*; and that *there is no warrant for it in Scripture*; and although both Protestant and Roman writers agree to its being near akin also to Arianism. How near we have seen.

In Cotteril's Family Prayers (*eighth edition*) are the following passages:

“O Lord, our only Mediator and Redeemer, who makest intercession for the transgressors, maintain thou our cause at the right-hand of the Majesty on high. Intercede day and night for us miserable sinners. Plead the efficacy of thine own most precious blood; O thou beloved of the Father! for with Thee He is always well pleased.”

“Thou that sittest at the right-hand of the Father, have mercy upon us. Thou that ever livest to make intercession for transgressors, *pray for us.*”

Again, Bishop Wilson says; “Intercede for me, Oh Jesus! that I may be sensible of the diseases I labor under; and thankfully embrace the means which thy goodness has ordained for my spiritual recovery.” *Bishop Wilson's Prayers.*

“Obtain for me, oh Jesus! the graces of mortification and self-denial, the graces of true humility, and the fear of God.” *Ibid.*

“Oh! blessed Jesus, obtain this grace for thy otherwise helpless creature.” *Ibid.*

“Oh! most powerful advocate, I put my cause into thy hands; let thy blood and merits plead for me, and, by thy mighty intercession, procure for me a full discharge from all my sins.” *Ibid.*

“Oh! blessed and eternal High Priest! let the sacrifice of the cross, which thou didst once offer for the sins of the whole world, and which thou dost now and always represent in heaven to thy Father by thy never-ceasing intercessions, and which this day has been exhibited on thy holy table sacramentally, obtain mercy and peace, faith and charity,” &c. *Ibid.*

“Oh! most powerful advocate, blessed Jesus! I put my cause into thy hands, let it be unto thy servant according to thy word; let thy blood and merits plead for my pardon.” *Ibid.*

“Intercede for me, therefore, most gracious Savior! that, by thy powerful mediation and all sufficient merits, I may be

able to bring this vessel (my soul) and its lading safe to shore," &c. *St. Augustin.*

But we need not multiply quotations. The question is, whether they who use this language are conscious of using any that is strange, foreign, or unusual; or whether they do not regard it as perfectly harmonizing with the received system of theology. Surely they must so consider it, or else they would not use it. That such is the case, there can be no question: but yet there is a little question, that, according to some Protestant writers, *it is near akin to praying to Romish saints*: and according to some writers of the Church of Rome, that it is virtually *Arianism*. A member of the Church of Rome might possibly object to the foregoing prayers, on the ground that they are not conformable to the usage of the church, or that no such forms of prayer occur in their public ritual. The objection might apply to them as *public* forms of prayer, but not as *private* ones; if we are at liberty, as Tena says, to ask Christ to conjoin our prayers with his; for here the difference between such a form and the one above quoted begins to be evanescent. Indeed, as we have seen, it is admitted by some sensible members of the Church of Rome, that if Christ really prays to the Father we may pray to Him to do so: and this is one reason for which they object to such an idea of intercession; although, according to Tena, their principles form, in regard to general practice, the exception not the rule.

We see then the reason for which it is said, we ought not to pray to the human nature of Christ, and for which that human nature is said to be not an object of worship; for, how can we ask for spiritual power of that which itself is dependant? or spiritual bread, of that which itself is in need? or make that the object of our prayer which itself prays? or of our worship which itself worships?*

* The foregoing remarks have since been very aptly illustrated in a modern religious periodical. It is there maintained, by a writer professing to

A question of course arises here with regard to the union called hypostatical; namely, in what respect it can be called a union; for it is obvious, that is not such in the strict sense

believe in Christ's Divinity, that the humanity of Christ is not to be worshipped. Thus he says, "One of the most beautiful of Dr. Watts' hymns is *sadly disfigured* by the worship, or at least by something approaching to the worship, of Christ's humanity:

"This is the Man, th' exalted Man,
Whom we unseen adore."

We have no warrant for such worship; but though we must not worship the humanity of our Lord, we may adore Him as divine, for the sufferings which He endured as man." *Congregational Magazine*, April, 1841, p. 252.—We have before observed, that a rejection of the worship of the humanity of Christ, and of Christ as Mediator, tends to a rejection also of his Divinity. Thus another correspondent says, "Should it be inquired again—Has any mischief ensued from the practice of exclusively, or almost exclusively, addressing the Father in prayer? Decidedly, in the writer's opinion, would be the reply. I cannot but conceive this a cause (remote or proximate) of that almost universal lapse into Arianism or Unitarianism of the old Presbyterian congregations in this country, which were in doctrine identical, and in discipline and order of worship all but identical, with the Independents. I venture to affirm this could not have happened had the practice generally prevailed, to which attention is now solicited. Had Christ been worshipped habitually as the hearer of prayer, any minister who deviated from the usual custom, would have been marked and detected at once as heterodox, and removed. But to the usual style of address in prayer in the chapels of our order, Socinian ministers would not object, (adopting to so great a degree as they are known to do, the phraseology of the orthodox) while, to address *Christ*, they could never bend, as this would virtually invest Him with omniscience, and would be at utter variance with their creed. I would not lay more stress on this suggestion than it may be found to deserve, but simply throw it out for the consideration of the thoughtful." *Ibid*, Feb. 1841, p. 85.—Another correspondent says, "The remarks of a presbyter, in your valuable periodical, 'On the duty of directing worship to Christ,' reminded me of a passage in the 'Diary' of an eminently holy man, whose spirit has long since been estranged from the imperfections which attach to our most perfect acts of homage on earth, and prostrated itself, in blissful adoration, at the feet of the glorified Redeemer in heaven—I mean the late Mr. Joseph Williams, of Kidderminster. 'I have been frequently in doubt, of late,' writes this sainted individual, 'whether I should pray to the Lord Jesus Christ, or not. It has been my prevailing opinion that I should, and accordingly I have done it frequently, for many months, in my secret retirements, with

of the word: that it is only an appendage, an adjunct,* acting in a manner proper to itself. We may illustrate the case by an optical glass employed in transmitting the rays of the sun. It does not transmit all, but only a far greater number than any other can do. Its nature is not altered by the transmission. The glass still remains a glass; the ray still an effect from the sun; and it would be as absurd to ascribe the properties of the sun to the glass, or the glass to the sun, as the human nature to the divine, or the divine to the human. The human nature in itself is still dead; and is dependent for its life, (which it receives only in a limited degree, upon the divinity. The nature of this union, we may further see illustrated in the doctrine concerning the sacrament of the Lord's Supper. Thus the Apollinarians, having asserted that our Lord's human nature was absorbed or converted into his Godhead, Dr. Waterland observes vol. viii. p. 137 :

"In opposition to these dangerous tenets, the learned and eloquent Chrysostom (A.D. 405) made use of an argument drawn from the sacrament of the eucharist, to this effect: that the representative body and blood of Christ in lively emotions of soul; and, I think, I should do it more in family prayer, and more in public, but it is with some difficulty I bring myself to it; and I still find in myself a shyness of doing it." Among the causes which operated to impose a restraint upon this specific kind of devotional exercise, he refers to the fact that no ministers, in the circle of his acquaintance were accustomed to pray expressly to the Lord Jesus, with the exception of the late Mr. B. who, on one occasion, in discoursing of the manner of transacting a covenant with each of the persons in the sacred Trinity, urged the following formula:—Blessed Jesus! assert thy right, erect thy throne in my soul, and bear every power thereof, and every member of my body in subjection, to thy law." Besides this, he could not call to mind a single instance of direct address to Him in prayer. Now it is extremely probable indeed, the writer's past consciousness and observation attest the fact, that others have entertained a similar doubt, respecting the propriety of such direct appeal." *Ibid.*, April, 1841, p. 247.

* See Owen's Works, vol. xii. Preface, pp. 22, 23, 24. Bull's Defect of the Nicene Creed, II. 9. 7. p. 295.

the eucharist, sanctified by divine grace but not converted into divine substance, plainly implied, that the natural body of Christ, though joined with the Godhead, was not converted into Godhead; for like as the consecrated bread, though called Christ's body on account of its sanctification, did not cease to be bread, so the human nature of Christ, though dignified with the Divine, did not cease to be the same human nature which it always was. We may call this either an argument or an illustration; for, indeed, it is both under different views. Considered as a similitude, it is an illustration of a case; but, at the same time, it is an argument to shew that the Apollinarians were widely mistaken in imagining that a change of qualities, circumstances, or names, inferred a change of nature and substance. Bread was still bread, though for good reasons dignified with the name of the Lord's body; and the man Christ was still man, though, for good reasons, that is, on account of a personal union, dignified with the title of God."

We thus see that notwithstanding the union of the Divine Nature with the human, the human was not made divine; it was only sanctified by divine grace. Its real attributes, therefore, are those of glory, and honor *inexpressible*; but they are not *divine*. There is as much difference between the two, as between the sign and the thing signified; the inward spiritual grace, and the outward material bread; for in the sacrament, bread is still bread and wine is still wine,—notwithstanding the consecration;—so that the body and blood of Christ's humanity are no more divine, than the bread of the sacrament; which is bread still, as the wine is wine still.

When therefore St. Paul says, that, *it pleased the Father that in Him should dwell all the fulness of the Godhead bodily*, Dr. Owen observes (vol. xxiv. p. 70: "There is a fourfold fulness in Christ. 1. Of the Deity in his Divine nature. 2. Of union, in his person. 3. Of grace, in his human

nature. 4. An authoritative fulness to communicate it unto others.”

The human nature not being divine, the fulness of the Deity, mentioned by St. Paul, is spoken of as not in the human nature, but as in the divine, (what an idea!) that which is in the human nature being only grace; so that the Deity is not *in* the human nature but *adjoined* to it; while, on the other hand, grace is not adjoined to the human nature, but is in it. Hence there was no *inbeing* of divinity in the humanity by reason of the Incarnation, but only an *inbeing* of grace by reason of the Father's voluntary beneficence. In that nature, therefore, were inherent the gifts of grace, to the utmost extent to which it was capable of receiving them as a creature. Hence Flavel observes, in his *Fountain of Life*. p. 46 (*Rel. Tract Soc. ed.*):

“God filled Christ's human nature *to the utmost capacity,* with all fulness of the spirit of knowledge, wisdom, love, &c.* beyond all creatures; for the plenary and more effectual administration of his mediatorship, He was full extensively with all kinds of grace, and full intensively with all degrees of grace.” Thus we see that what is in the humanity of Christ is not the fulness of the Godhead, but the fulness of grace.

Hence also Dr. Pye Smith observes (*Testimonies to the Messiah*, vol. i. p. 189): “Jesus is the organic medium of the Divine Nature, *sui generis*: in a way essentially different from every other prophet. In and through this medium, the Deity displays himself to the enlightened intelligent universe, by the fullest expansion and glory of *which the human nature is capable,†* through endless ages.”

* See also Bishop Reynolds on the 110th Psalm, art. Exaltation of Christ. Also, the Works of Bishop Bull, vol. vi. p. 333, on the Divinity of Christ.

† See Bull's Defence of the Nicene Creed, II. 2, 4, p. 109: also, 3, 15, p. 159. See also Scott's Works, vol. iii. p. 363.

Hence again Dr. Owen affirms (vol. ii. p. 179): "The only necessary consequent of this assumption of the human nature, or the incarnation of the Son of God, is the personal union of Christ, or the inseparable subsistence of the assumed nature in the person of the Son. All other actings of God, in the person of the Son, toward the human nature, were voluntary, and did not necessarily ensue on the union mentioned. For there was no transfusion of the properties of one nature into the other; nor real physical communication of divine essential excellencies unto the humanity."

The case then is this: In virtue of the hypostatical union, there was no *real* communication of the properties of the divine nature to the human. The spiritual gifts received by the human nature of Christ, were gifts of grace; not gifts resulting from that union, but coming from another source, namely, the voluntary beneficence of the Father; hence they were gifts of the same kind with those imparted to other created beings, only more angelic; yet, however angelic, always creaturely, never divine.

Now, according to the principles of Swedenborg, the gifts imparted to Christ's human nature (I speak after the manner of men) flowed from the essential divinity which was within the humanity, by reason of the miraculous conception; hence they were *essentially* divine, not creaturely; for God is not the Father of angels, in the sense in which He was the Father of Christ's humanity. No created being is united to Christ by a hypostatical union or miraculous conception. Indeed, to what purpose do we admit the existence of this union, if after all we explain it away, so as either to render it useless, or identify it with the ordinary union existing between the Lord and the souls of believers? Yet such is virtually the generally received theology.

According to Swedenborg, the influx into the humanity of Christ was from the essential divinity; hence it was a *divine* influx; hence also the gifts and graces of the humanity

were *essentially* divine. These gifts and graces were not all born at once in the humanity, by reason of the miraculous conception; but by its means, descended successively, as the Lord, by distinct acts overcame, in the human nature, the powers of darkness. Thus it was from the essential divinity within that the humanity received its graces; which therefore were essentially divine, not creaturely; and according to the descent of these the infirm humanity was gradually *put off*, till the natural degree in which it was, became the manifestation of the fulness of the Godhead bodily.

To enter further into the particulars of this view of the subject is not my design; they who wish to pursue them must refer to Swedenborg's works, bearing this in mind, that if their object be mere controversy, their search will be useless; for the Lord has not promised to reveal himself, except to the pure in heart.

Having thus shewn upon what principles the human nature of Christ is generally considered to be not divine, and hence not an object of divine worship, we secondly proceed to consider the influence which these views have upon Christian morality. This we can best do, by first considering the nature of divine worship.

The worship of God is *essentially* no other than receiving his nature into our hearts, and becoming his image and likeness. To be transformed into his image and likeness is no other than to partake of his attributes, viz., goodness and wisdom. Such is the connection between divine worship and morality. If then we cannot pay divine worship to the human nature of Christ, it is obvious that we cannot found the Christian principles of morality upon the virtues of his human nature. Follow this nature as an example, we may, just as we may imitate and venerate the virtues of all good men; and, in the case of Christ, after a higher manner than the virtues of any other creature. Still, if his human nature be not the basis upon which we ground our worship

of Him, neither can it be the basis of our morality. All the virtues of his human nature must, in this case, be regarded as only creaturely: and consequently also all the precepts of his morality. There can be no such thing, therefore, as a system of strictly *divine* morals drawn from his human nature; in other words, this morality cannot be *essentially* divine.

Now, inasmuch as the mediatorial character of Christ is, even according to the received principles of theology, the principal character under which we know Him; inasmuch as it is that of which the Scriptures principally speak; it follows, that none of the principles which He taught in that character are divine; consequently, are not to be understood in any divine sense, but only in a lower and creaturely sense; hence that they must be received as less pure, less holy, and having less of illuminative virtue, than those which are delivered to us (according to the distinctions commonly observed) in his purely divine character. The orthodox theology therefore differs from the Socinian in this; that the latter allows no portion of our Savior's teaching to be, in the strict sense, divine; because it does not allow the character of our Savior to be, in its strict sense, divine. The former allow one portion of our Savior's teaching to be divine, but not the other; because it allows that one of his natures is divine but not the other. The instruction communicated to us, and the works wrought by the human nature, are not allowed to be divine; because the nature from which they proceeded is not divine. If it be replied, the precepts and doctrines He taught, as well as the works which He did, are all divine, because they proceed from the human nature taken into union with the divine nature; then it will follow, for the same reason, that his human nature is also divine; a doctrine which, we are told, is *peremptorily denied*.

There is a great difference between a divine morality and a morality flowing from divine principles. All morality, in

as far as it is such, flows from divine principles; but all morality is not essentially divine. Morality flowing from divine principles may be only of a finite creaturely nature; but a morality *essentially* divine has within it a spiritual and divine essence with which it is in correspondence. Hence divine morality, the interior principles of which are thus spiritual, in other words, morality in its purest and best character, cannot be attributed to the human nature of Christ; the morality of this nature must, if I may so speak, be only creaturely or derived.

Such, then, is the real ground of all those low ideas which have crept into the church; of the orthodoxy of naturalism, the heresy of spiritualism. For as, in what has been called natural theology, the perfection of its moral principles depends upon the elevated views taken of the perfections of God; so in revealed theology, the perfection of all Christian morality depends upon the views which are taken of the nature of Christ; and as the tendency will be, if we take low ideas of the human nature of Christ, to entertain also low ideas of his Godhead; so where this is the case, the whole system of theology, both as to doctrines and morals, will have a like tendency to become degraded. In the same proportion also, will a warfare be waged against everything spiritual, as opposed to all sober and practical religion, only because it is opposed to the naturalism of the natural man.

As, however, we shall have occasion to revert to this subject, we now proceed, thirdly, in opposition to what has been stated, to prove that the human nature which the Lord *now* has, is divine.

This we shall do in three ways: first, from Scripture; secondly, from testimony; thirdly, from reason.

First, we shall prove it from Scripture. We have shewn how a division of the moral perfections of God leads to a division of the hypostases, and to a lower view of those

perfections, than is strictly consistent with their divine nature. We have seen how it has influenced, in particular, the doctrine of Christ's mediation. This division results, as we have shewn, from a principle of naturalism; and this principle, having once found its way into the church, began, of course, in due time, to exercise its influence upon Scripture interpretation. The views of mediation to which we have referred, and consequently, of Christ's human nature, having been generally established, it became requisite to reconcile to them the Scripture. The language of St. Paul, however, was so obviously contrary to these views, as to occasion no little perplexity. But as St. Paul was not a metaphysician, the schools were appealed to, for the purpose of supplying the method by which his language could be retained, and its meaning evaded. It is, however, but just to add, that some, unwilling to resort to these expedients, resigned the contest, and acknowledged that Scripture was too plain to be mistaken. Accordingly commentators are divided on this subject into two classes.

We shall first refer to the distinctions resorted to, by which the force of Scripture is evaded. The passage to which we shall first refer is that of Hebrews, chap. i., ver. 3; in which it is evident, that the description of Christ's glory does not harmonize with the views we have furnished of Christ's intercession. The apostle says, *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, having by himself purged our sins, sat down on the right hand of the Majesty on high.*

"We begin," says Dr. Owen on this passage, "with the double description given us of the Lord Christ, at the entrance of the verse, as to what He is in himself; and here a *double difficulty* presents itself unto us: first, in general, unto what nature in Christ, or unto what of Christ, this description doth belong; secondly, what is the particular

meaning and import of the words or expressions themselves. For the first, some assert these words intend only the divine nature of Christ, wherein He is consubstantial with his Father. . . . Some think that the apostle speaks of Him as incarnate." After considering in three different ways the latter interpretation, the author observes :

"It is not the direct and immediate design of the apostle to treat absolutely of either *nature* of Christ, his divine or human, but only of his *person*. Hence, though the things which he mentioneth and expresseth may *some* of them belong unto, or be the properties of, his *divine nature*, some of his *human*, yet none of them are spoken of as such, but are all considered as belonging unto his *person*. And this solves that difficulty which Chrysostom observes in the words, and strives to remove by a similitude; namely, that the apostle doth not observe any order or method in speaking of the divine and human natures of Christ distinctly, or one after another, but first speaks of the one, then of the other, and then returns again to the former, and that frequently. . . . And, therefore, the method and order of the apostle is not to be enquired after," &c.

Theologians have here availed themselves of the distinction between person and nature or substance, which we have noticed in our second chapter, by which the properties of the human nature are ascribed to the divine *person*, but not to the divine *substance*. But hypostasis signifies person as a substance, an *ens relativum*, says Dr. Waterland; although, in order to support the common theology, not only is the Deity divided into three hypostases, but each hypostasis itself is divisible again into nature or substance and person. In the present case, Dr. Owen observes, that things are ascribed to the *person* which are not ascribed to the nature or *substance*; but, in p. 106, he says, that Jerome was very cautious about acknowledging three hypostases in the Deity, and that because he thought the word in this place to

denote *substantia*,* “and of that mind are many still; it being so rendered by the vulgar translation.” Besides, it is obvious that St. Paul makes here no distinction in the kind of glory, as if a superior kind belonged to the divine nature, and an inferior to the human nature; or as if that nature which sat down at the right hand of God, was not equally glorious, equally the express image of the divine hypostasis, with the divinity which our Lord possessed before assuming the human nature. Nor is there anything said of one kind of worship due from angels to his human nature, and of another kind due to his divine nature.

Let us, however, further observe the difficulty in which those are placed who refuse to consider the human nature to be divine. We have seen that Christ is regarded as mediator, both as to his divine and human natures; that the ultimate formal object of worship is his divine person and nature; that his human nature is not considered to be an object of worship, though crowned with glory and honor inexpressible, but only furnishes us with motives to worship the divine nature with which it is conjoined.

There is, however, a passage in the book of Revelations that appears to be so very express upon the subject of the worship of the human nature, that it would seem impossible to evade it. Nevertheless, we shall see that this is done, as also how it is done. The passage is as follows (Rev. v. 8): “*And when He had taken the book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and*

* See a note on this subject in the work on the Sacrifice and Priesthood of Christ, Dr. Pye Smith, p. 63.

ciple previously laid down. Thus, as Scripture affirms that the manhood is to be worshipped, so the author affirms it; but as the orthodox doctrine denies it, so the author denies it, and on this denial is founded the theology of the church.

There is, however, one passage in the epistles of St. Paul upon this subject, which is very decided. It occurs in the second chapter of Philipians, at the 5th verse: *Let this mind be in you which was also in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man : and, being found in fashion as a man, He humbled himself, and became obedient to death, even the death of the cross. Wherefore, God also hath highly exalted Him, and given Him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

In his comment upon this passage, Dr. Whitby remarks : “ Wherefore God also hath highly exalted Him even as to his *manhood*, and given Him a name, a dignity, a majesty, which is above every name of majesty. The fathers on this place advise us, to refer these things *not to the divine* but to the *human nature* ; the apostle not speaking here of the exaltation of the divine nature of Christ, by the manifestation of his concealed glory and power, but of the *exaltation of that nature which had suffered* ; this exaltation being, in Scripture, represented as the reward of our Lord’s salutary passion ; for we see Him, saith the apostle, *who was made a little lower than the angels for the suffering of death, crowned with glory and honor*, Heb. ii. 9. And again, the elders about the throne say, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and*

glory. Rev. v. 12, and iv. 11. Moreover, St. John declares, that this dominion and power was given to the Son of *Man*, because He was so (John v. 17); though it was given to the man Christ Jesus, because the fulness of the Godhead dwelt in Him.*

On verse 11, Dr. Whitby remarks: "He does not say, as the Socinians contend, that Christ is exalted to the glory of God the Father: *though that be true of the advancement of his human nature*: but he saith, that being thus exalted, He is to be acknowledged of all tongues and nations, as their Lord, to the glory of the Father; nothing more tending to his glory, than that all persons, owning Christ as their Lord and rendering obedience to Him, should abound in those works of righteousness which are through Jesus Christ, to the glory of God the Father, chap. i. 11; Eph. i. 12. Moreover, seeing the Father thus exalted the *humanity* of Christ, since He united the Logos to the human nature, (for it pleased the Father that in Him should all fulness dwell,) what hinders that this exaltation should be said to be to the glory of God the Father, from whom He received even the divine nature?"

Matthew Henry, upon this passage, has a similar comment: "His exaltation was the reward of his humiliation: because He humbled himself, God exalted Him; and He highly exalted Him *expressly*, raised Him to an exceeding height: He exalted his *whole person*, the *human nature* as well as the divine: for He is spoken of as being in the form of God, as well as in the fashion of a man. As respects the divine nature, it could only be a recognizing his rights, or the display and appearance of the glory He had with the Father before the world was. John xvii. 5. Not any new acquisition of glory: and so the Father himself is said to be exalted. But the *proper* exaltation was of his *human nature*;[†] which alone seems to be capable of it, though in conjunction with the divine. His exaltation here is made to consist in

* See Poole's Synopsis; Eph. i. 20.

honor and power. In honor ; so He had a name above every name ; a title of dignity above all the creatures, men, or angels. And in power, every knee must bow to Him. The whole creation must be in subjection to Him ; things in heaven, and things in the earth, and things under the earth ; the inhabitants of heaven and earth ; the living and the dead. At the name of Jesus, not at the sound of the word, but at the authority of Jesus, all should pay a solemn homage. And that every tongue should confess, that Jesus Christ is Lord ; every nation and language should publicly own the universal empire of the exalted Redeemer ; and that all power in heaven and in earth is given to Him. Matt. xxviii. 18. Observe the vast extent of the kingdom of Christ ; it reaches to heaven, and earth, and to all the creatures in each ; to angels as well as men ; and to the dead as well as the living. *To the glory of God the Father.* Observe, it is to the glory of God the Father to confess that Jesus Christ is Lord ; for it is his will that all men should honor the Son as they honor the Father. John v. 23. Whatever respect is paid to Christ redounds to the honor of the Father. *He who receiveth me, receiveth Him that sent me.* Matt. x. 40."

Now it should be borne in mind, that the passage in question is usually adduced to prove the divinity of Christ as the second person of the Trinity, and his sameness or equality with God ; hence, if it be applied to his *human* nature, it is decisive in demonstrating the deity of that nature. The very fact of heaven and earth being commanded to bow ; of his being exalted above all angels is sufficient to prove his deity.

Thus, Dr. Burton (*Testimony of the Ante-Nicene Fathers to the Divinity of Christ*, p. 218), in commenting upon a passage in which Tertullian had said that Christ was more than heavenly, observes : "This passage clearly proves that Tertullian conceived of Christ, that his human nature was assumed, and that He was himself heavenly, nay, more than heavenly ; by which He must have meant superior to angels.

Now *nothing is superior to angels except the divine nature itself.*" If then the human nature is superior to angels, as is generally acknowledged, it must upon this principle be divine. Dr. Hammond, in interpreting the foregoing passage, applies it, like the authors I have mentioned, to the human nature. Hence, in his comment on the words, *God also hath highly exalted Him*, he says, "And for this great act of humility God hath advanced his *human nature* to the highest degree of glory; and made this God-man the supreme prince of his church; given Him all power in heaven and in earth; that to Him should be paid all subjection, and acknowledgment of subjection, from all rational creatures, angels, men, and devils." Macknight is also very express upon this subject.

We thus see that the *human* nature, as some commentators admit, is exalted to an equality with the Divinity; and is acknowledged to be an object of divine worship. The doctrine of the catholic church being however opposed to this view of the subject, Dr. Waterland, like Dr. Owen, is under the necessity of attempting to evade it. First, however, he is obliged to admit it. Thus (vol. ii. p. 101), he observes:

"*Wherefore God hath also highly exalted Him.* Here we must make a pause, and enquire diligently what this *exaltation* means. One that is *truly* Son of God and in a proper sense God, cannot be properly *exalted*, that is, cannot be preferred to any higher or better state than He ever enjoyed, nor receive any improvement of, or accession to his essential dignity, glory, or happiness. Hence it is, that as many of the ancients as have understood the text of a proper exaltation, have interpreted it of the *human* only, and not the *divine* nature of Christ.* *This is true of the Ante-Nicene æ*

* St. Augustin in his second book against Maximinus the Arian, (vol. 1. p. 834, 3rd. ed. Ven. observes, on the passage, *wherefore God also hath highly exalted Him, and given Him a name, &c.* "Nor do you ask to which of the two the name was given, whether to the human nature or to God. For how it was that the name was given, evidently appears hence. *Be*

well as Post-Nicene writers, which appears from Origen and Hippolytus : and I do not know of any direct testimony to the contrary."

Secondly, the author is obliged to evade it. "If the exaltation be meant only of the *human* nature, it is more natural to suppose that St. Paul would not here have spoken of the condescension of the Logos, but would rather have told us only what the *man* Christ Jesus had done; how humbly and how righteously Christ had demeaned himself in that capacity; and how God had rewarded his services. And thus it is that Hermas, a very early writer of the first century, represents this matter. An ancient commentator upon this text, gives several reasons why the exaltation here spoken of cannot be intended of the *man* only, but of Christ in his whole person." The two last are, "The things mentioned as given to Christ are too high and great for the man to receive, unless the *human nature be supposed to be divine, which is absurd,*" &c. Again; "It appears that the *exaltation* belongs to the same nature which *condescended* and emptied itself. And what nature was that but the divine nature? Or what great matter would it have been for the apostle to have told us, that a *man* did not pretend to be equal with God, or was obedient to God. There is a great deal of weight in the reasonings of this author," &c.

humbled himself, says the apostle, even unto death, the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name. If then He gave Him a name which is above every name, because He was made obedient to the death of the cross; does it follow that for this reason He was not already God the Son of God, the Word of God, God with God; but that He was exalted afterwards, because He was obedient to the death of the cross; that He then began to be Son of God, the only Son, God himself, that He then began to have a name which is above every name? Who can be so foolish as to say this? It follows then, that this name which He already possessed, as Son of God, God of God, by equality of nature derived from generation, was given unto Him as *MAN*; it being in respect of his *manhood* that the Son was made obedient unto the death of the cross."

Dr. Waterland again proceeds: "We were hereby bought with a price, becoming servants to Christ, and Christ a Lord to us in a peculiar sense, and under a new and special title. Upon this occasion, and on this account, it pleased God, in the most solemn and pompous manner, to proclaim the high dignity of God the Son, to reinforce his rightful claim of homage; and to command heaven and earth, angels and men, to pay Him all honor, reverence, and adoration, suitable to the dignity of so great, so good, so divine, a person as the Son of God. He had run through an unparalleled work of mercy; had redeemed mankind and triumphed over death and hell; upon this his divinity is recognized, and his high worth pre-ordained," &c.

Thus, notwithstanding the admitted testimony of the church to the contrary, Dr. Waterland is obliged to attribute the whole to the divine person, nothing to the human nature. Hence he proceeds, "You may please to consider, that, after God the Son had shewn such amazing and astonishing acts of goodness toward mankind, then was it proper to celebrate His name to the utmost, to recognize the dignity and majesty of His person, and to recommend Him to the world as their God and Lord, with all imaginable advantage, with such endearing circumstances as could not but affect, ravish, and astonish every pious and ingenious mind."...

Again: "God hath given Him a name which is above every name: that is, He has extolled and magnified his name above all names. Thus was the Son of God exalted or glorified for the great things He had done; and dignified, if I may so speak, with a very high and honorable title, too big for any creature to have merited, or for anything less than himself to wear,—that of Redeemer and Preserver of man, and Lord of the whole universe."

Again: "This amazing and astonishing instance of condescension, love, and goodness, God the Father himself has most remarkably approved: and has thereupon more solemnly and

more illustriously proclaimed the super-eminent dignity of God the Son, who had merited so highly of men : commanding all persons to honor, worship, and adore Him as God and Lord ; and, under the new and special title of Redeemer, to the glory of God the Father, whose Son He is ; their honor inseparable, and their glory one."

Now (in vol. iii. p. 340), Dr. Waterland observes : " Our next example of a compound person is the theanthropos, consisting of the Logos, the soul, and the body. The Logos was a person before the incarnation, as much as after. But, by taking in a soul and body, the whole person then is made up of all three. . . . The same Christ made the world ; increased in wisdom, was pierced with a spear ; in which three examples it appears, that the Logos, the soul, and the body, all go to make up the one person ; the one compound person of Christ. And hence it is that the churches of God, following the common idea of a single person, which they found to suit with the Scripture representation of Christ, have rightly and justly concluded all the three constituents in the one person."

Thus we have seen how upon this principle it is maintained, that God incarnate suffered, was crucified, dead, and buried. Consequently, when the person is humiliated and the object is to attribute creaturely properties to the divine person, it is maintained that the person consists of Logos, soul, and body, and that as such human properties may be ascribed to the divine nature. But when the Scripture speaks of the person as exalted, and the object is to attribute divine properties to the human nature, then although the person still consists of Logos, soul, and body, yet the soul and body are no longer included as part of the person ; and we are required to fall back upon the personality of Christ before assuming soul and body ; that is to say, we may attribute finite human properties to the divine person, but not divine properties to the human nature. This falls in precisely

with the tendencies of the natural man ; for, in this case, the properties of the creaturely human nature may be attributed to God ; but the properties of the divine nature may not be attributed to the human ; and so strongly was this principle of naturalism manifested in the present instance, that the author, in order to support it, is obliged to contravene the authority of the Ante-Nicene and Post-Nicene writers, nay, even his own definition of a compound person.*
See also vol. v. p. 41, *of the same author.*

Again : Flavel we find is obliged to admit the *human* nature of Christ to be *divine*, and is obliged to deny it ; first, he is obliged to admit it (*Fountain of Life*, p. 420 ; *Rel. Tract Soc. ed.* : “ Christ sitting down at God’s right-hand in heaven, notes the advancement of Christ’s *human nature* to the highest honor ; even to be the *object of adoration to angels and men*. For it is *properly his human nature that is the subject of all this honor and advancement* ; and being advanced to the right-hand of Majesty, it is become an *object of worship and adoration.*”

Secondly, he is obliged to deny it : “ Not simply as it is flesh and blood, but as it is personally united to the second person, and enthroned in the supreme glory of heaven.”

So that here again, it is the divine *person* not the *human nature* that is worshipped ; although he admits that, in Scripture, it is the human nature that is said to be advanced to God’s right-hand. All these divines seem to perceive, that to consider the human nature to be really so advanced, is to abolish the popular doctrine of intercession. Hence, if we enquire whether they really mean what they say, when

* Another consideration, arising from not considering Christ’s human nature to be divine, is the following. It is affirmed that there is a perfect perichoresis of the divine nature in the human, but not of the human nature in the divine ; that is, there is a perfect perichoresis of the divine nature in the human ; but divine attributes may not be assigned to the human. There is not a perfect perichoresis of the human nature in the divine ; yet human attributes may be assigned to the divine !

they affirm that the human nature is deified and an object of worship, the answer is, that after all they do not mean that it is the *human nature*, but that it is the *divine person*; and on this is founded their doctrine of intercession.

So persuaded however were the early writers, though mistaken in the mode of application, that the texts alluded to did refer to the human nature of Christ, that they often applied the words to our Lord's incarnation, though sometimes, like Swedenborg, to his glorification.

Thus, in the third division of the article upon the word *ὄνομα* in Suicers Thesaurus, we read: "3. Name is taken for excellence, greatness, eminence; or for the greatest and most eminent dignity. Thus, Phil. ii. 9, it is said that to Christ is given *a name which is above every name*; and, v. 10, that *at the name of Jesus every knee should bow*. Here, by the name Jesus, we are not to understand simply a word consisting of certain letters and syllables, but the dignity, majesty, and glory to which Christ was raised *after his passion*. What this name is which is above every name, Theodoret teaches in his remarks upon these words of the apostle, p. 330; namely, that the *man* is called the Son of God. His words are as follow:—'even to the dullest understanding it must be evident that the divine nature is in need of nothing, and that when He who was God was made man, He was not exalted who before was humble; but He, who before was most high, humbled himself: consequently, He did not then receive what He did not possess before; but *He received as man what He before possessed as God*. Some, indeed, interpret name as signifying glory; but from the Epistle to the Hebrews I deduce a different meaning of the words of the apostle: for, chap. i. 3, when he said *He sitteth at the right hand*, he gives us the interpretation of the word name; and observes, v. 5, *for to which of the angels said He at any time, Thou art my Son, this day have I begotten thee?* and again, in the same chapter, *I will be to Him a Father, and He shall*

be to me a Son. Here, therefore, he says, that when He humbled himself, He not only did not lose what He possessed as God, but that *what He possessed as God He received also as man.*' In like manner Theophylact also observes,—'what was the name given to the *human* nature of the one Christ? It was that of Son,—God! For the *man* is the Son of God, according as the angel said, *that holy thing which shall be born of thee, shall be called the Son of God.* (Ecumenius also (p. 666) observes,—'What is the name which is given to Him? It is that of Christ,—Son,—God! For by these is He called, when He was in the flesh; that is to say, the *man* is so called.' Before these writers, also Epiphanius had observed (*Heresy* lxi. p. 325),—'and He gave Him a *name above every name, &c.* This was not fulfilled in the Deity before, but now in his personal advent; for by his incarnation of Mary He received a name which is above every name; so that, together with God the Word, He is called the Son of God, &c.' The reason for which Theodoret was not disposed to understand the word *name* as signifying glory was, on account of the Arians, who impiously asserted that the whole of this verse was to be referred to the divine nature of Christ; as Chrysostom also explains, and refutes at large." *Homily vii. Epistle to the Philippians*, pp. 41, 42.

We thus see, that to refer these verses to the divine nature of Christ, was formerly considered to belong to the heresy of the Arians; and that these Arians were opposed by the early writers, on the ground that the words did not refer to the divinity, but to the *humanity*.

There is, however, another text, the last we shall adduce, bearing strongly upon the divinity of the human nature, namely, that in which St. Paul says of Christ (Col. ii.), *in whom dwelleth all the fulness of the Godhead bodily.* On this subject, in Poole's Synopsis it is observed, "*all the fulness of the Godhead bodily*, that is, the Logos, the full, true, and perfect God; whatsoever of Deity belongeth to the Father;

the whole Deity through the medium of the Logos, not some particular portion of Deity, as the Gentiles believed in the case of their own gods; *nor merely gifts of grace, &c.*, but the whole will, *the whole majesty of God*, as far as it is manifested to us in the Word. *Bodily*; this commentators explain variously; first,—by the union of the divinity with the corporeal substance of Christ, or his human flesh; not with the soul only, but also with the body; so that we may truly say, the *man* Jesus is the Christ *God*, *hominem* Jesum esse Christum *Deum*.”

Bloomfield, in his *Recensio Synoptica*, observes; “We may, I think, conclude with Whitby, adopting the words of the Council of Antioch, that the body born of the virgin, receiving the whole fulness of the Godhead bodily, was immutably united to the divinity and *deified*, which made the same person Jesus Christ, both God and man. Or, to use the words of Doddridge, as the passage contains an evident allusion to the Schechinah in which God dwelt, so it ultimately refers to the adorable mystery of the union of the divine and human natures, in the person of the glorious Emmanuel; which makes Him such an object of our hope and confidence, as the most exalted creature with the most glorious endowments could never of himself be. Yet, strange to say, *most interpreters, for the last century, have taken up expositions which approximate, more or less, to the Arian heresy, or even that of Socinus himself*; regarding the words as merely signifying, that God hath lodged in the hands of Christ *a fulness of gifts* to be conferred upon men, or as only referring to his complete knowledge of the divine will.

We see then the fact of the divinity of Christ’s human nature plainly asserted; by none more plainly than by St. Paul; and yet it is certain, that if the exaltation spoken of in his epistles be applied to the human nature, nothing short of the Arian or Socinian interpretation of the passage will allow us to evade its force: and if, as Dr. Bloomfield asserts,

divines for the last century, while professing the divinity of Christ, have nevertheless adopted Arian or Socinian views, this will account for it. For when the office of Christ in heaven is represented to be that of praying, and interceding for us: when He is represented as still pleading, still exhibiting his wounds, in order by their silent rhetoric to prevail upon the Father; when He is represented as a proctor, mediator, lawyer, attorney, attorney-general, and so forth;—who can possibly conceive these ideas to be consistent with the exaltation and majesty of which St. Paul speaks? When therefore persons deny the exaltation of Christ's human nature, and say the exaltation was not in relation to the nature, but only in relation to the office; and if, after all, the office be such as we have seen it described; can it convey to us any great ideas of Christ's exaltation?

Compare St. Paul's description of the exaltation of Christ with the accounts given of it in the present day. *Wherefore God also hath highly exalted Him, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is God, to the glory of God the Father.* Compare also St. John's description: *And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down, and worshipped Him that*

Compare, we say, these descriptions with the following popular illustration taken from a modern publication. "Suppose one of you were condemned to die, and were going to send a petition to the king for your life, who would you wish should carry it? *The most worthy man in the whole town, certainly.* Christ is the most worthy being in the universe, and therefore He is a good intercessor. If you were to petition for your life, who would you desire should present your petition? a stranger, or some intimate friend of the king? The friend, surely: you will say, the king would be more likely to listen to his friend than to a stranger. So God is ever well-pleased with his dear Son; is willing to hear Him when He intercedes for us. History informs us of a man who was doomed to die for some crime which he had committed; his brother, having lost an arm in defending his country, came forward, held up the stump of his lost arm, and interceded for his brother. The judges were so affected by the remembrance of his past services, that they freely pardoned the guilty brother for his sake. Thus is Christ represented as sitting on the throne, with his wounds yet bleeding (Rev. v. 6), and interceding for us."

Such, I believe, is now the idea of intercession popularly inculcated by divines. But what is there in all this which a Socinian or Arian would not adopt? or rather, we much question whether many of them would adopt it, and whether they would not choose some more dignified illustration.

It is true that the foregoing is taken from a work intended to convey religious instruction to children; nevertheless it is the exact statement of the modern doctrine of intercession; being repeated in Matthew Henry, Doddridge, Beveridge, Reynolds, &c.; and I have quoted from the *child's* book, merely to show how childish the idea is. For a child cannot understand spiritual things; its mind is as yet but natural, receiving its ideas only through the impressions of the senses. It might be supposed, therefore, that as the child grew up,

it would be taught to put away childish things: by no means: the experienced theologian continues to inculcate in all classes to the last moment of their lives, one and the same idea. Nevertheless, no persons would insist on the divinity of Christ more strongly than they. But what is the use of insisting upon the divinity of Christ as a speculative doctrine, and putting forth a system of theology in which He is practically conceived of as a mere creature? To teach as an abstract truth the divinity of Christ, is not practically to teach his divinity. To do this, we must put forth such a system of theology, as shall lead the mind to infer from the ideas it conveys that Christ is God, even were it not expressly asserted as an abstract doctrine; whereas, in most systems, no one would conclude that Christ is God, were it not asserted to be a fundamental article of faith. Thus the divinity of Christ is a subject of an obscure faith, or of speculative assent; his merely creaturely nature is a subject of comparatively plain and palpable apprehension; hence one reason of the predominance of the lower views over the higher. Yet, if we assert, or even prove, that Christ is God, and hold only a system of theology which might be maintained without believing in his divinity, will not the bare speculative assent be overruled by impressions of a stronger and more definite nature, and reduce our apprehension of Christ to the same level with that of those who believe not in his divinity?

The doctrine that Christ's human nature is not divine, is founded principally on a passage in chap. xv. of St. Paul's Epistle to Corinthians. *Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under his feet. The last enemy that shall be destroyed is death. For He hath put all things under his feet. But when He saith, all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be*

subdued unto Him, then shall the Son also himself be subject unto Him, that God may be all in all.

This passage is explained by Scott as follows (*Christian Life*, vol. iii. p. 237): "As if He should say, do not mistake me; for when I say all things are put under Him, my meaning is, all things except God the Father, for it was He that did put all things under Him; and it is manifest the He who gave Him the superiority over all things, must himself be superior to Him; and indeed, considering Christ as mediatorial king, He is *no more than his Father's viceroy*, and doth only act by deputation from Him, and rule and govern for Him; and hence the Father styles Him his king: Psalm ii. 6,—*Yet have I set my king upon my holy hill of Zion.* So that now He is subject to the Father in the capacity of a *vice-king* to a superior sovereign; and whatsoever He doth in this capacity, He doth in his Father's name, and by his authority; for He mediates, as for men with God (in doing which He is our advocate), so for God with men, (in doing which He is our king.)

"*Then shall the Son also himself be subject unto Him that did put all things under Him.* Why then shall the Son himself be subject unto Him? was He not subject to Him before? Yes, doubtless He was; and, therefore, either this *then* must be impertinent, or, then He shall be so subject to Him as He was not before. Before, He was subject to Him as He was his mediatorial king or *viceroy*, as He reigned under Him, and by his authority; but then He is to be subject to Him after a different manner, &c. &c.

"It was as He was man, that He became obedient to death; and it was in the right of that obedience, that God exalted Him to his mediatorial kingdom; so that now, as Mediator, He not only reigns in his human nature, but in right of the passion of his human nature; his mediatorial kingdom is the purchase of his blood, by which He both obtained the new covenant for us, and regal power to execute

it upon us. When, therefore, He hath executed it to the full (as we are sure He will do at the day of judgment), this regal power of his, which He purchased with his blood, will cease; as having fully accomplished that which was given, and intended. And now, He being to reign no longer in right of the sufferings of his human nature, his human nature will be subject to the Father in a more different manner than it was before. Before, it was subject to Him as authorized, in consideration of its passion, to reign and govern under Him; but then, having delivered up its reign and government, it will be subject to Him in a more *private capacity*; as the presidents of the Roman Empire were subject to Cæsar, while they governed under him; but, when they rendered back their character, they became his subjects in a more *private station*. Not that the humanity of Christ shall be any way depressed or degraded by his delivering up his mediatorial kingdom; but as an *ambassador*, after he is discharged of the burden of his embassy, doth still retain the honor and dignity of it; so the human nature of Christ, after He hath surrendered up its mediatorial dominion, shall still remain as highly exalted in honor, dignity, and beatitude, as ever; and angels and saints shall for ever render to it the same religious respect and veneration, as they did before He surrendered it; for it shall still remain hypostatically united to his Godhead; and so God shall ever reign in it, though *it shall not for ever reign with God.*"

It will be observed here, that the author speaks of religious respect and veneration due to the human nature of Christ, but not divine worship. Now, as we have seen that the human nature is even at present not the object of divine worship, because not filled with the fulness of Godhead; so it appears, that it is further to be divested even of that which it now possesses; inasmuch as no office is any longer to be assigned to it. As it is now in heaven, it is invested with the honor of *viceroi* or of *ambassadors*; but after

the judgment-day, it is merely an *ex-vice-roy*, an *ex-ambassador*; no longer being in an official capacity,—no longer exercising a delegated power, but *subject to the Father in a more private capacity, as the presidents of the Roman Empire were subject to Cæsar.*

For our part such expositions of the Bible, proceeding from those who profess to oppose Socinianism and Arianism, excite in us only mingled vexation and astonishment. It is in vain to say that they have not plunged authors into endless difficulties.

For, in the first place, according to their view, the human nature of Christ, which is still creaturely, after the general judgment, has no other office assigned it than that of offering prayer and praise continually to God, in the capacity of a creature.

Secondly; previous to the judgment-day, Christ performs the office of suppliant and king; so that supplication has to be reconciled with kingly power. We have seen that theologians do not agree upon this subject, nor does there appear any possibility of reconciling them.

Thirdly; the condition of a nature still wounded and bleeding, has to be reconciled with that of being invested with a glory above the highest angels.

Fourthly; a distinction has to be made between the veneration and respect due to Christ's human nature, and the worship due to his divine nature; so that while we make the human nature an object of religious respect and regard, we take care not to make it an object of worship, and so fall into what has been fearfully called a gross idolatry.

Fifthly; the presence of Christ's humanity, or flesh and blood, in the sacraments, has to be reconciled with the local habitation of that nature in heaven, and consequently, omnipresence with local presence.

Sixthly; we have to reconcile the idea of the procession of a divine nature, such as the holy spirit, from a nature

not divine, such as the humanity. Such are only *some* of the difficulties. Let us now turn to another view of the subject.

We have before remarked upon the tendency of the natural mind to think of others from person more than from essence, thus to make personality the chief consideration; and to leave out, or regard as subordinate, essential qualities. Such a mode of thought we have observed to be the inverse of what it ought to be. The same principle of the natural man influences him in his ideas of God, and leads him to place the personality of God before his essence; thus to regard the *tripersonality* as the chief doctrine, and the trinity of essential *principles* as the subordinate. So that the doctrine of the Tripersonality has come to be considered by many as one and the same with the doctrine of the Trinity. This error it is which, in the present case, has produced all the difficulty of interpretation. Let us only think of the Deity from his essential qualities, and the interpretation of the passage in question becomes comparatively easy. Hooker observes, that the Father is Goodness; the Son is the Word or Wisdom; the Holy Ghost is Power. Substitute now these principles for persons; for instance, Love or Goodness for the Father, and the Word or Wisdom for the Son, and the passage will stand thus:—

Then cometh the end when the Word shall have delivered up the kingdom to God, who is Love; when the Word shall have put down all rule, and all authority, and power; for the Word must reign, till He hath put all things under his feet. The last enemy that shall be destroyed, is death, who himself hath put all things under his own feet. But when the Word saith, all things are put under Him, it is manifest that the Word is excepted that did put all things under Him. And when all things shall be subdued unto the Word, then shall the Word also himself be subject unto Love, that put all things under Him; that Love may be all in all.

This interpretation may be illustrated by another, on similar principles.

No man can come unto me, except the Father, which hath sent me, draw him, John vi. 44: i. e. No man can come unto the Word, except Love, which hath sent the Word, draw him.

Again; *All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out, John vi. 37: i. e.* All that Love giveth the Word shall come to the Word, and him that cometh to the Word, the Word shall in no wise cast out.

Again; *As the living Father hath sent me, and I live by the Father, even so he that eateth me shall live by me, John vi. 57: i. e.* As living Love hath sent the Word, and the Word liveth by this Love, even so he that eateth the Word shall live by the Word.

In all these cases it will be seen, that the Father implies a prior principle, or love; the Son a subordinate principle, or wisdom, light, the Word. The object of the Word is to bring back man to that love from which he had wandered; and when this is universally accomplished, then charity or love is put before faith or truth, truth being only the means, love being the end; then it is the Word is seen to be subordinate to love, faith to charity; and hence love to be all in all.

There is nothing new in this interpretation. It is only the application of a principle which the best writers of the church have admitted; it is only reasoning first from essential qualities instead of from person. Here also we see elucidated the true principles of divine intercession. The Word interceding between us and love. The Word mediating between love, which is a consuming fire, and man; for man can approach Love only through the Word.

Now St. John saw, that amidst the elders stood a Lamb as it were slain. This Lamb is Christ the Word—the living

Word. But it was as it were slain; that is, the Word was deprived of its life: and how can this be done? When, like the Jews, we so degrade divine wisdom to the level of the senses, as to take away from it all spiritual life and convert it into a mere system of naturalism. To speak therefore of Christ merely as to his person, as conceived by the natural senses; to imagine that He is still covered with wounds, and as the second person of the Trinity pleading his merits before the First; to imagine that no worship is due to his humanity; that his kingdom shall cease; and that his glorified humanity is only a glorious creature; is by our merely natural notions to bring down the Word to a system of naturalism, thus to deprive it of spiritual life; thus to be ourselves the slayers of the Lamb; after which we exclaim, 'Behold, the office of the Lamb, to stand as it were slain amid the elders of the church!'

The view of mediation and of intercession then, which we have here proposed, is one perfectly consistent with the divinity of Christ's human nature; and consequently with those exalted views of it which were set forth by the apostle. Not only so; it is a view which is founded upon the *nature* of Deity, and not merely on his *personality*. On this subject, there is an observation in *Tucker's Light of Nature*, which we cannot help quoting; vol. vi. p. 608:

"I am apt vehemently to suspect that the prayers of our church, frequently concluding *through or for the sake of Jesus Christ*, gives an idea to many persons, that God has no immediate regard for us at all; but bestows his blessings, purely to gratify his Son, upon those to whom he has happily taken a liking; and that by the use of that name, we may move Him to do a thing He was indifferent to before. I need not take pains to shew how repugnant this notion is to reason and rational faith; neither do I believe it was in the thoughts of the compilers of our liturgy, nor designed to be inculcated in the Scriptures. I own, indeed, there are several expres-

sions which seem to look strongly that way, and perhaps it might be necessary that such opinion should be connived at; for the Jews, who looked for a temporal deliverer to rescue them by his might and prowess, or for the gross-minded Gentiles, who could take their apprehensions of the Almighty only from the likeness of earthly princes; in order to lead them, by the avenue of their own conceptions, into an expectation of benefit from the gospel.

“But, for such as have ears to hear, they are told expressly, that God so loved the world, He gave his Son to be a propitiation for our sins; so the redemption was a joint act of love in the Father as well as in the Son. And He is all along represented as the God of love, sending his sunshine and his rain upon the just and the unjust; long-suffering and merciful, ready to forgive, unwilling the sinner should perish, but that he should return from his evil ways and live. This being his character, there is no doubt He is always ready to give his creatures all the good things proper for them, and consistent with the order of government respecting his spiritual natures established in perfect wisdom, of his own mere motion, without needing an intercession prompting Him thereto. Besides that, however we may understand the distinctions of persons in the Godhead, they can never be imagined so different in temper and character, as that one should take a liking to objects indifferent to the other, or one should importune for things not already judged proper by the perfect wisdom of the other.

“But the gospel teaches that Christ is the way and the life, for no man can come to the Father unless through the Son: He came from God to direct us by his doctrines and assist us by his institutions, and goes before to lead us by his example in the road which is the natural avenue to the divine blessings; therefore He is styled the Intercessor, Mediator, and Agent going between God and man. But then we must travel the road ourselves, or shall receive no

benefit from the intercession, which operates no otherwise than by bringing us into the way; for even his death and passion will avail only such who strive to imitate his endurance in a good cause, to crucify the lusts of their flesh, the pride and indolence and unruly passions of their heart, and to subdue the carnal or sensual part under subjection to the spiritual or rational.

“Therefore I apprehend we are not warranted to expect that Christ will do anything for us at a distance in heaven, nor otherwise than by the instrumentality of our own powers towards bringing our hearts into that frame which may qualify them for reception of those blessings, that God in his wisdom and goodness has prepared for his creatures. And by the phrase *through Jesus Christ*, is to be understood, that we hope to obtain the things we sue for by the way He has opened to us for arriving at them; and *for his sake*, implies that God will give them to us in consideration of our employing the means He has put into our hands for attaining them. So that those expressions are of similar import with that ending one of the sentences of the Lord’s Prayer, —forgive us our trespasses, as we forgive them that trespass against us, or something in the nature of an oath, as if we should say, so help me God in my present wants, as I shall strive faithfully to persevere in the tenor of sentiment and conduct prescribed me, and avail myself of the aids afforded me in the gospel.

“I do not mean to condemn the literal sense of intercession in persons who cannot understand any other, *for there are many among our vulgar of as gross conceptions as the ancient Jew or the Gentile*; and as there is meat for men and milk for babes, we must allow every one to take what is most suitable to his digestion; therefore I would not wish any body to disturb himself that he cannot fully enter into the explanation offered above, for whoever applies to his devotions with the purest ideas he is capable of entertaining.

performs them well and will receive all the benefits from them promised in the Scripture. But I think the literal sense ought not to be countenanced, much less encouraged, in whomsoever is susceptible of the other; because experience testifies into what mischiefs it has unwarily led mankind. For if God had no bowels of compassion for us since the disobedience of Adam, yet might be moved to give us eternal happiness through the intercession of his Son; the Son too, after we had forfeited his favor by actual transgressions, might reinstate us upon the recommendations of St Peter, or St. Mary, or St. Bennet, or St. Vedast, *alias* Foster, or some other prime favorite; but if we happen to be strangers to the foresaid saints, still it is likely they, in imitation of their Master's example, will take us under protection, if we can get some priest or holy man upon earth to present our petition. Thus have men been led to imagine, that in the court of heaven, as in some Italian court, points are carried by interest and favor; and thus religion has been turned into an infamous trade."

In confirmation of the evils arising from the popular view of the subject, we need only refer to the last quotation from Dr. P. Smith. (*See note, p. 344.*)

It is to be hoped that authors who, like the former, with so much justice complain of the gross ideas which prevail upon this subject, will at length be led to see the real source of the evil. For if it be "gross" or "damnable idolatry" to worship the human nature of Christ, because that nature is still creaturely; if his humanity be still employed in offering up acts of adoration and praise to God, how can it be conceived, as Tena justly asks, that it is not employed in acts of formal prayer? The foundation, therefore, of the degraded ideas which are entertained of Christ's intercession, is laid in the degraded ideas which are entertained of his glorified humanity.

Having now made these general remarks on the evidence

of Scripture in favor of the Divinity of Christ's humanity, we shall proceed, further, to adduce the testimony of the church.

On this subject, however, we shall be brief; first, because we have already been obliged in some measure to allude to it, and next, because although the divinity of the humanity has been allowed, the subject has occasioned no little controversy.

We learn from Petavius, in his work on the Incarnation (book iv. chap. ix.), that the doctrine that in Christ *Man is God*, has always been admitted by the catholic church. Hence writers have applied to the flesh of Christ the terms* *θεῦσθαι, θεοποιεῖσθαι, θεοπλαστεῖσθαι, θεωθῆναι, λογοθῆναι, verlificari, deificari, &c., &c.* Most of them, however, in using these terms, appear to have spoken of the flesh of Christ when upon earth; though some there were who applied them to the glorification of the humanity at the ascension. Paulinus Aquileiensis maintained, that the man Jesus Christ was exalted into God, so that God and man became one and the same; (*unus et idem* possibly referring to person.) Joannes Damascenus speaks of the deification, verbification, and exaltation of the flesh. Gregory Nyssen observes,—‘the Word which appeared in the flesh, is the same with Him who was with God; but the flesh was not the same with the Word which was with God, before itself became changed into Deity.’ There are numerous other testimonies from the fathers of a similar kind, although there were endless disputations as to the sense in which the terms should be taken. The following observation, however, of Petavius expresses externally the doctrine of Swedenborg, although there is reason to suppose that the words were not meant to signify it: “We may, therefore, use with propriety the following expression, *man was made God*; that is, this human nature which is in Christ began, by the divine operation and efficacy of the Holy Spirit, to

* See also the Second Oration against the Arians, among the works of Athanasius, vol. i. pp. 348, 619; Ed. Cologne, 1686.

be conjoined with the Word and to be God." Unhappily the doctrine, even when admitted, was generally evaded in the manner we have pointed out; it was regarded more as a metaphysical than as a religious truth; and hence rather gave rise to such scholastic questions, as how far one substance was convertible into another, than exercised any practical influence upon the interpretation of Scripture. Still it is certain, that among some of the Fathers, the divinity of Christ's humanity* was held in a far stricter sense than it is at the present day among the generality of Protestants; that some of them, according as they were faithful to this doctrine, inclined to repudiate the grosser ideas of Christ's mediation as entertained by others, although occasionally they were inconsistent with themselves. The doctrine of transubstantiation, moreover, which was sometimes maintained in immediate connection with it, led either to higher ideas of Christ's humanity, or lower ideas of his divinity, according as the mind was disposed to be sensual or spiritual. The only considerable class of Protestants who entertain, with *some*† Roman Catholics,

* Although the doctrine of the church in general now is, that the humanity of Christ is not strictly divine, hence that it is not correct to speak of his divine humanity, yet St. Augustin uses this expression in the following remarkable passage: "For this reason also He is Mediator between God and man, because He is God with the Father, and man with men. The manhood is not mediator independently of the Godhead, nor is God mediator independently of the humanity. Behold the manner in which Christ is Mediator! the divinity is not mediator without the humanity, the humanity is not mediator without the divinity; but between the divinity alone and the humanity alone, mediates the *Human Divinity* and the *Divine Humanity*." &c. *Vol. vii.* p 262; Third ed., Ven.

† We say *some*, because the reader may see in the Manual of Becanus by what curious subtleties the divinity of Christ's humanity, even when admitted, is often explained away in the Church of Rome, notwithstanding the professed adoration of the eucharist. Thus (in book ii. chap. i., on the subject of Ubiquity), Becanus observes,—that to the humanity of Christ is communicated a divine subsistence, that this divine subsistence is only *relative*, and that a *relative* divine subsistence does not include essentially divine attributes.

the more exalted conceptions of the glory of Christ's human nature, are the Lutherans; and their testimony in favor of the divinity of Christ's humanity, Swedenborg not unfrequently alludes to. In the *Libri Symbolici* of Evangelical Protestants, it is distinctly affirmed that the human nature of Christ is invested with all the attributes of divinity. "We repudiate," say they, "and condemn as erroneous the doctrine that Christ, as to his human nature, is not capable of omnipotence, and of the other properties of the divine nature; an assertion which persons dare to make contrary to the express testimony of Christ,—*All power is given to me in heaven and in earth*; in which also they contradict St. Paul, who says that, *in Him dwelleth all the fulness of the Godhead bodily*." Of this doctrine of the divinity of Christ's human nature, the Lutherans affirm, "*Rejicimus igitur atque unanimi consensu, ore & corde, damnamus omnes errores, qui a commemoratâ doctrinâ piâ dissentiunt*." *Ibid.* Among the errors thus condemned and rejected, is the following,—"*That to the humanity of Christ is given the greatest power in heaven and in earth, in such a sense, that it is a power greater and more ample than angels and creaturely beings receive, but has no communication with the omnipotence of God; and that this omnipotence is not imparted to the human nature. Whence there is feigned a certain intermediate power, a something between the omnipotence of God and the power of other creatures, given to Christ as to his human nature, and in virtue of his exaltation; a power less than the omnipotence of God, but greater than that of any creaturely beings*." *Ibid.* This doctrine, which is the one commonly received, the Lutherans say, "*Rejicimus et damnamus*." We by no means undertake to vindicate all the views which the Lutherans held upon this subject; we simply quote their testimony in proof that they considered the language of Scripture to be too plain to allow them to deny the divinity of Christ's humanity.

Having now treated of this doctrine, as proved by Scripture, and confirmed by different testimonies, we next proceed to shew, thirdly, from reason, that the human nature of Christ is divine.

In doing this, it will be desirable first to notice the argument that the mediatorial office of Christ is not the foundation of the worship due to Him, because this office began in time and is ultimately to cease; whereas Christ was God before He was Mediator; and it is on this ground therefore that He is entitled to our worship, but not as Mediator.

We have already seen the low ideas which have prevailed with regard to Christ's mediatorial works and office, in general, and it is only consistent as long as these are entertained, not to regard these works as essentially divine, and consequently a foundation of divine worship. At the same time, to say that a work is not divine because the being whose work it is was divine *before* he wrought it, is a somewhat incomprehensible argument. One would naturally have presumed that this was the very reason for which it is entitled to be considered divine; and, as such, one ground of divine worship: for in the work itself is the essential divinity, consequently it must be as truly divine as is the work of a truly divine being; unless, according to the prevalent theology, we separate between the divine and human natures in such a manner, that we conceive there is no essential communication to the human nature of the divine properties. In which case, none of the acts of redemption wrought by the human nature are divine; whence we are led to this conclusion, that although He who is Redeemer ought to be worshipped, yet He ought not to be worshipped as Redeemer; and this notwithstanding that there is no such distinction made in the book of Revelations, and that Christ is there seen to be worshipped *as* Redeemer, and *because* He is Redeemer, just as truly as He is worshipped as Creator, and because he is Creator.

Certainly Christ was God *before* He was Mediator; are we therefore not to worship Him *because* He is Mediator? Is He not *in* his mediatorial works God still? Are they not the Godhead manifested? One principal mediatorial work of Christ consisted in His raising his humanity from the dead. Who could do this but He who is God? Is it not a work then not *impudatively* but *essentially* divine?—and not the less so because He who wrought it was divine before He wrought it.

Besides, if we worship Christ not as Redeemer, but only because He was God before He was Redeemer, what is this but to worship Him only as Creator? and to make this the only ground of our worship? Well may Socinians exclaim, that if some Trinitarians did but understand themselves, they would see that they differ from them only in language.

Moreover, the very same objection, upon the principles generally received, applies to the worship of Christ considered as Creator, as to his worship considered as Redeemer; for if Christ is not to be worshipped as Mediator, but only because He was God *before* He was Mediator, so neither is He to be worshipped *as* Creator, but only because He was God *before* He was Creator. The creation of the visible universe began with time, but Christ was God from eternity; therefore He is not to be worshipped as our Creator, but as that which He was before He was our Creator. Our creation is, for this reason, no ground of our worship of Him.

Is not, however, the very fact that Christ was God before He was Mediator, itself a proof that the mediatorial office of Christ is divine, and, as such, one foundation of the divine worship due to Him? The objection that this mediatorial office is to cease, and that, as to his human nature, Christ is to become, after the general judgment, an obedient subject of the Father, we have already answered.

We now proceed to shew, more directly, that the human nature of Christ is divine.

One argument against the divinity of the human nature of Christ, is, that humanity has a form ; and that it is absurd to consider a human form to be divine, because form implies limit, boundary, termination ; whereas God is infinite and unbounded, being everywhere equally present. To this we reply, that if we cannot attribute form to God, because it implies limit ; so neither can we, for the same reason, attribute anything to Him, or frame any conception of his nature. For all the ideas we can entertain of Him necessarily imply limit, inasmuch as the ideas themselves are limited, being those of a limited, finited creature ; yet we do not, for that reason, cease to consider certain perfections as belonging to the divine nature. None but an infinite being can have infinite and therefore adequate ideas of himself ; all finite ideas, however exalted, must have form, limit, and boundary, as truly so as the senses or sensations of the body. The objection, therefore, derived from the idea of form, is as applicable to all intellectual ideas, however abstracted, as it is to sensational impressions. Let any ideas of God entertained by a creature, however intellectual, however abstracted, nay, however angelic or spiritual, be embodied ; and that embodiment will as certainly present a definite limitation, as any object presented to the senses. The objection, therefore, derived from the idea of form, if allowed, would tend to deprive us of entertaining any idea of the Deity whatever ; for the only other idea we could entertain is that which is formless ; hence indefinite, indeterminate, chaotic, confused ; which is virtually no idea, because it has no form ; and that which has no form, has no quality ; and that which has neither form nor quality is a nonentity.

What then ? are we to attribute an external shape or figure to God like that of the human frame ? The answer is, if we attribute human properties to God, why should we not attribute a human form ; when this form is only the form of those properties, or that which the properties assume when they are en-

dowed with a real substantial existence? But it is replied, we do not imagine that God possesses those identical properties, but only by way of analogy in an eminent sense. True; and we in like manner reply, that neither does God possess the human form, except by way of analogy in an eminent sense. But this, it will be said, is after all, only to deny to Him this human form; we answer, it no more denies to Him this human form, than the attribution to the Deity of Love, Wisdom, and Power, in an eminent sense, is a denial that He possesses those attributes. God is Love and Wisdom essentially; consequently they can be ascribed to Him much more truly than to man; for the same reason God is form itself; which can therefore be ascribed to Him much more perfectly than to man.

But it is replied, infinite love and goodness are not a contradiction in terms; but an infinite form is a contradiction. Undoubtedly; if we conceive of that form as finite, but not if we conceive of it as infinite. But it is asked, how can we conceive an infinite form? and we answer, how can we conceive an infinite quality? Any ideas of it we can frame are finite; as much limited and bounded as our ideas of form, figure, or shape.

Still, it is replied, we can conceive, without contradiction, the finite attributes of love and wisdom as less and less finited; consequently more tending to infinity; but we cannot conceive so of form. We reply, should this be the case; or, if we have not so learnt to conceive of form, still we may and ought.

The objection applied to the idea of form, is, that it involves limit and boundary. It is evident however that, in this case, when we so think of form, we think of it in reference to visible extension, magnitude, or space. Whereas God has no such extension, or magnitude, nor can space be attributed to Him; for He was before space. The fault here in our conception of form, is exactly the same as we have

before pointed out in reference to eternity. Infinite form is no more visible form extended *ad infinitum*, than eternity is time extended *ad infinitum*; or divine love and wisdom the same with human love and wisdom infinite in quantity.

God, it is said, cannot have form because He is omnipresent. But in this case does not the idea of presence involve that of extension throughout space? Yet there may be presence without extension, and consequently omnipresence without universal extension; and when we have attained to this idea, we shall then see that there may be form without extension in space. A cause may be as universally present as the effect; but yet the cause need not be universally extended like its effect. The spirit of man, for instance, is in his whole body; but yet that spirit has not extension in our visible space like the body. It has a human form; but yet that form is not in space; nor is it bounded by the external figure of the body, in such a way that the form of the spirit coincides with the form of the body, like two equal and similar geometrical figures.

Many, we know, deny that the spirit of man has any form; but who are they? Often the same with those who deny that God could assume to himself a human nature, and hence a human form. The objection is of the same kind in both cases, and springs from the same source; namely, the difficulty which the natural man has in raising his ideas above mere space; and in conceiving of form and substance independently of material things. As Priestley, for instance, maintained that God had no human form, so he maintained that the spirit of man had no human form; for he could entertain no other idea of form than that which is entertained by the natural man, as implying such magnitude and space as are perceptible to the bodily senses; which is mere naturalism. Maintaining thus that God has no form, and upon the same principles, that the spirit has no form; and as such, perceiving that what has no form is not; he came to the conclusion,

that there is no *spirit* of man ; that what is commonly called *spirit* is *material* ; hence that at death man ceases, although again called into existence by miraculous power. The same reasoning in regard to the Deity is adopted by Atheists and Deists ; who conceiving that God has no form, and that what has no form is not, are led either to deny the existence of a God, or to resolve the Divine Being into the universal extension of the physical forces of nature ;* of which they speak collectively as an *all-pervading power*. We thus see the real origin of the objection that God has no form ; that it is the same with that which originates the theory that the spirit of man has no form ; that is to say, a mere principle of naturalism ; and that, in this respect, both Socinians, and all others who deny God to have a form, mutually agree.

But it is said, form cannot be conceived of without space. Certainly, if we imagine to ourselves a mundane form, we must also imagine to ourselves a mundane space ; hence, as the spirit of man has a form, though not material, so it has magnitude and space, yet not that space and magnitude which belong to material things. Hence it cannot, in relation to things material, be denominated great or small, tall or short ; no, nor even in reference to time, either old or young ; and as this is the case with regard to man's spirit, in its relation to matter, so also is it the case, in a higher degree, with regard to the Almighty Spirit, in his relation to creation. Hence we see the error into which the Anthropomorphites fell. They were right in conceiving of God, as St. Paul says, as possessing a form, but they were grossly wrong in the notions which they conceived of that form, and which were merely those of the natural man.

But it will be said, if God has a form, it is only the form which we attribute to Him by reason of the limitation of our own ideas. That it is only the infinite finited or formed

* Even the physical forces of nature have a form.

by the creature, so as to become in some degree apprehensible. We answer, the form which God has is an infinite form, and not the finite form which is attributed to Him and under which we apprehend Him. The highest angel cannot see God as He is, consequently cannot see his infinite form as it is ; nevertheless he sees God, and sees Him in a human form. This form, however, is no more the infinite form, than the perfections which the angels behold are his infinite perfections ; both are indeed infinite, but both are manifested under a finite form, accommodated to the apprehensions of the angels ; otherwise neither would be apprehensible, but, relatively to the conception of the angel, would be non-existent. Thus the appearance of the divine form to the angel would be no more the divine form as it is in itself, than the manifestation of the divine perfections to the angel would be the same with the divine perfections as they are in themselves.

It is the want of perceiving how there can be an infinite form, and consequently how that form can be divine, that confirms many in the idea, that our Savior, in his mediatorial character or human form, cannot be divine. If, however, this form be infinite, and hence divine, it follows that our Savior in his mediatorial character, and hence in his human form, is divine. This being the case, all those views of intercession which arise from conceiving Him to be still sprinkled with material blood, still exhibiting his wounds to the Father, still receiving new revelations from the Father, still pleading his own merits, and humbly supplicating for his people,—all these, I say, must be banished, as merely those of the natural man ; and we must regard his human nature as divine, hence as the form of God, the express image of his substance, the fulness of the Godhead bodily, whose name is above every name, and at which every knee must bow, whether of things in heaven, or things in earth, or things under the earth ; so that every tongue must confess

that this Human Form is divine, to the glory of the Father, who, in it, makes himself known to mankind.

The advantage to be derived from this view of the subject, in which we contemplate God as possessed of a divine form, is the following; it is equally opposed to the gross conceptions of the Anthropomorphites, and to the vague and indefinite ideas of God maintained by those who declare Him to possess no form: thus it is equally opposed to the indefinite abstractions of the rationalist, and the sensual conceptions of the naturalist. It furnishes to a good man a clear idea of the Deity, so far as the idea extends; while at the same time it not only does not interfere with his spirituality, eternity, and immensity, but enables us to entertain far more true and exalted conceptions of them than we otherwise could. And this, we presume, gives a complete answer to those who would object to us the doctrines of Anthropomorphism on the one hand, or, on the other, of mere rationalistic or vague mystical notions.*

“God,” says Swedenborg (*Divine Love*, art. 285), “is not to be thought of from space. His human body cannot be thought as great or small, or of any stature, because this also is of space. An intelligent person cannot deny in himself, but that in God there is love and wisdom, that there is mercy and clemency, that there is goodness and truth itself, because they are from Him; and forasmuch as he cannot deny that these things are in God, neither can he deny that God is a man; for no one of them can exist abstractedly from man, for man is their subject; and to separate them from their subject, is to say that they do not exist. Think of wisdom, and place it without man, and then let me ask is it anything? can you conceive of it as of some ethereal principle, or as of some principle of fire? You cannot,

* See Owen's Works, vol. viii. chap. iii.; also vol. xxiv. p. 101; Milner's *End of Controversy*, Letters 37, 38; Tillotson's *Sermon*, 153, on the Spirituality of the Divine Nature.

unless, possibly, as existing in those principles; and if in them, it must then be a form, and such as man hath; yea, it must be in every form of man's, not one must be wanting in order that wisdom may be in it; in a word, the form of wisdom is man; and forasmuch as man is the form of wisdom, he is also the form of love, mercy, clemency, good, and truth; because these act as one with wisdom."

This brings us, lastly, to the question how the acknowledgment of Christ's human form to be divine is to the glory of God the Father; or, in the terms of our proposition, it leads us to shew the effect which this doctrine produces on Christian morality and worship. With regard to the term glory, we consider it as expressive of the light of divine wisdom. We have before shewn that the Father is love; hence anything done to the glory of God the Father, is anything done which shall diffuse among his creatures the light of his wisdom as proceeding from eternal love; thus making those creatures more wise unto salvation, having more of love to God and to each other; in fine, transforming them into the image and likeness of the Redeemer. How then does the belief that the humanity of Christ is divine produce this effect?

The answer is,—we have already said that the humanity of Christ consists of the two principles of love and wisdom, which, when in act, are in power. The glorified or divine humanity is the same with a glorified or divine love and wisdom. From this and no other source can the mind receive divine illumination; hence from this and no other source can it see the nature and consequences of the doctrine of the miraculous conception or of divinity as the essential soul of Christ's humanity; hence also, the divinity or divine wisdom contained in the word of God. To deny, therefore, the divinity of Christ's humanity, is to reject the only source of light from above, and to substitute in its place a wisdom less than divine, which can never lead us to acknowledge a wisdom truly divine. The consequence must shew itself in a

low, degraded view of the character of Christ, hence of the interpretation of Scripture, hence of the nature of Christian morals.

The difference between these two kinds of theology may well be illustrated by a quotation from one of the Tracts proceeding from the Oxford school. The writer expresses himself as follows :

“ If we wish to express the sacred mystery of the incarnation accurately, we should rather say that God is man, than that man is God. Not that the latter proposition is not altogether catholic in its wording ; but the former expresses the history of the economy, if I may so call it, and confines our Lord’s personality to his divine nature ; making his manhood an *adjunct* : whereas to say that* man is God does the contrary of both these ; leads us to consider Him a man personally, with some vast and unknown dignity superadded, and that acquired of course after his coming into existence as man.”

It being then declared that the whole essence of modern theology consists in this, that God is man ; that the divine is human : that infinite perfections assume finite perfections ; infinite truth finite truths ; infinite wisdom finite wisdom ; it is obvious, that the whole tendency of this theology is downward. There is none upward ; since man is not God, the manhood does not ascend to the Godhead, the human is not exalted to the Divine, for this, it appears, would mislead us : inasmuch as, in our views of the character of Christ as man, it would lead us to consider Him a man personally, with some vast and unknown dignity superadded ; and that acquired, of course, after his coming into existence as man. What follows from this ? “ The Incarnation,” says the writer, “ was not a conversion of Godhead into flesh, but a taking of the manhood into God. A mystery indeed results

* Compare Pearson on art. 4, *He suffered*, with Owen, vol. xii. p. 24. preface.

from this view, for certain attributes of divinity and of manhood seem incompatible, and there may be some revealed instances in our Lord's history on earth of *less than divine thought and operation*." *Introduction of Rationalistic Principles into Religion*, p. 46.

The conclusion is unavoidable, and here the grand secret of modern theology is revealed. How much of what our Savior said is of *less than divine thought*, we are not told; nor are we told how many of the things He did, are of *less than divine operation*; no rule is furnished for drawing the distinction; no limit is assigned to which it is to be extended; the gate is left wide open for any one to enter, how far it is not said; for, undoubtedly, as the writer observes, according to the common views of the hypostatical union, certain attributes of divinity and manhood seem incompatible, that is to say, the divinity cannot be conceived as being within them, or they cannot be conceived as interiorly divine. Hence also a modern theologian, in some other respects of deserved repute, in like manner observes, "All the acts of our Lord Jesus Christ that were *physical*, or merely *intellectual*, were acts of his human nature alone, being necessary to the subsistence of a human nature; but all his *moral* acts, and all the moral qualities of complex acts, or, in other terms, all that He did in and for the execution of his mediatorial office and work, were impressed with the essential dignity and moral value of his divine perfection." *Sacrifice and Priesthood of Jesus Christ*, by Dr. Pye Smith, p. 70.

Here we have the acts of our Lord divided into four kinds, *physical*, *intellectual*, *moral*, and mixed or *complex*. Of these, the moral alone are said to pertain to the mediatorial office, and are impressed with the essential dignity and value of his divine perfection; that is, possess within them an inherent divinity. But this, it is said, is not the case with the merely physical and *intellectual* acts; both of which must therefore be excluded, as pertaining only to the human nature. Now,

it is an important question, what these acts are, which are merely physical and *intellectual*, and which are thus excluded from the essential divinity, notwithstanding the miraculous conception. For here again, we see, is a portion of our Savior's life considered to be not divine; and, as such, capable of its true interpretation by any Arian or Socinian.

In like manner Charnock observes (*Christ Crucified*, p. 180; *Religious Tract Society's edition*): "In regard of this near conjunction (of the divine with the human nature), the Godhead of Christ did influence every mediatorial action. I do not take in all the actions of the human nature, that had *no respect to his mediation*, any more than as they did refer to the sustentation of his human nature, as his eating, drinking, sleeping, &c."

Here again we are told that only some of our Savior's acts were mediatorial, the others not, consequently not essentially divine; and we have shewn how even the mediatorial acts are considered to be not divine. Hence, though the divine and human natures are said to be inseparably united, the union is not universal, but partial, affecting only the mediatorial works; which themselves again, though not essentially divine, require to be distinguished from the simply physical and intellectual.

Such are the notions which proceed from writers, who all the time profess to oppose Socinians; nay, as in the first instance, from one who complains of the degraded ideas which many form of Christ, while they profess to believe in his divinity. Is not the very source of those ideas to be found in the fact, that they regard the divinity and humanity as incompatible, because the humanity is not divine?—that consequently there are instances of our Lord's history on earth as of less than divine thought and operation? And what is the effect of such an admission, but to leave open the fountains whence emanate those very thoughts which the writer so justly condemns?

That *God is man*, says this writer, expresses the history of economy. But God thus became man at the incarnation; the ascension is equally a part of the economy; and as at the incarnation God descended to man, so at the ascension man ascended to God; the economy thus consisting of two principal divisions, descension and ascension: descension by which the divine becomes human, ascension by which the human becomes divine. What is the consequence of excluding the latter part of the economy?—that the human does not become divine; hence that, inasmuch as by reason of the hypostatical union, human attributes become ascribed to God, God is so conceived to become man, as to be no longer God. The ascension of such a manhood to divinity is impossible, the divine being no longer conceived as in the human; hence the attributes of the two are incompatible, there is no analogy between them; and, instead of the doctrine of incarnation, we are supplied with the doctrine of adjunction. To suppose that such a man is God, is to consider Him a man personally with some vast and unknown dignity superadded, not indwelling, and that acquired of course after his coming into existence as man. That *God is man*, therefore, expresses, upon these principles, the doctrine of *adjunction*; that *man is God*, the doctrine of *superaddition*; whereas that *God is man*, expresses the doctrine of the *incarnation*,—that *man is God*, the doctrine of the *ascension*. Is not the writer's own doctrine, therefore, the source of the errors he so justly deprecates? That man is God, is a doctrine catholic in its wording, the writer admits, but only in its *wording*; not in reality, but in *semblance* only. The shadow of the doctrine is retained, the substance has departed; the truth is vanished, the words remain. God having been conceived to become man so as to be no longer God, no wonder that He is spoken of as a man to which the divinity is an external *adjunct* or *superaddition*. In this case, nothing can be more consistent than to speak of Christ as a man only; and,

though professing to believe in the external adjunction of his divinity, to contemplate his words and actions as those only of a man.

Let us, however, consider this subject more particularly, in reference to the remarks of a very celebrated divine. "Being, by reason of the incarnation," says Bishop Pearson, (art. iv. ; *Suffered*), "it is proper to say, *God is man*, it followeth unavoidably that *whatsoever belongeth to the human nature may be spoken of God*; otherwise there would be a man to whom the nature of man did not belong, which were a contradiction." Here then we see the reason of the doctrine, that God is man, it teaches that whatsoever belongeth to the human nature, may be spoken of God. This is the downward tendency to which we have alluded; the attribution of merely natural properties to the Divine Being.

On the other hand: "Being, by virtue of the same incarnation, it is also proper to say, *a man is God*; by the same necessity of consequence we must acknowledge, that *all the essential attributes of the divine nature may be truly spoken of that man*: otherwise there would be one truly and properly God, to whom the nature of God did not belong; which is a clear repugnancy."

We now see the reason for which this does not express the history of the economy: for which, though catholic in its wording, it is not so in idea. For this mode of expression savors too much of the doctrine, that the human nature is divine: inasmuch as it leads us to acknowledge, that *all the essential attributes of the divine nature may be truly spoken of that man*." The merely carnal man has no objection to the first form of doctrine, because in this case he can impute to God, without any heresy, whatsoever belongeth to the human nature. We have seen that, in this case, his doctrine is, that God is so man as to be no longer God; the manhood is assumed by God, it is appended to Deity, it is *adjoined* to God; but God is not *in* man; that which is *in* man, are the gifts

and graces of the Holy Spirit, the essential properties of the divine nature not being communicated to the human.

Hence the second form of expression does not suit him ; however catholic in its wording, it does not express the history of the economy ; nay, a belief in it is positively rejected. In the person of Christ, the human nature and the divine nature, the one as finite, the other as infinite, are considered to be as diverse from each other, as the gold and the clay of Nebuchadnezzar's image.

The doctrine, then, that *man is God*, being virtually rejected, and God being considered to be man only because *adjoined* to man, and not *in* man as an *essential soul* ; as a consequence of this doctrine, also, inasmuch as it follows unavoidably, that whatsoever belongeth to the human nature may be spoken of God ; it may be well to trace further the influence of these principles upon modern theology.

A modern writer believing that, in Christ, God is man, thus describes the character of the Savior. " Jesus Christ was, in some respects, the most bold, energetic, decided, and courageous man that ever lived ; but, in others, He was the most flexible, submissive, and yielding ; for the real sublimity of courage the spectacle of this deserted and defenceless sufferer, coming at midnight to meet the betrayer and his band, far exceeds that of Napoleon urging on his columns over the bridge of Lodi, or even that of Regulus returning to his chains.

" He sought solitude, He shrunk from observation ; in fact, almost the only enjoyment which He seemed really to love, was his lonely ramble at midnight for rest and prayer. It is not surprising that, after the heated crowds and exhausting labors of the day, He should love to retire to silence and seclusion, to enjoy the cool and balmy air, the refreshing stillness, and all the beauties and glories of midnight among the solitudes of the Galilæan hills, to find there happy communion with his Father," &c. *Tracts for the Times ; Introduction of Rationalistic Principles*, pp. 46, &c.

Where is the divinely spiritual character of these ideas? certainly, in the ideas there is none, because there is none in the character. The divine nature being not within as a soul, but without as an external adjunct. And as this divinity is not in the man Christ Jesus, so it cannot be in the Scriptures, which testify of Him. Let us compare the account which is given of these two by different writers. It is said of the Savior; "He evidently observed and enjoyed nature. There are many allusions to his solitary walks in the fields, and on the mountains, and by the sea side; but the greatest evidence of his love for nature, is to be seen in the manner in which He speaks of its beauties. A man's metaphors are drawn from the sources with which he is most familiar, or which interest him most. . . . He observed everything, and his imagination was stored with an inexhaustible supply of images drawn from every source; and with these He illustrated and enforced his principles in a manner altogether unparalleled by any writings, sacred and profane."

Now what is the exclamation of the Oxford Tractarian upon this subject? "*So this is the ashes to be given us children's meat.*" In this we cordially join; and it is no little consolation to find that God has at length raised up those in the church, who begin to discover the open naturalism of such a theology. This phenomenon, for so it is, we regard as the harbinger of brighter days. But let us examine the character of the Scriptures according to the same principle.

It is professed that the Bible, as the word of God, is inspired by the Holy Spirit,—that Spirit which overshadowed Mary and begat the humanity; now why should it be thought unseemly to speak of Christ as using common figures of rhetoric and exercising the ordinary powers of imagination, when it is not only esteemed not unseemly, but highly orthodox, to attribute the same to the Holy Spirit? for, in the interpretation of Scripture, divines speak of the hyperboles, metaphors.

figures of rhetoric, oriental imagery, and so forth, as used by the Holy Spirit in his addresses to our poetical taste and natural imagination, just in the same way as others do of our Savior. The whole scheme of theology is so far consistent. For if the Scriptures testify of Christ; if that Christ be a man, not having the divinity as an inward soul, but as an outward adjunct; if the word of God, as dictated by the Holy Spirit, has no divinity as an inward soul; there can be no impropriety in conceiving Christ to speak only as a man, and the word of God to be the word of man; nay further, in conceiving both the Savior and the Spirit to indulge in the powers of natural imagination; in the one case, the imagination of the man to which the divinity was an adjunct, in the other case, the imagination of the prophet assumed to itself by the Spirit. And when this is admitted; when for children's meat is thus given only ashes; why need we be surprized that habit should become a second nature, and that a relish should be contracted for the ashes, and a nausea for the meat? the meat being the wisdom of the natural man, the ashes being spiritual truth; the former being sound and orthodox, solid and substantial; the latter unsound and heretical, mystical and visionary. Such then is the state of the larger portion of the church in the present day; such the secret of the outcry against the spiritual interpretations of Swedenborg.

It is indeed generally acknowledged, that the word of God is accommodated to our apprehensions; that is, has condescended to the natural mind of man; but this it has done only with the view by this means of elevating the mind. In like manner, we believe that Jehovah condescended; hence we as fully receive Scripture in its lowest and most literal sense, as we fully believe that the Divine Being condescended and took upon Him our nature in its lowest estate. But while we believe that, in the word of God, divine wisdom has clothed itself with the ideas of the natural man, as the

Divine Being clothed himself with our flesh ; so we believe that it did not so clothe itself as to cease to be divine wisdom, any more than God, in becoming man, ceased to be God. But as the living Word became flesh, in order to dwell among us, to become visible to us, and to bring nigh to the soul his essentially divine power ; so the written Word was so written, as to be adapted, by the use of natural ideas, to the mind of the natural man, in order, through this medium, to bring near to him, and render accessible, the divine wisdom inwardly contained.

Although, therefore, in the Old Testament and in the gospels, there was this essential divinity before Christ ascended to the Father, yet, had it not been for his ascension, we could not have perceived it, because the Holy Spirit would not have descended. The *descent of the Holy Spirit* was, consequently, the crowning act of the great work of redemption, and not *the crucifixion* : the exaltation of Christ's person, and not his abasement.

He who abides only in the sense of the letter, naturally stops short at the crucifixion. To him the Holy Spirit, the light from Christ's glorified humanity, is not yet come, because he does not yet perceive Christ to be glorified. His is the baptism of John, a theology extending but little farther than the moral precepts of religion, conversion, repentance, the first elements of Christian doctrine, all beyond which, if attempted to be understood, is either a profound mystery, or, if plain, is such because it is sensualized, naturalized, and carnalized. Hence the church becoming carnal, not spiritual, it was, as Origen calls it, only the carnal or corporeal gospel that would suit its taste. Thus he observes :

“ This we ought to understand, that, as the law was a shadow of good things to come, so is the gospel as it is understood by the generality. But that which John calls the everlasting gospel, and which may be more properly called the spiritual, instructs the intelligent very clearly concerning

the Son of God. Wherefore, the gospel must be taught both corporeally and spiritually; and, when it is necessary, we must preach the corporeal gospel; saying to the carnal, that we know nothing but Jesus Christ and Him crucified. But when the persons are found confirmed in spirit, bringing forth fruit in it, and in love with heavenly wisdom, we must impart to them the Logos returning from his bodily state, in that He was in the beginning with God.

“There are who partake of the Logos which was from the beginning, the Logos that was with God, and the Logos that was God: as Hosea, Isaiah, and Jeremiah; and any others that speak of Him as the Logos of God, and the Logos that was with Him; but there are others who know nothing but Jesus Christ and Him crucified, the Logos that was made flesh; thinking they have every thing of the Logos, when they acknowledge Him according to the flesh. Such is the multitude of those who are called Christians.

“The great mass or body of believers are instructed in the shadow of the Logos, and not in the true Logos of God, which is in the open heaven.” *Wilson on the New Testament*, p. 312.

That Origen's ideas on this subject were far from being always clear and correct, we readily admit; but that he had glimpses of a higher order of scripture truth, and beheld its divine wisdom, though afar off, there seems little reason to doubt. We shall, however, here subjoin a higher testimony than that of Origen—we mean the testimony of Swedenborg.

“The Word, in its literal sense, is in its fulness and power; for there are three senses, according to the three degrees of altitude in the world; a celestial, a spiritual, and a natural sense.

“The Lord came into the world and assumed the humanity, that He might put himself in power to subjugate the hells, and to reduce all things to order, as well in the heavens as upon earth. This human He superinduced over his former

human. The human which He superinduced in the world was like the human of a man in the world ; nevertheless each of them was divine ; therefore infinitely transcending the finite human of angels and men ; and forasmuch as He fully glorified his natural human, even to its ultimates, therefore He rose again with his whole body, differently from any man. By the assumption of this human, He invested himself with divine omnipotence, not only to subjugate the hells and to reduce the heavens to order, but also to hold the hells in a state of subjugation to eternity and to save mankind. This power is meant by his sitting at the right-hand of the power and might of God. Forasmuch as the Lord, by the assumption of the natural human, made himself divine truth in ultimates ; therefore He is called the Word, and it is said that the Word was made flesh ; and divine truth in ultimates is the Word as to its literal sense ; this He made himself by the fulfilling of all things of the Word concerning himself in Moses and the prophets. For every man is his own good and his own truth : and man is man from no other ground : but the Lord, by the assumption of the natural human, is divine good and divine truth itself ; or, what is the same, He is divine love and divine wisdom itself, both in first principles and in ultimates ; hence it is that in the angelic heavens He appears as a sun, after his coming into the world, with more powerful rays and in greater splendor than before his coming." *Angelic Wisdom concerning Divine Love*, art. 221.

Accordingly, when the mind of Bishop Beveridge was withdrawn from the degraded ideas suggested by the popular doctrine of Intercession, how worthily of an enlightened mind does he write upon the glory of the Savior.

"Whensoever I think," says he, "of my blessed Savior, the Sun of Righteousness, I apprehend, or rather by the eye of faith I behold Him in the highest heavens, there shining in glory and splendor infinitely greater than any mortal eye

can bear; invested with supreme majesty, honor, and authority over the whole creation. I behold Him there surrounded with an innumerable company of holy angels as so many fixed stars, and of glorified saints as planets enlightened by Him; all his satellites or servants waiting upon Him, ready upon all occasions to reflect and convey his benign influences or favors to his people upon earth. I see Him yonder by his own light. I behold Him displaying his bright beams, and diffusing his light round about over his whole church, both that which is triumphant in heaven and that which is militant here on earth; that all the members of it may see all things belonging to their peace. I behold Him continually sending down his quickening Spirit upon those who are baptized into and believe in his holy name, to regenerate them, to be a standing principle of a new and divine life in them. I behold Him there manifesting himself, and causing his face to shine upon those who look up to Him, so as to refresh and cheer their spirits, to make them brisk and lively, and able to run with patience the race that is set before them. I behold Him there continually issuing forth his Holy Spirit to actuate and influence the administration of his word and sacraments, that all who duly receive them may thereby grow in grace and be fruitful in every good word and work. I behold the Sun of Righteousness shining with so much power and efficacy upon his church, that all the good works which are done in it, though imperfect in themselves, do notwithstanding appear through Him as good and righteous in the sight of God himself, and are accordingly rewarded by Him. In short, as the sun was made to rule and govern the day, so I behold the Sun of Righteousness as governing his church, and ordering all things both within it and without it, so as to make them work together for the good of those who love God, till He hath brought them all to himself, to live with Him in the highest heavens, where they also shall by his means *shine forth as the sun in the kingdom*

of their Father for ever, Matt. xiii. 43." Beveridge's Private Thoughts, p. 380, 2nd edit.

When Dean Sherlock also allowed himself to think of the Trinity more from essential principles, than from separate personalities, how nearly does he approach to the doctrine of Swedenborg upon the subject of Intercession !

"If," says he, "we will consider things aright, we shall find that there can be no other advocate with the Father but the Son, but his own eternal and begotten wisdom. When a man *intercedes with himself*, it is done by reflecting on his own mind, and examining the reasons and motives he finds there to pity and spare, and to do good ; that is, *by his reflex wisdom and knowledge of himself, which in the Godhead is the Son, God's reflex knowledge of himself, or his begotten wisdom*, that Divine Λόγος or Word, which Philo calls the ἀρχιερεὺς or High Priest : for let us consider, what it is to intercede with God, and what kind of intercession is consistent both with the sovereign authority and sovereign goodness of God. An infinitely wise and just and good Being cannot be moved by mere entreaties, nor by the bare interest and favor of the advocate, for this is weakness in men, and therefore cannot be incident to the divine nature. Now, if you set aside entreaties and importunities and favor, there can be no other advocate with the Father, but *his own eternal wisdom*. It is *his own wisdom* that must atone Him, that must reconcile Him to sinners, that must obtain pardon and all other blessings for them : for if this cannot be done wisely, God cannot do it ; and therefore his own wisdom must do all this, for no created wisdom can. But God loves his own wisdom, his only-begotten Son, and therefore wisdom is a powerful advocate, and must prevail with the Father. So that the Son's intercession with the Father is so far from being incongruous or inconsistent with his being God, that the divine nature can admit of no other advocate or intercessor, properly so called. To intercede with a never-failing

effect and success, is an act of power and authority, and for God to make a creature-advocate and mediator, is to give a creature authority over himself, which cannot be; for it is a debasement of the divine nature, and a reproach to the divine wisdom, as if God did not better know how to dispose of his grace and mercy than any creature does. For creatures to pray to God for themselves or others, as humble supplicants, is part of the worship which creatures owe to God; but to intercede with the authority of a mediator, is above the nature and order of creatures; and God can no more give this to any creature, than He can commit his own sovereign power and authority to them: but his own eternal wisdom can intercede with authority; *for original mind and wisdom must yield to the intercessions of his own eternal wisdom*; which is not to submit to any foreign authority, but to his own." *Vindication of the Doctrine of the Trinity*, p. 182.

But here we shall be charged with the Sabellian heresy; for he who intercedes, cannot be the same with him to whom the intercession is made: and how can God intercede with himself? Such is the objection which many will urge. And yet the Holy Spirit is said to intercede; for, says the apostle, *The Spirit itself maketh intercession for us*. Rom. viii. 26. Now, Socinians, who deny this Spirit to be God, object,—the Spirit is not God, because he maketh intercession with God, and God cannot intercede with himself. Yet what is the reply of the orthodox tripersonalist? "But it is a matter of fact, that He (God) has actually done this; therefore it is wicked and false to say that He cannot. For God reconciled the world to himself, and it was done by intercession." *Divinity of the Holy Ghost*, by Rev. W. Jones, of Nayland.

If now, notwithstanding all that has been stated, any one should still be inclined to impute to these views the heresies of Sabellius, Eutyches, Apollinarius, or any other person; we entreat him, for his own sake, to ponder well the following remarks of Swedenborg.

" All and singular the things which exist in the spiritual world and in the natural world, coexist from discrete degrees and at the same time from continuous degrees, or from degrees of altitude and degrees of latitude ; that dimension which consists of discrete degrees is called altitude, and that which consists of continuous degrees, is called latitude: their situation with respect to the sight of the eye does not change their denomination. Without a knowledge of these degrees nothing can be known concerning the difference between the three heavens, nor the difference between the love and wisdom of the angels there, nor the difference between the heat and light in which they are, nor the difference between the atmospheres which surround and contain them. Moreover, without a knowledge of these degrees, nothing can be known concerning the difference of the interior faculties of the mind in men : therefore neither any thing concerning their state as to reformation and regeneration ; nor of the difference of the exterior faculties, which are of the body, as well of angels as men ; and nothing at all of the difference between spiritual and natural, and therefore nothing of correspondence ; yea, nothing of any difference of life between men and beasts, or of the difference between the more perfect and the imperfect beasts ; nor of the differences between the forms of the vegetable kingdom, and between the materials which compose the mineral kingdom. From which considerations it may appear, that they who are ignorant of these degrees, cannot from any judgment see causes ; they only see effects, and judge of causes from them, which is done for the most part from induction continuous with effects ; when nevertheless causes do not produce effects by continuity, but discretely, for a cause is one thing, and an effect another ; there is a difference between prior and posterior, or as between the thing forming and the thing formed." *Angelic Wisdom concerning the Divine Love*, art 185.

Again : " From these few considerations it may appear

that he who doth not know anything of discrete degrees, or degrees of altitude, neither can know anything of the state of man as to his reformation and regeneration, which are effected by the reception of divine love and divine wisdom from the Lord, and by the consequent opening of the interior degrees of his mind in their order: nor can he know anything of the influx through the heavens from the Lord, nor anything of the order into which he was created: for if any one think of these things, not from discrete degrees, or degrees of altitude, but from continuous degrees, or degrees of latitude, then he cannot see anything of them but from effects, and nothing from causes, and to see from effects alone is to see from fallacies, from whence proceed errors, one after another, which may be so multiplied by inductions, that at length enormous falsities may be called truths." *Ibid*, art. 187.

"Again: "I do not know whether any thing has been known heretofore of discrete degrees, or degrees of altitude, but only of continuous degrees or degrees of latitude; and yet not any thing of cause in its truth can be known without a knowledge of degrees of both kinds: therefore we shall treat of them in this part of the work throughout; for the end of this work is, that causes may be discovered, and from them effects may be seen, and thereby that darkness may be dispelled in which the man of the church is involved with respect to God, and the Lord, and in general with respect to things divine which are called spiritual. This I can declare, that the angels are in sadness by reason of the darkness prevalent upon earth: they say that scarcely anywhere light is seen, and that men seize upon fallacies and confirm them, and thereby multiply falsities upon falsities, and to confirm them, devise, by reasonings grounded in falses and in truths falsified, such figments as cannot be dispelled by reason of the darkness that prevails in respect to causes, and ignorance concerning truths: they principally lament the confirmations concerning faith separate from charity, and justification

thereby; also the ideas concerning God, angels, and spirits, and the ignorance of the nature of love and wisdom." *Ibid*, art. 188.

CHAPTER VII.

THE TIME OF THE END OF THE CATHOLIC CHURCH.

"AND WHEN HE WAS COME NEAR, HE BEHELD THE CITY, AND WEPT OVER IT."—

Luke xix. 41.

WE have seen, that right apprehensions of God are the basis of all true religion, and that so far as these are confused or untrue, so far are also all the doctrines founded upon them; in which case, little or no unanimity in regard to them can be expected. In illustration of this principle we have seen,

First, the early introduction of Tritheism into the church, in consequence of the division of the moral perfections and the personality of God. How, by some, God and Christ, or God and his Son, have been regarded as two beings, and the Holy Spirit as a third. How the unity of God has been described by some as a specific unity; how, by others, the doctrine of one numerical substance, having three personalities, has been easily merged into Tritheism; how difficult or impossible it has been to avoid it; how those who could not receive the orthodox doctrines, have declared the whole subject to be unintelligible; how these differences have given rise to distress in the minds of the pious, and encouraged Arianism, Socinianism, and Infidelity.

We have seen, *Secondly*, how merely natural properties came to be attributed to God; and how, in all ages of the

church, the doctrine of Deipassianism has more or less prevailed, and been received as a catholic doctrine.

We have seen, *Thirdly*, how the doctrine, that in Christ God is man and man is God, has come to be denied, by reason that the divinity latent in the humanity has been denied; hence, how the doctrine of the miraculous conception or of the incarnation, has come to be, though nominally retained, yet virtually rejected.

We have seen, *Fourthly*, how the doctrine of the Atonement has been based upon the division of the perfections of the Deity, and the attribution to Him of merely natural passions and properties; how it has been resolved into the doctrine either of Pacification or of Satisfaction, declared by some to be catholic, and by others to have no foundation in Scripture.

We have seen, *Fifthly*, how the manner in which the death of Christ was efficacious to the forgiveness of sin, has been declared to be unknown; how the efficacy of that death has come to be denied; and how those who professed to clear up the mystery have fallen into the lowest naturalism.

We have seen, *Sixthly*, how all worship has been denied to Christ as Mediator; and how, in consequence of the rejection of the divinity of his humanity, either Socinianism, or Arianism, or a confessed ignorance of the entire subject, has prevailed.

The order of the process of degeneration in the church, appears therefore to be the following.

First,—a love of self and of the world usurped the place of the love of God and of the neighbor. The love of self is the love of our own will and affections as good, and of our own understanding and thoughts as true; while the love of God, on the other hand, is the love of *his* goodness and of *his* truth only. Self-love, therefore, placing the goodness and truth of the creature above that of the Creator, its *own* creaturely affections and thoughts have, in process of time,

come to be attributed to the Creator. But as God is one, and as the qualities of the creature separated from Him are multifold and adverse one to the other, hence have arisen strife and division as to which were the good and true. Though one part of the church differed from the other, yet all agreed more or less in a principle of naturalism; and as this principle regards the external first, and the internal as second or as none, the external idea came to be the main subject of controversy, the internal being comparatively disregarded. This evil being once established, all the other consequences naturally followed; and every doctrine, according as it was understood, came successively to be a subject of dispute; while that good or love which is the essence of truth had vanished.

Nor has the church in general, I believe, under her present circumstances, any hope of the disputes being terminated. Occasionally they seem to die away, but only with renewed vigor to reappear. The same discussions occur over and over again, upon Sabellianism, Tritheism, and Arianism; the same upon the doctrine of satisfaction, imputation, repentance, justification by faith, and good works; the same upon predestination, baptism, transubstantiation, and every other doctrine; questions which are no more *settled* now than when they first originated. Hence we are reminded of the observation of a late divine,—“I see the unprofitableness of controversy, in the case of Job and his friends; for if God had not interposed, and they had lived to this day, they would have continued the dispute.” *Newton's Works*. May we not pray that God should interpose! Ought we not to rejoice to hear that He has?

Now the way in which we believe the Lord hath interposed in settling these disputes, is by removing the causes, namely, the principles of mere naturalism which had perverted the church; and by a restoration of the church to a truly spiritual character. This we believe to be done by the

manifestation of a more pure and spiritual theology, which will ultimately give rise to a new era in the Christian world. This divine interposition, however, did not take place till the fulness of time, or until the alleged catholic church had come to its end.

We shall here suggest a few reasons for which the catholic church, as such, nevertheless does not, and will not, believe that it has come to its end. In the second place, we shall add some remarkable testimonies in evidence of the end of the catholic church. And lastly, we shall subjoin the interpretation of the twenty-fourth chapter of Matthew as given by Swedenborg.

First, we will suggest a few reasons for which the catholic church does not and will not believe that it has come to its end.

Before touching immediately on this subject, we would premise the following observations. The catholicity of a church is the catholicity of truth; an individual, so far as he holds catholic truth, if his life be conformable to it, is a catholic; and in this point of view is distinguished, in his character as a member of the church, from his character as a private individual. True interpretations of Scripture given in this case by an individual, are not private interpretations, but catholic, by reason of their truth; catholic, not because they are everywhere received, but because they are everywhere true. It is not the church that makes a doctrine catholic, but the doctrine that makes the church catholic. If it were only the church that makes a doctrine catholic, then, in order to ascertain what doctrine is catholic, we should have only to refer to what doctrine the catholic church has received. But where it is believed, that it is catholic doctrine that makes the church catholic, then we have not to determine what the church has received, but what the doctrine is; and hence from the catholicity of the doctrine, to determine the catholicity of the church.

Newton, for instance, was only a private individual, but we are not therefore to regard his interpretations of nature as private interpretations; they are catholic, because they are everywhere true; and so far, therefore, he was not a private, but a catholic expositor of the truths of nature.

It is admitted, however, even by some who maintain, in the most rigid manner, the catholicity of the present church, that they apply this term to the *doctrines* only, *not to the interpretation of Scripture prophecy*. They admit that there are yet no such interpretations of prophecy as are truly and properly catholic. "Though the fathers," say they, "do not convey to us the interpretation of prophecy with the same certainty as they convey doctrine; yet, in proportion to their agreement, their personal character, and the general reception at the time, or the authority of the sources of the opinions they are stating, they are to be read with deference; for, to say the least, they are as likely to be right as commentators now,—in some respects more so,—because the interpretation of prophecy has become, in these times, a matter of controversy and party. And passion and prejudice have so interfered with soundness of judgment, that it is difficult to say who is to be trusted in it, or whether a private Christian may not be as good an expositor as those by whom the office has been assumed." *Times of Antichrist*, p. 2; *Oxford Tracts*.

In his character, therefore, merely as a private individual, though he had no other claims to our notice, Swedenborg's interpretations are entitled to consideration. Let us, however, first hear the interpretations given by an individual of the alleged catholic church.

"That day shall not come except there come a falling away first. Here it is said that a certain frightful apostacy, and the appearing of the man of sin, the son of perdition, *i. e.* as is commonly called, Antichrist, shall precede the coming of Christ. Our Savior seems to add that it will immediately

precede Him, or that his coming will follow close upon it; for, after speaking of false prophets and false Christs shewing signs and wonders, iniquity abounding, and love waxing cold, and the like, He adds, *When ye shall see all these things, know that it is near, even at the doors.* Again, He says, *When ye shall see the abomination of desolation stand in the holy place, then let them that be in Judea flee into the mountains.* Indeed, St. Paul implies this also when he says, that Antichrist shall be destroyed by the brightness of Christ's coming." *Ibid*, p. 3.

In considering the application of this prophecy to the catholic church, we would observe that, however the church may admit that there *will be* a falling away, it is not likely that, as being catholic, it should admit that it has fallen away; for then it would admit that it is not catholic, which would be a contradiction. But as the catholic church believes that as such it will continue, so also as such it will always continue to call itself catholic. Let what may befall it, still, notwithstanding, catholic it will call itself.

Nay further; even if as catholics, we considered that at some future time the church will fall away; yet it is to be remembered that, even then, the church will continue to call itself catholic, and the members of that church will continue to maintain that they are catholics; and the catholics of the present day, therefore, would be to the catholics of that future age not catholics, but misbelievers. The church, however corrupted even in future, will never as a church, throw off its character and profess itself not to be the church; on the contrary, when assailed, it will more earnestly than ever declare itself to be the church, the true church, the catholic church, the church built upon the foundation of the prophets and apostles. If, therefore, the church believes in the apostolic doctrine of a falling away, it will always believe that the falling away relates not to itself, but to others; or, if to itself, that the apostacy is not present, but to come; that

the prophecies, when applied to its present state, are wrongly interpreted,—interpreted by private individuals, not by the church, which, considering itself to be catholic, will not condemn itself. Thus the future is ever future, never present, and what is always yet to come, never is.* Why does a man say he will repent at some future period? simply because the period is future; when that future comes to be present, it only brings with it a promise for to-morrow. So with regard to the falling away of the church; the church may believe that in future it will fall away; but, when that future comes, to what purpose is it? The prophecy is declared to be yet unfulfilled, and to apply to some *future* still; and so on without end, till the whole prophecy is virtually nullified by the church at the very time that it is realized. It is our duty, the church may say, to be always on the look out; but this very principle may render it insensible to its danger; for always looking to what is to come, and never conscious of that which is, it ultimately happens that the thief is busy inside the house, while the watchman is on guard without. Thus a member of the catholic church writes as follows:

“It is quite † certain, that, if such a persecution has been foretold, it has not yet come; and therefore it *is to come*. We may be wrong in thinking that Scripture foretells it, though

* It is observed by a modern author, “Those writers or preachers who put off the advent of the Lord Jesus to a remote period, do at least speak directly contrary to the scope and tenor of the New Testament, which everywhere keeps it in view. Their arguments for so doing, if good for anything, will be good until doomsday itself arrive; and the church, according to them, will be as wrong in taking up this hope and expectation eagerly on the very evening before the actual event itself, as it is *now*! Such arguments do indeed lead men to cry, *Where is the promise of his coming?* (2 Pet. iii. 4,) and therefore their tendency is to expose them to the perdition of the ungodly.” *Elements of Prophetical Interpretation, by the Rev. J. W. Brooks, Vicar of Clarebro’, Retford*, p. 12.

† In the sequel it will be seen that the same writer admits that it is *not* quite certain.

it has been the common belief of all ages ; but if there be, *it is still future* : so that every generation of Christians should be on the watch-tower *looking out*,—nay, the more and more as time goes on.” *Ibid.*

What then? will not the church be ever looking out, because ever catholic? Though it believe the danger to be imminent or impending, yet, after all, it is only imminent—only impending,—ever at hand, but ever coming. Hence the same writer observes :

“ Next I observe that signs do occur from time to time, not to enable us to fix the day, for that is hidden, but to shew us that *it is coming*. The world grows old,—the earth is crumbling away,—the night is far spent,—the day is *at hand*,—the shadows begin to move,—the old forms of empire which have lasted ever since Christ was with us, heave and tremble before our eyes, and nod to their fall. They are they which keep Christ from us,—He is behind them. When they go, Antichrist will be released from that which letteth ; and after his short but fearful season, Christ *will come*.” *Ibid*, p. 49. Again :

“ An Antichrist, whoever and whatever he be, *is to come*,—marvels are *to come*,—the old Roman empire is not extinct,—the devil, if bound, is bound but for a season,—the contest of good and evil is not ended. I repeat it, in the present state of things, when the great object of education is supposed to be the *getting rid of things supernatural, when we are bid to laugh and jeer at everything we do not see*, are told to account for everything by things known and ascertained, and to assay every statement by the touchstone of experience : I must think that this vision of Antichrist, as a supernatural power *to come*, is a great providential gain, as being a counterpoise to the evil tendencies of the age.” *Ibid*, p. 26.

Thus may catholics look to the present, so far as it is a sign of something *to come*. But suppose the period when what is *now* to come should have arrived : what will be

the reasoning of the catholic church *then*? Let us hear it *then* speaking.

“The only really strong claim which can be made on our belief, is the clear fulfilment of the prophecy. Did we see all the marks of the prophecy satisfactorily answered in the past history of the church,* then we might dispense with authority in the parties setting the proof before us.” *Ibid*, p. 16.

But the church is catholic; and how can the catholic church, as such, see that it has not been catholic? To suppose that it could, would be to suppose that it came to a conclusion contradictory to its premises. Beginning the examination on the principle that it is the catholic church, it cannot so interpret events as to say that it is not. Such an interpretation, accordingly, the catholic church does not give; because it does not see it, or understand it as such. The hand-writing on the wall may be seen, but the interpretation relates to others. Upon its own principles, therefore, the catholic church never can see the application of the prophecy to itself. Some other meaning must be given to the events different from the one which signifies the present fulfilment of the prophecy in itself. Thus, as in the case of the Jews, the buildings of the temple will be admired to the last—defended to the last.

The only way in which the catholic church could be led to see the fulfilment of the prophecy in its past history, would be by beginning to abate her confidence in herself as being catholic,—or by abating her claims to catholicity.

* “It is plainly declared that ‘*none* of the wicked *shall* understand;’ but if the circumstances were to be such as must produce general conviction, then the meaning must be as obvious to the wicked as to the righteous. It seems, however, to be one method whereby the Lord takes the wise of this world in their own craftiness, that whilst they are despising what appears to them only foolishness, they are often themselves unconsciously helping forward the fulfilment.” *Brooks’s Elements of Prophetical Interpretation*, p. 157.

But we would observe, again, that although it is said that the catholic church does not pretend to give catholic expositions of prophecy, but only of catholic doctrine ; still, though she does not pretend to give expositions of the prophecies positively, it would seem that she does so negatively. For catholics may, as private individuals, interpret prophecy in such a sense as appears best to their own judgment, but only provided they do not so interpret it as to be led to the conclusion that the church is not catholic. It is not altogether true, therefore, that the church does not claim catholicity in the interpretations of prophecy. Positively, she does not,—negatively, she does ; she must, consistently with her own principles.

“ Many, indeed,” says a modern writer, “ who allow that it is proper to study fulfilled prophecy, do not intend to go the full extent of the admission which they make: viz. they do not approve of making the application of it to *their own times*, even though the things predicted be accomplishing before their eyes. They have no objection to consider prophecies which they presume to have been accomplished some two or three centuries, or two or three thousand years back ; but when they come to be urged with those things which apparently belong to the age in which we live, they deprecate the presumption of such a use of prophecy as warmly, as if some one had affected to offer them an oracular interpretation of what was unfulfilled.” *Brooks's Elements of Prophetic Interpretation*, p. 7.

Hence, not only will she herself not admit such a kind of interpretation ; but she will endeavor to constrain others to do the same : at the very time that her own language is,—a falling away is coming,—as members of the church we ought to be on the look-out,—signs are abroad that Antichrist is to come, that marvels are to come,—we are bid to get rid of things supernatural, to laugh and jeer at everything we do not see,—infidelity is abroad,—the end of all things is at hand

. . . . "Surely it is profitable to think about it, though we be quite mistaken in the detail. For instance, after all it may not be a persecution of blood and death, but of *craft and subtlety only*; not of miracles, but of natural wonders, and powers of human skill, *human acquirements in the hand of the devil*: Satan may adopt the more alarming weapon of deceit; he may hide himself; he may attempt to seduce us in little things, and so to move the church, not all at once, but by little and little, from her true position. *We do believe he has done much in this way* in the course of the last few centuries. *We believe he has moved every part of the church this way or that way, but some way or other, from the truth as it is in Jesus*, from the old faith on which it was built before the division of the east and west. It is his policy to split us up and divide us; to dislodge us gradually from off our rock of strength. And if there is to be a persecution, perhaps it will be then; then perhaps when we are all of us in all parts of Christendom so divided and so reduced, so full of schism, so close upon heresy; when we have cast ourselves upon the world, and depend for protection upon it, and have given up our independence and our strength; then he may burst upon us in fury, as far as God allows him. . . . But all these things are in God's hand, and God's knowledge, and *there let us leave them.*" *Tracts for the Times,—Antichrist*, p. 51.

Considering the quarter whence the statement comes, this is going very far, approximating very nearly to a full confession; very nearly, we say, but nothing more—there is room for retreat. For, however faithless one portion of the church may be, or even the whole church for a time; however it may thus for a season fall away from what it had previously received as truth, still there is to be a tendency to return to her alleged catholicity; and in this case the one great evil she attempts to remove will be that of disbelief in her own catholic claims, and of belief in her own catholic

decisionism. So that she will imagine her faithfulness, in this hour, to consist in returning to her former pretensions, or making more efforts to maintain them; not for a moment imagining that in her very alleged catholicity is to be found the first principle of her faithlessness,—that if she be catholic, it is not in her truths, but in her errors.

Thus much, indeed, we are justified in concluding from our Lord's prophecy concerning the temple. For what was the building of which not one stone was to be left upon another?—not the outworks of the temple; not the external walls and gates of the courts; not any edifices, chambers, or halls, of adventitious origin;—no, not these, but the temple itself, the very *sanctum sanctorum*, the glory of all nations: the very ark, the mercy-seat, the cherubim, nay the very law of God, with all its sacred mysteries,—all were to become the prey of the spoiler; the church—the apostolical church—the catholic church—the temple of the Lord—the temple of Christ's body—its incense, altars, candlestick—all were to cease, and the desolation was to come—in what manner? not with outward observation, but as a snare, overtaking all when all felt secure, and still crying out, 'Lo! here is Christ; lo! there is Christ:—Master! see what great buildings are here!'—The temple of the Lord, the temple of the Lord are we!

There is, however, one more reason for believing it probable, that when a prophecy is fulfilled, its fulfilment should not be seen by the catholic church, and this is derived from the principle of naturalism.

For if a system of mere naturalism has corrupted Christian doctrine, it must operate also in the interpretation of the prophecies, so as to assign to them the lowest and most external meaning.

Thus St. Paul says, the man of sin is to sit in the temple of God. A modern writer interprets the prophecy as meaning, that a temple of stone and mortar is to be built

at Jerusalem, and that some individual, who is the man of sin, is literally to go and sit in it.

Another modern writer, regarding the opening of the book mentioned in the Apocalypse as the commencement of the latter days, believes that the roll of the Jewish law deposited in the temple at the time of its destruction, and afterwards carried off to Rome, is still in the Vatican; and that its discovery and opening, perhaps by some antiquarian, at no distant period, will be the signal for the closing of the dispensation.

But I need not enumerate all the external signs which are awaited by those, who seem to believe that the kingdom of God cometh with observation. Certain it is, that if persons look for those signs, and do not consider the church to have come to its end before their appearance, the most grievous corruptions may have stolen in upon the church, the darkest spiritual desolation may have overtaken it, and yet the church may be considered to be true and catholic, because these imagined external signs have not yet appeared. But it will be said, that all prophecy which has been hitherto fulfilled, has been fulfilled literally; and therefore we have reason to expect that the prophecies yet to be fulfilled, will receive a literal accomplishment.

To this we reply, that the objection comes with but little force from those who do not believe in the popular ideas of the alleged literal fulfilment of the prophecies since the early ages of Christianity. In this case, all the prophecies literally fulfilled, they must consider to refer to events at or before that period; and the last of these would be the destruction of Jerusalem and of the seven churches of Asia. But, is it not certain, that these and other places in the Bible, were typical or representative? Is not this the reason for which the prophecies were literally fulfilled in them? But, is any interpreter prepared to say, that modern towns, countries, and kingdoms are representative? If he is not, can he

with equal reason insist upon the literal interpretation of the prophecies: for if he did, would it not be requisite that the city of Babylon should be rebuilt in all its glory, that its kings should resume their former pride and tyranny, and should again be overthrown, in order to fulfil the prophecy of the fall of Babylon? If then we are not to look for another visible Babylon, why should we look for another visible Jerusalem? why not look for the fulfilment of prophecy in that which both these signified? namely, Babylon the church that falls, and the New Jerusalem the church that is raised up again. But if we so interpret prophecy, then we need not wait to see whether the ancient Babylon shall be rebuilt, and again come to its end; but we must ascertain whether there is any state of the church fairly answering to the description of Babylon.

We have already seen a few of the illustrations derived from an examination of some of the principal doctrines of the catholic church, we now proceed to direct testimony.

In furnishing these, it should be borne in mind, that, for the reasons we have mentioned, the church as such, is not likely to testify against itself. If therefore, while the authority of councils may be quoted to prove the church to be catholic, we do not quote them to testify against its catholicity, the reader will understand the reason. In like manner where the church is divided against itself, it is not to be expected that, in general, one portion of the church should testify against itself, however it may against another. Hence the testimony we furnish, must be more or less called in question by those to whom it refers.

It may be said, that notwithstanding the alleged general degeneracy of the church, there have been throughout all ages men of enlarged and pious minds, and this indeed may be granted without supposing that the church has therefore not come to its end. We may grant likewise that, in the present age, there are signs of still greater improvement,

and of the diffusion of general religion. But what then? Is it not universally allowed that there are signs also of a new order of things? Of changes in the intellectual and moral state of society which the world has yet never witnessed? Is that spirit of inquiry abroad, that thirst of knowledge which often appears so perilous to existing principles, solely the result of the efforts of the church? Or rather, have not the changes, even in the church itself, themselves resulted from changes in the times, in the spirit of age, that is to say, in the minds of men? If so, this new order of things is not merely a development of the old; rather old things are passing away, and all things are becoming new. The old order of things, or, in other words, the old dispensation, is waning to its close; the new order of things or the new dispensation is as gradually dawning. Perhaps no miracle could produce a greater change in the general state of society, than we see gradually produced by the diffusion of knowledge. This diffusion renders men discontented with old explications; a discontent which often arises not from a love of novelty, but from a perception of previous error and inconsistency, which, when denominated sacred mystery, was received in a spirit of blind faith; a spirit which must be destroyed before an enlightened faith can come in. Against a faith so blind, but which is not faith, the newly awakened thirst of knowledge is carrying on a warfare. This general thirst of knowledge is one sign of the new order of things; it does not belong to the old; it cannot amalgamate with it; the two cannot agree; the one must destroy the other. The improvements, therefore, which are taking place, do not belong to the old order of things, but to the new.

Passing on to the testimony to be adduced, we shall observe, that it is natural for individuals, under the pressure of present troubles, to magnify existing evils, to indulge in the language of despondency or despair; while, after a

time, the clouds may disappear, and there may return a partial gleam. In establishing, therefore, evidence of the falling away of a professedly universal church, the evidence itself should be as universal as the church professes to be; given not by one author, but by many,—not in one age, but in all. It is obvious, however, that to do this, would fill a volume, supposing such evidence to exist. We can, therefore, only give a sketch of it, in conformity with the general plan of the work. In furnishing which, if the language of one part of the church against another, or against itself, should appear to be too strong, it will be remembered, that the present writer has no power to alter it; and if to any the pictures should appear to be overwrought, the reader is requested to bear in mind, that the object in introducing them will be fully gained, if he is led to regard the defection of the catholic church, from the time of the Council of Nice, simply as *possible*. In such a state of mind, he will not proceed to the interpretations given by Swedenborg with a predisposition to believe them impossible.

These remarks we gladly conclude with our Lord's assurance, that at the time of the end his faithful people shall not entirely have ceased; that although iniquity shall abound, and the love of many shall wax cold, yet that some there shall be who shall endure unto the end: therefore we willingly add the following observation.

“To whatever causes we are to ascribe that diversity of opinion which distracts the world,—how perplexing soever the present constitution of things may be, or for whatever reasons it has pleased infinite wisdom to place us in a state of trial, infirmity, and imperfection,—one general truth must universally be subscribed to; namely, that with respect both to faith and practice, *the Lord knoweth them that are his*, and will hereafter acknowledge them accordingly.” *Hawkins' Bampton Lectures, 1787. End.*

We now proceed, in the second place, to offer a few—

TESTIMONIES TO THE END OF THE CHURCH.

1. *Early Church.*

OWEN says :

“ ‘The church in this world is shaken with divers temptations, as with showers, floods, and tempests, yet falleth not, because it is built on the rock (*Petra*) from whence Peter took his name. For the rock is not called *Petra* from Peter, but Peter is so called from *Petra* the rock ; as Christ is not so called from Christian, but Christian from Christ. Therefore said the Lord, Upon this rock will I build my church ; because Peter had said, Thou art Christ, the Son of the living God. Upon this rock, which thou hast confessed, will I build my church. For Christ himself was the rock on which foundation Peter himself was built. For other foundation can no man lay, save that which is laid, which is Jesus Christ.’

“Against this rock, this foundation of the church, the person of Christ, and the faith of the church concerning it, great opposition hath been made by the gates of hell. Not to mention the rage of the pagan world, endeavoring by all effects of violence and cruelty to cast the church from this foundation ; all the heresies wherewith from the beginning, and for some centuries of years ensuing it was pestered, consisted in direct and immediate oppositions unto the eternal truth concerning the person of Christ. Some that are so esteemed indeed, never pretended unto any sobriety, but were mere effects of delirant imaginations ; yet did even they also one way or other derive from an hatred unto the person of Christ, and centred therein. Their beginning was early in the church, even before the writing of the Gospel by John or his Revelations, and indeed before some of Paul’s epistles. And although their beginning was but small, and seemingly contemptible, yet, being full of the poison of the old serpent, they diffused themselves in various shapes and forms, until there was nothing left of Christ, nothing that related unto

Him, not his natures, divine or human, not their properties nor actings, not his person, nor the union of his natures therein, that was not opposed and assaulted by them. Especially so soon as the gospel had subdued the Roman empire unto Christ, and was owned by the rulers of it, the whole world was for some ages filled with uproars, confusion, and scandalous disorders about the person of Christ, through the cursed oppositions made thereunto by the gates of hell. Neither had the church any rest from these conflicts for about five hundred years. But near that period of time, the power of truth and religion beginning universally to decay among the outward professors of them, Satan took advantage to make that havoc and destruction of the church, by superstition, false worship, and profaneness of life, which he failed of in his attempt against the person of Christ, or the doctrine of truth concerning it.

“ It would be a tedious work, and it may be not of much profit unto them who are utterly unacquainted with things so long past and gone, wherein they seem to have no concernment, to give a specimen of the several heresies whereby attempts were made against this rock and foundation of the church; unto those who have inquired into the records of antiquity, it would be altogether useless: for almost every page of them at first view presents the readers with an account of some one or more of them. Yet do I esteem it useful that the very ordinary sort of Christians should at least in general be acquainted with what hath passed in this great contest about the person of Christ from the beginning. For there are two things relating thereunto, wherein their faith is greatly concerned. For, first, there is evidence given therein unto the truth of those predictions of the Scripture wherein this fatal apostacy from the truth, and opposition unto the Lord Christ, are foretold: and, secondly, an eminent instance of his power and faithfulness in the disappointment and conquest of the gates of hell, in the management

of this opposition. But they have been all reckoned up, and digested into methods of time and matter, by many learned men of old, and of late, so that I shall not in this occasional discourse, represent them unto the reader again. Only I shall give a brief account of the ways and means whereby they who retained the profession of the truth, contended for it unto a conquest over the pernicious heresies wherewith it was opposed.

“The defence of the truth from the beginning, was left in charge unto, and managed by, the guides and rulers of the church in their several capacities: and by the Scripture it was that they discharged their duty, confirmed with apostolical tradition consonant thereunto. This was left in charge unto them by the great apostle; Acts xx. 28—31; 1 Tim. vi. 13, 14; 2 Tim. ii. 1, 2, 15, 23, 24; iv. 1—4: and wherein any of them failed in this duty, they were reprov'd by Christ himself; Rev. ii. 14, 15, 20. Nor were private believers, in their places and capacities, either unable for this duty, or exempt from it, but discharged themselves faithfully therein, according unto commandment given unto them; 1 John ii. 20, 27; iv. 1—3; 2 John viii. 8, 9. All true believers in their several stations, by mutual watchfulness, preaching, or writing, according unto their calls and abilities, effectually used the outward means for the preservation and propagation of the faith of the church. And the same means are still sufficient unto the same ends, were they attended unto with conscience and diligence. The pretended defence of truth with arts and arms of another kind, hath been the bane of religion, and lost the peace of Christians beyond recovery. And it may be observed, that whilst this way alone for the preservation of the truth was insisted on and pursued, that although innumerable heresies arose one after another, and sometimes many together, yet they never made any great progress, nor arriv'd unto any such consistency, as to make a stated opposition unto the truth; but the errors themselves

and their manners were as violent meteors, which appeared for a little while, and vanished away. Afterward it was not so, when other ways and means for the suppression of heresies were judged convenient and needed.

For in process of time, when the power of the Roman Empire gave jurisdiction and protection unto Christian religion, another way was fixed on for this end, namely, the use of such assemblies of bishops and others as they called general councils, armed with a mixed power, partly civil, and partly ecclesiastical, with respect unto the authority of the emperors, and that jurisdiction in the church which began then to be first talked of. This way was begun in the Council of Nice, wherein although there was a determination of the doctrine concerning the person of Christ then in agitation, and approved as unto his divine nature therein, according unto the truth, yet sundry evils and inconveniences ensued thereon. For thenceforth the faith of Christians began greatly to be resolved into the authority of men, and as much, if not more, weight to be laid on what was decreed by the fathers there assembled, than on what was clearly taught in the Scriptures. Besides, being necessitated, as they thought, to explain their conceptions of the divine nature of Christ, in words either not used in the Scripture, or whose signification unto that purpose was not determined therein, occasion was given unto endless contentions about them. The Grecians themselves could not for a long season agree among themselves whether *ousia* and *hypostasis* were of the same signification or no, both of them denoting essence and substance; or whether they differed in their signification, or if they did, wherein that difference lay. Athanasius at first affirmed them to be the same, *Orat. 5. con. Arianos Episc. ad Africa.* Basil denied them so to be, or that they were used unto the same purpose in the Council of Nice. *Episc. 28.* The like difference immediately fell out between the Grecians and Latins, about 'hypostasis' and 'persona.'

for the Latins rendered 'hypostasis' by 'substantia,' and 'persona' by *πρόσωπον*. Hereof Jerome complains, in his epistle to Damasus, that they required of him in the east to confess 'tres hypostases,' and he would only acknowledge 'tres personas,' *Epist.* 71. And Austin gives an account of the same difference, *De Trinitate*, lib. v. cap. 8, 9. Athanasius endeavored the composing of this difference, and in a good measure effected it, as Gregory of Nazianzen affirms in his oration concerning his praise. It was done by him in a synod at Alexandria, in the first year of Julian's reign. On this occasion many contests arose even among them who all pleaded their adherence unto the doctrine of the Council of Nice. And as the subtle Arians made incredible advantage hereof at first, pretending that they opposed not the Deity of Christ, but only the expression of it by *ὁμοούσιος*, so afterward they countenanced themselves in coining words and terms to express their minds with, which utterly rejected it. Hence were their *ὁμοιοούσιος*, *ἑτεροούσιος*, *ἐξ οὐκ ὄντων*, and the like names of blasphemy, about which the contests were fierce and endless. And there were yet farther evils that ensued hereon. For the curious and serpentine wits of men, finding themselves by this means set at liberty to think and discourse of those mysteries of the blessed Trinity, and the person of Christ, without much regard unto plain divine testimonies, in such ways wherein cunning and sophistry did much bear sway, began to multiply such new, curious, and false notions about them, especially about the latter, as caused new disturbances, and those of large extent and long continuance. For their suppression, councils were called on the neck of another, whereon commonly new occasions of differences did arise, and most of them managed with great scandal unto Christian religion. For men began much to forego the primitive ways of opposing errors and extinguishing heresies, betaking themselves unto their interest, the number of their party, and prevalency with the present emperors. And

although it so fell out, as in that at Constantinople, the first at Ephesus, and that at Chalcedon, that the truth for the substance of it did prevail (for in many others it happened quite otherwise), yet did they always give occasions unto new divisions, animosities, and even mutual hatreds, among the principal leaders of the Christian people. And great contests there were among some of them who pretended to believe the same truth, whether such or such a council should be received, that is plainly, whether the church should resolve its faith into their authority. The strifes of this nature about the first Ephesian council, and that at Chalcedon, not to mention them wherein the Arians prevailed, take up a good part of the ecclesiastical story of those days. And it cannot be denied but that some of the principal persons and assemblies who adhered unto the truth, did in the heat of opposition unto the heresies of other men, fall into unjustifiable excess themselves." *Works: Apostacy*, vol. xii. pp. 10—16.

Again: "We may in the next place inquire, What was the state of the churches after the ending and finishing of the sacred records, and the death of the apostles, with all other persons divinely inspired? Here some would have us believe that all things were well, at least for a long season, and some that they are so to this very day. All that was believed and practised among them, must be esteemed almost as sacred as the gospel itself, and be made a part of the rule of our faith and worship. It seems those very churches, which during the days of the apostles and whilst they were under their inspection, were so prone to mistakes, to follow their own imaginations, or comply with the inventions of others, yea, in sundry instances so as to apostatize from the most important doctrines of the gospel, were all on a sudden, on no other advantage but being delivered from apostolical care and oversight, so changed, established, and confirmed, that they declined not in anything from the truth and rule of the gospel. For my part I pay as great a respect and reverence

unto the primitive churches of the first, second, and third centuries, as I think any man living can justly do; but that they did in nothing decline from the grace, mystery, truth, or rule of the gospel, that they gave no admittance unto vain deceits after the tradition of men, and the rudiments of the world, there are such evidences unto the contrary, as none can believe it, but those who have a great mind it should be so, and their credulity at their disposal. I shall therefore briefly inquire what was foretold that would ensue among those churches, and what came to pass accordingly.

“The apostle Paul tells the elders of the church of Ephesus, that *he knew that after his departure grievous wolves would enter in among them, not sparing the flock*; Acts xx. 29. Though he compare them to devouring wolves, yet are they not bloody persecutors by external force that he doth intend. For that expression, *shall enter in among you*, denotes an admission into the society and converse of the church, under pretence of the same profession of religion. They are therefore heretics and seducers who lay in wait to deceive through various sleights and cunning craftiness, being not (whatever they pretended) really of the church, not of the flock of sheep, no, not in profession, but devouring wolves. The same persons are intended, who by Peter are called false teachers, such as should *privily bring in damnable heresies, denying the Lord that bought them*. 2 Pet. ii. 1. But the apostle adds moreover in the next place, *Also of your own selves shall men arise speaking perverse things, to draw away disciples after them*. ver. 30. I do not think that the apostle in that expression, *also of your own selves*, intended precisely any of those who were then personally present with him, or at least it is not necessary that we should so judge; but some that were quickly to succeed in their room and office, are intended. And all the perverse things which they would teach, being contradictory to the doctrine of the gospel, contained some degrees of apostacy

in them. That they prevailed in this attempt, that the church was leavened and infected by them, is evident from hence, that, not long after, that church is charged by our Savior to be fallen in sundry things from its first purity. Rev. ii. 4, 5. So he assures Timothy, that the time would come (and that speedily, as appears by the prescription he makes for its prevention), 2 Tim. iv. 1, 2,—*That men would not endure sound doctrine; but after their own lusts should heap up to themselves teachers, having itching ears, whereby they should be turned from the truth, and turned unto fables.* ver. 3, 4. A plain prediction of that defection from evangelical truth and purity which was to befall the churches, and did so. And this, with the danger of it, he doth more vehemently urge, as from a spirit of prophecy (1 Tim. iv. 1, 2), *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.* By that phrase of speech, *the Spirit speaketh expressly*, the apostle understands not a plain distinct revelation made thereof unto himself alone, but that the infallible Spirit of God, whereby himself and the rest of the apostles were guided, did every where testify the same. It is an expression not unlike that he useth, Acts xx. 23,—*The Holy Ghost witnesseth in every city; that is, in all places those who were divinely inspired agreed on the same prediction.*

“And I judge the apostles did everywhere by joint consent acquaint the churches, that after the gospel had been received and professed for awhile, there would ensue a notable apostacy from the truth and worship of it. So Jude tells them, ver. 17, 18,—*That the apostles of our Lord Jesus Christ told them, that in the latter days there should be mockers, who walk after their hearts' lusts.* This all the apostles agreed in the prediction of, and warned all the churches concerning it. St. John expresseth it, 1 Epist. chap. iv. 3,—*This is that spirit of Antichrist whereof you have*

heard that it should come. He speaks of the coming of Antichrist, and therewithal an apostacy from the faith, as that which they had been fully instructed in. And the apostle Paul mentioneth it, as that which not only they were forewarned of, but also acquainted with some particulars concerning it, which it was not, it may be, convenient in those days to mention publicly for fear of offence; *there must, saith he, be a falling away, or an apostacy from the faith, under the leading of the man of sin; and, saith he, remember ye not that, when I was yet with you, I told you these things, and now ye know what withholdeth.* 2 Thess. ii. 3, 5, 6. He had both told them of the apostacy, and also acquainted them with one particular about it, which he will not now mention. This being the great testimony of the Spirit of God in those days, that the visible church should so fall away from the faith; one of the chief ways whereby Satan brought it to pass was, by the advancing of a contrary revelation and principle, namely, That this or that church, the Church of Rome for instance, was infallible and indefectible, and could never fall away from the faith. By this means he obliterated out of the minds of men the former warnings given by the Spirit unto the churches, so rendering them secure, defeating the ends of the prediction; for hereby he not only led men insensibly into the greatest apostacy, but taught them to adhere invincibly unto what they had done, and with the highest confidence to justify themselves therein. But all those and many other warnings did the Holy Ghost give concerning the defection from the mystery of the gospel, which the churches would in succeeding times fall into; which being neglected by secure professors whilst their faith was weakened and undermined by innumerable artifices, issued in their apostacy. For these things being thus expressly foretold by the Spirit of God himself, we may briefly inquire into the event of the predictions mentioned, and whether indeed they came to pass or no.

“An account in general of the state of the church after the days of the apostles we have given us by Hegesippus, who lived in the next age after them, as his words are recorded by Eusebius, lib. iii. cap. 20. Relating the martyrdom of Simon, the son of Cleopas, he adds, ‘Unto these times the church continued a pure and incorrupted virgin; those who endeavored to corrupt the rule of saving truth, where any such were, lying hid in obscurity. But after that the holy company of the apostles came to their several ends, and that generation was past who heard the divine wisdom with their own ears, a conspiracy of wicked error by the seductions of those that taught strange doctrines began to take place; and where none of the apostles were remaining, they began to set up their science, falsely so called, with open face, against the preaching of the truth.’ We have already seen that there were many declensions in the days of the apostles themselves; but as they were jealous over all the churches with godly jealousy (for having ‘espoused them to one husband,’ they took care to present them as ‘a chaste virgin’ unto Christ; the words which Hegesippus alludes unto), and thereon watched against all ways and means whereby as ‘the serpent beguiled Eve through his subtlety, lest their minds should be corrupted from the simplicity that is in Christ,’ by the teaching of other doctrines than what they had received from them, as Paul speaks, 2 Cor. xi. 2—4), so by their wisdom, diligence, and watchfulness, they were for the most part soon reduced from their wanderings, and recovered from their mistakes. Hence this holy man pronounceth the church a pure virgin during the days of the apostles and their inspection, at least comparatively as to what ensued thereon. For immediately after, he acknowledgeth that they were much corrupted and defiled, that is, fallen off from ‘the simplicity that is in Christ,’ intending probably those very things wherein after-ages made them their example. For things quickly came unto that

state in the world, and which yet with the most continueth therein, that men desire no greater warranty for their practice in religion, than the shadow or appearance of anything that was in use or prevailed among those churches, though themselves therein went off evidently from the simplicity that is in Christ.

“This account and unquestionable testimony we have in general of the accomplishment of the predictions before mentioned, concerning a declension that was to ensue from the power, purity, and simplicity of the gospel. But whatever is here intended, it must be looked on as the very beginning and entrance of the apostacy that ensued, which can scarce be taken notice of in comparison of that excess which it quickly proceeded unto. In particular, the parts of the sacred predictions mentioned, may be reduced unto four heads. 1. *Men from among themselves speaking perverse things.* 2. *Grievous wolves entering in, not sparing the flock.* 3. Weariness, and not *enduring of sound doctrine*, but turning the mind unto fables, and from the truth. 4. A gradual secret mysterious work of a general apostacy in the whole visible church. And it might be easily demonstrated by instances, how all these had their particular accomplishment, until the whole apostacy foretold was formed and completed. We may give some short remarks upon them all.

“1. It cannot be denied, but that many of the principal teachers in the first ages of the church after the apostles, especially among those whose writings remain unto posterity, did, in a neglect of the gospel and its simplicity, embrace and teach sundry things, perverse, curious and contrary to the form of wholesome words committed unto them; whilst for anything that appears, they were not so duly conversant in evangelical mysteries with reverence and godly fear, as it was their duty to have been. It is known how instances hereof might be multiplied out of the writings of

Justin Martyr, Irenæus, Clemens, Origen, Tatianus, Athénagoras, Tertullian, Lactantius, and others. But I shall not reflect with any severity on their names and memories who continued to adhere unto the fundamental principles of Christian religion, though, what by curious speculations, what by philosophical prejudices and notions, by wrested allegorical expositions of Scripture, by opinions openly false and contradictory to the word of God, they much corrupted and debased the pure and holy doctrine of Jesus and his apostles.

“2. The ‘grievous wolves’ foretold of, who were to ‘spoil the flock,’ I look on as heretics in their various kinds. And on this account it would seem to exceed all belief, what multitudes and shoals of all sorts of persons fell off from the mystery and truth of the gospel, after they had been declared unto them and professed by them; which is a full confirmation of the assertion before laid down. But they may in general be reduced unto two heads:

“(1). Of those who in a regardlessness and contempt of the gospel which they had received and professed, fell away into foolish extravagant heathenish imaginations, unintelligible endless fancies, for the most part (as is supposed) accompanied with wicked practices, whereby although they would retain the name of Christians, they completely and absolutely fell off from Christ and his gospel. Such were the Gnostics in all their branches, and under their several appellations, Marcionites, Manichees, and others almost innumerable, with whose names, rise, opinions, and course of lives, Epiphanius, Austin, and Philastrius have filled up their catalogues. It may be said, they were all of them persons of so great abominations, that they deserve no consideration among such as own Christian religion. But the greater the abominations were which they fell into, the more wild, senseless, and wicked were their imaginations, considering the multitudes of professed Christians which fell into them, the

more effectual is the testimony they give unto the truth of our assertion. For were there not an inexpressible proneness in the minds of men to relinquish the mystery of the gospel, was it not promoted by unutterable folly and secret enmity against the truth, would it have been possible that so early in the church, taking date immediately from the decease of the apostles, such multitudes of professed Christians should openly renounce those sacred truths, for such noxious foolish imaginations? These are they who are expressly prophesied of, that they should 'bring in damnable heresies, denying the Lord that bought them, bringing on themselves swift destruction; many following their pernicious ways, by reason of whom the way of truth was evil spoken of.' 2 Pet. ii. 1, 2. For all their impious opinions and practices were by the heathen objected unto, and charged on Christian religion, as is evident in Origen's reply to Celsus, among others; and so by reason of them 'the way of truth was evil spoken of.'

"(2). There was another sort of heresies, and so of real apostasy from the mystery of the gospel, whose authors and followers yet pretended an adherence unto and profession thereof. And these may be reduced to two heads: [1.] Concerning the person; and, [2.] concerning the grace of Christ. Of the first sort, the principal and most prevalent was that of the Arians, in denying his Deity; the latter, that of the Pelagians, in opposing his satisfaction, merit, and grace. The first of these was poured out as a flood from the mouth of the old serpent, and bare all before it like a torrent; the latter insinuated itself as poison into the very vitals of the church. The first, as a burning fever, carried present death with it and before it; the latter, as a gangrene or hectical distemper, insensibly consumed the vital spirits of religion. In the first, we have a most woful evidence of the instability of professors, and their readiness to forego the saving mysteries of the gospel. For in little more than half an age

after its first rise, the generality of Christians in the world, bishops, priests, and people, fell under the power of it, and in their public confessions renounced and denied the true eternal Deity of the Son of God. For having obtained the patronage of some emperors, as Constantius and Valens, and the suffrage of innumerable prelates, who jointly promoted this heresy by force and fraud; almost the whole world, as to outward profession, was for a season led into this apostacy, wherein some whole nations (as the Goths and Vandals) continued for sundry ages afterward. And for the latter, or Pelagianism, it secretly, subtly, and gradually so insinuated itself into the minds of men, that for the substance of it, it continues to be no small part of that religion which the generality of Christians do at this day profess, and is yet upon a prevalent progress in the world. This is the second way of the apostacy of professors, which was foretold by the Holy Ghost, which so came to pass as that the wounds which Christianity received thereby are not healed unto this day.

“3. Another way was, that men should grow ‘weary of sound doctrine,’ and not being able, for the reasons afterward to be insisted on, to endure it any longer, should hearken after fables, and be turned away from the truth. And this no less eminently came to pass than any of the former. About the third century it was that monkish fables began to be broached in the world. And this sort of men, instead of the doctrines of the grace of God, of justification by the blood of Christ, of faith and repentance, of new obedience and walking before God according to the commands of Christ and rule of the gospel, which men grew weary of and could not well longer endure, filled their minds, and satisfied their itching ears, with stories of dreams and visions, of angelical persons in themselves, of self-invented devotions, of uncommanded mortifications, and a thousand other foolish superstitions. By such fables were innumerable

souls turned from the truth and simplicity of the gospel, thinking that in these things alone religion consisted, despising the whole doctrine of our Lord Jesus Christ and his apostles in comparison of them. These are particularly prophesied of and declared, 1 Tim. iv. 1—3. By the hypocrisy and lies, fabulous stories, and doctrines of devils of this sort of men, the body of the Christian people was so leavened and infected with the belief of vain delusions, and the practice of foolish superstitions, that little or nothing was left sound or wholesome among them.

“4. Lastly, the secret working of the ‘mystery of iniquity,’ in, under, and by all these ways and other artifices innumerable, which the subtlety of Satan, with the vanity the minds and lusts of the hearts of men made use of, wrought out that fatal apostacy which the world groaned under and was ruined by, when it came unto its height in the papacy. The rise and progress of this catholic defection, the ways, means, and degrees of its procedure, its successful advance in several ages, have been so discovered and laid open by many, so far as the nature of so mysterious a work is capable of a discovery in this world, that I shall not need to repeat here any instance of it. In brief, the doctrine of the gospel was so depraved, and the worship of it so far corrupted, that the waters of the sanctuary seemed like the river Jordan, to run and issue in a dead sea, or like those of Egypt, to be turned into blood, that would yield no refreshment unto the souls of men. So was that prophetic parable of our Savior fulfilled, Luke xix. 12—15. &c.” *Ibid*, vol. xvii. pp. 353—361.

MILMAN says :

“But, in fact, the theological opinions of Christianity naturally made more rapid progress than its moral influence. The former had only to overpower the resistance of a religion which had already lost its hold upon the mind, or a philosophy too speculative for ordinary understandings, and too

unsatisfactory for the more curious and enquiring; it had only to enter, as it were, into a vacant place in the mind of man. But the moral influence had to contest, not only with the natural dispositions of man, but with the barbarism and depraved manners of ages. While, then, the religion of the world underwent a total change; the church rose on the ruins of the temple, and the pontifical establishment of Paganism became gradually extinct, or suffered violent suppression; the moral revolution was far more slow and far less complete. With a large portion of mankind, it must be admitted that the religion itself was Paganism under another form and with different appellations; with another part, it was the religion passively received, without any change in the moral sentiments or habits; with a third, and, perhaps, the more considerable part, there was a transfer of the passions and the intellectual activity to a new cause. They were completely identified with Christianity, and to a certain degree actuated by its principles, but they did not apprehend the beautiful harmony which subsists between its doctrines and its moral perfection. Its dogmatic purity was the sole engrossing subject: the unity of doctrine superseded and obscured all other considerations, even of that sublimer unity of principles and effects, of the loftiest views of the divine nature, with the purest conceptions of human virtue. Faith not only overpowered, but discarded from her fellowship, love and peace. Everywhere there was exaggeration of one of the constituent elements of Christianity; that exaggeration which is the inevitable consequence of a strong impulse upon the human mind. Wherever men feel strongly, they act violently. The more speculative Christians, therefore, who were more inclined, in the deep and somewhat selfish solicitude for their own salvation, to isolate themselves from the infected mass of mankind, pressed into the extreme of asceticism; the more practical, who were earnest in the desire of disseminating the blessings of religion throughout society, scrupled

little to press into their service whatever might advance their cause. With both extremes, the dogmatical part of the religion predominated. The monkish believer imposed the same severity upon the aberrations of the mind as upon the appetites of the body; and, in general, those who are severe to themselves, are both disposed and think themselves entitled to enforce the same severity on others. The other, as his sphere became more extensive, was satisfied with an adhesion to the Christian creed, instead of that total change of life demanded of the early Christian, and watched over with such jealous vigilance by the mutual superintendence of a small society. The creed, thus become the sole test, was enforced with all the passion of intense zeal, and guarded with the most subtle and scrupulous jealousy. In proportion to the admitted importance of the creed, men became more sternly and exclusively wedded to their opinions. Thus an antagonist principle of exclusiveness co-existed with the most comprehensive ambition. While they swept in converts indiscriminately from the palace and the public street; while the emperor and the lowest of the populace were alike admitted on little more than the open profession of allegiance, they were satisfied if their allegiance in this respect was blind and complete. Hence a far larger admixture of human passions, and the common vulgar incentives of action, were infused into the expanding Christian body. Men became Christians, orthodox Christians, with little sacrifice of that which Christianity aimed chiefly to extirpate. Yet after all, this imperfect view of Christianity had probably some effect in concentrating the Christian community, and holding it together by a new and more indissoluble bond. The world divided into two parties. Though the shades of Arianism, perhaps, if strictly decomposed of Trinitarianism, were countless as the varying powers of conception or expression in man, yet they were soon consolidated into two compact masses. The semi-Arians, who approximated so closely

to the Nicene creed, were forced back into the main body. Their fine distinctions were not seized by their adversaries, or by the general body of the Christians. The bold and decisive definitiveness of the Athanasian doctrine admitted less discretion; and no doubt, though political vicissitudes had some influence on the final establishment of their doctrines, the more illiterate and less imaginative West was predisposed to the Athanasian opinions by its natural repugnance to the more vague and dubious theory. All, however, were enrolled under one or the other standard, and the party which triumphed, eventually would rule the whole Christian world.

“Even the feuds of Christianity at this period, though with the few more dispassionate and reasoning of the Pagans they might retard its progress, in some respects contributed to its advancement; they assisted in breaking up that torpid stagnation which brooded over the general mind. It gave a new object of excitement to the popular feeling. The ferocious and ignorant populace of the large cities, which found a new aliment in Christian faction for their mutinous and sanguinary outbursts of turbulence, had almost been better left to sleep on in the passive and undestructive quiet of Pagan indifference. They were dangerous allies, more than dangerous, fatal to the purity of the gospel.” *History of Christianity*, vol. iii. pp. 4—7.

“It was the consummate excellence of Christianity, that it blended in apparently indissoluble union religious and moral perfection. Its essential doctrine was, in its pure theory, inseparable from humane, virtuous, and charitable disposition. Piety to God, as He was impersonated in Christ, worked out, as it seemed, by spontaneous energy into Christian beneficence.

“But there has always been a strong propensity to disturb this nice balance; the dogmatic part of religion, the province of faith, is constantly endeavoring to set itself

apart, and to maintain a separate existence. Faith, in this limited sense, aspires to be religion. This, in general, takes place soon after the first outburst, the strong impulse of new and absorbing religious emotions. At a later period morality attempts to stand alone, without the sanction or support of religious faith. One half of Christianity is thus perpetually striving to pass for the whole, and to absorb all the attention, to the neglect, to the disparagement, at length to a total separation from its heaven-appointed consort. The multiplication and subtle refinement of theologic dogmas, the engrossing interest excited by some dominant tenet, especially if they are associated with, or embodied in, a minute and rigorous ceremonial, tend to satisfy and lull the mind into complacent acquiescence in its own religious completeness. But directly religion began to consider itself something apart, something exclusively dogmatic or exclusively ceremonial, an acceptance of certain truths by the belief, or the discharge of certain ritual observances, the transition from separation to hostility was rapid and unimpeded. No sooner had Christianity divorced morality as its inseparable companion through life, than it formed an unlawful connection with any dominant passion; and the strange and unnatural union of Christian faith with ambition, avarice, cruelty, fraud, and even licence, appeared in strong contrast with its primitive harmony of doctrine and inward disposition. Thus in a great degree, while the Roman world became Christian in outward worship and in faith, it remained heathen, or even at some periods worse than in the better times of heathenism, as to beneficence, gentleness, purity, social virtue, humanity, and peace. This extreme view may appear to be justified by the general survey of Christian society. Yet, in fact, religion did not, except at the darkest periods, so completely insulate itself, or so entirely recede from its natural alliance with morality, though it admitted, at each of its periods, much which was irreconcilable with its pure and original spirit.

Hence the mingled character of its social and political, as well as of its personal influences. The union of Christianity with monachism, with sacerdotal domination, with the military spirit, with the spiritual autocracy of the papacy, with the advancement at one time, at another with the repression, of the human mind, had each their darker and brighter side; and were in succession (however they departed from the primal and ideal perfection of Christianity) to a certain extent beneficial, because apparently almost necessary to the social and intellectual development of mankind at each particular juncture. So, for instance, military Christianity, which grew out of the inevitable incorporation of the force and energy of the barbarian conquerors with the sentiments and feelings of that age, and which finally produced chivalry, was, in fact, the substitution of inhumanity for Christian gentleness, of the love of glory for the love of peace. Yet was this indispensable to the preservation of Christianity in its contest with its new eastern antagonist. Unwarlike Christianity would have been trampled under foot, and have been in danger of total extermination, by triumphant Mohammedanism.

“Yet even when its prevailing character thus stood in the most direct contrast with the spirit of the gospel, it was not merely that the creed of Christianity in its primary articles was universally accepted, and a profound devotion filled the Christian mind, there was likewise a constant under-growth, as it were, of Christian feelings, and even of Christian virtues. Nothing could contrast more strangely, for instance, than St. Louis slaughtering Saracens and heretics with his remorseless sword, and the Savior of mankind by the Lake of Galilee; yet, when this dominant spirit of the age did not preoccupy the whole soul, the self-denial, the purity, even the gentleness of such a heart bore still unanswerable testimony to the genuine influence of Christianity. Our illustration has carried us far beyond the boundaries of

our history, but already the great characteristic distinction of later Christian history had begun to be developed, the severance of Christian faith from Christian love, the passionate attachment, the stern and remorseless maintenance of the Christian creed, without or with only a partial practice of Christian virtue, or even the predominance of a tone of mind, in some respects absolutely inconsistent with genuine Christianity. While the human mind, in general, became more rigid in exacting, and more timid in departing from, the admitted doctrines of the church, the moral sense became more dull and obtuse to the purer and more evanescent beauty of Christian holiness. In truth it was so much more easy, in a dark and unreasoning age, to subscribe, or at least to render passive submission to, certain defined doctrines, than to work out those doctrines in their proper influences upon the life, that we deplore, rather than wonder at, this substitution of one half of the Christian religion for the whole. Nor are we astonished to find those, who were constantly violating the primary principles of Christianity, fiercely resenting, and, if they had the power, relentlessly avenging, any violation of the integrity of Christian faith. Heresy of opinion, we have seen, became almost the only crime, against which excommunication pointed its thunders: the darker and more baleful heresy of unchristian passions, which assumed the language of Christianity, was either too general to be detected, or at best encountered with feeble and impotent remonstrance. Thus Christianity became at the same time more peremptorily dogmatic, and less influential; it assumed the supreme dominion over the mind, while it held but an imperfect and partial control over the passions and affections. The theology of the gospel was the religion of the world; the spirit of the gospel very far from the ruling influence of mankind.

“Yet even the theology maintained its dominion, by in some degree accommodating itself to the human mind. It

became to a certain degree *mythic* in its character, and *polytheistic* in its form.

"Now had commenced what may be called, neither unreasonably nor unwarrantably, the mythic age of Christianity. As Christianity worked downward into the lower classes of society, as it received the rude and ignorant barbarians within its pale, the general effect could not but be, that the age would drag down the religion to its level, rather than the religion elevate the age to its own lofty standard." *Ibid*, pp. 527—531.

2. *Scholastic Theology.*

OWEN says :

"If the truth, at any time, be entertained by a soul whose mind is unhumbled, and whose affections are unmortified, it is a troublesome inmate, and will, on the first occasion, be parted withal. It is true, we ought to employ the utmost of our rational abilities in the investigation of sacred truth; but yet, if therein we follow the conduct of our own minds, diving perhaps into subtleties and niceties, forsaking a humble dependance on the teachings of God, it may be under apprehensions of singular wisdom, we betray ourselves into ruinous folly. This was that which corrupted all the endeavors of the schoolmen, and left them in the height of their inquiries to wax vain in their imaginations. The way of handling spiritual things in a spiritual manner, in the words which the Holy Ghost teacheth; that is, not with curious subtle reasonings and inventions of carnal unsanctified minds, but with that evidence and plainness in argumentation, suited practically to affect the minds and consciences of men, which the Scripture giveth us both example and rule for, was despised by them; but they came to the study of sacred things with their minds stuffed and prepossessed with philosophical notions and conceptions, with sophisms, distinctions, and various expressions of the serpentine wits of men.

which they mixed with divinity, or the doctrine of the Scripture, wofully corrupting, debasing, and perverting it thereby. Most of their disputes were such as had never had foundation nor occasion in the world, if Aristotle had not invented some odd terms and distinctions remote from the common understanding and reason of men wiser than himself. To inquire into divine revelation with a holy, humble frame of heart, waiting and praying for divine teaching and illumination of mind, that themselves might be made wise in the knowledge of the mysteries of the gospel, and able to instruct others in the knowledge and fear of God, it never came into their minds. But being furnished and puffed up with a conceit of their own sagacity, philosophical ability, and disputing faculty, harnessed with syllogisms, distinctions, solutions, and most preposterous methods of craft, they came with boldness on Christian religion, and forming it to their own imaginations, dressing it up and exposing of it in foolish terms of art, under a semblance of wondrous subtlety, they wholly corrupted it, and drew off the minds of men from the simplicity of the truth as it is in Christ Jesus. Not one article of religion did this proud, self-conceited generation of men leave, that (whether their conclusions were true or false about it) any man could come to the understanding of it, who had not been a better proficient in the school of Aristotle than of Christ. To believe and teach the doctrine of the Scripture, though with sound reason and judgment, and, in the way of the Scripture, to affect the minds and consciences of men, without their philosophical notions, niceties, distinctions, whereby they had carved a corrupt, depraved, monstrous image of all things, and the knowledge of them, was, among them, to be a heretic, or a blockhead. By the pride, confidence, and pretended subtlety of these men, was religion totally corrupted, and the fountains poisoned from whence others sought for the waters of the sanctuary. Even what was left of truth among them was so

debased, so divested of its native heavenly glory, beauty, and majesty, was rendered so deformed and unsuited unto that spiritual light wherein alone it can be usefully discerned, as to render it altogether useless and inefficacious unto its proper ends. Nor are we ever in more danger to subduct ourselves from under the teachings of God, than when we lean unto our own understandings in our inquiries into spiritual things, so as to forget that humble lowly frame of heart wherein alone we are meet to be taught, or to learn in a due manner. And this is one way whereby men, through the innate pride of their minds, are obstructed in the receiving, and disposed unto the relinquishment of evangelical truths." *Works*, vol. xvii. pp. 426—428.

3. *Church of Rome.*

OWEN SAYS :

"Partial apostacy, is every crime against the gospel which partakes of the nature of the other [or general apostacy] in any measure or degree. And whatever doth so, makes an accession towards the guilt of 'crucifying the Son of God afresh, and putting Him unto open shame.' For it is in his gospel and church alone wherein He can now suffer from the sons of men. When any important principle of evangelical truth is forsaken and renounced, especially when many of them are so; when the rule of obedience which the gospel prescribeth is habitually neglected; when men believe otherwise than it teacheth, and live otherwise than it requireth; there is a partial apostacy from it, whose guilt and danger answers the degrees and measures which in each kind it proceeds unto.

"And this is that which we may charge, yea, which the Lord Christ in his word doth charge on every nation under heaven where the gospel is publicly professed. Men are apt to please themselves, to approve of their own state and condition, wherein they have framed unto themselves rest and satisfaction. Churches content themselves with their outward

order and administrations, especially where accompanied with secular advantages; and contend fiercely that all is well, and the gospel sufficiently complied withal, whilst their outward constitution is preserved, and their laws of order kept inviolate: about these is the world filled with endless digladiations, wherein the most aim at no more but success in their especial contests. Only a few remain who fruitlessly complain, that under all these conflicts, the glory, power, and purity of Christian religion is lost in the world. And it is known that the judgment of Christ concerning churches, as unto their good or bad spiritual estate, is oft-times very distant from their own concerning themselves. It was not only for their sakes, but as a warning unto all others in all ages, that it is entered on an everlasting record, that when the church of Laodicea judged and declared without hesitation, that she was 'rich, increased in goods, and wanted nothing;' the Lord Christ, the Amen, the 'true and faithful witness,' pronounceth her 'poor, and blind, and wretched, and miserable.' That things at this day are in no better a condition in many, in most churches in the world, is too evident to be denied with any pretence of reverence to the word of God; and it will be afterward made to appear.

"Certainly the Lord Christ may say to the churches and nations among whom his name is yet owned in the world, what God said of old concerning that of the Jews, then his only church; *I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a wild vine unto me?* Jer. ii. 21. Yea, to most of them, as in another place; *How is the faithful city become a harlot? it was full of judgment; righteousness lodged in it, but now murderers. Thy silver is become dross, thy wine mixed with water.* Isa. i. 21, 22. The greatness of the evil complained of, the secret mystery of its accomplishment, the unreasonableness, folly, and ingratitude of the fact, the strange-

ness of the event, makes the complaint to be formed into a scheme of admiration. And indeed, if a man be able to consider the nature of the gospel, with the benefits communicated thereby unto mankind, he cannot but be astonished to find the generality of them to be so soon weary of it, and so ready on all occasions to relinquish it; for as future glory and blessed immortality are attainable only thereby, so all that true freedom, tranquillity, peace, and blessedness whereof our nature in this life is capable, are by no other means communicable unto the souls of men. In brief, whatever is of advantage in any gracious communication from God unto us, without which we are nothing but the very worst and most malignant product of sin and misery, it is all confined unto the gospel and the contents thereof. Wherefore the carelessness of men in neglecting of it, their wickedness in its relinquishment as to its principles and obedience, may well be expressed as God doth in the inferior instance of the apostacy of the Jewish Church, Jer. ii. 11, 12; *Hath a nation changed their gods which are yet no gods? But my people hath changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord.* Yet thus is it and no otherwise, as we shall afterward manifest, amongst the generality of them that are called Christians in the world.

“The Church of Rome violently pleads an exemption from this charge, by virtue of special privilege. Not an internal privilege of efficacious grace unto their minds and wills, to preserve it and all that belongs unto it always in saving faith and obedience, wherein alone a compliance with the gospel consists; but an outward privilege of indefectibility, keeping them in the state the gospel requireth, they know not how, but as it were, whether they will or no.

“But there is no party or society of men under heaven (considering the notoriety of matter of fact to the contrary)

that can with less violence unto common modesty make use of this pretence. So when the Jews of old were charged by the prophets, of apostacy from the law and the obedience which it required, with threats of destruction for their sins, they warded themselves from a conviction of guilt and fear of punishment, by an unreasonable, yea, outrageous confidence in church privileges, then not only appropriated but confined unto them, crying out, 'The temple of the Lord, The temple of the Lord, The temple of the Lord are these;' this they thought sufficient to repel the charge of the prophets, to vindicate their innocency, and secure their peace. The reply of the prophet unto them will equally serve in both cases; *Behold, ye trust in lying words, which cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house which is called by my name, and say, We are delivered to do all these abominations?* Jer. vii. 8—10. A plea of innocency and hope of impunity, under an evident guilt of the highest immoralities, and the vilest of superstitions, do equally participate of folly and impudence.

"It is fallen out with this Church of Rome somewhat in like manner as it did with him from whom she falsely pretends to derive her wonderful privilege of indefectibility. For when our Lord Christ foretold that all men should forsake Him, he alone with the highest confidence, and in a singular manner, undertook the contrary for himself. But all the prerogative which he pretended unto issued only in this, that when all the other disciples forsook their Master and fled, according to his prediction, he alone forsook him and denied him. And that impossibility of failing which this church appropriates unto itself as its singular and incommunicable privilege, hath possibly been a means of, but assuredly is accompanied with, a peculiar apostacy above all other churches in the world." *Works*, vol. xvii. pp. 338—341.

“ Where men, under the profession of the truth, will continue ~~professors~~ in sin, and taking pleasure in unrighteousness. God will not always suffer the gospel to be prostituted to give them countenance in their wickedness, but will ultimately give them up unto such delusions, as shall flood them every into an open apostacy from it.

“ This was the great cause of that general and almost ~~universal~~ apostacy, that was in the world before the reformation. The body of the Christian people, by such means and on such occasions as shall be afterward declared, were ~~grown~~ ~~vicious~~, sensual, wicked, and obstinate in sin. The ~~condemnings~~ hereof are left on record in the writings of many in these days. And in vain it was for any to attempt to reduce them unto a conformity unto the gospel, especially considering that the most of their guides were no less infected than themselves. Chrysostom was almost the only person, at least he was the most eminent, who set himself in his ministry to stem, if it were possible, the rising tide of impiety and wickedness among all sorts of persons. But instead of any success, his holy endeavors ended in his own banishment and death. All degrees and orders of men undertook the ~~persecution~~ of public sinning against him, and to his ~~ruin~~. Wherefore, there remained but two ways of dealing with the generality of men in such a condition. The one was according to the advice of the apostle, to *turn away or withdraw from them* (2 Tim. iii. 5), so leaving them out of the communion of the church: the other was, to accommodate religion unto their temper and lusts, whereby a face and appearance of Christianity might be preserved among them. And the generality of their leaders, preferring their interest before their duty, the latter way was chosen and gradually promoted.

“ Hence were opinions and practices invented, advanced, and taken into religion, that might accommodate men in their lusts, or give countenance and pretended relief unto

them who were resolved to live in their sins. Such were auricular confession, penances, absolutions, commutations of all sorts, missatical sacrifices for the living and the dead, the church's treasury of merit and power of pardon, suffrage and help of saints, especially purgatory, with all its appendages.

“Hereby was the apostacy completed; for men being grown carnal and wicked, there appeared no way to keep them up unto the profession of the gospel, but by the corrupting the whole doctrine and worship of it, that their lusts might be some way accommodated. To this end, external things were substituted in the room of things internal, having the same names given unto them; ecclesiastical things in the room of things spiritual; outward offices, orders, and multiplied sacraments, with their efficacy, by virtue of the work wrought, in the place of real conversion unto God, purity of heart, with strict universal holiness; disciplines and corporeal severities, in the room of evangelical repentance and mortification. Nor could the lusts of men have possibly a higher accommodation, whilst any pretence of religion was necessary to be preserved. So formerly did wickedness of life lead the way into apostacy from the truth. And the whole of the papal apostacy may be reduced unto these two heads: First,—an accommodation of the doctrine and worship of the gospel unto the carnal minds and lusts of men, with the state of their consciences that ensued thereon: and, Secondly,—the accommodation of the lusts, ignorance, and superstition of men, unto the interests and worldly advantage of the pope and his clergy.” *Ibid*, vol. xvii. pp. 394, 395.

CROLY says:

“The suppression of the Scriptures has been the unquestionable characteristic of the Papal polity for a thousand years. In every country where it possessed influence, Popery invariably succeeded in extinguishing the national use of the

Bible. In every country where the Reformation enlightened the popular ignorance, its first effort was to give the Bible to the people. This was, and is, uniformly the point of struggle, the acknowledged distinction, the marking feature of the contest between Protestantism and Popery.

- Towards the end of the seventeenth century the New Testament was once again offered to France, yet not by the obnoxious hands of Protestantism. Père Quesnel, a priest of the Oratory, translated it into the national tongue, accompanying the text with 'moral reflections.' It thus came through one of their own teachers to the people. Quesnel was an enthusiast, but his work is still regarded by scholars as valuable for its fidelity. The French Church contumaciously and violently rejected this final offer. Quesnel was forced to fly from his country, and take refuge under the shelter of Protestantism in Holland, where he died, in exile. His work was anathematized by the Pope: and the occasion was taken of declaring especially and for ever the principles of Rome on the suppression of the Scriptures.

- By the well-known Rescript, the Bull 'Unigenitus' of 1713, the Papacy pronounced the following propositions extracted from the notes of Quesnel, to be *heretical and repugnant*.

... That, it is useful and necessary for all persons to know the Scriptures.'

... That, the reading of the Scriptures is for every body.'

... That, the sacred obscurity of the Word of God, is no reason for the laity to excuse themselves from reading it.'

... That, the Lord's day ought to be sanctified by Christians, in reading pious books, and above all, the Scriptures.'

... That, it is a great mistake to imagine that the knowledge of the mysteries of religion ought not to be imparted to women, by the reading of the sacred books.'

... That, to wrest the New Testament out of the hands of Christians, is to keep it closed up; by taking from them

the means of understanding it, is no other than to close up the mouth of Christ as to them.'

"That, to forbid to Christians the reading of the Holy Scriptures, especially of the gospel, is no other than to forbid the use of light to the children of light.'

"That, to deprive the unlearned people of the comfort of joining their voices with the voice of the whole church, is a custom contrary to apostolical practice, and to the design of God !'

"Such were the truths which Pope Clement IX. in the boasted light of the eighteenth century, and in the face of Europe, by a solemn act of his council, and in the lofty assumption of infallibility, announced as '*false-speaking, blasphemous, and heretical.*' And to this the well-understood and formidable menace was subjoined, that—'The faithful in Christ, of both sexes, shall not presume to hold any of those propositions, under *penalty* of the *censures of the church.*'

"This is decisive. This decree has never been abrogated; and until it is, popery must acknowledge itself, alike by its nature and its practice, an enemy to the propagation of the Scriptures." *New Interpretation of the Apocalypse*, pp. 337—340.

PALMER says :

"As to the sanctity of doctrine in the Roman church, it may be observed, without denying that good works are required in theory by their church, that it is much to be feared holiness is but little required or followed in practice among them. It is certain that there are many doctrines and practices common in their communion, which tend to injure Christian sanctity and morality, as our theologians have proved in the case of purgatory, indulgences, repentance at the point of death, attrition, auricular confession, expiatory masses, the distinction of mortal and venial sins, the doctrine of probability, *opus operatum*, equivocation, mental reserva-

tion, vain repetitions, *idolatrous* worship of saints and images, &c. We know that some of their members reject most of what is bad in these things, but they are held and practised *without censure* by others, and the Roman churches have never yet taken any effectual steps to correct the abuses prevalent among them. And when we come to view the lives of Romanists, we see but too little sanctity. Even at the beginning of last century, things had proceeded to such a length, that the learned Van Espen, professor of canon law in the university of Louvain, declared, that 'the discipline of the church is so collapsed, that scarcely a vestige remains: and all sorts of vices have so prevailed everywhere, and are so abundant, that they are regarded as *nothing*; and the people drink in iniquity like water.' This deplorable state of immorality has since that time been rendered still worse. Without disputing that there are many good men among them, it may be asserted as a matter of public notoriety, that the state of morals in all orders of society, in the Roman churches of Italy, Spain, Portugal, and France, is immeasurably degraded and corrupt; and what is worse, that the very persons whose lives are spent in the most infamous vices, are assiduous in their attendance on all the offices of the church; that they are constant at confession, communicate at Easter, and then revert to their usual habits, without any sense of compunction for the profanations of which they have been guilty. The banditti of the Abruzzi are remarkable for attention to their devotions. The harlots and assassins of Spain confess, communicate, and return to their sins. In Ireland it has been observed, that murderers have frequently been found assiduous in all the services of their religion. Everywhere all the external signs of an ardent devotion, even to tears, are found united with a systematic moral depravity. I ask, can that be a sound or wholesome system which teaches men to look with indifference on sin; and must there not be something wrong in a mode of moral

instruction which can lead to such detestable profanations? It is a melancholy but a certain truth, that in no part of the world do the crimes of assassination, robbery, murder, adultery, suicide, rebellion, so fearfully abound, as in those countries where the Roman church holds sway. Such is the actual *sanctity* of this church in too many of her members; and it certainly places her beneath both the Oriental and the British churches." *Treatise on the Church of Christ*, vol. i. pp. 291—293.

"In conclusion, then, it may be affirmed certainly, that the churches of the Roman obedience form only a part of the catholic church of Christ; that their authority, institution, sanctity, &c., are by no means superior to those of other churches; and that, in several respects, they are even inferior to the rest of the catholic church. The picture drawn of their position, by Gregory XVI. in his encyclical letter to all the bishops in 1832, is truly deplorable, though it embraces but a part of the evils which afflict that church.

"We speak, venerable brethren, that which ye behold with your own eyes; which, therefore, we deplore with united tears. An unrestrained wickedness, a shameless science, a dissolute licentiousness, are triumphant. The sanctity of holy things is despised, and the majesty of divine worship, which possesses such great power, and is of so great necessity, is blamed, profaned, derided by wicked men. Hence *sound doctrine* is perverted, and *errors of all kinds* are daringly disseminated. The laws of sacred things, the institutions, the very holiest discipline are not safe from the audacity of those who speak unrighteously. This, our see of the most blessed Peter, in which Christ laid the foundation of his church, is most grievously assailed; and the *bonds of unity are daily more weakened and broken*. The *divine authority of the church is impugned*, and, her rights being torn away, she is subjected to *earthly considerations*; and reduced to a *base servitude*, she is most unjustly exposed to the hatred of the people. The obedience

due to bishops is infringed, and their rights *are trampled on*. The academies and schools resound in a dreadful manner with *new and monstrous opinions*, by which the catholic faith is no longer assailed secretly and by mining, but a horrible and iniquitous war is now openly waged against it. For when, by the instruction and example of the teachers, the minds of youth are corrupted, the destruction of religion is vast, and the *worst corruption of morals* becomes general.' He afterwards alludes thus to the opinions of the reforming party in the *Romanish church*. 'It would be unlawful, and altogether contrary to that respect with which the laws of the church are to be received, to condemn, by an insane love of judging, the discipline sanctioned by her; which includes the administration of sacred things, the rule of morals, and the rights of the church and its ministers; or to represent it as hostile to certain principles of the rights of nature; or to pronounce it defective and imperfect, and *subject to the civil magistracy*. As it is certain . . . that the church was taught by Jesus Christ, &c. . . it is evidently absurd, and most injurious to her, to put forward a certain *restoration or regeneration*, as necessary to provide for her security and increase: as if she could be supposed liable to defect or obstruction, or other evils of that kind; by which attempts the innovators have it in view, to lay the foundation of a *new human constitution*, and that what St. Cyprian detested may occur, namely, that what is divine, *may become a human church*. . . . And here we wish to excite your constancy for religion, against a most shameful conspiracy, formed against clerical celibacy, which you know every day to become more vehement, some even of the ecclesiastical order uniting with the most abandoned philosophers of our age; and who, forgetful of their character and office, carried away by the blandishments of pleasure, have proceeded to such a pitch of licence, that in some places they have dared to address public and reiterated petitions to princes, to destroy this holy dis-

cipline.' Such is the state of the Roman church; full of infidelity, immorality, division, uneasiness, innovations, enslaved by the civil powers, and rent internally by Jansenism, heresy, schism, and indifference. If she alone constituted the catholic church, Christianity would indeed be at the lowest ebb, and the gates of hell would almost have prevailed against it." *Ibid*, pp. 299—302.

"In tracing the existence of infidel principles in the Roman churches, I undertake a truly painful task; but while I most deeply lament their existing condition, and with fervent sincerity pray that the spirit of irreligion may no longer continue to devastate them, I am obliged to state these facts in consequence of the rash and arrogant vauntings of Romish theologians, who pretend that their churches are united in the true faith and in holy practice, to a degree unparalleled by any other Christian community. The British and the Oriental churches are represented as devoid of fixed and settled faith. We alone are supposed to be troubled by the presence of heretics or infidels, while the Roman church is to bear away the palm of immovable faith and invariable orthodoxy. It is a certain fact, that many of the worst infidels in the last century were members of the Roman church, that they received its sacraments, and even officiated as ministers at its altars. Without speaking of the infidel publications of several French clergy, such as the Abbés de la Baume, de Marsy, &c., during the middle part of that century, it is sufficient to remark that VOLTAIRE himself was, during his whole life, a member, and even a COMMUNICANT in the Roman church! Yes;—he, whose unceasing cry, as applied to our divine and ever-blessed God and Savior, was, *Ecrassez l'infamé!* was, horrible to relate, a communicant of the Roman church. In 1754 he received the eucharist at Colmar. He again received it in 1761, 'precisely at the time when his correspondence and his writings had the most marked taint of irreligion.' He again communicated in 1768,

and preached in the church on theft. At the same time he wrote to d'Alembert, with reference to his communion at Easter, 'that he had already done it often, and, please God, would do it again.' In 1769, being ill, he received the *Vaticum* from the curé of Ferney, and delivered him a declaration, in which he said that 'he owed it to truth, to his honor, and to piety, to declare that he had never ceased to respect and to practise the catholic religion professed in the kingdom, . . . that he had lived and wished to die in the observance of all the laws of the kingdom, and in the catholic religion,' &c. In 1778 he sent for the Abbé Gauthier, and signed a writing, in which he declared that 'he had confessed' to this ecclesiastic, 'and wished to die in the catholic religion,' &c. In fine, he was buried in the Abbey of Seclières in Champagne. So that Voltaire, amidst all his assaults on religion, and while actually engaged in a war of extermination against Christianity, lived and died in the communion of the Roman church!

"His example was not lost on his followers. Amongst the infidel association of the 'Illuminati' we learn that there were curés, priests, and one who was raised to high dignities in the German church. Cardinal de Brienne was connected with d'Alembert and the infidel philosophers, and was supposed to share their sentiments. And who, I would ask, were those men, Talleyrand bishop of Autun, De Savines of Viviers, De Jarante of Orleans, the infamous Gobel bishop of Lydda and afterwards of Paris, Miroudet of Babylon, Gay-Vernon, Lindet, Lalande, Seguin, Chabot, Massieu, Marrolles, Torné, Pelletier, Thibault, Minée, Heraudin, Hugnet, Lefessier, Panisset, and the other constitutional bishops, who renounced their functions, sent to the Revolutionary Convention their letters of orders, mitres, and episcopal ornaments, and declared that there ought to be no worship but that of reason, liberty, and equality? Who were these men, I say, but bishops, or at least priests, of the Roman church!

They had received in that church their ordinations. They had imbibed in her communion the principles of infidelity, and though they were partizans of an institution which was under papal censure (the constitutional church), they were *not excommunicated* up to the period of their open apostacy. A multitude of priests followed the example of these bishops. Infidel and Jacobin priests and bishops were also found in Italy. The infidel priest Geddes was of their communion in England, and if we place any reliance on the universal opinion of those who have travelled in France, Spain, Portugal, Italy, and Germany, there are numbers of infidels not only amongst the laity, but the clergy of the Roman communion in those countries. Facts of this kind repeatedly stated and never denied, convince us that there are large numbers of unbelievers in the communion of those churches; and it is well known that especially among the higher orders of Romanists, in England and Ireland, infidelity is but too common. Jacobinism and infidelity have been so closely connected from their birth, that Romanism itself may well tremble for its faith in Ireland and England: the principles so closely united in every other part of the Roman Obedience, cannot be separated in these countries. That they are not, in fact, we have the most serious reasons to apprehend, from the reckless manner in which even priests of that society have employed in controversy, all the arguments of infidels and Socinians against the Holy Scripture, the Divinity of Christ, &c. And their pertinacity in upholding false and ridiculous miracles, shews a carelessness for the genuine miracles on which Christianity is founded.

“ But the irreligion of members of the Roman churches sinks deeper even than direct infidelity. There is a still lower depth in which they are plunged; and I shall here avail myself of the testimony of the Abbé La Mennais, in a work written many years ago, while he was yet of the highest reputation in the Roman church. In the *eighth* edition of

his *Essai sur l'Indifférence*, he says, 'What do you perceive everywhere, but a profound indifference as to duties and creeds, with an unbridled love of pleasure and of gold, by means of which anything can be obtained? All is bought, for all is sold; conscience, honor, religion, opinions, dignities, power, consideration, respect even: a vast shipwreck of all truths and all virtues.' . . . 'Atheism,' said Leibnitz, 'will be the last of heresies, and in effect, indifference which marches in its train, is not a doctrine, for genuine Indifferents deny nothing, affirm nothing; it is not even doubt, for doubt being suspense between contrary probabilities, supposes a previous examination: it is a systematic ignorance, a voluntary sleep of the soul. . . . Such is the hideous and sterile monster which they call indifference. All philosophic theories, all doctrines of impiety have melted and disappeared in this *devouring system*. . . . From this fatal system, BECOME ALMOST UNIVERSAL, has resulted under the name of tolerance, a new sort of temptation,' &c. He observes, that 'the state to which we are approaching, is one of the signs by which will be recognized that last war announced by Jesus Christ: *Nevertheless, when the Son of Man cometh, shall He find faith on the earth.*' Such is the awful picture of irreligion in the Roman church, for it is plain that he speaks of that church, and that it must be included under the terms he employs. Nor is this merely the statement of one individual. It is supported by the pastoral letter of the bishop of Troyes, on the occasion of his entry into his diocese, where it is said, with reference to the carelessness and disdain of indifference, 'Such is now the great wound of the church, or, to employ the language of the Holy Scriptures, her desperate wound; "Desparata est plaga ejus." For what can we oppose to this state of things? . . . We know well the remedy for bodily maladies, but the remedy for this epidemic malady of minds, who shall find it?' This evil therefore afflicts the Roman church herself. It is not merely found among her advers-

ries: it is within her own bosom. And in fine it is so great, that even the head of the Roman church has been compelled to lay open the condition of his community to our view. Gregory XVI. in 1832 addressed an encyclical letter to all the patriarchs, primates, archbishops, and bishops of his Obedience, in which the following remarkable passage occurs: 'We come now to another most abundant cause of evils with which we grieve to see *the church afflicted*, that is to say, indifference, or that perverse opinion, which, through the frauds of wicked men, *has become common everywhere*, that eternal salvation can be obtained by any profession of faith, provided the morals be correct and honest. But in a case so clear and evident, you will easily *expel from the people committed to your care* this most destructive error,' &c.

"Whatever may be the evils affecting our branch of the catholic church, we cannot but feel grateful to Divine Providence, that infidelity and indifference scarcely exist amongst us; and that as soon as they are planted by some rash and impious men, they dry up and wither away. There is, at this moment, more of evident religious zeal in the British empire, than in any other part of Europe; and this arises entirely from the vigor of a healthy faith in our branch of the catholic church, which triumphs amidst a thousand difficulties." *Ibid*, pp. 344—350.

In the OXFORD TRACTS it is said:

"In that great and famous nation which is near us, once great for its love of Christ's Church, since memorable for deeds of blasphemy, which leads me here to mention it, and now, when it should be pitied and prayed for, made unhappily our own model in too many respects,—followed when it should be condemned, and admired when it should be excused,—in the capital of that powerful and celebrated nation, there took place, as we all well know, within the last fifty years, an open apostacy from Christianity; not from Christianity only, but from every kind of worship which

might retain any semblance or pretence of the great truths of religion. Atheism was absolutely professed;—yet in spite of this, it seems a contradiction in terms to say it, a certain sort of worship, and that, as the prophet expresses it, ‘a strange worship,’ was introduced. Observe what this was.

“I say, they avowed on the one hand Atheism. They prevailed upon an unhappy man, whom their proceedings had forced upon the church as an archbishop, to come before them in public and declare that there was no God, and that what he had hitherto taught was a fable. They wrote up over the burial-places that death was an eternal sleep. They closed the churches, they seized and desecrated the gold and silver plate belonging to them, turning these sacred instruments, like Belshazzar, to the use of their impious revellings; they formed mock processions, clad in priestly garments, and singing profane hymns. They annulled the divine ordinance of marriage, resolving it into a mere civil contract to be made and dissolved at pleasure. These things are but a part of their enormities.

“On the other hand, after having broken away from all connection towards God and man, they gave a name to the reproachable state itself into which they had thrown themselves, and existed in that very negation of religion, or rather that real and living blasphemy, into a kind of God. They called it LIBERTY, and they *literally* worshipped it as a divinity. It would almost be incredible, that men who had flung off all religion should be at the pains to assume a new and senseless worship of their own devising, whether in superstition or in mockery, were not events so recent and so notorious. After ~~striking out~~ striking out our Lord and Savior, and blasphemously declaring Him to be an impostor, they proceeded to decree, in the public assembly of the nation, the adoration of Liberty and Equality as divinities: and they appointed festivals besides in honor of Reason, the Country, the Constitution, and the Virtues. Further, they determined that tutelary gods, even

dead men, may be canonized, consecrated, and worshipped; and they enrolled in the number of these some of the most notorious infidels and profligates of the last century. The remains of the two principal of these were brought in solemn procession into one of their churches, and placed upon the holy altar itself; incense was offered to them, and the assembled multitude bowed down in worship before one of them—before what remained on earth of an inveterate enemy of Christ!

“Now, I do not mention all this as considering it the fulfilment of the prophecy, nor, again, as if the fulfilment when it comes will be in this precise way, but merely to point out, what the course of events has shewn us in these latter times, that there *are* ways of fulfilling sacred announcements that seem at first sight contradictory,—that men may oppose every existing worship, true and false, and yet take up a worship of their own from pride, wantonness, policy, superstition, fanaticism, or other reasons.

“And further, let it be remarked that there was a tendency in the infatuated people I have spoken of, to introduce the old Roman democratic worship, as if further to shew us that Rome, the fourth monster of the prophet’s vision, is not dead. They even went so far as to restore the worship of one of the Roman divinities (Ceres) by name, raised a statue to her, and appointed a festival in her honor. This indeed was inconsistent with exalting themselves ‘above all that is called God;’ but I mention it, as I have said, not as throwing light upon the prophecy, but to shew that the spirit of old Rome has not passed from the world, though its name is almost extinct.

“Still further, it is startling to observe, that that former apostate in the early times, the Emperor Julian, he too was engaged in bringing back Roman Paganism.

“Further still, let it be observed that Antiochus too, the Antichrist before Christ, the persecutor of the Jews, he too

signified himself in forcing the Pagan worship upon them, introducing it even into the temple.

"We know not what is to come; but this we may safely say, that improbable as it is that Paganism should ever be publicly restored and enforced by authority for any time, however short, even three years and a half, yet it is far less improbable now than it was fifty years ago, before the event occurred which I have referred to. Who would not have been thought a madman or idiot, before that period, who had conjectured such a portentous approximation to Paganism as actually took place?" *Oxford Tracts*, vol. v., no. 83, pp. 21—23.

4. *Protestant Church.*

BISHOP HURD says:

"When the reformers had thrown off all respect for the papal chair, and were for regulating the faith of Christians by the Sacred Scriptures, it still remained a question, on what grounds these Scriptures should be interpreted. The voice of the church, speaking by her schoolmen and modern doctors, was universally, and, without much ceremony, rejected. But the fathers of the primitive church were still in great repute among Protestants themselves; who dreaded nothing so much as the imputation of novelty, which they saw would be fastened on their opinions, and who besides thought it too presuming to trust entirely to the dictates of what was called *the private spirit*. The Church of Rome availed herself with dexterity of this prejudice, and of the distress to which the Protestant party was reduced by it. The authority of these ancient and venerable interpreters was sounded high by the catholic writers; and the clamor was so great and so popular, that the Protestants knew not how, consistently with their own principles, or even in mere decency, to decline the appeal which was thus confidently made to that tribunal. The reformers, too, piqued themselves on their superior skill

in ancient literature, and were ashamed to have it thought that their adversaries could have any advantage against them in a dispute which was to be carried on in that quarter. Other considerations had, perhaps, their weight with particular churches; but for these reasons chiefly, all of them forwardly closed in with the proposal of trying their cause at the bar of the ancient church: and thus shifting their ground, maintained henceforth, not that the Scriptures were the sole rule of faith, but the Scriptures *as interpreted by the primitive fathers*.

“When the state of the question was thus changed, it was easy to see what would be the issue of so much indiscretion. The dispute was not only carried on in a dark and remote scene, into which the people could not follow their learned champions, but was rendered infinitely tedious, and indeed interminable. For those early writings, now to be considered as of the highest authority, were voluminous in themselves; and, what was worse, were composed in so loose, so declamatory, and often in so hyperbolical a strain, that no certain sense could be affixed to their doctrines, and anything, or everything, might, with some plausibility, be proved from them.

“The inconvenience was sensibly felt by the Protestant world; and, after a prodigious waste of industry and erudition, a learned foreigner at length shewed the inutility and the folly of pursuing the contest any further. In a well-considered discourse, *On the Use of the Fathers*, he clearly evinced, that their authority was much less than was generally supposed, in *all* points of religious controversy; and that their judgment was especially incompetent in *those* points which were agitated by the two parties. He evinced this conclusion by a variety of unanswerable arguments; and chiefly by shewing that the matters in debate were, for the most part, such as had never entered into the heads of those old writers, being indeed of much later growth, and having

first sprung up in the barbarous ages. They could not, therefore, decide on questions which they had no occasion to consider, and had, in fact, never considered; however their careless or figurative expression might be made to look that way, by the dexterous management of the controversialists." *Works*, vol. v. pp. 346—349.

OWEN SAYS:

"The generality of this nation hath received and professed the Protestant religion in opposition unto popery. And no doubt many did so through a sincere and effectual conviction of its truth upon the first reformation. But it is so come to pass, that what through their own supine negligence and carelessness about all things invisible and eternal, what through the sloth, ignorance, laziness, and wretched indifferency in religion of some of those that should instruct them, multitudes are become shamefully ignorant of the rudiments and principles of that religion which they account themselves to profess. So hath it been almost in all ages and places, after profession became national. Many will not make use of the means of instruction which they have, and more want that means in an effectual measure. Nor, it may be, can there be an instance given where there hath been sufficient care taken, or at least sufficient provision made for the instruction of the body of the people in all parts of it. Neither is that ordinary course of the ministry which is passant in the world, sufficient to this purpose. Can any man who knows anything of the gospel, or of the nature of men with respect unto spiritual things, once suppose, that the reading of prayers unto a people, or the rehearsing of a sermon without zeal, life, power, or evidence of compassion for the souls of men, accompanied with a light, vain, worldly conversation (as it is with many), should answer the apostolical pattern of laying the foundation, and then carrying on of men by continual instruction unto perfection? From hence (as also from other reasons obvious unto all impartial

observers) it is, that 'darkness covers the earth, and thick darkness the people;' ignorance prevailing on all sorts of men. Some will not learn, some have none to teach them, some are engaged in the pursuit of sensual lusts and vanities, some swallowed up in the love of and cares about the things of the world, few in any age have been conscientiously diligent in the things which are of eternal concernment unto them.

"This was that which facilitated the papal apostacy, from whence it took its rise, and by which it received its progress. Those who would on the motives mentioned be accounted Christians, and which it was the interest of the pretended presidents in religion to have so esteemed, being profoundly ignorant, they first accommodated the practices of religion unto their carnal superstitious minds, and then gradually led them into all errors and fables. For they were blind and knew not whither they went. So were the important truths of the gospel abandoned for monkish dreams, for legends of foolish lying miracles, and other heathenish superstitions. It was by ignorance, I say, principally, that the people gave themselves up unto the power of seducers, which enabled the architects of the Roman apostacy to carry them into opinions, ways, and practices suited unto their secular interest. And so sensible have they been of their advantage hereby, as that some of them have commended ignorance as the most useful qualification of the people in religion.

"We may therefore well fix this as another cause or occasion at least of apostacy: when men are ignorant of the religion which themselves profess, as to its doctrines, and the principal grounds of them; where they are like the Samaritans, who understood not their own religious worship which they had received by tradition, '*but worshipped they knew not what,*' John iv. 22; they are no way able to defend themselves against the least impressions of seducers. They may

plod on in the old track of some formal outward duties, but if any one meets them in their way, it is easy for him to turn them out of it. So the apostle, shewing the danger that professors were in because of apostatical seducers, he assigns the means of their preservation to be *the unction which they had received, whereby they knew all things*. 1 John ii. 19, 20, 27. Had they not been taught and instructed in the truth, they could not at such a season have persevered in the profession of the faith. Yea, such persons are very ready to think that there is something worthy their consideration in what is proposed unto them by the most corrupt seducers; whereas they have really found nothing in what themselves have so long professed. For no man can find any real benefit, profit, or advantage in that whereof he is ignorant. So it is said, that some by *good words and fair speeches do deceive the hearts of the simple*. Rom. xvi. 18. Everything they say hath a plausible pretence and appearance unto persons under that character, so as that they are apt to be taken and pleased with it. Hence is that advice of the apostle unto them who design establishment in faith and order; *Brethren, be not children in understanding; howbeit in mature be ye children, but in understanding be ye men*. 1 Cor. xiv. 20. *τέλειον γίνεσθε ταῖς φρεσίν;* *Be ye complete, perfect, well instructed in your minds, fully initiated into the doctrines of the gospel*. Such the apostle calls *τελείους, perfect men*. 1 Cor. ii. 7; Heb. v. 14. Those who in opposition hereunto are children, that is, weak and ignorant, will also be uncertain and unstable. They will be as children *tossed to and fro, carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive*. Eph. iv. 14.

“For let some crafty papal emissaries come among this sort of people, and let them confidently tell them, that they neither have nor ever will have any benefit by the religion they profess; and that they have no evidence or assurance

of the truth of it; they tell them no more but what they will know to be true, if once they take it into consideration. For whereas they have seemed to be always learning, by resorting to church, and the like outward means whereby religion is expressed, yet they never *came to the knowledge of the truth*. Wherefore, when by any means they are put unto a stand, and are forced to consider themselves, they are amazed to find how little it is that they believe of the religion which they profess, or know of the ground of what they would be thought to believe.

“Let such persons add (as they will not fail to do), that with them of Rome is full assurance, that none ever mistook the way who accompanied them that are of the old religion which their forefathers professed so many ages before this new-fangledness came up, which hath filled all things with confusion, disorder, sects, and divisions; whereas before, all were of one mind (which was the most plausible argument of paganism against Christianity), every troublesome personal circumstance of their present condition, makes them inclinable to believe, that it may be as they say. Let them tell them moreover of the power granted unto the priesthood of their church to pardon all sorts of sins; of the effectual intercession of saints and angels, among whom they may choose out particular patrons and guardians for themselves; of the mercy, grace, goodness, power, and interest, in heaven of the blessed Virgin, all continually exercised in the behalf of Catholics; of the miracles that are daily wrought among them; of the wondrous sanctity and devotion which some among them have attained; they begin to think that there is somewhat in these things which they can feel or see, whereas in their own religion they can understand little or nothing at all. The great things of the gospel are strange things unto them; they neither do nor can understand them by all the diligence they think meet to use in this case. But the things now proposed unto them have the nature of tales,

which the mind of man is accustomed unto, and apt both to receive and retain. And it is not imaginable how easy a transition will prove, from a religion whereof men know little or nothing at all, unto that which at one view presents unto their fancies and senses, all that they need believe or do, that they may be eternally happy.

“ Suppose one of another sort come among such persons, and at once call them off from the profession of that religion which they pretend unto, confidently requiring them to attend wholly unto a light within them, which will be their guide and direct them unto God. They find by natural experience that there is some such light within them, as that which he seems to propose unto them; for there is so in all men, as the apostle declares, even the *light of conscience accusing or excusing as unto sin or duty*. Rom. ii. 14, 15. Having therefore, by reason of their ignorance, no experience of any power or efficacy in that religion which themselves profess, they begin to think there is a reality in what is proposed unto them, and so are easily inveigled. For there is no security of his constancy for one moment when a trial or temptation shall befall him, who hath not light or knowledge enough of the truth to give him some inward experience of the efficacy of what he doth profess.

“ But it is no way necessary to insist any longer on that which is so evident, both in matter of fact, and in the reasons of it. An apostacy from a traditional profession, of those truths which indeed men understand not, is easy, and in a time of temptation unavoidable. In all ages multitudes have thus perished for want of knowledge. For such persons are destitute of defence against any external cause or means of defection. They have nothing in their minds to oppose to force, nothing unto seductions or fraud, nothing to the examples of great leaders, nothing to conflict with the superstition of their own minds, and will therefore, when wind and tide suits the design, comply with any fair pretence for a revolt.

“And herein lieth no small part of the danger of the public profession of the Protestant religion among us. By whose defect principally God knows, but it is incredible how stupidly ignorant multitudes are. Such there are who know no difference in religion, whilst the same names of God and Christ are commonly used, and the same places frequented for worship. Yet will this sort of men shew great zeal and earnestness against popery and other heresies. None more forward to revile, contemn, and prosecute them to their power, as ready as Mahometans are to persecute Christians, or Papists sincere believers, and that on the same grounds. But if at any time they are put unto a stand, and necessitated to give an account unto themselves of the reason of their own religion, what it is they believe, and why they do so, their confidence will fail them, and like unto men fallen into cross-paths and ways, they will not know what to do. And on such occasions they are the readiest of all men in a kind of shame of themselves, to give up the religion which they have professed, for any other wherein it is promised they shall have more skill, and by which they may have some benefit, as it is pretended, whereas by their own they have had none at all.

“Whatever therefore is amongst us or elsewhere an occasion of ignorance among the people, it doth expose them unto a fatal defection from the truth. If those upon whom it is incumbent to instruct them in the knowledge of the truths and mysteries of the gospel, are unskillful or negligent in the discharge of their duty, they do what lieth in them to give them up bound hand and foot to the power of their spiritual adversaries. And they will be found chargeable with no less guilt, who lay obstructions in the way of others who would willingly labor in the instruction of them unto their power. A man would think from all circumstances, and all indications of the present inclinations of the minds of men, that it were the chief interest of all that really love the pro-

testant religion, to preserve its professors from apostacy, or any disposition thereunto. That this will be done effectually without a continual instruction of them in the truths which are to be professed, with their grounds, reasons, and effects, is so fond an imagination, as that it deserves no consideration; it is but to build castles in the air, to suppose that men will be kept constant in the profession of religion by outward laws, the observance of external forms, and the secular advantages of some persons by it, wherein they are not concerned. They will not be so, I say, when a trial shall befall them. There is no other means that is appointed of God, or is rational in itself, for the attaining of this end, but that those who are so concerned, do what in them lies personally to instruct the people in the truth, encouraging of them unto obedience by their own example, and to prevail with them who have the same design to be assisting with them therein. But to cry out of the great danger of protestant religion in the growth of popery, and at the same time not only to be negligent themselves in the great duty of communicating the real effectual knowledge of it unto the souls of men, but also to lay needless obstructions in the ways of others, who would sincerely endeavor so to do, is an unaccountable solecism in religion. Either we are not in earnest in our pretended zeal for the truth, and our fears of the prevalency of popery, or we believe not that instruction in the truth is the only means to preserve men in the useful profession of it, which is to renounce the gospel, and all rational consideration therewithal; or we are influenced by other things, which we far more esteem than evangelical truth, and the purity of religion.

“The reformation of the church consisted principally in the deliverance of the people from darkness and ignorance. And if through our neglect they should be reduced again into the same state and condition, they would be a ready prey for the papacy to seize upon. The advice of the apostle

as to the duty of all gospel ministers and officers, in such a season as we are fallen into, is that alone which will preserve us : 2 Tim. iv. 1—4." *Works*, vol. xvii. pp. 416—422.

" God may be forsaken by men in one way, and He may righteously forsake them in another : for instance, under the profession of the truth men may give up themselves unto all ungodliness and unrighteousness, unto a flagitious course of life in all abominations ; so holding the truth captive in unrighteousness. In this case God oftentimes, in a way of punishment, gives men up unto an apostacy from the truth which they have professed, to shew that He will not always have it prostituted unto the lusts of men. So the apostle speaks expressly, 2 Thess. ii. 10—12. Although they received the truth in the profession of it, yet they loved it not, they yielded not obedience unto it, but took pleasure in sin ; therefore God ordered things so, that they should reject the truth itself also, and believe lies unto their own destruction. Herein at this day lies the danger of a total and ruinous apostacy. Multitudes, the generality of all sorts, the body of the people, do yet assent unto and profess the truth ; but, alas ! what are the lives and conversations of many under that profession ? How do all manner of sins abound among us ? The profession of the truth by not a few is the greatest dishonor and disparagement that can be cast upon it. The best service many can do it, is by forsaking it, and declaring that the belief of it is inconsistent with their cursed wicked lives. And may we not justly fear, lest such persons should speedily be given up, by one means or other, to ' strong delusions to believe a lie,' unto their just damnation ? And on the other hand also, God sometimes gives men up to sins and wickednesses in practice, because of the rejection of the truth which they have received. So He dealt with them who liked not those notions of truth which they had concerning Him, his being, and his providence, from the light of nature. Rom. i. 28. And so He usually deals with all apostates. If

they will forsake the truth, they shall forsake righteousness and holiness, which are the proper fruits of it, and be given up unto all abominable lusts and practices." *Ibid*, pp. 446, 447.

MELANCTHON says :

"The church of God in this life, as a ship in the waves, is always in a storm of many afflictions. But now, in this sickly old age of the world, it is more disturbed than formerly. Often, with groans, we pray the Son of God, the judge of all men, to come right quickly (*ὅτι τάχιστα*) to triumph, and to bring the whole church into the open presence of the eternal Father, where God will be all in all the saints." *Letter: British Magazine*, vol. xviii. p. 489.

MOSHEIM says :

"It was deplorable to see two churches, which had discovered an equal degree of pious zeal and fortitude in throwing off the despotic yoke of Rome, divided among themselves, and living in discords that were highly detrimental to the interests of religion and the welfare of society. Hence several eminent divines and leading men, both among the Lutherans and Calvinists, anxiously sought some method of uniting the two churches, though divided in their opinions, in the bonds of Christian charity and ecclesiastical communion. A competent knowledge of human nature and human passions served to persuade these wise and pacific mediators, that a perfect uniformity of religious opinion was not practicable, and that it would be entirely extravagant to imagine that either of these communities could ever be brought to embrace universally, and without limitation, the doctrines of the other. They made it, therefore, their principal business to persuade those, whose spirits were inflamed with the heat of controversy, that the points in debate between the churches were not essential to true religion : that the fundamental doctrines of Christianity were received and professed in both communions ; and that the difference of opinion between the contending parties, turned either upon points of an abstruse

and incomprehensible nature, or upon matters of indifference, which did not tend to render mankind wiser or better, and in which the interests of genuine piety were in no respect concerned. Those who viewed things in this point of light, were obliged to acknowledge, that the diversity of opinion was by no means a sufficient reason for the separation of the churches, and that in consequence they were called, by the dictates of that gospel which they both professed, to live not only in the mutual exercise of Christian charity, but also to enter into the fraternal bonds of church communion. The greatest part of the reformed doctors seemed disposed to acknowledge, that the errors of the Lutherans were not of a momentous nature, or of a pernicious tendency, and that the fundamental doctrines of Christianity had not undergone any remarkable alteration in that communion; and thus on their side an important step was made toward peace and union between the churches. But the majority of the Lutheran doctors declared, that they could not form a like judgment with respect to the doctrine of the reformed churches; they maintained tenaciously the importance of the points which divided the two communions, and affirmed, that a considerable part of the controversy turned upon the fundamental principles of all religion and virtue. It is not at all surprising, that the opposite party branded this steadiness and constancy with the epithets of morose obstinacy, supercilious arrogance, and the like odious denominations. The Lutherans were not behindhand with their adversaries in acrimony of style; they recriminated with vehemence, and charged their accusers with instances of misconduct, different in kind, but equally condemnable. They reproached them with having dealt disingenuously, by disguising, under ambiguous expressions, the real doctrine of the reformed churches; they observed farther, that their adversaries, notwithstanding their consummate prudence and circumspection, gave plain proofs, on many occasions, that their propensity to a recon-

ciliation between the churches arose from views of private interest, rather than from a zeal for the public good." *Ecclesiastical History*, vol. v. pp. 238, 239.

"These improvements in theology and morality did not diffuse such a spirit of concord in the Lutheran church, as was sufficient to heal ancient divisions, or to prevent new ones. That church, on the contrary, was involved in the most lamentable commotions and tumults, during the whole course of this century (xvii.), partly by the controversies that arose among its most eminent doctors, and partly by the intemperate zeal of violent reformers, the fanatical predictions of pretended prophets, and the rash measures of innovators, who studiously spread, among the people, singular notions and (for the most part) extravagant opinions. The controversies that divided the Lutheran doctors may be ranged under two classes, according to their different importance and extent, as some of them involved the whole church in tumult and discord, while others were less general in their pernicious effects. Of the former class there were two controversies, that gave abundant exercise to the polemic talents of the Lutheran divines during the greatest part of this century; and these turned upon the religious systems that are generally known under the denominations of *Syncretism* and *Pietism*. Nothing could be more amiable than the principles that gave rise to the former, and nothing more respectable and praise-worthy than the design that was proposed by the latter. The Syncretists, animated with that fraternal love and that pacific spirit, which Jesus Christ had so often recommended as the peculiar characteristics of his true disciples, used their warmest endeavors to promote union and concord among Christians; and the Pietists had undoubtedly in view the restoration and advancement of that holiness and virtue, which had suffered so much by the influence of licentious manners on the one hand, and by the turbulent spirit of controversy on the other. These two great and amiable

virtues, that gave rise to the projects and efforts of the two orders of persons now mentioned, were combated by a third, even a zeal for maintaining the truth, and preserving it from all mixture of error. Thus the love of truth was unhappily found to stand in opposition to the love of union, piety, and concord; and thus, in the present critical and corrupt state of human nature, the unruly and turbulent passions of men can, by an egregious abuse, draw the worst consequences from the best things, and render the most excellent principles and views productive of discord, confusion, and calamity." *Ibid*, pp. 266, 267.

"In Germany, the frequent controversies between the Lutherans and Calvinists, and also between them and the Catholics, had cherished and kept up that spirit of free inquiry which originally produced the reformation. In the discussion of doctrinal points, and in bringing them to the test of Scripture, writers of different capacities and dispositions gave such varied interpretations, that many readers were perplexed and confounded, and began to doubt whether any doctrines had ever been revealed to mankind. Some protestant authors, having seduced themselves into scepticism in the solitude of their closets, propagated their doubts among the people; still pretending, however, to be well-wishers to the cause of religion. Others openly ventured to recommend reason as a substitute for religion." *Ibid*, vol. vi. pp. 262, 263.

WARBURTON says :

"*When the Son of man cometh, shall He find faith on the earth?* This is one of those fatal MARKS expressive of the latter fortunes of the Christian church, as foretold, in the sacred writings, amongst the signs of the second coming of the *Son of Man*. And with this, many other of those signs now concurring, seem, in the opinion of serious men, to point out to us the near approach of that awful period; the completion of the *moral*, and the renovation of the *natural* system of things." *Works*, vol. ix. p. 251.

“ But I now anticipate the subject of the second head I proposed to speak to in support and explanation of my text; which was, that the experience of the present times amply confirms its truth, that *abounding of iniquity* is the true cause why the love of many for the Christian faith is *waxed cold*: or of that general defection from Christianity which has now spread itself throughout all orders and degrees of men.

“ A mere general view of the state of things is alone sufficient to evidence this truth. When was there so great a defection from the religion of our forefathers? And when did *prodigate iniquity* so much abound? The estimate of the quantity of national vice is indeed hard to make. But this we may be assured of, that when *vice* stalks triumphant, and without disguise; when apologies are made for the national benefits resulting from private vices; and when it is openly maintained that government cannot be carried on without corruption: we may be assured, that *vice* has spread more generally, and has taken deeper root, than while it sneaked about in disguise,—while it denied its parentage, and pretended to be related to *virtue*.

“ But we have a surer evidence of the truth of my text. We need but look about us, and consider who have been the most restless propagators of infidelity throughout this present century, and who have been their most devoted followers; and we shall find that both have been as notorious (whether in high stations or in low) for vice and corruption, as for the prodigate principles of unbelief. So that there was small danger of being mistaken, when we saw a man glorying in his iniquity, to conclude that he was a *rogue upon principle*, that is, a *Free-thinker*: as on the other hand, when we heard a man profess his disbelief of the religion of his country, that he was a *strange* *heretic*, whether in a public or in a private station.

“ Even great learning and superiority of parts, the best security, next to *grace*, against infidelity (and what has in fact secured the generality of exalted geniuses against

this contagion) if unhappily joined with a very *corrupt heart*, have not been of force sufficient to guard men against this evil. So much has their present ease and the silencing of a clamorous conscience got the better of all the convictions of reason.

“To this it may be objected, that many wicked men have professed the highest regard for religion: as, on the other hand, some unbelievers have been very moral men.

“Both these assertions will deserve to be considered. There is no question, but that through *various* stages of wickedness, so *rational* a religion, in which men have been brought up and educated, will stick closely by them. But the horror of this state, which the constant upbraidings of conscience must occasion, makes them naturally fly for ease and respite from their torments. If grace abounds, they will be enabled to shake off their vices. If the *world* prevails, they will choose to part with their *religion*. Distracted by such contrary impulses, it will not be long ere they part with one or the other: and the over-abounding of *wicked example* encourages worldly men, in general, to make a wrong choice. This is the condition of the first stages of life: but it being a very *unnatural* state (men *naturally* pursuing ease) we may be sure, it will not continue long. Whenever therefore an old determined veteran in vice perseveres in the *profession* of a religion, which denounces the most dreadful sentence on his perseverance in iniquity, and pretends a *zeal* for *this* religion, we may safely pronounce him to be a consummate hypocrite. And if we attentively consider, we shall never be at a loss to account for the trouble he gives himself, in putting on, and still wearing, so hazardous a mask. We shall find it to be either his *profession*, his *station*, his *connections*, or some *lower personal interest*, that obliges him to profess his attachment to religion. Or if haply these marks be difficult to find, there are others, which never fail to betray this species of hypocrisy. Such as these, this pre-

tended religionist always makes the *truth* to be the same thing with what happens to be the *established*. He therefore joins with the *real bigot*, to discourage all inquiries into truth, and is the first to decry and persecute the inquirer. And so much for the *religion* of the *habitual sinner*.

“As to the other part of the objection, *that some unbelievers have been moral men*. This will amount to no more than an *exception to a general rule*, which says, that unbelievers are commonly wicked men. And the causes which produce the exception are easily accounted for.

“Unbelief has of late become so fashionable, that its advocates have formed and fashioned it into a kind of system, and supported and adorned it with all the arts of sophistry and false reasoning; so that it would be no wonder if, here and there, a moral man of cool appetites and enfeebled reason, seduced by specious appearances, should chance to do credit to this miserable philosophy. This, joined to a vanity of doing honor to a sect (so much and justly spoken against by sober men, for the immoralities of its professors), may possibly produce a *moral Freethinker*. But such a phenomenon is extremely rare; so rare, that, of all our leaders in infidelity (and England has produced a greater swarm than almost all the world besides), we hear but of one or two who ever passed for honest men. And the man who had this luck, though he got the character of temperance, justice, candor, charity, in his commerce with the world, yet it is well known to all who have seen his writings, that in the management of controversy he has knowingly violated both truth and charity.

“On the whole then, we cannot but conclude with the text, that *because of the abounding of iniquity, the love of many, for our holy faith, has waxed cold.*” *Ibid*, vol. x. pp. 280—283.

The ABBE BARRUEL, speaking of the causes leading to the French revolution, observes:

“As the conspirators (against Christianity) advanced in

their arts of seduction, their hopes are daily heightened by some new success. They were already such, that a few years after the Encyclopedia had first appeared, we find D'Alembert confidently writing to Voltaire, 'Let philosophy alone, and in twenty years the Sorbonne, however much Sorbonne it may be, will outstrip Lausanne itself.' That is to say, that in twenty years time (and this was written 21st July, 1757), the Sorbonne would be as incredulous and Antichristian as a certain minister of Lausanne (Voltaire himself), who furnished the most impious articles that are to be found in the Encyclopedia.

"Soon after Voltaire, improving on D'Alembert, says, twenty years more, *and God will be in a pretty plight!* That is to say, twenty years more, and not an altar of the God of the Christians shall remain.

"Everything indeed seemed to forbode the universal reign of impiety throughout Europe. The district which had fallen in particular to Voltaire, was making such an awful progress, that eight years after he writes, that *not a single Christian was to be found from Geneva to Berne.* Everywhere else, to use his expressions, the *world was acquiring wit apace*, and even so fast, *that a general revolution in ideas threatened all around.* Germany, in particular, gave him great hopes. Frederick, who as carefully watched it as Voltaire did Switzerland, writes, that 'philosophy was beginning to penetrate even into superstitious Bohemia, and into Austria, the former abode of superstition.'

"In Russia the adepts gave, if anything, still greater hopes. This protection of the Scythians, is what consoles Voltaire for the persecutions which befel the sect elsewhere. He could not contain himself for joy, when he wrote to D'Alembert how much the brethren were protected at Petersburg, and informed him, that during a journey made by that court, the Scythian protectors had each one, for his amusement, undertaken to translate a chapter of Belisarius into their language: that the empress had undertaken one

herself, and had even been at the trouble of revising the translation of this work, which in France had been censured by the Sorbonne.

"D'Alembert wrote, that in Spain philosophism was undermining the Inquisition, and according to Voltaire, a great *revolution was operating in ideas* there, as well as in Italy. A few years after we find this Italy swarming with men thinking like Voltaire and D'Alembert, and that their sole interest prevented them from openly declaring for impiety.

"As to England they made but little doubt of its falling an easy prey. To hear them speak, it was overrun with Socinians who scoffed at and hated Christ, as Julian the apostate hated and despised Him, and who only differed in name from the philosophers.

"Finally, according to their calculations, Bavaria and Austria alone (this was during the lifetime of the empress queen) continued to support the divines and defenders of religion. The empress of Russia *was driving them on gloriously*, and they were at *their last gasp in Poland*, thanks to the king Poniatowski. They were *already overthrown in Prussia*, through the care of Frederick, and *in the north of Germany* the sect daily gained ground, thanks to the landgraves, margraves, dukes and princes, adepts and protectors.

"Far otherwise did matters stand in France. We often see the two chiefs complaining of the obstacles they had to encounter in this empire, the favorite object of their conspiracy.

"The perpetual appeals of the clergy, the decrees of the parliaments, the very acts of authority which the ministers, though friendly to the conspirators, were obliged to exert in order to hide their predilection, were not totally ineffectual. The bulk of the nation still remained attached to its faith. That numerous class called the people, in spite of all the intrigues of the secret academy, still flocked to the altar on

days of solemnity. In the higher classes, numerous were the exceptions to be made of those who still loved religion. Indignant at so many obstacles, Voltaire would perpetually stimulate his countrymen, whom he contemptuously calls his *poor Velches*. Sometimes, however, he was better pleased with them, and would write to his dear Marquis Villeville, ‘*The people are mighty foolish, nevertheless philosophism makes its way down to them.* Be well assured, for instance, that there are not twenty people in Geneva who would not abjure Calvin as soon as they would the pope, and that many philosophers are to be found in Paris behind the counter.’ But generally speaking, his complaints about France predominate in his correspondence with the conspirators; sometimes he would despair of ever seeing philosophy triumph there. D’Alembert, on the spot, judged of matters very differently, and though everything did not answer his wishes, nevertheless he thought himself authorized to flatter Voltaire, that though *philosophy might receive a temporary check, it never could be got the better of.*” *Memoirs illustrating the History of Jacobinism*, vol. i. pp. 337—341.

BISHOP LAW, in an extract observes :

“Worthington has fixed the term of Antichrist, foretold by Daniel xii. 7, at 1260 years, according to the usual computation; viz. a *time*, 360; *times*, or twice a time, 720; and *half a time*, 180: dating its commencement A.D. 618, and consequently its expiration A.D. 1878. p. 208. He adds, St. Paul assures us that *that day shall not come, except there come a falling away first.* The falling away, we see, is come. This impediment is removed in these our days. There is no want of a defection from the faith, to retard his coming. Were our Lord now at the door, as he cannot be far off, there is but too much ground for that question, *When the Son of man cometh* [*i.e.* according to W.’s interpretation, for the destruction of Antichrist] *shall He find faith on earth?* *B. Lect. v. 2. Disc. xvii. p. 214. Comp. Dr. Parry’s Tract on*

the same subject, p. 140, &c." *Considerations on the Theory of Religion*, p. 202 (*note*).

5. *Signs of the Times.*

In the OXFORD TRACTS it is said :

"When we lift up our eyes upon the present state of the world, an extraordinary aspect of things meets our view. The *knowledge* of God, hastening to cover the earth, as the waters cover the sea ; and a remarkable combination of circumstances at work, to produce effects the opposite to what has been hitherto witnessed in the world. The art of printing, bringing home this knowledge to all ; the means which Providence has formerly allowed to hide it, not only from the heathen and the Jew, but also from the Christian, (by a mysterious economy, which has been long permitted in the Church of Rome,) we see now removed ; men of various creeds, opposed in principles and opposed in discipline, one might almost say Christians and unbelievers, combining together in the circulation of the Scriptures. Add to this, preachers and teachers of various parties, and from various motives, all busily engaged in imparting religious instruction. Schools moreover, and many on an extensive national system. Churches and altars thrown open to all, from the loss of church discipline ; and, what is worthy of notice, Christianity acknowledged as true, by persons of the worst principles. Discoveries of science too, opening to us the boundless extent of the material world, which we cannot but suppose may have some bearing on the religious condition of mankind, as manifestations of God. Add moreover a new principle, unknown to former ages, prevailing throughout the world, in the shape, not only of an article of faith, but as the one and only article, indeed as one so important, and requiring to be received with such authority, as to supersede the very fabric of the church : dispensing with her sacraments, her creeds, her liturgies, her discipline ; and this principle is, that the

highest and most sacred of all Christian doctrines, is to be brought before, and pressed home to, all persons indiscriminately, and most especially those who are leading unchristian lives.

“ Such are some of the most prominent features of the case. And so much does the opinion prevail of the value of religious knowledge merely and *of itself*, that when public attention was lately called to the commemoration of the familiar use of the Scriptures for these last three hundred years, we heard no expressions on the subject which implied anything like that feeling of apprehension, which the foregoing remarks would have led us to attach to it. Nor was it at all looked upon as that trying dispensation which the Baptist spoke of, as of the axe laid unto the root of the tree, and the coming wrath, and the sifting of the wheat. Nor was the awful import of those words considered, *Be ye sure of this, that the kingdom of God is come nigh unto you* (Luke x. 11), and *for judgment I am come into this world* (John ix. 39). Nor was our case at all alluded to in conjunction with that of Chorazin, Bethsaida, and Capernaum, or of them to whom our Lord said, *If I had not come and spoken unto them, they had not had sin*. There seems also an impatience at any book being held back from any person, as too high and sacred for them; it is a thing not understood. And so far from it being considered necessary to keep persons from church on account of irreligious lives, it is usually thought that everything is done, if they can be brought to it. There is also an inclination to put aside the Old Testament for the more exclusive use of the gospel itself, which is contained in it. And indeed full statements of religious truth have been thought so necessary, as to have produced ways of thinking often unnatural, of which this is an instance. A writer, investigating the existence of Christian truth in the church, has thought it necessary to find explicit declarations of the acceptance of the Atonement by the individual, as the only proof of the

preservation of the faith. The effect of which becomes equivalent to this, that an affectionate and dutiful child might be condemned for undutifulness, unless it could be proved that he had made use of expressions of strong filial attachment.

“ This general tendency of things cannot, I think, be considered in connection with the former observations, without some serious thought in every reflecting mind, ‘ waiting to see what God will do ;’ and not without some distrust of popular views, and superficial appearances, and an anxious desire for some anchor of the soul, in this new trial which seems coming upon the world. And cautious as we ought to be in speculations respecting the future, yet there is a thought which occurs, which one is almost afraid to mention, lest it should not be with sufficient seriousness. Whether when noticed in conjunction with the dangerous consequences which have been observed to follow our Lord’s disclosures of himself, and the fact of those having been pronounced the worst to whom most knowledge was vouchsafed, and that so frequently as to mark a kind of mysterious and perhaps prophetic tendency of things which seem to point that way ; whether, I say, all these circumstances may not indicate the coming on of a time when ‘ knowledge may indeed cover’ the world, but ‘ the love of the many shall have waxed cold,’ and faith be scarce found. There is something of prophetic admonition in the advice which St. Paul gives to persons under a similar apprehension, in the Second Epistle to the Thessalonians, where the stay against Antichrist is this : *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or by our epistle.* In looking to that epistle for some practical guidance, the general principle on which this stedfastness must be founded is here given, namely, an adherence to the catholic truth written and unwritten.” *Tracts for the Times*, vol. iv. no. 80, pp. 61—64.

BROOKS says :

“ In the meanwhile the signs of the times in which we live cry to us with the voice of a trumpet to be ready ourselves, and to warn our hearers likewise. Satan has had no small hand in raising up the existing prejudice and indifference in regard to prophecy. *He* well knows its practical tendency, if *we* do not : *He* can tell that his time is but short, even if Christians will not be ‘wise to know the times and seasons :’ and therefore to divert us from the consideration thereof, transformed into an angel of light, he urges men, on the one hand, to some extravagance calculated to bring odium on the hope of the Lord’s appearing ; or he presents to them, on the other hand, some unscriptural conceit, which deadens or paralyzes the mind in regard to it, so that they practically neglect it altogether. The great water floods are evidently arising and increasing fast upon us ; and the church is rapidly passing into the dark and cloudy day of tribulation. In the opinion of all thinking and intelligent men some awful and portentous crisis is at hand ; and how is the true church to be comforted in the midst of it, or guided through it, but by taking heed to the more sure word of PROPHECY ; which is specially a light intended for a dark time, until the day dawn and the day-star arise in our hearts. *The lion hath roared : who will not fear ? The LORD GOD hath spoken : who can but prophecy ? Amos iii. 8.*” *Elements of Prophe-tical Interpretation*, pp. 12, 13.

“ A remarkable impetus has been given to the investigation of prophecy by the striking events which have accompanied and succeeded to the French revolution ; an event which, though occurring at the latter end of the preceding century, belongs more properly, so far as the consideration of its influence on prophecy is concerned, to the present. Many have concluded it to be that great earthquake or revolution mentioned in the Apocalypse, in regard to which Sir Isaac Newton predicted, that when it should occur, a flood of light

which is the state of the church and the events which are now daily transpiring and depending in interest, both in Great Britain and in the Continent, have tended considerably to increase in men's minds the expectation, that some great important event is at hand: which expectation is not weakened in the judgment of the intelligent observer, by the circumstances that there has likewise been a great revival of the holy spirit among all denominations of Christians, and that important exertions are being made towards promoting the spread of the gospel both at home and abroad. For it is to be reasonably expected, if we be approaching to the termination of a dispensation, that the Lord would previously effectually call out his elect remnant, and gather them from the four winds, in the same manner that before the break up of the Jewish dispensation we perceive, that there was a considerable number of Jews from among them, insomuch that a great multitude of the priests was obedient to the faith.

The state of the church at this time, so far as the sentiments of piety and the virtues thereon are concerned, has become very remarkably numerous. It cannot be denied, even by those who are still attached to the doctrine, that the kingdom of Heaven has been greatly excited of late towards the advent of the Lord Jesus Christ: insomuch that the circumstances of the church resembles much that of the virgins in the parable, awakened by the cry: *Behold the bridegroom cometh* and arising and shaking themselves from sleep. With the exception of Mr. Faber, there is scarcely to be found a writer in prophecy of any eminence in the present century, who is not looking for the pre-millennial advent of Christ, and all the periodicals which have arisen, that have been extensively or chiefly devoted to prophetic subjects, as the Jewish Expositor, the Morning Watch, the Clerical Herald, the Investigator, the Christian Witness, the Clerical Record, the Watchman, the Expositor of Prophecy, advocate primitive millenarianism. And it is further

remarkable, that in almost all the instances of works issuing from the press in this century, directly pointed against millennarian doctrine, the writers themselves have honestly avowed, that they have not made prophecy their study, and are so far incompetent to treat the subject in a satisfactory manner.

“Another phenomenon to be noticed, in regard to the present century is, that since attention has been drawn to the expected advent of Christ, it has betrayed the fact, that a complete revolution has taken place in regard to the parties entertaining millennarian doctrine. The advocates of it are now almost exclusively to be found within the pale of the established church; whilst the dissenters, who were formerly the conservatives of the doctrine, are now almost universally either opposed, or entirely indifferent to it. Some *few* eminent exceptions may be mentioned; for example, Robert Hall, formerly of Leicester, who, towards the latter end of his life, was brought decidedly to subscribe to the millennarian interpretation of prophecy; Mr. Cox and Mr. Tyso, both baptist ministers; William Thorpe, author of an acute and very seasonable work, entitled ‘The destinies of the British Empire, and the duties of British Christians at the present crisis;’ and Mr. Anderson, of Glasgow, already mentioned. Mr. Cuninghame, an able and distinguished writer, who has advocated these views now for a lengthened period, and Mr. Begg, are likewise to be numbered among the dissenters who have powerfully pleaded this cause.

“The genuine truths of prophecy, however, and even the study of prophecy itself, has suffered very materially in the present century; at first from the intemperance of some of its advocates, which was met with corresponding heat and dogmatism by some of its opponents; and secondly, and most materially, from the circumstance, that most of those carried away by the Irvingite error and delusion entertain, or formerly did entertain, millennarian opinions. If the

importance of any doctrine may be judged of from the efforts of Satan to prejudice or put it down, then assuredly that which holds up to the view of the church the hope of the speedy advent of the Lord Jesus, must be eminently calculated to promote personal holiness and watchfulness; for no doctrine has the great enemy endeavored more to bring reproach upon. Besides the efforts which have been used to put it down and extinguish it altogether, both by papists and by men of ultra views among the protestants, we have found it charged by Eusebius with the carnalities of Cerinthus; by Jerome it has been confounded with Jewish fables; the conduct of the anabaptists and fifth monarchy men has brought on it the reproach of having a seditious tendency; whilst the conduct of the Irvingites has induced many to apprehend that it necessarily leads to the delusion and extravagance manifested in their tenets of unknown tongues, immediate inspiration, and an exclusive separating spirit. It is, however, now recovering from the shock; and it must not be omitted to be stated, that numerous writers have appeared to support and still continue to advocate the millenarian view of prophecy, whose writings are distinguished for Christian meekness, sound judgment, and great talent. We have only to mention the names, among the clergy, of Bickersteth, Burgh, Fry, Girdlestone, Hales, Hoare, Hooper, Hawtrev, Marsh, the Maitlands of Brighton and Gloucester, Madden, McNeil, Noel, Pym, Sirr, Sabin, and Stuart; and among the laity, Frere, Habershon, Viscount Mandeville, T. P. Parr, Granville Penn, and Wood, in order to satisfy the unprejudiced reader." *Ibid*, pp. 103—107.

"All I can say in this place is, that I am most firmly persuaded that we are living in that awful period designated in Scripture as *the last time*, and *the last days*. Every succeeding year serves to increase the evidence on this head, and to give clearness and precision and intensity to those signs which already have been noticed by commentators. Even

worldly men are so affected by some of the signs of our times, as to feel seriously persuaded that some tremendous crisis is at hand. It therefore more especially behoves the professing people of God to be upon the watch-tower, and to observe what is passing around them, and be prepared for the future, that that day may not overtake them as a thief in the night." *Ibid*, p. 480.

BISHOP HURD says :

"Let me then, under this persuasion, express myself in the spirit, and almost in the words, of an ancient apologist : 'Let no man too hastily despair of the cause, we are now pleading. When we stand up in its defence, there are those who will lend an ear to us. For, whatever the vain, or the vicious may pretend, the prophetic writings are not fallen so low in the esteem of mankind, but that there are numberless persons of good sense and serious dispositions, who wish to see the truth of the gospel confirmed by them ; and are ready to embrace that truth, when fairly set before them, and supported by the clear evidence of historical testimony and well-interpreted scripture.'

"Such is the language, which I am not afraid to hold to the desponding party among us. But should my confidence, or my candor, transport me too far, should even *their* apprehensions be ever so well founded, the zeal of those, who preach the gospel, is not to abate, but to exert itself with new vigor under so discouraging a prospect. If there be a way left to strike conviction into the hearts of unbelievers, it must probably be, by pressing this great point of prophetic inspiration, and by turning their attention on a *miracle*, now wrought, or ready to be wrought before their eyes. Or, let the event be what it will, our duty is to illustrate the word of prophecy, and to enforce it ; to withstand the torrent of infidelity with what success we may, and, if it should prevail over all our efforts, to make full proof, at least, of our sincerity and good will.

under these circumstances, has a natural tendency to corrupt the temper and harden the heart. And is there no room to question, whether this conduct, plainly an *immoral* conduct, be advisable or safe?

“Let us then, on a principle of *self-love*, if not of piety, *keep the sayings of this book*, concerning THE MAN OF SIN. From many appearances, the appointed time for the full completion of them may not be very remote. And it becomes our prudence to take heed that we be not found in the number of those, to whom that awful question is proposed—*how is it, that ye do not discern the signs of this time?*”

“Nay, there are prophecies, which, in that case, may concern us more nearly, than we think. St. Paul applied ONE of these, to the unbelieving Jews; of whose mockery, and of whose fate, ye have heard what their own historian witnesseth. And, if *we* equal their obdurate spirit, *that* prophecy may clearly be *applied*, and no man can say, that it was not *intended* to be applied, to *ourselves*.”

“*Beware therefore* (to sum up all in the tremendous words of the apostle, Acts xiii. 40, 41), *beware lest that come upon you, which is spoken by the prophets: BEHOLD, YE DESPISERS, AND WONDER AND PERISH; FOR I WORK A WORK IN YOUR DAYS, A WORK, WHICH YE SHALL IN NO WISE UNDERSTAND, THOUGH A MAN DECLARE IT UNTO YOU.*” *Works*, vol. v. pp. 355—359.

SIR ISAAC NEWTON says:

“The prophecy said, *Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein.* This animated the first Christians to study it so much, till the difficulty made them remit, and their attention more upon the other books of the New Testament. This was the state of the Apocalypse, till the thousand years were misunderstood brought a prejudice against it; and Origen, of Alexandria, noting how it abounded with Hebraisms, that is, with Hebraisms, promoted that preju-

dice so far, as to cause many Greeks in the fourth century to doubt of the book. But whilst the Latins, and a great part of the Greeks, always retained the Apocalypse, and the rest doubted only out of prejudice, it makes nothing against its authority.

“This prophecy is called the Revelation, with respect to *the Scripture of truth*, which Daniel was commanded to *shut up and seal till the time of the end*. Daniel sealed it until the time of the end; and until that time comes, the Lamb is opening the seals; and afterwards the two witnesses prophesy out of it a long time in sackcloth, before they ascend up to heaven in a cloud. All which is as much as to say, that these prophecies of Daniel and John should not be understood till the time of the end: but then some should prophesy out of them in an afflicted and mournful state for a long time, and that but darkly, so as to convert but few. But in the very end, the prophecy should be so far interpreted as to convince many. *Then, saith Daniel, many shall run to and fro, and knowledge shall be increased*. For the gospel must be preached in all nations before the great tribulation, and end of the world.” *On the Prophecies*, pp. 249, 250.

“It is therefore a part of this prophecy, that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy, that it is not yet understood. But if the last age, the age of opening these things, be now approaching, as by the great successes of late interpreters it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the gospel be approaching, it is to us and our posterity that those words mainly belong: *In the time of the end the wise shall understand, but none of the wicked shall understand. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.*” *Ibid*, pp. 250, 251.

“For as the few and obscure prophecies concerning Christ’s first coming were for setting up the Christian religion, which all nations have since corrupted; so the many and clear prophecies concerning the things to be done at Christ’s second coming, are not only for predicting, but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness. The event will prove the Apocalypse; and this prophecy, thus proved and understood, will open the old prophets, and all together will make known the true religion and establish it.” *Ibid*, p. 252.

“Amongst the interpreters of the last age, there is scarce one of note who hath not made some discovery worth knowing; and thence I seem to gather that God is about opening these mysteries. The success of others put me upon considering it; and if I have done anything which may be useful to following writers, I have my design.” *Ibid*, p. 253.

Professor ADAMS says:

“Until the principle of interpretation shall be in some degree settled, it is hopeless to look for success in the investigation of the details. If the Apocalypse be, as it is commonly supposed, a prophetic history of the Christian church from the first to the second coming of the Messiah, the student must continue to seek for an explanation of it in the past and passing events of the world. But if the views exhibited in the present Essay be correct, this hypothesis of an historical prophecy, must be totally and absolutely abandoned; and the student must be brought to commence his work anew, before any hope can be entertained of his arriving at correct conclusions. Until this effect be produced, it is in vain to proceed further. But, if it be once felt, that the principle of interpretation now proposed is correct, the reader will sit down to an examination of the several visions, with his mind relieved from a cloud of misconception and prejudice, and with new views and expectations with regard to the subject

of the prophecy, which he is about to study. He will then look upon the Apocalyptic visions no longer as depicting the struggles of the Christian church in past ages, but as foreshadowing the features of that mighty religious revolution, which is about to take place on the earth in the latter days. He will perceive, that the one great instrument for effecting this work is that which the Almighty has employed in all past ages,—his own revealed word. The leading step is the unsealing of the authentic copies of the books of the Old Testament. Hence the student will conclude that the events foretold as immediately consequent upon this unsealing are such, as, from the natural passions of men, and the jealousies of different religious bodies,—the Jews,—the Greek Church,—the Latin Church,—Protestant Churches of all denominations,—must unavoidably spring from this beginning. To a mind thus prepared there will be little or no difficulty in the general explanation of the several visions. It will then be evident, that the vision of the white horse and his rider going forth conquering and to conquer, which immediately follows the opening of the first seal, is a symbol of the triumphant progress of the gospel of truth, and of the ardent anticipations of future spiritual conquests, to which the first unsealing of the sacred books will give rise. But those who love darkness rather than light cannot be expected to remain quiet spectators of such a scene. The opening of the second seal, therefore, is the signal of war;—war against the light, against the truth, against conscience, against God. Here is the red horse and his rider. These extensive and exterminating wars will naturally produce famines; and famines, pestilences. Here are the next emblems, the black and the pale horses. Still in the midst of all these horrors truth makes its way: yet not without another effort to crush it. For the opening of the fifth seal is followed by a grievous persecution. This however, is but *for a little season.*" *Opening of the Sealed Book*, pp. 214, 215.

In the OXFORD TRACTS it is said :

“The conclusion to be deduced from the whole subject may be this. Now that we are called upon, from every quarter, to prepare ourselves for something coming on, and all things appear to portend an approaching struggle of the powers of good and evil, it appears highly desirable that, under the excitement of the day, we should not mistake the matter, but consider in what our true strength lies, namely, in repentance and obedience ; and from thence, having made our peace with God, in possessing our souls in patience.

“On the other hand, that we do not set too high a value on the temporal advantages of the church, or allow them to come into competition with sacred and high principles, remembering that at such times especially, ‘the Refiner sits’ to ‘purify the sons of Levi.’ It is He who hath told us to buy of Him ‘gold tried in the fire ;’ in distinction, we may suppose, from false worldly principles, which will not abide the day of proof ; for during our prosperity, it has been indeed the case, that we have been ‘lukewarm, neither cold nor hot.’ Now, through the foregoing treatise it has been often found necessary to refer to our blessed Savior’s awful warning to the churches, in the vision of the evangelical prophet, inasmuch as we there have his own words addressed to particular churches, which had been brought up like our own, and established in the faith ; and our object has been to ascertain, as far as we reverently may, his voice to our own church. It so happens that his warning to one of those churches is very much the same as we have supposed it to be to ourselves. It were indeed presumptuous to say that the whole argument herein deduced, if true, becomes equivalent and parallel to anything so divine and holy as those sacred words of our Lord himself ; yet we may, I think, venture to say, that our Lord does in those words of Scripture speak to us, and that the subject which has been pursued, points our attention to those his words, and has the effect of laying an

emphatic stress and particular application to each verse and part of it, as having a reference, in our own case, to some of the points which have been commented on. The warning is this :

“ These things saith the Amen, the faithful and true witness, the beginning of the creation of God ; I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked : I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten : be zealous therefore, and repent. Behold, I stand at the door and knock : If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. iii. 14—22.” *Tracts for the Times*, vol. v. no. 86, pp. 98, 99.

The reader having carefully attended to the foregoing Illustrations of the End of the Catholic Church ; to the Testimonies which have been adduced in confirmation of the fact ; and to the strong allusions made by many eminent Christians to the Signs of the Times ; we here leave him to peruse, under the divine guidance, the following,—

INTERPRETATION OF THE TWENTY-FOURTH CHAPTER OF ST. MATTHEW, AS GIVEN BY ONE WHOM WE CONCEIVE TO BE A MESSENGER OF THE LORD TO HIS CHURCH IN THESE LATTER TIMES, VIZ. THE HON. E. SWEDENBORG.

“Verse 2. *There shall not be left a stone upon a stone, which shall not be thrown down.*—By a stone of the temple not being left upon a stone, which should not be dissolved, is signified the destruction and total vastation of the church; a stone also signifies the truth of the church: and whereas that destruction and vastation were signified, therefore in Matthew xxiv., Mark xiii., and Luke xxi., the subject treated of is concerning the successive vastation of the church. *Ap. Ex. 220.*

“From the time of the Council of Nice dreadful heresies began to be propagated concerning God, and concerning the person of Christ, whereby the head of Antichrist was lifted up, and God was divided into three, and the Lord the Savior into two, and thereby the temple erected of the Lord by the apostles was destroyed, and this to such a degree, until stone was not left upon stone, which was not dissolved, according to the Lord’s words in Matthew xxiv. 2; where by the temple is not only meant the temple of Jerusalem, but also the church, the consummation or end of which is treated of in that chapter throughout. *C. R. 174.*

“The greatest part of mankind believe that when the last judgment cometh, all things in the visible world are to perish; that the earth shall be burned up, the sun and the moon be dissipated, and the stars vanish away; and that a new heaven and new earth shall afterwards rise up: this opinion has been conceived from the prophetic revelations, in which such things are mentioned; but that the case is otherwise, may be manifest from what hath been shewn above concerning the last judgment, n. 900, 931, 1850, 2117 to 2133; hence it is evident, that the last judgment is nothing else but the end of the church with one nation, and

its beginning with another, which end and which beginning then have place, when there is no longer any acknowledgment of the Lord, or what is the same thing, when there is no faith; no acknowledgment or no faith is when there is no charity, for faith cannot be given but with those who are in charity; that in such a case there is an end of the church, and a transference of it to others, evidently appears from all those things which the Lord himself taught and predicted concerning that last day, or concerning the consummation of the age, in the Evangelists, viz., in Matthew, chap. xxiv., in Mark, chap. xiii., and in Luke, chap. xxi.: but whereas those things cannot be comprehended by any one without a key, which is the internal sense, it is allowed to unfold them, and first the things contained in chap. xxiv. of Matthew, verses 3—8. They who abide in the sense of the letter, cannot know whether the contents of these verses, and those things which follow in that chapter, have relation to the destruction of Jerusalem and the dispersion of the Jewish nation, or to the end of days, which is called the last judgment; but they who are in the internal sense see clearly that the subject here treated of is concerning the end of the church, which end is what is here and in other passages called the coming of the Lord, and the consummation of the age: and since that end is meant, it may be known, that all those things signify such things as relate to the church; but what they signify may be manifest from each in the internal sense; as where it is said, *Many shall come in my name, saying, I am Christ, and shall seduce many*; where name doth not signify name, nor Christ, Christ, but name signifies that by which the Lord is worshipped, and Christ the very truth; thus it signifies that they will come who will say that this is of faith, or that this is the truth, when yet it is neither of faith nor the truth, but the false. Again, where it is said, *that they shall hear of wars, and rumors of wars*, it denotes that debates and disputes, which are wars in the spiritual sense, will

exist concerning truths. Again, *nation shall be stirred up against nation, and kingdom against kingdom*, signifies that evil is about to fight with evil, and the false with the false.

And again, *there shall be famines and pestilences, and earthquakes in divers places*, denotes that there shall no longer be any knowledges of good and truth, and thus that the state of the church will be changed, which is an earthquake. From these considerations it is evident what is meant by the above words of the Lord, viz., that they describe the first state of the perversion of the church, which is, when they begin no longer to know what is good and what is true, but dispute with each other on those subjects, from which disputes come falsities. Inasmuch as this is the first state, therefore it is said, *that the end is not yet*, and that *those things are the beginning of sorrows*;—this state also is called *earthquakes in divers places*, which, in the internal sense, signify a change of the state of the church in part, or the first state. Its being said to the disciples, signifies that it is said to all who are of the church, for the twelve disciples represent it, wherefore it is said, *see lest any one seduce you*; also, *ye are about to hear of wars and rumors of wars, see that ye be not troubled*. *A. C.* 3353, 3354.

“A stone not being left upon a stone, which should not be thrown down, signified that the Lord would be altogether denied amongst them, wherefore also the temple was utterly destroyed. *Ap. Ex.* 391.

“Verse 3. *As He sat on the Mount of Olives, &c.*—The Mount of Olives signifies the Divine Love, on which account the Lord was accustomed to tarry upon that mountain, as is evident in Luke, *Jesus was in the day teaching in the temple, but at night going forth He passed the night in the Mount, which is called [the Mount] of Olives.* xxi. 37; chap. xxii. 39; John viii. 1; and there discoursed with his disciples concerning his coming and the consummation of the age, that is, concerning the last judgment; and also thence went

to Jerusalem, and suffered; and by this was signified that He did all things from Divine Love, for the Mount of Olives signified that love; for whatsoever the Lord did in the world, this was representative, and whatsoever He spake, was significative. The reason why He was in representatives and significatives, when in the world, was, that He might be in the ultimates of heaven and of the church, and at the same time in their first principles, and thereby might govern and arrange ultimates from first principles, and all intermediate things from first principles by ultimates; representatives and significatives are in ultimates. *Ap. Ex.* 405.

“Verse 3. *What shall be the sign of thy coming, and of the consummation of the age?*—By the coming of the Lord and the consummation of the age, is signified the beginning of a new church and the end of a former church; by the coming of the Lord the beginning of a new church, and by the consummation of the age, the end of an old church; wherefore the Lord in this chapter instructs the disciples concerning the successive vastation of the former church, and concerning the establishment of a new church at the end of the former; but He instructs and teaches them by mere correspondences, which cannot be unfolded and known except by the spiritual sense, and inasmuch as they were correspondences by which the Lord spake, therefore they were all signs, thus testifications; they are also called signs by the Lord, as in Luke, *There shall also be great signs from heaven. There shall be signs in the sun, the moon, and the stars, and on earth distress of nations.* xxi. 11, 25. *Ap. Ex.* 706.

“As to what concerns the Lord’s coming, it is believed by some that the Lord is about to come again in person, and indeed to execute the last judgment, and this because it is said in Matthew, *the disciples came, saying to Jesus, tell us what is the sign of thy coming, and of the consummation of the age;* and after that the Lord had predicted to them the

state of the church successively decreasing even to its devastation and consummation, He said, *Then shall appear the sign of the Son of Man, and they shall see the Son of Man coming in the clouds of heaven with virtue and glory: watch ye, therefore, because ye know not in what hour your Lord is about to come.* chap. xxiv. 30, 39, 42; also in John chap. xxi. 22;—by his coming is not there meant his coming in person, but that He will then reveal himself in the Word, as Jehovah, the Lord of heaven and earth, and that all they will adore Him alone, who shall be in his new church, which is meant by the New Jerusalem; for which end also He hath now opened the internal sense of the Word, in which sense the Lord is everywhere treated of. This also is what is meant by his coming in the clouds of heaven with glory, Matt. xxiv. 30; chap. xxvi. 34; Mark xiii. 26; chap. xiv. 62; Luke xxi. 27; that the clouds of heaven signify the Word in the letter, and glory its spiritual sense, see above, n. 36, 594. Inasmuch as He is the Word, as He is called in John, chap. i. 1, 2, 14, therefore the revelation of Himself in the Word is his coming. *Ap. Ex.* 870.

“That by consummation is meant the devastation of the church when there is no longer in it truth of doctrine and good of life, thus when its end is, see n. 658, 750; and whereas in this case is the coming of the Lord, and of his kingdom, therefore mention is made both of the consummation of the age and of the Lord’s coming, Matt. xxiv. 3, and each also is predicted in that chapter. *Ap. Rev.* 519.

“It was predicted by the Lord, where He speaks of the consummation of the age in Matt. xxiv. 3, to the end; Mark xiii. 3, to the end; Luke xxi. 7, to the end; that faith would be scarce in the last times; for whatsoever is said in those chapters implies, that in those times charity and faith would be scarce, and that at length there would be none. *A. C.* 1843.

“Verse 5. *Many shall come in my name, &c.*—These

things were said by the Lord to the disciples concerning the consummation of the age, by which is signified the state of the church as to its ultimate [or last time], which is described in this chapter; wherefore also the successive perversion and falsification of the truth and good of the Word are meant, until there is nothing but the false and the evil thence derived; by those *who shall come in his name, and shall say that they are Christs, and shall seduce many*, is signified that those are about to come who will say that this is Divine Truth, when yet it is truth falsified, which in itself is the false, for by Christ is meant the Lord as to Divine Truth, but here in the opposite sense truth falsified; by *hearing of wars and rumors of wars*, is signified that disagreements and disputes are about to exist concerning truths, and that thence will come falsifications. By *nation being stirred up against nation, and kingdom against kingdom*, is signified that evil is about to fight with evil, and the false with the false, for evils never agree amongst themselves, neither do falses, which is the reason why churches are divided amongst themselves, and so many heresies have come forth; *nation* signifies those who are in evils, and *kingdom* those who are in falses, of which the church consists; by *famines, and pestilences, and earthquakes*, is signified that there will no longer be any knowledges of truth and of good, and that by reason of the falses which will infect, the state of the church will be changed; *famine* denotes the privation of the knowledges of truth and of good; *pestilence* denotes infections from falses, and *earthquakes* denote changes of the church. *Ap. Ex. 734.*

“The foregoing words are not to be understood as declaring that any would rise up, who would call themselves Christ or Christs, but who would falsify the Word, and would say that this or that is Divine Truth, when it is not; they who confirm falses from the Word, are meant by false Christ and they who hatch false doctrine, are meant by false pr

phets; for the subject treated of in the chapter from which the above words are taken, is concerning the successive vastation of the church, thus concerning the falsification of the Word, and at length concerning the profanation of truth thence derived. *Ap. Ex.* 684.

“Verses 6, 7. *Ye are about to hear of wars, &c.*—When the Lord said that in the last times there should be wars, and that nation shall then rise up against nation, and kingdom against kingdom, and that there should be famines, pestilences, and earthquakes in divers places, it doth not signify such things in the natural world, but things corresponding in the spiritual; for the Word, in its prophetic parts, doth not treat of kingdoms on earth, nor of nations there, thus neither of their wars, nor of famine, pestilence, and earthquakes there, but of such things as correspond thereto in the spiritual world. *L. J.* 73. See also *A. C.* 2120, 2547.

“Verses 8 to 14. By the words which precede, from verse 1 to verse 8, was described the first state of perversion of the church, which was, that they began no longer to know what was good and what was true, but disputed on those subjects one amongst another, from which disputes came falsities; but by these words is described another state of perversion of the church, which is, that they were about to despise good and truth, and also to hold them in aversion, and thus that faith in the Lord would expire, according to degrees, as charity would cease. That a second state of perversion of the church is described by the above words of the Lord in the evangelist, is evident from the internal sense of the same, which is to the following effect. *All these things are the beginning of sorrows*, signify those things which precede, viz., which are of the first state of the perversion of the church, consisting, as was said, in beginning no longer to know what was good and what was true, but in disputing among themselves on those subjects, from which disputes

come falsities, consequently heresies. That such things have perverted the churches for several ages past, is evident from this consideration, that the church in the Christian orb is divided, and this according to opinions concerning good and truth, thus that the perversion of the church hath been begun for a long time back. *Then shall they deliver you up to affliction, and shall kill you*, signifies that good and truth are about to perish, first by affliction, which is by perversion, next by killing them, which is by denial. That to kill, when it is predicated of good and truth, denotes not to be received, thus to deny, see n. 3387, 3395; by *you*, or by the apostles, are signified all things of faith in one complex, thus both its good and its truth. That by the twelve apostles those things are signified, see n. 577, 2089, 2129, 2130, 3272, 3354; it is here very manifest, for the subject treated of is not concerning the preaching of the apostles, but concerning the consummation of the age. *And ye shall be hated of all nations for my name's sake*, signifies contempt and aversion of all things which are of good and truth, for to hate is to despise and to hold in aversion, these being the properties of hatred; of all nations, denotes of those who are in evil. That nations denote such, see n. 1259, 1260, 1849, 1868, 2588; for my name's sake, denotes for the sake of the Lord, thus for the sake of all things which are from Him. That the name of the Lord denotes everything in one complex by which He is worshipped, thus everything which is of his church, see n. 2724, 3006. *And then shall many be scandalized, and shall betray one another, and shall hate one another*, signifies enmities on account of those things; many being scandalized, denotes enmity in themselves, the Human [principle] itself of the Lord is that against which they have enmity; that this principle was about to be an offence and scandal, is predicted in the Word throughout; they shall betray one another, denotes enmity amongst themselves derived from the false in opposition to truth; and shall hate one

another, denotes enmity amongst themselves derived from evil in opposition to good. *And many false prophets shall arise, and shall seduce many*, signifies preachings of what is false; that false prophets denote those who teach falses, thus false doctrine, see n. 2534; and shall seduce many, denotes that thence would be derivations. *And because iniquity shall be multiplied, the charity of many shall grow cold*, signifies with faith the expiration of charity; because of the multiplication of iniquity, denotes according to the falses of faith; the charity of many shall grow cold, denotes the expiration of charity; for each keeps pace with the other; where there is no faith there is no charity, and where there is no charity there is no faith, but charity is what receives faith, and no charity what rejects faith: hence the origin of all that is false and of all that is evil. *But he that endureth to the end, the same shall be saved*, signifies the salvation of those who are in charity; he that endureth to the end, denotes who doth not suffer himself to be seduced, thus who doth not yield in temptations. *And this gospel of the kingdom shall be preached in all the inhabited [earth], for a witness to all the nations*, signifies that this shall first be made known in the Christian orb; shall be preached, denotes that it shall be made known; this gospel of the kingdom, denotes this truth that so it is, gospel denotes annunciation, kingdom denotes truth; that kingdom denotes truth, see n. 167, 2547; in all the inhabited [earth], denotes the Christian orb; that earth is the tract of country where the church is, thus the Christian, see n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355. The church is here called inhabited from the life of faith, that is, from the good which is of truth, for to inhabit in the internal sense is to live, and inhabitants are the goods of truth, n. 1293, 2268, 2451, 2712, 3384; for a witness denotes that they may know, lest they should pretend that they were ignorant; to all the nations denotes to the evil, n. 1259, 1260, 1849, 1868, 2588; for when they are in

the false and in evil they no longer know what is true and what is good, believing in this case what is false to be true, and what is evil to be good, and *vice versá*; when the church is in this state, *then shall the end come*. That the church is of such a quality, doth not appear before those who are in the church, viz. it doth not appear that they despise and hold in aversion all things which are of good and of truth, also that they cherish enmities against those things, especially against the Lord himself; for they frequent temples, hear preachings, are in a sort of sanctity when there, go to the holy supper, and occasionally discourse with each other in a becoming manner on those subjects, the evil doing these things alike as the good, yea, they even live one with another in civil charity or friendship; hence it is that before the eyes of men there doth not appear any contempt, still less aversion, and least of all enmity against the good and truths of faith, thus neither against the Lord: but those things are external forms, by which one seduces another; whereas the internal forms of the men of the church are altogether dissimilar, yea, altogether contrary to the external; the internal forms are what are here described, and which are of such a quality; what their quality is, appears to the life in the heavens, for the angels do not attend to any other than things internal, that is, to ends, or to intentions and wills, and to the thoughts thence derived; how dissimilar these are to the externals may be manifest from those who come into the other life from the Christian orb, concerning whom, see n. 2121, 2122, 2123, 2124, 2125, 2126; for in the other life the internal things alone are the things according to which they there think and speak, for external things were left with the body; it there evidently appears, that however such persons seemed peaceable in the world, they still hated one another, and hated all things which are of faith, especially the Lord, for when the Lord is only named before them in the other life, a sphere

not only of contempt, but also of aversion and enmity against Him, manifestly breathes forth and diffuses itself around, even from those who, according to appearance, have spoken and have also preached holily concerning Him; in like manner when mention is made of charity and faith. Such is their quality in the internal form, which is manifested in the other life; so that if, during their abode in the world, external things had been loosened and taken away from them, that is, if they had not been afraid of the loss of life, and of the penalties of the law, and especially if they had not been afraid of the loss of reputation for the sake of the honors which they courted and coveted, and for the sake of the wealth which they lusted after and greedily sought, they would have rushed one against another from intestine hatred according to their tendencies and thoughts, and without any conscience would have plundered the goods of others, and also without any conscience would have murdered them, how guiltless soever they were. Such are Christians at this day as to the interiors, except a few who are not known: hence it is evident what is the quality of the church. *A. C.* 3486 to 3490.

“Verse 9. *Then shall they deliver you up to affliction, and shall kill you, &c.*—By affliction are meant external and internal temptations; external are persecutions from the world, internal are persecutions from the devil. *A. C.* 1846.

“By the disciples, in the spiritual representative sense, are meant all the truths and goods of the church, whence it is evident what is meant in that sense by killing them, viz., that they shall then destroy the truths and goods of the church. *Ap. Ex.* 315.

“By the disciples are meant all who worship the Lord, and live according to the truths of his Word; these the wicked in the world of spirits are continually desirous to kill; but whereas they cannot there effect this as to the body, they are continually desirous to effect it as to the soul; and

they cannot accomplish this desire, they burn with such hatred against them, that they feel nothing more delightful than to do them mischief. *Ap. Rev.* 325.

“Verse 11. *And many false prophets shall arise, &c.*—By false prophets and by false Christs, are not meant prophets according to the common notion respecting prophets, but all those who pervert the Word and teach falses; these also are false Christs, for Christ signifies the Lord as to Divine Truth, whence false Christs signify Divine Truths falsified. *Ap. Ex.* 624.

“Verse 12. *And because iniquity shall abound, the love of many shall grow cold.*—That in the end of the church there is no faith, is foretold by the Lord, where He saith, *When the Son of Man shall come, will He find faith in the earth?* Luke xviii. 8. And also that there is then no charity, where He saith, *In the consummation of the age iniquity shall abound, and the love of many shall grow cold.* *L. J.* 35.

“Verses 15, 16, 17, 18. *When therefore ye shall see the abomination of desolation, declared by Daniel the prophet, standing in the holy place, then let them that are in Judæa flee unto the mountains, &c.*—Every one may see that these words contain arcana, and that unless those arcana are discovered, it cannot be at all known what is meant by those who are in Judæa fleeing to the mountains, and by him who is on the house-top not going down to take anything out of the house, and by him who is in the field not returning back to take his garment. Unless the internal sense taught what these things signify and involve, the examiners and interpreters of the Word might be led away and fall into opinions altogether foreign from that sense; yea, also they, who in heart deny the sanctity of the Word, might thence conclude, that in the above words was only described flight and escape on the approach of an enemy, consequently, that nothing more holy was contained in them, when yet by those words of the Lord is fully described the state of vastation of the church as to

the goods of love and the truths of faith, as may be manifest from the following explication of those words. *When therefore ye shall see the abomination of desolation*, signifies the vastation of the church, which then hath place when the Lord is no longer acknowledged, consequently, when there is no love and no faith in Him; also when there is no longer any charity towards the neighbor; and consequently, when there is not any faith of good and of truth; when these things have place in the church, or rather in the tract of country where the Word is, viz., in the thoughts of the heart, although not in the doctrine of the mouth, then is desolation, and the above things are its abomination. Hence, when ye shall see the abomination, denotes when any one observes such things; what is then done, follows in verses 16, 17, 18. *Declared by Daniel the prophet*, signifies, in the internal sense, by the prophets, for where any prophet is named by his name in the Word, it is not that prophet who is meant, but the prophetic Word itself, because names in no cases penetrate into heaven, n. 1876, 1888; but by one prophet is not signified the like as by another; what is signified by Moses, Elias, and Elisha, see in the preface to chap. xviii. and n. 2762; but by Daniel is signified everything prophetic concerning the coming of the Lord, and concerning the state of the church, in this case, concerning its last state. Vastation is much treated of in the prophets, and by it is there signified, in the sense of the letter, the vastation of the Jewish and Israelitish church, but in the internal sense the vastation of the church in general, thus also the vastation which is now at hand. *Standing in the holy place*, signifies vastation as to all the things which are of good and truth; holy place is a state of love and of faith, see n. 2625, 2827, 3356, 3387; the holy principle of that state is the good which is of love, and thence the truth which is of faith, nothing else being meant by holy in the Word, because those things are from the Lord, who is the holy or sanctuary itself. *He who readeth, let him ob-*

serve, signifies that these things ought to be well noted by those who are in the church, especially by those who are in love and faith, who are now treated of. *Then let them who are in Judæa, flee to the mountains*, signifies that they who are of the church ought not to look elsewhere than to the Lord, thus to love to Him, and to charity towards the neighbor; that by Judæa is signified the church, will be shewn below; that by mountain is signified the Lord himself, but by mountains love to Him and charity towards the neighbor, see n. 795, 796, 1430, 2722; according to the sense of the letter it would mean, that when Jerusalem was besieged, as it was by the Romans, then they should not betake themselves thither, but to the mountains, according to what is said in Luke, *When ye shall see Jerusalem encompassed by armies, then know ye, that the devastation is near; then let them who are in Judæa flee to the mountains, and let them who are in the midst thereof go forth, but they who are in the countries, let them not enter into it*, xxi. 20, 21; but with Jerusalem in this passage the case is similar, viz., that in the sense of the letter it is Jerusalem which is meant, but in the internal sense the church of the Lord, see n. 402, 2117; for all and singular the things, which are mentioned in the Word concerning the Judaic and Israelitish people, are representative of the Lord's kingdom in the heavens, and of the Lord's kingdoms in the earths, that is, of the church, as hath been frequently shewn; hence it is, that by Jerusalem in the internal sense is no where meant Jerusalem, nor by Judæa Judæa; but they were such [places] as were capable of representing the celestial and spiritual things of the Lord's kingdom: and they were also made that they might represent; thus the Word could be written, which might be according to the apprehension of the man who was to read it, and according to the understanding of the angels attendant on man; this was also the reason why the Lord spake in like manner, for if He had spoken otherwise, what He had said

would not have been adequate to the apprehension of those who heard, especially at that time, nor at the same time to the understanding of the angels, thus it would not have been received by man, nor understood by the angels. *He that is on the house-top, let him not go down to take anything out of his house*, signifies that they who are in the good of charity, ought not to betake themselves thence to those things which are of the doctrinals of faith; the house-top in the Word signifies the superior state of man, thus his state as to good; but the things which are beneath, signify the inferior state of man, thus his state as to truth; what is meant by house, see n. 710, 1708, 2230, 2234, 3142, 3538; with the state of the man of the church, the case is this; when he is regenerating, he then learns truth for the sake of good, for he hath an affection of truth for that end; but after that he is regenerated, he then acts from truth and good; when he arrives at this state, he then ought not to betake himself to the former state, for if he was to do this, he would reason from truth concerning the good in which he is, and would thus pervert his state: for all reasoning ceases, and ought to cease, when man is in a state to will what is true and good, for in this case he thinks and acts from the will, consequently from conscience, and not from the understanding, as heretofore, for if he was to act again from this latter principle, he would fall into temptations in which he would yield; these are the things which are signified by the words, *Let not him who is on the house-top go down to take anything out of his house*. *And he who is in the field, let him not return back to take his garment*, or coat, signifies that they who are in the good of truth should not betake themselves from its good to the doctrinal of truth; field in the Word signifies that state of man as to good; what field is, see n. 368, 2971, 3196, 3310, 3317, 3500, 3508; and garment or coat signifies that which clothes good, that is, the doctrinal of truth, for this is as a garment to good; that garment has this signification,

see n. 297, 1073, 2576, 3302 ; every one may see that deeper things lie concealed herein than what appear in the letter, for the Lord himself spake them. From these considerations it may now be manifest, that a state of vastation of the church as to the goods of love and the truths of faith is fully described in these verses, and that at the same time an exhortation is given to those who are in those goods and truths, what they ought to do on the occasion. There are men of three kinds within the church, viz., they who are in love to the Lord, they who are in charity towards the neighbor, and they who are in the affection of truth ; they who are in the first class, viz., they who are in love to the Lord, are specifically signified by the words, *Let those who are in Judæa flee to the mountains.* In the second class are they who are in charity towards the neighbor, and are specifically signified by these words, *He who is on the house-top, let him not go down to take anything out of his house.* In the third class are they, who are in the affection of truth, and are specifically signified by these words, *He who is in the field let him not return back to take his garment.* That Judæa, in the internal sense of the Word, doth not signify Judæa, as neither doth Jerusalem signify Jerusalem, may be manifest from several passages in the Word. In the Word it is not so named Judæa, but the land of Judah, and by it, as by the land of Canaan, is there signified the kingdom of the Lord, consequently also the church, for this is the kingdom of the Lord in the earth, and this on this account, because by Judah, or by the Judaic nation, was represented the celestial kingdom of the Lord, and by Israel, or the Israelitish people, his spiritual kingdom, and because this was represented, therefore also in the Word, when they are named, nothing else is signified in the internal sense. *A. C.* 3650—3654.

“ Verse 15. *When therefore ye shall see the abomination declared by Daniel the prophet, &c.*—The abomination of desolation, or the devastation of the church, is described in

these words in Daniel, *Seventy weeks are decided upon thy people, and upon thy city of holiness, to consummate prevarication, and seal up sins, and to expiate iniquity, and to bring the justice of ages and to seal the vision and the prophets, and to anoint the holy of holies. Know therefore and perceive from the going-forth even to restore and build Jerusalem, even to Messiah the prince [shall be] seven weeks: afterwards in sixty and two weeks the street and the trench shall be restored and built, but in straightness of times. But after sixty-two weeks Messiah shall be cut off, but not for himself. Then shall the people of a prince about to come, destroy the city and the sanctuary, so that its end shall be with a flood, and even to the end of war are decided desolations. Yet He shall confirm the covenant with many in one week, but in the midst of the week, He shall make to cease the sacrifice and meat-offering: at length upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation,* Daniel ix. 24, 25, 26, 27. These words have been investigated and explained by many of the learned, but only as to the literal sense, and not yet as to the spiritual sense, for this latter sense hath been heretofore unknown in the Christian orb; in this sense the following things are signified by the above words. *Seventy weeks are decided upon thy people*, signifies the time and state of the church which was then amongst the Jews, even to its end; seven and seventy signifying what is full from beginning to end, and people signifying those who are at that time of the church. *And upon thy city of holiness*, signifies the time and state of the end of the church as to the doctrine of truth derived from the Word; city signifying the doctrine of truth, and the city of holiness the Divine Truth which is the Word. *To consummate prevarication, and to seal up sins, and to expiate iniquity*, signifies when nothing but falses and evils are in the church, thus when iniquity is fulfilled and consummated; for until this is the case the end doth not come, for reasons treated of

in a little work concerning the LAST JUDGMENT, for if it came sooner, the simply good would perish, who as to externals are conjoined with those who pretend to truths and goods, and assume hypocritical appearances in externals; wherefore it is added, *to bring the justice of ages*, by which is signified to save those who are in the good of faith and charity. *And to seal the vision and the prophet*, signifies to fulfil all things which are in the Word. *And to anoint the holy of holies*, signifies to unite the Divine [principle] itself with the human principle in the Lord, for this latter is the holy of holies. *Know therefore and perceive from the going-forth of the Word*, signifies from the end of the Word of the Old Testament, because it was to be fulfilled in the Lord; for all things of the Word of the Old Testament in the supreme sense treat of the Lord, and of the glorification of his Human [principle], and thus of his dominion over all things of heaven and of the world. *Even to restore and to build Jerusalem*, signifies when a new church was about to be established, Jerusalem signifying that church, and to build signifying to establish a new. *Even to Messiah the Prince*, signifies even to the Lord, and the Divine Truth in Him and from Him; for the Lord is called Messiah from the Divine Human [principle], and Prince from the Divine Truth; *seven weeks*, signify a full time and state. *Afterwards in sixty and two weeks the street and trench shall be restored and built*, signifies a full time and state after his coming, until the church is established with its truths and doctrine, sixty signifying a full time and state as to the implantation of truth, in like manner as the number three or six, and two signifying those things as to good, thus sixty and two together signifying the marriage of truth, with a little good, street signifying the truth of doctrine, and trench the doctrine. *But in straits of times*, signifies hardly and with difficulty, because amongst the nations who have little perception of spiritual truth. *But after sixty and two weeks*, signifies after a full time and state

of the church established as to truth and as to good. *Messiah shall be cut off*, signifies that they will recede from the Lord, which was done principally by the Babylonians, by the translation of the Divine Power of the Lord to the popes, and thus by the non-acknowledgment of the Divine in his Human [principle]. *But not for himself*, signifies that still He hath power and He hath the Divine. *Then shall the people of a prince about to come destroy the city and the sanctuary*, signifies that thus doctrine and the church would perish by falses, city signifying doctrine, sanctuary the church, and the prince about to come the reigning false principle. *So that its end shall be with a flood, and even to the end of the war are decided desolations*, signifies the falsification of truth, until there is not any combat between what is true and false, flood signifying the falsification of truth, war the combat between what is true and false, and desolation the last state of the church, when there is no longer any truth, but merely what is false. *Yet He shall confirm the covenant with many in one week*, signifies the time of the reformation when again there shall be reading of the Word, and acknowledgment of the Lord, viz., of the Divine in his Human [principle]; this acknowledgment and thence conjunction of the Lord by the Word is signified by covenant, and the time of the reformation by one week. *But in the midst of the week He will cause to cease the sacrifice and meat-offering*, signifies that still there is neither good nor truth in worship interiorly amongst those who are reformed; sacrifice signifies worship from truths, and meat-offering worship from goods; by the midst of the week is not signified the midst of that time, but the inmost principle appertaining to the reformed, for midst signifies what is inmost, and week the state of the church. The reason why neither good nor truth was interiorly in worship after the reformation, is, because they assumed faith for the essential of the church, and separated it from charity, and when faith is separated from charity, there is then neither good nor

truth in the inmost of worship, for the inmost of worship is the good of charity, and from it proceeds the truth of faith. *At length upon the bird of abominations shall be desolation*, signifies the extinction of all truth by the separation of faith from charity; the bird of abominations signifies faith alone, thus faith separate from charity, for bird signifies thought and understanding concerning the truths of the Word, which bird becomes a bird of abominations, when there is not any spiritual affection of truth which illustrates and teaches truth, but only a natural affection which is for the sake of fame, glory, honor, and gain, which affection, inasmuch as it is infernal, is abominable, since mere falses are thence derived. *And even to the consummation and decision it shall drop upon the devastation*, signifies its extreme when there is nothing of truth and faith any longer, and when it is the last judgment; that these last things in Daniel were predicted concerning the end of the Christian church, is evident from the Lord's words in Matthew, *When ye shall see the abomination of desolation*, &c. xxiv. 15. For the subject treated of in that chapter is concerning the consummation of the age, thus concerning the successive vastation of the Christian church, wherefore the devastation of this church is meant by the above words in Daniel. *Ap. Ex. 684.*

“Verses 17, 18. *Let him that is on the house not come down*, &c.—Man before regeneration acts from truth, but by it is acquired good; for truth then becomes good with him, when it gains place in his will, and thereby in his life, but after regeneration he acts from good, and by it are procured truths. For the better understanding of this, it is to be observed, that man before regeneration acts from obedience, but after regeneration from affection; those two states are inverted in respect to each other, for in the former state, truth hath dominion, but in the latter state good hath dominion, or in the former state man looks downwards or backwards, but in the latter upwards or forwards: when man is

in this latter state, viz., when he acts from affection, it is no longer allowed him to look back, and to do good from truth, for then the Lord flows-in into good, and by good leads him; if in this case he was to look back, or was to do good from truth, he would act from a principle of self, for he who acts from truth leads himself, but he who acts from good is led by the Lord. These are the things which are meant by the words of the Lord in Matthew, *When ye shall see the abomination of desolation, he that is on the house, let him not go down to take anything out of his house; and he that is in the field, let him not return back to take his clothes.* A. C. 8505. See also A. C. 2454, 3650, 8516, 9274, 10184.

“Verses 19, 20, 21, 22. *But woe to them that bear in the womb, and to them that give suck in those days, &c.*—What these words signify, it is impossible for any one to comprehend unless he be enlightened by the internal sense; that they were not said concerning the destruction of Jerusalem, is apparent from various expressions in the chapter, as from the following, *Except those days should be shortened, no flesh would be saved, but for the sake of the elect those days shall be shortened.* And again; *After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken; and then shall appear the sign of the Son of Man, and they shall see the Son of Man coming in the clouds of heaven with power and glory;* and from other expressions. That neither were those things said concerning the destruction of the world is evident from several passages in the same chapter, as from what goes before, *He that is on the house, let him not go down to take anything out of his house, and he that is in the field, let him not return back to take his clothes.* Also from what is here said, *Pray ye that your flight be not in the winter, neither on the sabbath.* And from what follows, *Then two shall be in the field, one shall be taken, the other shall be left; two women shall be grinding at the mill, one shall be*

taken, the other shall be left. But it is evident that they were said concerning the last time of the church, that is, concerning its vastation, which is then said to be vastated, when there is no longer any charity. Every one, who thinks holily concerning the Lord, and who believes that the Divine Being [or principle] was in Him, and that He spake from the Divine Being [or principle], may know and believe that the above words, like the rest which the Lord taught and spake, were not said concerning one nation but concerning the universal human race; and not concerning their worldly state, but concerning their spiritual state; and also that the Lord's words comprehended those things which are of his kingdom, and which are of the church, for these things are Divine and eternal. He who so believes, concludes that these words, *Woe to them that bear in the womb and to them that give suck in those days*, do not signify those who bear in the womb and give suck; and that these words, *Pray ye that your flight be not in the winter, neither on the sabbath*, do not signify any flight on account of a worldly enemy; and so forth. The subject treated of in what goes before was concerning three states of the perversion of good and truth in the church; the subject now treated of is concerning a fourth state, which also is the last; concerning the first state, consisting in their beginning no longer to know what is good and what is true, but in disputing on those subjects amongst themselves, whence come falsities, see n. 3354: concerning the second state consisting in their despising what is good and true, and also holding them in aversion, and in faith in the Lord thus being about to expire, according to the degrees in which charity was about to cease, see n. 3487, 3488; concerning the third state, that it was a state of desolation of the church as to good and truth, see n. 3651, 3652; the subject now treated of is concerning the fourth state, which is that of the profanation of good and truth; that this state is here described, may be manifest from singular the parts of

the description in the internal sense, which is to this effect. *But woe to them that bear in the womb, and to them who give suck in those days*, signifies those who are imbued with the good of love to the Lord and the good of innocence. Woe is a formulary of expression signifying the danger of eternal damnation; *to bear in the womb* denotes to conceive the good of celestial love, *to give suck* denotes also a state of innocence; *those days* denote the states in which the church then is. *But pray ye that your flight be not in the winter, nor on the sabbath*, signifies removal from them, lest this should be done precipitately in a state of too much cold, and in a state of too much heat; *flight* denotes removal from a state of the good of love and of innocence, spoken of just above; *flight in the winter* denotes removal from them in a state of too much cold; there is cold when those things are held in aversion, which aversion is induced by the loves of self and of the world; *flight on the sabbath* denotes removal from them in a state of too much heat; heat consists in a holy external, when the love of self and of the world is within. *For then shall be great affliction, such as was not from the beginning of the world until now, neither shall be*, signifies the highest degree of the perversion and vastation of the church as to good and truth, which is profanation; for the profanation of what is holy induces eternal death, and much more grievous than all other states of evil, and so much the more grievous, as the goods and truths which are profaned are more interior; inasmuch as interior goods and truths are open and known in the Christian church, and are profaned, therefore it is said that then shall be great affliction, such as was not from the beginning of the world until now, neither shall be. *And except those days should be shortened, there would not any flesh be saved, but for the sake of the elect those days shall be shortened*, signifies the removal of those who are of the church from interior goods and truths to exterior, that they may still be saved who are in the life of good and truth: by

days being shortened is signified a state of removal; by no flesh being saved is signified that otherwise no one could be saved; by the elect are signified those who are in the life of good and truth.

“ Few know what is meant by the profanation of what is holy, but it may be manifest from what hath been said and shewn on the subject, viz., that they are capable of profaning, who know, and acknowledge, and imbibe good and truth, but not they who have not acknowledged, still less they who do not know. Thus that they who are within the church can profane holy things, but not they who are without: and that they who are of the celestial church can profane holy goods, and they who are of the spiritual church can profane holy truths: that on this account interior truths were not discovered to the Jews, lest they should profane them. *A. C.* 3751—3757.

“ Verse 19. *Woe to them that bear in the womb, &c.*—The subject here treated of is concerning the consummation of the age, by which is meant the end of the church, when it is the last judgment; hence by those who bear in the womb and by those who give suck in those days, who are the objects of lamentation, are meant they who at that time receive the goods of love, and the truths of that good; they who bear in the womb denote those who receive the good of love, and they that give suck denote those who receive the truths of that good, for the milk which is sucked signifies truth from the good of love; the reason why a woe is pronounced upon them is, because they cannot keep the goods and truths which they receive, for at that time hell prevails, and takes them away, whence comes profanation; the reason why hell prevails at that time is, because in the end of the church the falses of evil reign, and take away the truths of good; for man is held in the midst between heaven and hell, and before the last judgment that which arises out of hell prevails over that which descends out of heaven. *Ap. Es.* 710

“Verse 20. *But pray ye that your flight be not in the winter.*—No faith, and faith without love, is by the Lord compared to winter, where He predicts the consummation of the age; *flight* denotes the last time of the church, also of every man when he dies; *winter* denotes the life of no love. *A. C.* 34.

“Verse 22. *Except those days should be shortened, &c.*—By these words is meant, that unless the church was ended before its time, it would altogether perish; the subject treated of is concerning the consummation of the age and concerning the coming of the Lord, and by the consummation of the age is meant the last state of the old church, and by the coming of the Lord the first state of a new church. *Ap. Rev.* 4.

“*No flesh could have been saved.*—The combats of the Lord are described in Isaiah, chap. lxiii. 1—10; where are these words, *Thy garments are as of him that treadeth in the wine-press, I have trodden the wine-press alone*; by which is signified, that He alone sustained the evils and falses of the church, and all violence offered to the Word, thus to himself. It is said, violence offered to the Word, thus to himself, because the Lord is the Word, and violence hath been offered to the Word and to the Lord himself, by the Roman Catholic superstition, also by the superstition amongst the reformed concerning faith alone; the evils and falses of the latter and the former the Lord sustained when He executed the last judgment, by which He again subdued the hells; for unless they had been again subdued, *no flesh could have been saved*, as He himself saith in Matthew, chapter xxiv. 21, 22. *Ap. Rev.* 829.

“Man, after enduring temptation, is as to the internal man in heaven, and by the external in the world; wherefore by temptations with man is effected the conjunction of heaven and the world; and in this case the Lord with man according to order rules his world from heaven. The contrary is the case

if man remains natural, for then he is desirous to rule heaven from the world; such every one becomes who is in the love of dominion grounded in the love of self, and if he be inwardly explored, he doth not believe in any God, but in himself; and after death he believes that he is God, who hath greatest power over others; such is the insanity in hell. Hence it is evident of what quality man becomes after death, if the natural man is not regenerated, consequently, what he would become in phantasy, if a new church were not established by the Lord, in which genuine truths are taught. This is meant by the Lord's words, in the consummation of the age, that is, in the end of the present church. *There shall be affliction, such as was not from the beginning of the world, nor shall be. Wherefore except those days should be shortened, no flesh would be saved.* C. R. 598.

“As to what concerns the intention of subjugation, such as prevails amongst the wicked who are in hell, it hath been also given to know, that it is such an attempt and intention of subjugating those who are in good and truth, as cannot be described; for they use all malice, all cunning and fraud, all deceit, and all cruelty, which are so great and of such a quality, that were they mentioned only in part, scarcely any one in the world would believe it. The hells, consisting of such, are at this day immensely increased, and what is wonderful, especially from those who are within the church, on account of the cunning, deceit, hatred, revenge, adultery, which flourish there more than in other places, for within the church cunning now passes for ingenuity, and adulteries are reckoned honorable, and they are laughed at who think otherwise; this being the case at this day within the church, it is a proof that the last time of the church is at hand, for unless there be an end, *no flesh would be saved*, according to the Lord's words in Matthew, chapter xxiv. 22, since all evil is contagious, and thus infects at length all, as leaven [infects] dough. A. C. 6666.

“Verses 23—29. *Then if any one shall say to you, Behold here is the Christ, or there, believe not, &c.*—What these words involve no one can know, unless the internal sense teaches him; for instance, that false Christs shall arise, who shall give signs and prodigies; that if they shall say, that Christ is in the desert, they shall not go forth; if they shall say, that He is in the closets, they shall not believe; and that the coming of the Son of Man will be as lightning, which goeth forth from the east, and appears even to the west; also that where the carcase is, thither will the eagles be gathered together. These things, like those which precede and which follow in this chapter, as to the sense of the letter, seem to be in no regular series, but yet, as to the internal sense, are in the most beautiful; which series then first appears, when it is understood what is signified by false Christs, what by signs and prodigies, what by a desert and closets, also what by the coming of the Son of Man, and lastly, what by a carcase and eagles. The reason why the Lord so spake was, to the intent that they might not understand the Word, lest they should profane it; for when the church is vastated, as it was at that time amongst the Jews, if they had understood, they would have profaned, wherefore also the Lord spake by parables for the same reason, as He himself teaches in Matthew, chap. xiii. 13, 14, 15; Mark iv. 11, 12; Luke viii. 10; for the Word cannot be profaned by those who do not know its mysteries, but by those who do know, and more so by those who appear to themselves learned, than who appear to themselves unlearned. But the reason why at this time the interiors of the Word are opened is, because the church at this day is so far vastated, that is, is without faith and love, that although they know and understand, still they do not acknowledge, still less believe, except a few, who are in the life of good and are called the elect, who can now be instructed, with whom a new church is about to be instituted; but where they are, the Lord alone knows; there will be few within the

church, new churches heretofore having been established among the gentiles. The subject treated of in what goes before in this chapter, was concerning the successive vastation of the church, viz., that at first they began no longer to know what was good and true, but disputed on the subject; next, that they despised those things; thirdly, that they did not acknowledge; fourthly, that they profaned. The subject now treated of, is concerning the state of the church, what its quality is at that time as to doctrine in general, and specifically with those who are in holy external worship but in profane internal, that is, who with the mouth profess the Lord with holy veneration, but with the heart worship themselves and the world, so that the worship of the Lord is to them a medium of gaining honors and wealth; so far as these have acknowledged the Lord, heavenly life, and faith, so far they profane, when they become of such a quality. This state of the church is now treated of, as may better appear from the internal sense of the Lord's words above quoted, which is to this effect. *Then if any one shall say to you, Behold, here is Christ, or there, believe not,* signifies exhortation to beware of their doctrine. Christ is the Lord as to Divine Truth, hence as to the Word and as to doctrine from the Word: in the present instance it is manifest that Christ denotes the contrary, viz., Divine Truth falsified, or the doctrine of the false. That Jesus denotes Divine Good, and Christ Divine Truth, see n. 3004, 3005, 3008, 3009. *For there shall arise false Christs and false prophets,* signify the falses of that doctrine: that false Christs denote doctrinals from the Word falsified, or truths not Divine, is evident from what was said just above, and that false prophets denote those who teach those falses. They who teach falses are in the Christian world principally those who regard their own distinction, also worldly opulence, as ends, for they pervert the truths of the Word to favor themselves: for when the love of self and of the world is regarded as an end, nothing

else is thought of; these are false Christs and false prophets. *And shall give great signs and prodigies*, signifies things confirming and persuading from external appearances and fallacies, by which the simple suffer themselves to be seduced. That this is meant by giving signs and prodigies, will be shewn elsewhere, by the Divine Mercy of the Lord. *So as to seduce, if possible, even the elect*, signifies those who are in the life of good and truth, and thence appertain to the Lord; these are they who in the Word are called the elect. They seldom appear in the assembly of those who veil profane worship under what is holy, or if they appear, they are not known, for the Lord hides them, and thus protects them; for before they are confirmed, they suffer themselves to be easily led away by external sanctities, but after they are confirmed, they endure; for they are kept by the Lord in the consort of angels, which they themselves are ignorant of, and in this case it is impossible that they should be seduced by that wicked crew. *Behold, I have told you before*, signifies exhortation to prudence, viz., to take heed to themselves, since they are amongst false prophets, who appear in sheep's clothing, but inwardly they are ravenous wolves, Matt. viii. 25. Those false prophets are the sons of the age, who are more prudent, that is, more cunning than the sons of light in their generation, see Luke, chap. xvi. 8; wherefore the Lord exhorts them in these words,—Behold, I send you as sheep into the midst of wolves; be ye therefore prudent as serpents, and simple as doves. Matt. x. 16. *If therefore they shall say to you, Behold He is in the desert, go not forth; behold, He is in the closets, believe not*, signifies that it must not be believed what they speak concerning truth, and what they speak concerning good, and more besides. That these are the things which are signified, no one can see, unless he is acquainted with the internal sense. That an arcanum is contained in these words, may be known from this consideration, that the Lord spake them, and that without an-

which sense internally stored up, the literal sense is no sense at all: for to what end could be the exhortation, not to go into a desert if they should say that Christ was in the desert, and not to believe if they should say that He was in the closets; but vastated truth is what is signified by desert, and vastated good by closets or inner chambers. The ground and reason why vastated truth is signified by a desert is, because when the church is vastated, that is, when there is no longer in it any Truth Divine, because there is no longer any good, or love to the Lord and charity towards the neighbor, it is then said to be a desert, or to be in the desert; for by desert is meant all that which is not cultivated or inhabited, also which hath little of a vital principle in it, as is the case at that time with truth in the church. Hence it is evident, that desert here denotes the church, in which there is no truth; but closets or inner chambers in the internal sense signify the church as to good, also signify simply good, the church which is in good being called the house of God, closets denote goods and those things which are in the house; that the house of God denotes Divine Good, and house in general the good which is of love and charity, see n. 2233, 2234, 2559, 3142, 3652, 3720. The reason that what they speak concerning truth, and what they speak concerning good ought not to be believed is, that they call what is false true, and what is evil good: for they who regard themselves and the world as an end, understand nothing else by truth and good than that themselves are to be adored, and that good is to be done to themselves; and if they inspire piety, it is that they may appear in sheep's clothing. Moreover, the Word which the Lord spake containing in it things innumerable, the term desert being of large signification, for all that is called desert which is not cultivated and inhabited: also all those things being called closets in which are things interior, therefore also by desert is signified the Word of the Old Testament, for this is thought to be abrogated, and by

closets the Word of the New Testament, because it teaches interior things, or concerning the internal man. In like manner also the whole Word is said to be a désert, when it no longer serves for doctrinals; also human institutions are called closets; these, in departing from the precepts and institutes of the Word, make the Word to be a desert, as is also a known thing in the Christian orb; for they who are in holy external worship, and profane internal, on account of the innovations which respect the exaltation of themselves over all, and opulence above all, as ends, abrogate the Word, and this, to such a degree, that they do not even allow it to be read by others. And they who are not in such profane worship, although they hold the Word to be holy, and allow it to be commonly read, still they bend and explain all things to their doctrinals, which hath this effect, that the remaining things in the Word, which are not according to their doctrinals, are a desert, as may be sufficiently manifest from those who place salvation in faith alone, and despise works of charity; these make all that as a desert, which the Lord himself spake in the New Testament, and so often in the Old, concerning love and charity, and as closets all those things which are of faith without works. Hence it is evident what is signified by the words,—*If they shall say to you, Behold, He is in the desert, go not forth; behold, He is in the closets, believe not. For as the lightning goeth forth from the east, and appeareth even to the west, so shall be also the coming of the Son of Man,* signifies that with the internal worship of the Lord it was as with lightning, which is instantly dissipated; for by lightning is signified that which is of celestial light, thus which is predicated of love and faith, for these are of celestial light. The east, in the supreme sense, is the Lord; in the internal sense, it is the good of love, of charity, and faith from the Lord; but the west, in the internal sense, is what hath set or ceased to be, thus non-acknowledgment of the Lord, also non-acknowledgment of the good of love, of charity, and of

faith: thus lightning which goeth forth from the east, and appears even unto the west, denotes dissipation. The coming of the Lord does not signify, according to the letter, that He is to appear again in the world, but it is his presence in every one, which occurs as often as the gospel is preached, and a holy principle is thought of. *For wheresoever the carcase is, thither will the eagles be gathered together*, signifies that confirmations of what is false by reasonings will be multiplied in the vastated church. The church, whilst it is without good and the truth of faith thence derived, or when it is vastated, is then said to be dead, for its life is from good to truth, hence when it is dead it is compared to a carcase. Reasonings concerning goods and truths that they are not, only so far as they are comprehended, and confirmations of what is evil and false by those reasonings, are eagles, as may be manifest from what presently follows. That carcase here denotes the church without the life of charity and faith, is evident from the Lord's words, where He treats of the consummation of the age in Luke, — *The disciples said, Where Lord?* (viz., where is the consummation of the age or the last judgment) *Jesus said to them, Where the body is, there will the eagles be gathered together.* xvii. 37. In this passage it is called the body instead of the carcase; but it is a dead body which is here meant, and which signifies the church, for that judgment is about to begin at the house of God or the church, is manifest from the Word throughout. These are the things which the words of the Lord, here quoted and explained in the internal sense, signify; and that they are in a most beautiful series, although it doth not so appear in the sense of the letter, may be manifest to every one who contemplates them in their connection according to the explication. The reason why the last state of the church is compared to eagles which are gathered together to a carcase or a body is because by eagles are signified the rational principles of man, which, when predicated of goods, are true rationals, but when

predicated of evils, are false rationals or ratiocinations; as may appear from the passages in the Word where they are named. *A. C.* 3897—3901.

“Verses 23, 24. *Then if any one shall say to you, Behold, here is the Christ, &c.*—It is not to be understood from these words, that any will arise who will call themselves Christ or Christs, but who will falsify the Word, and say that this or that is Divine Truth, when it is not; they who confirm falses from the Word are meant by false Christs, and they who hatch falses of doctrines are meant by false prophets, for the subject treated of is concerning the successive vastation of the church, thus concerning the falsification of the Word, and at length concerning the profanation of truth thence derived. *Ap. Ex.* 684.

“By *false Christs* are signified truths not Divine, or falses, and by false prophets they who teach them. *A. C.* 3010.

“Truths ought not to be thought of as being from any other source than from the Lord. Truths from another source than from the Lord are in general those in which the Lord is not; and the Lord is not in truths appertaining to man, when man denies Him and his Divine principle, nor even when he acknowledges Him, but still believes that good and truth are not from Him, but from self, and hence claims to himself justice. Truths also, in which the Lord is not, are those which are taken from the Word, especially from the sense of the letter, and are explained in favor of self-dominion and self-gain: these are in themselves truths, because they are from the Word, but they are not truths, because they are misinterpreted and thereby perverted, such are the truths which are meant by the Lord where He says, *If any one shall say, Behold, here is the Christ, or there, believe not, for false Christs, and false prophets shall arise, &c.* *A. C.* 8868.

“It is said in the Revelations, chap. xiii. 11, that the beast

which came up out of the earth, *had two horns like to a lamb, and spake as a dragon*, by which is signified that the clergy speak, teach, and write from the Word, as if it was the Divine Truth of the Lord, and yet it is truth falsified; and that this is signified, is evident from these words of the Lord, in Matthew, *If any one shall say to you, Behold, here is the Christ, or there, believe not, for false Christs and false prophets shall arise*, &c. By Christ is signified the like as by lamb, viz., the Divine Truth of the Word; wherefore by their saying, Behold, here is the Christ, is signified their saying, that this is the Divine Truth of the Word; but that it is that truth falsified, is signified by these words, believe not, because false Christs and false prophets shall arise. *Ap. Rev.* 595.

“Verse 24. *And shall give great signs and miracles.*—By great signs are signified those things which testify and persuade; and by miracles, those things which strike and induce astonishment, from which cometh strong persuasion. *Ap. Ex.* 706.

“Verse 27. *As the lightning cometh forth from the east, &c.*—Inasmuch as the Lord is the east, therefore it is said in Matthew, *as the lightning goeth forth from the east, &c.* *Ap. Ex.* 422.

“Verse 27. *So shall also the coming of the Son of Man be.*—The Son of Man is the Lord as to the Divine Human [principle], and as to the Divine Truth proceeding from Him. By his coming, is signified the revelation of Divine Truth in the end of the church. *Ap. Ex.* 63. See also *A. C.* 9807.

“Verse 28. *Wheresoever the carcase is, &c.*—When a faith in three Gods was introduced into Christian churches, which was the case at the time of the Council of Nice, every good of charity and every truth of faith were banished; for those two principles have no sort of consistence with the mental worship of three Gods, and at the same time with the

oral worship of one God; for the mind denies what the mouth speaks, and the mouth denies what the mind thinks, whence it comes to pass, that there is neither a faith of three Gods, nor a faith of one. From this consideration it is evident, that the Christian temple from that time, was not only rent into chinks and clefts, but also is fallen down into a heap of ruins; and that from that time the pit of the abyss hath been opened, from which hath ascended a smoke as of a great furnace, so as to obscure the sun and air, and out of which locusts have come forth upon the earth, see Rev. chap. ix. 2, 3; yea, from that time began and increased the desolation foretold by Daniel, Matt. xxiv. 15; and to that faith and its imputation were gathered together the eagles spoken of in verse 28 of the same chapter. By eagles are there meant the lynx-eyed [or sharp-sighted] primates of the church. C. R. 634.

“Verses 29, 30, 31. *But immediately after the affliction of those days, the sun shall be darkened, &c.*—What the consummation of the age or the last judgment is, hath been above explained, viz., that it is the last time of the church; it is said to be the last time of the church, when there is no longer any charity and faith in the church; and it hath also been shewn that such consummations, or last times, have occasionally taken place; the consummation of the first church was described by a flood; the consummation of the second church by the extirpation of nations in the land of Canaan, and also by several extirpations and cuttings-off mentioned by the prophets; the consummation of the third church is not described in the Word, but is predicted, which was the destruction of Jerusalem, and the dispersion of the Jewish nation, with whom the church was, throughout the whole globe; the fourth consummation is that of the present Christian church, which consummation is predicted by the Lord in the evangelists, and also in the Revelations, and which is now at hand. The subject treated of in the preceding parts of this chapter

in Matthew, is concerning the successive vastation of the church, viz., that at first they began not to know what is good and true, but disputed on the subject; secondly, that they despised good and truth; thirdly, that in heart they did not acknowledge them; fourthly, that they profaned them; these subjects were treated of in that chapter, from verse 3—22; and because there was still about to remain the truth of faith, and the good of charity, in the midst, or with some who are called the elect, therefore the state of truth which is of faith is treated of, what it shall then be, from verse 23—28, and the state of good, which is of charity and of love, is treated of in the verses which are now quoted; the beginning of a new church is also treated of. From singular the things said in these verses, it appears manifest that there is an internal sense, and that unless that sense be understood, it cannot in any wise be known what they involve, as that the sun shall be obscured, and also the moon; that the stars shall fall from heaven, and that the powers of the heaven shall be moved; that the Lord shall appear in the clouds of heaven; that the angels shall make a sound with a trumpet, and shall thus gather together the elect. He who doth not know the internal sense of these words, will believe that such things are about to happen, yea, that the world is about to perish, with everything that appears in the universe; but that no destruction of the world is meant by the last judgment, but the consummation or vastation of the church as to charity and faith, may be seen, n. 3353, and is very evident from the words which follow in the same chapter in Matthew, *Then two shall be in the field, one shall be taken, the other shall be left; two [women] shall be grinding at the mill, one shall be taken, the other shall be left*, verses 40, 41. That therefore by the above words is signified a state of the church at that time as to good, that is, as to charity towards the neighbor, and love to the Lord, is manifest from the internal sense of those words, which is this, *Immediately after the affliction of*

those days, signifies a state of the church as to the truth which is of faith, treated of in what immediately precedes; the desolation of truth in the Word throughout is called affliction. That days denote states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785. Hence it is evident, that by those words is signified, that there will be no charity after that there is no longer any faith; for faith leads to charity, because it teaches what charity is, and charity receives its quality from the truths which are of faith, but the truths of faith receive their essence and their life from charity, as hath been already abundantly shewn. *The sun shall be obscured, and the moon shall not give her light*, signifies love to the Lord, who is the sun, and charity towards the neighbor, which is the moon; to be obscured and not to give light, signifies that they are about not to appear, thus that they are about to vanish away. That the sun is the celestial principle of love, and the moon the spiritual principle of love, that is, that the sun is love to the Lord, and the moon charity towards the neighbor, which is by faith, see n. 1053, 1529, 1530, 2120, 2441, 2495. The reason why this is the signification of the sun and the moon is, because the Lord in the other life appears as a sun to those in heaven who are in love to himself, who are called celestial, and as a moon to those who are in charity towards the neighbor, who are called spiritual, see n. 1053, 1521, 1529, 1631, 1531, 3636, 3643. The sun and moon in the heavens, or the Lord, is never obscured, nor loses light, but perpetually shines, which is the case also with love to Him with the celestial, and with charity towards the neighbor with the spiritual in the heavens, also in the earths with those on whom those angels are attendant, that is, who are in love and charity; but in the case of those who are in no love and charity, but in the love of self and the world, and thence in hatreds and revenges, these induce that obscurity on themselves. The case herein is as with the sun of the world, which perpetually shines, but when clouds interpose them-

selves, it doth not appear, see n. 2441. *And the stars shall fall from heaven*, signifies that the knowledges of good and of truth shall perish; nothing else is meant in the Word by stars, where they are named, see n. 1808, 2849. *And the powers of the heaven shall be moved*, signifies the foundation of the church, which is said to be moved and to be shaken, when those things perish; for the church in the earths is the foundation of heaven, inasmuch as the influx of good and truth through the heavens from the Lord, ultimately terminates in the goods and truths appertaining to the man of the church, wherefore when the man of the church is in such a perverse state, that he no longer admits the influx of good and truth, then the powers of the heavens are said to be moved; wherefore it is always provided by the Lord that something of the church shall remain, and when the old church perishes, that a new one shall be established. *And then shall appear the sign of the Son of Man in heaven*, signifies on this occasion the appearing of Truth Divine; a sign denotes appearing, the Son of Man is the Lord as to Truth Divine, see n. 2803, 2813, 3704; this appearing, or this sign, is what the disciples enquired about, when they said to the Lord, *Tell us, when shall those things be done, especially what is the sign of thy coming, and of the consummation of the age*, verse 3 of this chapter; for they knew from the Word, that when the age was consummated, the Lord would come, and they knew from the Lord, that the Lord would come again, and they understood by that, that the Lord would come again into the world, not yet knowing that the Lord hath come as often as the church hath been vastated; not that He hath come in person, as when He assumed the Human [principle] by nativity, and made this Divine, but by appearings, either manifest as when He appeared to Abraham in Mamre, to Moses in the bush, to the Israelitish people on Mount Sinai, to Joshua when he entered the land of Canaan, or by appearings not so manifest, as by inspirations, by which the Word [was written];

and afterwards by the Word, for in the Word the Lord is present, inasmuch as all things of the Word are from Him and concerning Him, as may be manifest from what hath heretofore been abundantly shewn ; this latter appearing is what is here signified by the sign of the Son of Man, and what is treated of in this verse. *And then shall all the tribes of the earth mourn*, signifies that all shall be in grief who are in the good of love and the truth of faith ; that mourning hath this signification, see Zech. chap. xii. 20, 21, 22, 23, 24 ; and that tribes signify all things of good and truth, or of love and faith, n. 3858, 3926, consequently those who are in them ; they are called the tribes of the earth, because they are signified who are within the church ; that earth denotes the church, see n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2928, 3355. *And they shall see the Son of Man coming in the clouds of the heavens with power and much glory*, signifies that then shall be revealed the Word as to its internal sense, in which the Lord is ; the Son of Man is the Truth Divine which is therein, n. 2803, 2813, 3704 ; a cloud is the literal sense ; power is predicted of the good, and glory of the truth, which are therein. That those things are signified by seeing the Son of Man coming in the clouds of the heavens, see preface to chap. xviii. Gen. This coming of the Lord is what is here meant, but not that He is to appear in the clouds, according to the letter : the subject which now follows, is concerning the establishment of a new church, which is effected when the old one is vastated and rejected. *He shall send forth the angels with a trumpet and a great voice*, signifies election ; not that it will be by visible angels, still less by trumpets and by great voices, but by an influx of holy good and of holy truth from the Lord by angels, wherefore by angels in the Word is signified somewhat of the Lord, in this case the things which are from the Lord, and concerning the Lord ; by a trumpet and a great voice is signified evangelization [preaching the gospel], as also in other

passages in the Word. *And they shall gather together the elect from the four winds, from the extreme of the heavens even to their extreme*, signifies the establishment of a new church; the elect are those who are in the good of charity and of faith; the four winds from which they shall be gathered together, are all states of good and of truth; the extreme of the heavens to their extreme, are the internal and external things of the church. These now are the things which are signified by the above words of the Lord. *A. C.* 4056—4060.

“Verse 30. *Then they shall see the Son of Man coming in the clouds of the heaven, &c*—He who is ignorant that the clouds of heaven signify the truths of the Word in the sense of the letter, cannot know otherwise than that the Lord, in the consummation of the age, that is, in the end of the church, is about to come in the clouds of heaven, and to manifest himself to the world; but it is a known thing, that after the Word was given, the Lord manifests himself by it alone, for the Word, which is Divine Truth, is the Lord himself in heaven and the church; from this consideration it may first appear, that the manifestation there predicted signifies the manifestation of himself in the Word; and the manifestation of himself in the Word was effected by his opening and revealing the internal or spiritual sense of the Word, for in this sense is the Divine Truth itself such as it is in heaven, and the Divine Truth in heaven is the Lord himself there; hence now it is evident that by the coming of the Lord in the clouds of heaven, is signified the revelation of himself in the sense of the letter of the Word by virtue of its spiritual sense, for the clouds of heaven signify those things which are of the sense of the letter, and glory those things which are of the spiritual sense, see the *Treatise on Heavens and Hell*, n. 1; and the revelation itself of the spiritual sense in the little *Treatise concerning the White Horse*; the Son of Man also signifies the Lord as to Divine Truth. *Ap.*

Ex. 594. See also *A. C.* 10574, 10604. *S. S.* 112. *C. R.* 271.

“Verses 32—36. *But learn a parable from the fig-tree, &c.*—The internal sense of all the preceding verses of this chapter in a summary, is evident from what hath been explained, viz., that prediction is made concerning the successive vastation of the church, and at length concerning the establishment of a new church, in this order; I. That they began not to know what was good and true, but disputed on the subject. II. That they despised good and truth. III. That in heart they did not acknowledge them. IV. That they profaned them. V. And whereas the truth of faith and the good of charity were yet about to remain with some, who were called the elect, the state of faith on the occasion is described. VI. And next, the state of charity. VII. And lastly, the beginning of a new church is treated of, which is meant by these words,—*And He shall send his angels with a trumpet of great voice, and they shall gather together his elect from the four winds, from the extreme of the heavens to their extreme.* When the end of an old church and the beginning of a new one is at hand, then is the last judgment, and also the coming of the Son of Man. The subject now treated of, is concerning the coming itself, respecting which the disciples asked the Lord, saying, *Tell us when shall those things be, especially what is the sign of thy coming, and of the consummation of the age.* Now therefore follow the things to be explained, which the Lord predicted concerning the very time of his coming, and of the consummation of the age, which is the last judgment. The internal sense is as follows: *But learn a parable from the fig-tree, when its branch is become soft, and putteth forth leaves, ye know that summer is near,* signifies the first [principle] of the new church; fig-tree denotes the good of the natural principle; branch denotes the affection thereof, and leaves denote truths; the parable from which they should learn

denotes that those things are signified. He who doth not know the internal sense of the Word, cannot in anywise know what is involved in the comparison of the Lord's coming with a fig-tree and its branches and leaves; but whereas all comparatives in the Word are also significatives, it may hence be known what those things mean; the fig-tree, wheresoever it is named in the Word, in the internal sense signifies the good of the natural principle. The reason that branch denotes the affection of that principle, is that affection buds forth from good as doth a branch from its trunk. That leaves denote truths, see n. 885. Hence now it is evident, what that parable involves, viz., that when a new church is created by the Lord, then first of all appears the good of the natural principle, that is, good in the external form with its affection and truths. By good of the natural principle is not meant the good into which man is born, or which he derives from his parents, but the good which is spiritual as to origin; into this good no one is born, but is introduced of the Lord by the knowledges of good and truth; wherefore, before man is in this good, viz., in spiritual good, he is not a man of the church, howsoever he appears to be so from connate good. *So also ye, when ye shall see all these things, know ye that it is near at the doors,* signifies when those things appear which are signified in the internal sense by the words which were said just above, verses 29, 30, 31, and by these concerning the fig-tree, that then would be the consummation of the church, that is, the last judgment, and the coming of the Lord; consequently, that then the old church would be rejected, and a new one established. It is said, at the doors, because the good of the natural principle and its truths are the first things which are insinuated into man, when he is regenerating and is made a church. *Verily, I say unto you, this generation shall not pass away until all these things are done,* signifies the Jewish nation, that it shall not be extirpated

other nations, see the reason why, n. 3479. *The heaven and the earth shall pass away, but my words shall not pass away*, signifies the internals and externals of the former church that they shall perish, but that the Word of the Lord shall remain; that heaven denotes the internal of the church, and earth its external, see n. 82, 1411, 1733, 1850, 2117, 2118, 3355. That the words of the Lord denote not only those things which have been now said concerning his coming and the consummation of the age, but likewise all things which are in the Word, is evident. These things were said immediately after what was said concerning the Jewish nation, because the Jewish nation was preserved for the sake of the Word, as may be manifest from the passage cited, n. 3479. From these considerations it is now evident, that prediction is here made concerning the beginning of a new church. *A. C.* 4229—4232.

“Verse 32. *Learn a parable from the fig-tree.* This parable or similitude was spoken, because the fig-tree signifies the external church. *Ap. Ex.* 403.

“Verses 26—42. *But concerning that day and hour no one knoweth, &c.*—What is signified by these words in the internal sense, will be manifest from the following explication, viz., that they contain a description of what will be the quality of the state at that time, when the old church is rejected, and a new one is established. That the rejection of the old church and the establishment of a new one, is what is meant by the consummation of the age, and by the coming of the Son of Man, and in general by the last judgment, hath been abundantly shewn above; also that the last judgment hath occasionally taken place upon earth, viz., first, when the celestial church of the Lord, which was the most ancient, perished in the antediluvians by an inundation of evils and falses, which in the internal sense is the flood. Secondly, when the spiritual church, which was after the flood, and is called the ancient, diffused over a great part of the Asiatic

orb, ceased of itself. Thirdly, when the representative of a church amongst the posterity of Jacob was destroyed, which was effected when the ten tribes were led away into a perpetual captivity, and were scattered amongst the nations; and finally when Jerusalem was destroyed, and the Jews were also dispersed; inasmuch as on this occasion there was a consummation of the age after the coming of the Lord, therefore also several things which were said in the evangelists by the Lord concerning the consummation of that age, are also applicable to that nation, and likewise are applied by several at this day; nevertheless the subject there treated of is specifically and especially concerning the consummation of the age which is now at hand, viz., concerning the end of the Christian church, which is also treated of by John in the Revelations; this will be the fourth last judgment taking place upon this earth. What is involved in the words which are contained in verses 36—42, will be manifest from their internal sense, which is as follows.

But of that day and hour no one knoweth, signifies the state of the church at that time as to goods and truths, that it would not appear to any one either in earth or in heaven; for by day and hour in this passage is not meant day and hour of time, but states as to good and truth; that times in the Word signify states, see n. 2625, 2788, 2837, 3254, 3356, and that days also, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785; hence also hour signifies the same, but specific state; the reason why it denotes states as to good and truth is, because the subject treated of is concerning the church, for good and truth constitute the church. *Not even the angels of the heavens, but my Father alone*, signifies that heaven doth not know the state of the church as to specific good and truth, but the Lord alone, and also when that state of the church is about to be present; that the Lord himself is He who is meant by the Father, see n. 15, 1729, 2004, 2005, 3690; and that the Divine Good in the Lord is what is

named Father, and the Divine Truth which is from the Divine Good, the Son, n. 2803, 3703, 3704, 3736 : they therefore who believe that the Father is one and the Son another, and who distinguish them, do not understand the Scriptures. *But as they were in the days before the flood*, signifies the state of the vastation of those who are of the church, which is compared with the state of the vastation of the first or most ancient church, the consummation of the age of which, or last judgment, is described in the Word by the flood ; that by the flood is signified an inundation of evils and falses, and hence the consummation of that age, see n. 310, 660, 662, 705, 739, 790, 805, 1120. That days denote states, see above. *Eating and drinking, marrying and giving in marriage*, signifies their state as to the appropriation of evil and of the false, and hence conjunction with those principles. That to eat denotes the appropriation of good, and to drink the appropriation of truth, see n. 3168, 3513, 3596, thus in the opposite sense the appropriation of evil and the false. That to marry denotes conjunction with evil, and to give in marriage conjunction with the false, may be manifest from what has been said and shewn concerning marriage and conjugal love, n. 686, 2173, 2618, 2728, 2729, 2737, 2738, 2739, 2803, 3132, 3155, viz., that in the internal sense it denotes the conjunction of good and of truth, but here in the opposite sense it denotes the conjunction of evil and of the false. Whatsoever the Lord spake, as being Divine, is not such in the internal sense as it is in the letter, just as eating and drinking in the holy supper, in the spiritual sense, doth not signify eating and drinking, but the appropriating the good of the Divine Love of the Lord, see n. 2165, 2171, 2187, 2343, 2359, 3464, 3478, 3735, 4211, 4217 ; and as the conjugal principle, when it is predicated of the church and of the Lord's kingdom, denotes the conjunction of good which is of love with truth which is of faith, therefore from that conjunction the kingdom of the

Lord in the Word is called the heavenly marriage. *Until the day that Noah entered into the ark*, signifies the end of the former church, and the beginning of the new; for by Noah is signified the ancient church in general, which succeeded the most ancient after the flood, see n. 773, and elsewhere; and by the ark the church itself, n. 639. *And knew not until the flood came and took them all*, signifies that the men of the church at that time will not know that they are inundated with evils and falses, since by reason of the evils and falses in which they are principled, they will be ignorant what the good of love to the Lord is, and the good of charity towards the neighbor, also what the truth of faith is; and that this latter is from the former, and cannot be given but with those who live in that love and in that charity: they will also be ignorant that it is the internal which saves and damns, but not the external separate from the internal. *So shall be the coming of the Son of Man*, signifies the Divine Truth which they will not receive; that the coming of the Son of Man denotes the Divine Truth which shall then be revealed, was said above, at verses 27 and 30. *Then two shall be in the field, one shall be taken and one shall be left*, signifies those within the church who are in good, and those within the church who are in evil, that they who are in good shall be saved, and they who are in evil shall be damned; that field denotes the church as to good, see n. 2971, 3196, 3310, 3317, 3766. *Two [women shall be] grinding in the mill, one shall be taken and one shall be left*, signifies those within the church who are in truth, that is, in the affection thereof from good, that they shall be saved, and that they within the church who are in truth, that is, in the affection thereof from evil, shall be damned. From these considerations it is now evident, that by the above words is described what is about to be the quality of the state as to good and truth within the church, when the old one is rejected and a new one is adopted. A. C. 4332—4335.

“Verse 38. *For as they were in the days before the flood, eating and drinking, marrying and giving in marriage.*—By eating and drinking, and by marrying and giving in marriage, is not here meant eating and drinking, nor marrying and giving in marriage, but by eating is signified to appropriate to themselves evil, by drinking to appropriate to themselves the false, by marrying and giving in marriage is signified to conjoin the false to evil and evil to the false, for the subject here treated of is concerning the state of the church when the last judgment is at hand, inasmuch as this is signified by the consummation of the age. That at that time both the good and the evil will eat and drink, because there is nothing of evil in eating and drinking, is evident; and also that they did in like manner before the flood, and that they did not perish on that account, but because they appropriated to themselves evil and the false, and conjoined those principles in themselves, these therefore are the things which are there signified by eating and drinking, and by marrying and giving in marriage. *Ap. Ex.* 617.

“Verse 40. *Two shall be in the field, &c.*—By field is signified doctrine, thus whatsoever is of doctrine respecting faith and charity. The Lord, therefore, speaking of the consummation of the age, calls the doctrine of faith a field,—*Two shall be in the field, the one shall be taken, the other shall be left*; where by field is meant doctrine both false and true; inasmuch as field denotes doctrine, therefore whosoever receives any seed of faith is called a field, and a man [*homo*], and a church, and a world. *A. C.* 368.

“Verse 41. *Two [women shall be] grinding in a mill, &c.*—To grind, signifies to procure for themselves truths of doctrine from the Word, and they who apply them to good, are signified by those who shall be taken, but they who apply them to evil, are signified by those who shall be left. *Ap. Ex.* 555.

“By the two women grinding at the mill, are meant those

Lord saith in another place in Matthew, chap. xiii. 12 ; likewise in Mark, chap. iv. 25 ; and in Luke, chap. viii. 18. *And shall appoint his portion with the hypocrites*, signifies his lot, which is meant by portion, with those who outwardly appear in truth as to doctrine, and in good as to life, but inwardly believe nothing of truth and will nothing of good, who are hypocrites ; thus they are cut asunder, wherefore when external things are taken away from them, as is the case with all in the other life, they appear such as they are as to internals, viz., without faith and charity ; still they have made a pretence of these virtues, with a view to impose upon others, and thus to procure honors, gain, and reputation. Almost all are of this quality, who are within the vastated church ; for they have externals, but no internals ; hence the inundation of their interiors spoken of just above, n. 4423. *There shall be weeping and gnashing of teeth*, signifies their state in another life ; weeping their state as to evils, and gnashing of teeth their state as to falses. For teeth in the Word signify the lowest natural principles ; in a genuine sense they are truths, and in the opposite sense they are falses ; teeth also correspond to those things ; wherefore gnashing of teeth denotes a collision of falses with truths. They who are in mere natural principles, and are in them from the fallacies of the senses, and believe nothing which they do not thence see, are said to be in gnashing of teeth, and also in the other life appear to themselves to be so, when they form conclusions concerning the truths of faith from their own fallacies. There is an abundance of such in the church vastated as to good and truth. The like also is signified in other passages by gnashing of teeth, as in Matthew, *The sons of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth*, viii. 12 ; the sons of the kingdom are they who are in the vastated church ; darkness denotes falses, for they are in darkness when they are in the cloudy mist spoken of above. A. C. 4422—4425.

“Verse 42. *Watch therefore, because ye know not at what hour your Lord cometh.*—He who doth not know the internal sense of the Word, will believe that the last judgment is meant by these expressions, and that every one ought to be prepared for it; but by those expressions is meant the state of man as to love and faith when he dies, for then is also his judgment; hence it is evident that by watching is meant to receive life from the Lord, which life is spiritual life, and by sleeping is meant to lead a natural life without spiritual. *Ap. Ex. 187.*

“By not knowing at what hour your Lord cometh, is not only meant ignorance as to the time of man’s death, but also as to the state of life which is to remain to eternity, for such as is the state of man’s past life even to the end, such the man remains to eternity. *Ap. Ex. 194.*

“Verse 43. *But this know ye, that if the master of the house had known in what watch the thief cometh, he would have watched, &c.*—By this is meant, that if man knew the hour of his death, he would indeed prepare himself, yet not from the love of truth and good, but from the fear of hell, and whatsoever man doeth from fear, this doth not abide with him, but what he doeth from love, wherefore he ought to be continually preparing himself. By the thief coming is signified the unexpected time of death, when all knowledges procured from the Word, and which have not gained spiritual life, shall be snatched away.” *Ap. Ex. 193.* See also *A. C. 4002.*

SUMMARY OF THE DOCTRINES OF THE TRUE CHRISTIAN
CHURCH,

EXTRACTED FROM SWEDENBORG'S UNIVERSAL THEOLOGY.

OF GOD THE CREATOR.

OF THE UNITY OF GOD.

- I. That the Holy Scriptures throughout, and the doctrines of all Christian churches thence derived, maintain that there is a God, and that He is One.
- II. That there is an influx universal from God into the souls of men, teaching them that there is a God, and that He is One.
- III. Hence that there is no nation throughout the world, possessed either of religion or sound reason, but what confesseth the being of a God, and that He is One.
- IV. That the nature and qualities of this One God are subjects respecting which various nations and people have differed, and do still differ, in their sentiments, and this from several causes.
- V. That human reason, if it be so disposed, may collect, and be convinced, from the various objects in the visible world, that there is a God, and that He is One.
- VI. That unless God was One, the universe could neither have been created nor preserved.
- VII. That every man, who doth not acknowledge a God, is excommunicated from the church, and in a state of condemnation.
- VIII. That no doctrine, or worship of the church, can be consistent or coherent where more Gods than One are acknowledged.

OF THE DIVINE ESSE, WHICH IS JEHOVAH.

- I. That the One God is called Jehovah from his esse, that is by reason that He alone is, was, and will be ; and be-

- cause He is the first and the last, the beginning and the ending, the Alpha and the Omega.
- II. That the One God is substance itself, and form itself; and that angels and men are substances and forms by derivation from Him; and that so far as they are in Him, and He in them, they are images and likenesses of Him.
 - III. That the divine esse is esse in itself, and at the same time existere in itself.
 - IV. That the divine esse and existere in itself cannot produce another divine that is esse and existere in itself; consequently, that another God of the same essence cannot be supposed.
 - V. That a plurality of Gods amongst the ancients, and also amongst the moderns, had its rise solely in consequence of the divine esse not being understood.

OF THE INFINITY OF GOD; OR, OF HIS IMMENSITY AND ETERNITY.

- I. That God is infinite, by reason that He is and existeth in himself, and that all things in the universe are and exist from Him.
- II. That God is infinite, by reason that He was before the world, consequently before spaces and times had birth.
- III. That God, since the world was made, is in space without space, and in time without time.
- IV. That the infinity of God, in relation to spaces, is called immensity, and in relation to times, is called eternity; and that yet, notwithstanding these relations, there is nothing of space in his immensity, and nothing of time in his eternity.
- V. That enlightened reason, from very many objects in the world, may discover the infinity of God the Creator.

- VI. That every created thing is finite; and that the infinite is in finite things, as in its receptacles, and in men, as in its images.

OF THE DIVINE ESSENCE, WHICH IS DIVINE LOVE AND DIVINE WISDOM.

- I. That God is love itself and wisdom itself, and that these two constitute his essence.
- II. That God is good itself and truth itself, because good is of love, and truth is of wisdom.
- III. That God, by reason of his being love itself and wisdom itself, is also life itself, which is life in itself.
- IV. That love and wisdom in God make one.
- V. That the essence of love is to love others out of, or without itself, to desire to be one with them, and from itself to make them happy.
- VI. That these properties of the Divine Love were the cause of the creation of the universe, and are also the cause of its preservation.

OF THE OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE OF GOD.

- I. That omnipotence, omniscience, and omnipresence are properties of the Divine Wisdom derived from the Divine Love.
- II. That the omnipotence, omniscience, and omnipresence of God cannot be known, until it be known what is meant by order, and until these its properties be ascertained. That God is order, and that He introduced order into the universe, and into all its parts, at the creation.
- III. That the omnipotence of God in the universe, and in all its parts, proceedeth and operateth according to the laws of his own order.

- IV. That God is omniscient, that is, perceiveth, seeth, and knoweth all and everything, even to the most minute, that is done according to order, and by that means also whatsoever is done contrary to order.
- V. That God is omnipresent in all the gradations of his own order, from first to last.
- VI. That man was created a form of divine order.
- VII. That man hath power against evil and the false; from the divine omnipotence; and wisdom respecting good and truth, from the divine omniscience, and is in God, by virtue of the divine omnipresence, only in proportion as he liveth according to divine order.

OF THE LORD THE REDEEMER.

- I. That Jehovah God descended, and assumed the Humanity, for the purpose of redeeming and saving mankind.
- II. That Jehovah God descended as divine truth, which is the Word; nevertheless, that He did not separate from it the divine good.
- III. That God assumed the humanity, according to his own divine order.
- IV. That the humanity, by which God sent himself into the world, is the Son of God.
- V. That the Lord, by acts of redemption, made himself righteousness.
- VI. That by the same acts the Lord united himself to the Father, and the Father united himself to Him.
- VII. That thus God was made man, and man God, in one person.
- VIII. That the progress towards union was his state of exinanition, and that the union itself is his state of glorification.
- IX. That henceforth no Christian can be admitted into heaven, unless he believe in the Lord God and Savior, and approach Him alone.

A corollary concerning the state of the church before the coming of the Lord, and after it.

OF REDEMPTION.

- I. That redemption itself consisted in bringing the hells into subjection, and the heavens into order, and in thus preparing the way for a new spiritual church.
- II. That without such redemption no man could have been saved, nor could the angels have remained in a state of integrity.
- III. That thus the Lord not only redeemed men, but angels also.
- IV. That redemption was a work purely divine.
- V. That this real redemption could not possibly have been effected, but by God incarnate.
- VI. That the passion of the cross was not redemption, but was the last temptation which the Lord endured as the grand prophet; and that it was the means of the glorification of his humanity, that is, of union with the divinity of his Father.
- VII. That it is a fundamental error of the church to believe the passion of the cross to be redemption itself; and that this error, together with that relating to three divine persons from eternity, hath perverted the whole church, so that nothing spiritual is left remaining in it.

OF THE HOLY SPIRIT, AND OF THE DIVINE OPERATION.

- I. That the Holy Spirit is the divine truth, and also the divine virtue and operation, proceeding from the one only God, in whom is a divine trinity; consequently proceeding from the Lord God the Savior.
- II. That the divine virtue and operation, signified by the Holy Spirit, consists in general in reformation and regeneration; and in proportion as these are effected,

in renovation, vivification, sanctification, and justification; and in proportion as these are effected, in purification from evils, remission of sins, and finally salvation.

- III. That the divine virtue and operation, which are signified by the mission of the Holy Spirit, consist, with the clergy in particular, in illustration and instruction.
- IV. That the Lord operateth those virtues in such as believe in Him.
- V. That the Lord operateth of himself from the Father, and not *vice versa*.
- VI. That the spirit of man is his mind, and whatsoever proceedeth from it.

A corollary.

OF THE DIVINE TRINITY.

- I. That there is a divine trinity, consisting of Father, Son, and Holy Spirit.
- II. That these three, Father, Son, and Holy Spirit, are the three essentials of one God, which make one, like soul, body, and operation in man.
- III. That before the creation of the world this trinity did not exist, but that it was provided and made since the creation, when God was made incarnate, and then centred in the Lord God, the Redeemer and Savior, Jesus Christ.
- IV. That a trinity of divine persons existing from eternity, or before the creation of the world, when conceived in idea, is a trinity of Gods, which cannot be expelled by the oral confession of one God.
- V. That a trinity of persons was unknown in the Apostolic Church, and that the doctrine was first broached by the Council of Nice, and thence received into the Roman Catholic Church, and thus propagated amongst the Reformed Churches.

- VI. That the Nicene and Athanasian doctrine concerning a trinity have together given birth to a faith which hath entirely perverted the Christian church.
- VII. That hence is come that abomination of desolation, and that affliction, such as was not in all the world, neither shall be, which the Lord hath foretold in Daniel and the evangelists, and the Revelation.
- VIII. That hence too it is come to pass, that unless a new heaven and a new church be established by the Lord, no flesh can be saved.
- IX. That a trinity of persons, each whereof singly and by himself is God, according to the Athanasian Creed, hath given birth to many absurd and heterogenous notions about God, which are merely fanciful and abortive.

OF THE SACRED SCRIPTURE, OR WORD OF THE LORD.

- I. That the Sacred Scripture, or Word, is divine truth itself.
- II. That in the Word there is a spiritual sense, heretofore unknown.
 - 1. What the spiritual sense is.
 - 2. That the spiritual sense is in all and in every part of the Word.
 - 3. That it is owing to the spiritual sense that the Word is divinely inspired, and holy in every syllable.
 - 4. That the spiritual sense of the Word hath heretofore remained unknown.
 - 5. That hereafter the spiritual sense of the Word will be made known unto none but those who are principled in genuine truths from the Lord.
- III. That the literal sense of the Word is the basis, the continent, and the firmament, of its spiritual and celestial sense.
- IV. That divine truth, in the literal sense of the Word, is in its fulness, in its sanctity, and in its power.
 - 1. That the truths of the literal sense of the Word are under-

- stood by the precious stones, of which the foundations of the New Jerusalem were built, as mentioned in the Revelation, chap. xxi. 17—21.
2. That the goods and truths of the Word, in its literal sense, are understood by the urim and thummim on Aaron's ephod.
 3. That the same is understood by the precious stones in the Garden of Eden, wherein the king of Tyre is said to have been.
 4. That truths and goods in their ultimates, such as are in the literal sense of the Word, are represented by the curtains, vails, and pillars of the tabernacle.
 5. That the same was represented by the externals of the temple at Jerusalem.
 6. That the Word in its glory was represented in the person of the Lord, and his transfiguration.
 7. That the power of the Word, in its ultimates, was represented by the Nazarites.
 8. Of the inexpressible power of the Word.
- V. That the doctrine of the church ought to be drawn from the literal sense of the Word, and to be confirmed by it.
1. That the Word, without doctrine, is unintelligible.
 2. That doctrine ought to be drawn from the literal sense of the Word, and to be confirmed thereby.
 3. That genuine truth, which should constitute doctrine, in the literal sense of the Word, is apparent only to those who are in illustration from the Lord.
- VI. That by the literal sense of the Word man hath conjunction with the Lord, and consociation with the angels.
- VII. That the Word is in all the heavens, and that the wisdom of the angels is thence derived.
- VIII. That the church existeth from the Word, and that with man the quality of the church is according to his understanding of the Word.
- IX. That the marriage of the Lord and the church, and thence the marriage of good and truth, is in every part of the Word.

- X. That men may collect and imbibe heretical opinions from the letter of the Word, but that to confirm such opinions is hurtful.
- XI. That the Lord, during his abode in the world, fulfilled all things contained in the Word, and was thus made the Word, that is, divine truth, even in ultimates.
- XII. That previous to the Word, which the world now possesses, there was a Word, which is lost.
- XIII. That by means of the Word light is communicated to those who are out of the pale of the church, and are not in possession of the Word.
- XIV. That without the Word no one would have any knowledge of God, or of heaven and hell, or of a life after death, and much less of the Lord.

THE CATECHISM, OR DECALOGUE, EXPLAINED AS TO ITS
EXTERNAL AND INTERNAL SENSE.

That the Decalogue, in the Israelitish Church, was the very essence of holiness.

That the Decalogue, in its literal sense, containeth general precepts of doctrine and of life; but in its spiritual and celestial sense, all precepts universally.

That the Ten Commandments of the Decalogue contain all things which relate to love to God, and all things which relate to love towards our neighbor.

ON FAITH.

- I. That saving faith is a faith in the Lord God the Savior, Jesus Christ.
- II. That faith in general consisteth in a belief, that whosoever liveth a good life, and believeth aright, will be saved by the Lord.
- III. That man receiveth faith, in consequence of approaching to the Lord, of learning truths from the Word, and of living a life in conformity with them.

A general view of the esse of faith, the essence of faith, the state of faith, and the form of faith.

- IV. That a store of truths, cohering together as in a fascicle or bundle, exalteth and perfecteth faith.
1. That the truths of faith are capable of being multiplied to infinity.
 2. That the truths of faith are arranged into orderly series, and thus as it were into fascicles or bundles.
 3. That faith is perfected in proportion to the number and coherence of truths.
 4. That the truths of faith, howsoever numerous they may be, and howsoever different they may appear, yet make a one, and are united, by and from the Lord, who is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the God of faith, and the essential light, truth, and life eternal.
- V. That faith without charity is not faith, and that charity without faith is not charity; and that neither faith nor charity hath any life in it but from the Lord.
1. That man hath power to procure faith for himself.
 2. That man hath power to procure charity for himself.
 3. That man hath power also to procure for himself the life of faith and charity.
 4. That nevertheless nothing of faith, nothing of charity, and nothing of the life of each, is from man, but from the Lord alone.
- VI. That the Lord, charity, and faith, constitute a One, like life, will, and understanding in man; and that in case they are divided, each perisheth, like a pearl bruised to powder.
1. That the Lord, with all his divine love, all his divine wisdom, and all his divine life, entereth by influx into every man.
 2. Consequently, the Lord entereth by influx into every man, with the whole essence of faith and charity.
 3. That the things which enter by influx from the Lord, are received by man according to his form.
 4. But that man, who divideth the Lord, charity, and faith, is not a form receptive, but a form destructive of them.

VII. That the Lord is charity and faith in man, and that man is charity and faith in the Lord.

1. That conjunction with God, is the medium by which man hath salvation and eternal life.
2. That conjunction with God the Father is not possible, but with the Lord, and by Him with God the Father.
3. That conjunction with the Lord is reciprocal, that is, that the Lord is in man, and man in the Lord.
4. That this reciprocal conjunction of the Lord and man is effected by means of charity and faith.

VIII. That charity and faith are together in good works.

1. That charity consisteth in willing what is good, and that good works consist in doing what is good, from and under the influence of such a good will.
2. That charity and faith are merely mental and perishable things, unless they be determined to works, and co-exist in them, whensoever it is practicable.
3. That charity alone doth not produce good works, still less doth faith alone; but that charity and faith together do produce them.

IX. That there is true faith, spurious faith, and hypocritical faith.

1. That there is only one true faith, and that it is directed towards the Lord God the Savior, Jesus Christ; and that it abideth with those who believe Him to be the Son of God, the God of heaven and earth, and one with the Father.
2. That a spurious faith is every faith that departs from the one only true faith, and that it abideth with those who climb up some other way, and regard the Lord not as God, but as a mere man.
3. That hypocritical faith is no faith.

X. That there is no faith amongst the wicked.

1. That the wicked have no faith, because wickedness is of hell, and faith is of heaven.
2. That throughout all Christendom there is no faith amongst those who reject the Lord and the Word, notwithstanding the morality and rationality of their lives, and that they even speak, and teach, and write about faith.

OF CHARITY, OR LOVE TOWARDS OUR NEIGHBOR, AND OF
GOOD WORKS.

- I. That there are three universal loves, the love of heaven, the love of the world, and the love of self.
 1. Of the will and the understanding.
 2. Of good and truth.
 3. Of love in general.
 4. Of the love of self and the love of the world in particular.
 5. Of the internal and external man.
 6. Of the mere natural and sensual man.
- II. That those three loves, when they are in right subordination, make man perfect; but when they are not in right subordination, they pervert and invert him.
- III. That every individual man is the neighbor whom we ought to love, but according to the quality of his good.
- IV. That man considered collectively, that is, as a lesser or larger society, and considered under the idea of compound societies, that is, as our country, is the neighbor who ought to be loved.
- V. That the church is our neighbor, whom we are bound to love in a higher degree; and that the kingdom of the Lord is our neighbor, and ought to be loved in the highest degree.
- VI. That to love our neighbor, considered in itself, is not to love the person of our neighbor, but the good which is in his person.
- VII. That charity and good works are two distinct things, like willing what is good, and doing what is good.
- VIII. That charity itself consisteth in acting justly and faithfully, in whatsoever office, business, and employment a person is engaged, and with whomsoever he hath any commerce or connection.
- IX. That eleemosynary acts of charity consist in giving to the poor, and in relieving the indigent, but with prudence.

- X. That there are duties of charity, some public, some domestic, and some private.
- XI. That there are convivial recreations of charity, consisting in dinners and suppers, and in social intercourse.
- XII. That the first part of charity consisteth in putting away evils, and the second part in doing good actions that are useful to our neighbor.
- XIII. That in performing the exercises of charity, man doth not ascribe merit to works, whilst he believeth that all good is from the Lord.
- XIV. That moral life, if it be at the same time spiritual, is charity.
- XV. That the friendship of love contracted with a person without regard to his quality as to his spirit, is detrimental after death.
- XVI. That there is spurious charity, hypocritical charity, and dead charity.
- XVII. That friendship of love amongst the wicked is intestine hatred towards each other.
- XVIII. On the conjunction of love to God and love towards our neighbor.

ON FREE-WILL.

- I. That the two trees in the garden of Eden, one of life, and the other of the knowledge of good and evil, signify the free-will which man enjoyeth in respect to spiritual things.
- II. That man is not life, but a recipient of life from God.
- III. That man, during his abode in the world, is held in the midst between heaven and hell, and thus in a spiritual equilibrium, in which free-will consists.
- IV. That it appears plainly, from the permission of evil, which every one experiences in his internal man, that he hath free-will in spiritual things.
- V. That without free-will in spiritual things, the Word would

- be of no manner of use, consequently the church would be a nonentity.
- VI. That without free-will in spiritual things, man would have nothing which could enable him to conjoin himself by reciprocation with the Lord; and consequently there would be no imputation, but mere predestination, which is shocking and detestable.
- VII. That without free-will in spiritual things, God would be chargeable as the cause of evil, and consequently there would be no imputation.
- VIII. That every spiritual principle of the church, when it is admitted and is received with freedom, remains, but not otherwise.
- IX. That the will and the understanding of man enjoy this freedom of determination; but that the commission of evil, both in the spiritual and natural world, is restrained by laws, or else society would perish in both.
- X. That if man were destitute of free-will in spiritual things, it would be possible for all men throughout the whole world, in the compass of one day, to be induced to believe in the Lord; but the reason why this is impossible, is, because nothing remains with man, but what is received with free-will.

OF REPENTANCE.

- I. That repentance is the first constituent of the church in man.
- II. That contrition, which at the present day is said to precede faith, and to be followed by evangelical consolation, is not repentance.
- III. That the mere lip-confession of being a sinner, is not repentance.
- IV. That man is born with a propensity to evils of all kinds, and that unless he remove them in part by repentance,

- he remains in them, and whosoever remains in them cannot be saved.
- V. That the knowledge of sin, and the discovery of some particular sin in a man's self, is the beginning of repentance.
- VI. That actual repentance consists in a man's examining himself, in knowing and acknowledging his sins, supplicating the Lord, and in beginning a new life.
- VII. That true repentance consists in a man's examining not only the actions of his life, but also the intentions of his will.
- VIII. That they also do the work of repentance, who though they do not examine themselves, abstain from evils, because they are sins; and that this kind of repentance is done by those who perform works of charity from a principle of religion.
- IX. That confession ought to be made before the Lord God the Savior, and at the same time supplication for help and power to resist evils.
- X. That actual repentance is an easy duty to those who have occasionally practised it, but meets with violent opposition from those who have never practised it.
- XI. That he who never did the work of repentance, and never looked into and examined himself, comes at last not to know the nature of either damnatory evil, or of saving good.

OF REFORMATION AND REGENERATION.

- I. That unless a man be born again, and as it were created anew, he cannot enter into the kingdom of God.
- II. That the new birth or creation is effected by the Lord alone, through charity and faith as two means, during man's co-operation.
- III. That since all are redeemed, all have a capacity to be regenerated, every one according to his state.

- IV. That the several stages of regeneration of man answer to his natural conception, gestation in the womb, birth, and education.
- V. That the first act of the new birth is called reformation, which is an act of the understanding; and the second act is called regeneration, which is an act of the will, and thence of the understanding.
- VI. That the internal man is first to be reformed, and by it the external, and that thus man is regenerated.
- VII. That when this takes place there arises a combat between the internal and external man, and then whichever conquers hath dominion over the other.
- VIII. That the regenerate man has a new will and a new understanding.
- IX. That a regenerate man is in communion with the angels of heaven, and an unregenerate man is in communion with the spirits of hell.
- X. That in proportion as a man is regenerated, his sins are removed, and that this removal is what is meant by the remission of sins.
- XI. That regeneration cannot be effected without free-will in spiritual concerns.
- XII. That regeneration is not attainable without truths, by which faith is formed, and with which charity conjoineth itself.

ON IMPUTATION.

- I. That imputation, and the faith of the present church, which alone is said to justify, are one thing.
- II. That the imputation which belongs to the faith of the present time is twofold, the one part relating to the merit of Christ, and the other to salvation as its consequence.
- III. That the faith which is imputative of the merit and righteousness of Christ the Redeemer, first took its

- rise from the decrees in the Council of Nice, concerning three divine persons from eternity, which faith, from that time to the present, has been received by the whole Christian world.
- IV. That faith imputative of the merit of Christ was not known in the Apostolic Church which preceded the Council of Nice, neither is it declared or signified in any part of the Word.
- V. That an imputation of the merit and righteousness of Christ is impossible.
- VI. That there is such a thing as imputation, but then it is an imputation of good and of evil, and at the same time of faith.
- VII. That the faith and imputation of the New Church cannot be together with the faith and imputation of the former church; and that in case they were together, such a collision and conflict would ensue, as to prove fatal to every principle of the church in man.
- VIII. That the Lord imputeth good to every man, and that hell imputeth evil to every man.
- IX. That faith, with whatsoever principle it conjoins itself, passes sentence accordingly; if a true faith conjoineth itself with goodness, the sentence is for eternal life, but if faith conjoineth itself with evil, the sentence is for eternal death.
- X. That thought is imputed to no one, but will.

OF BAPTISM.

- I. That without a knowledge of the spiritual sense of the Word, no one can know what the two Sacraments, Baptism and the Holy Supper, involve and effect.
- II. That by washing, which is called baptism, spiritual washing is meant, which is a purification from evils and falses, and thus regeneration.
- III. That as circumcision of the heart was represented by

the circumcision of the foreskin, baptism was instituted in lieu of it, to the end that an internal church might succeed the external, in which all and everything was a figure of the internal church.

- IV. That the first use of baptism is introduction into the Christian Church, and insertion at the same time among Christians in the spiritual world.
- V. That the second use of baptism is, that the Christian may know and acknowledge the Lord Jesus Christ the Redeemer and Savior, and may follow Him.
- VI. That the third and final use of baptism is, that man may be regenerated.
- VII. That by the baptism of John, a way was prepared that Jehovah the Lord might come down into the world, and accomplish the work of redemption.

OF THE HOLY SUPPER.

- I. That it is impossible for any one, without an acquaintance with the correspondences of natural things with spiritual, to know the uses and benefits of the Holy Supper.
- II. That an acquaintance with correspondences serves to discover what is meant by the flesh and blood of the Lord, and that the same is signified by the bread and wine; viz., that by the flesh of the Lord, and by the bread, is understood the divine good of his love, and likewise all the good of charity; and that by the blood of the Lord, and by the wine, is understood the divine truth of his wisdom, and likewise all the truth of faith; and that by eating is signified appropriation.
- III. That by understanding what has been said above, it may be clearly comprehended that the Holy Supper contains, both universally and singularly, all things of the church, and all things of heaven.

- IV. That the Lord is entirely present with the whole of his redemption in the Holy Supper.
- V. That the Lord is present, and opens heaven, to those who approach the Holy Supper worthily; and that he is also present with those who approach unworthily, but that does not open heaven to them; consequently, that as baptism is an introduction into the church, so is the Holy Supper an introduction into heaven.
- VI. That they approach the Holy Supper worthily, who are under the influence of faith towards the Lord, and of charity towards their neighbor, thus who are regenerate.
- VII. That they who approach the Holy Supper worthily are in the Lord, and the Lord in them; consequently, that conjunction with the Lord is effected by the Holy Supper.
- VIII. That the Holy Supper is, to the worthy receivers, as a signature and seal that they are the sons of God.

OF THE CONSUMMATION OF THE AGE; OF THE COMING OF THE LORD; AND OF THE NEW HEAVEN AND NEW CHURCH.

- I. That the consummation of the age is the last time or end of the church.
- II. That the present day is the last time of the Christian Church, which is foretold and described by the Lord in the Gospels and in the Revelation.
- III. That the last time of the Christian Church is the very night in which former churches have set.
- IV. That after this night, morning succeeds, and that the coming of the Lord is this morning.
- V. That the coming of the Lord is not a coming to destroy the visible heaven and the habitable earth, and to create a new heaven and a new earth, according to the opinions which many, from not understanding

the spiritual sense of the Word, have hitherto entertained.

- VI. That this, which is the second coming of the Lord, exists for the sake of separating the evil from the good, and that they who have believed and who do believe in Him may be saved, and that there may be formed of them a new angelic heaven, and a New Church on earth; and that without this coming no flesh could be saved. Matt. xxiv. 22.
- VII. That this second coming of the Lord is not a coming in person, but in the Word, which is from Him, and is himself.
- VIII. That this second coming of the Lord is effected by the instrumentality of a man, before whom He hath manifested himself in person, and whom He hath filled with his Spirit, to teach from Him the doctrines of the New Church by means of the Word.
- IX. That this is meant by the new heaven and new earth, and the New Jerusalem descending out of heaven, spoken of in the Revelation.
- X. That this New Church is the crown of all the churches, which have been until this time on the terrestrial globe.



ADDITIONAL NOTES.

CHAPTER I.

TRIPERSONALITY—TRITHEISM.

Page 22. *We now come down to a later age, namely, that in which the Nicene Creed was composed.*

Mosheim says, (*Ecclesiastical History*, vol. i. p. 326,) "The fundamental principles of the Christian doctrine were preserved hitherto incorrupt and entire in most churches, though it must be confessed, that they were often explained and defended in a manner that discovered the greatest ignorance, and an utter confusion of ideas. The disputes carried on in the Council of Nice, concerning the three persons in the Godhead, afford a remarkable example of this, particularly in the language and explanations of those who approved the decisions of that Council. So little light, precision, and order, reigned in their discourses, that they appeared to substitute three gods in the place of one."

Page 32. Note. *The question has always been what this between is, or whether there is any between.*

"Profane minds! ask, Is God one or three? They are answered, He is one and He is also three. They reply He cannot be one, in the same sense in which He is three. It is in reply allowed to them, He is three in one sense, and one in another. They ask, in what sense? What is that sense in which He is three persons? What, is that sense of the word person such, that it neither stands for one separate being, as it does with men; and yet, on the other hand, has a real and sufficient sense answering to the word? We reply, that *we do not know that middle sense; we cannot reconcile, we confess, the distinct portions of the doctrine; we can but take what*

is given us and be content. God understands his own words, though not human." *Newman's Sermons*, vol. iv. p. 329. But the question is, are these words the words of God, or only the words of man; the words of councils, or of Scripture? The answer to this question is given by a Roman Catholic, in the extract we have furnished concerning the Scriptures and the Council of Nice, chap. iii. p. 184.

CHAPTER II.

PATRIPASSIANISM—DEIPASSIANISM.

Though I have met with the words *Deipassiani* and *Deopassiani*, yet the former has been preferred on the authority of Suicer, who in his *Thesaurus*, under the article *Theopaschitæ*, observes, "Vocari possunt *Deipassiani*, quemadmodum veteres Sabellianos, *Patripassianos* appellabant."

Page 104. *Deipassianism has in all ages been taught in the church as true doctrine.*

Or rather in nearly all ages. Petavius notices the early tendency to it in the addition made to the hymn called the Trisagion, viz.:—*Qui passus es pro nobis, miserere nobis*; which, as he says, first gave rise to the sect called the Theopaschitæ. *Incarnation*, book i. chapter 16.

Page 107. 'Against those who say that God suffered, because he so willed.'—

Or, according as he had willed.

CHAPTER IV.

ATONEMENT.

Page 192. *Grotius was the first person that wrote a treatise specifically upon this subject.*

Not having the preface of Vossius referred to by Dr. Hey, my only authority in this case is that of Dr. Hey himself, who says, (Book iv. App. 11. Sect. 9), "Vossius writes a short preface, telling us that Grotius was the first who had written on the subject, so as to make it *his proper business*; yet the doctrine is called catholic in the title."

Page 231. *Tillotson, Beveridge, Baxter.*

The name of Baxter should have been omitted.

CHAPTER V.

ATONEMENT.

Page 310. *Dried up as a reed.*
(Cremium) stick.

Page 317. *But the power and intensity of the temptation is in proportion to the interiority of the principle tempted.*

i.e. ceteris paribus.

Page 320. *So upon that conscious glory in the humanity of Christ.*

This glory was truth divine, which was capable of being tempted, because it was not yet become divine truth, which is incapable of being tempted. For the explication of the difference between the two, see Swedenborg.

CHAPTER VI.

Page 345. *Indeed this very suggestion seems to have occurred to Petavius.*

This was only my inference; but as Petavius does not, so far as I am aware, expressly mention it, it would have been better not to have said that this was positively the ground of his opinion, although the opinion was one which he clearly held. The sentence, therefore, should stand thus,—“Indeed, may not this be one reason for which Petavius and others admit, that Romanists may pray to Christ to pray to the Father?”

Page 352. *We see then the reason.*

Mr. Wilson says in his *Illustrations of the method of explaining the New Testament*, p. 384, that Arians and Trinitarians have severally claimed Origen as their own. He observes also, p. 385, that although Origen “has left full testimony to the belief of his fellow Christians in the divinity of Christ, it appears, by his own acknowledgment, that the common unlearned people about him—(the idiotæ, as he and Justin and Tertullian call them)—could not be prevailed on to adopt his peculiar notion and practice of praying to the Father only, through the Son.

SCHOLASTIC THEOLOGY.

Instead of Dr. Owen's account it might have been preferable to have substituted that of Dr. Van Mildert, the late Bishop of Durham, who, in his *Boyle's Lectures*, observes (vol. i. pp. 245—252):

“In the earliest ages of the gospel, the philosophy which prevailed was chiefly of the *Platonic* school. Platonism, with a corrupt mixture of oriental learning, was much esteemed even by the fathers of the church; some of whom appear to have considered it as derived, in part at least, from divine revelation, imperfectly handed down through the medium of tradition. They were also, it is probable, the more inclined to its cultivation, from a persuasion of its utility in defending Christianity against unbelievers. Hence their occasional recourse to it as a help to the interpretation of the gospel; preserving at the same time such a veneration for the Holy Scriptures, as to admit nothing into their creed which plainly militated against them. Considerable mischief, however, ensued from this practice. The doctrines of the church were imperceptibly corrupted. Believers receded more and more from the simplicity of Christian truth; while the hands of infidels were strengthened by the sanction which thus seemed to be given to that philosophy which it was their intention to produce as a substitute for the gospel. Thus did Christianity suffer considerably from the indiscretion of its advocates, as well as from the insidious designs of its adversaries.

“But, about the beginning of the seventh century, a new turn was given to the pursuits of philosophy; and the system of Aristotle, which had hitherto been little regarded, or only in part admitted into the mixed philosophy of the preceding ages, began to be exclusively studied, and applied to the subject of revealed religion.

“The Saracens appear to have been the first who revived the Aristotelian system; which, however useful and excellent in its *logical* department, contains, with respect to its *physical* and *metaphysical* tenets, many positions not easily reconcileable with Scripture. This philosophy gradually penetrated the darkness of western Europe, and became the favorite study of all who distinguished themselves in the revival of letters. It ruled with almost undivided empire in the literary world from the eleventh to the sixteenth century; the greater part of which period, questions the most frivolous and unimportant were the chief object of attention; the reins were given to pre-
judice; and the introduction of dialectic and meta-
physics into the hallowed recesses of theology gave rise to
opinions.

“From this system sprang the celebrated scholastic philosophy of those times; the application of which to subjects of divinity was probably introduced for the chief purpose of defending the various corruptions and superstitions of the Church of Rome; whose indefatigable advocates found no weapons so well adapted to that purpose as those which this newly-revived philosophy supplied.

“Among these scholastics, however, were men of distinguished talents, and who in a more enlightened age might probably have obtained the highest honors in the learned world. But their labors were too generally characterized by a rage for abstruse researches and for perverse disputation, which threw an air of obscurity and perplexity over the simplest and most important truths. Many of their writings on religious subjects are remarkable also for a spirit of rash conjecture, or bold and presumptuous assertion, ill becoming the interpreters of God's word; whilst in almost all are to be found such cavillings and such equivocations, as tend to confound truth with falsehood and give uncertainty to the clearest positions both of reason and of Scripture. Vanity, rather than the love of truth, encouraged these pursuits; which, affording scope for an ostentatious display of intellectual talents, gave occasion to contests for mere literary fame; wherein men ‘sought honor one of another, and not the honor which cometh of God only.’

“It is, indeed, characteristic of the schoolmen, that, far from reverencing the simple truths of religion, or attaining to any clearer knowledge of them by these innumerable controversies, they were employed chiefly upon what the apostle calls ‘foolish questions,’ which gender strifes;’ fond of logomachies; and setting little value upon any but the most intricate and unedifying disquisitions. At the same time, their knowledge of the Aristotelian philosophy, to which they were so immoderately attached, was but imperfect; being derived chiefly through the medium of corrupt translations from the Arabic into the Latin language, and blended with the fanciful opinions of Arabian commentators. It is easy to conceive what pernicious effects such learning as this must produce, when applied to the study of the Scriptures and to the subject of sacred truth; what confusion of principles; what an intermixture of ‘philosophy falsely so called’ with the doctrines of revelation; what hazardous researches into divine mysteries; and what an arbitrary exercise of human judgment in things pertaining to the kingdom of God. Arguments of a solid and convincing kind were discarded, in order to shew the ingenuity of the disputant in framing defences of more

subtle and exquisite contrivance. Thus the mind lost its relish for plain unadulterated truth, and could only be gratified by such delusive and sophisticated reasonings as pampered the imagination without improving the understanding.

“The consequences of indulging this unnatural and destructive appetite were such as might reasonably be expected. Perplexity became the chief object in almost every discussion. The love of truth gave way to doubt and disputation: what was said to-day was unsaid to-morrow; and men were ‘ever learning,’ without being ‘able to come to the knowledge of the truth.’

“Nay, more;—to such lengths did some of these schoolmen proceed, that, when accused of advancing tenets repugnant to the Scriptures, instead of repelling the accusation, they had recourse to the dangerous position that opinions might be *philosophically true, yet theologically false*; a position obviously mischievous in its principle, and opening a door for the admission of infidelity into the very bosom of the church. We accordingly learn from the historians of those times, that several persons of great eminence in the church, as well as in the state, were known to be deeply tinctured with infidelity and even with atheistical opinions. Many are recorded to have made ‘shipwreck of their faith;’ and few, perhaps, among those who were of the highest reputation for learning, were entirely uninfected with the spirit of libertinism which so generally prevailed. How, indeed, could it be otherwise, when a contentious philosophy was allowed to dispute the palm with theology, and to assume the character of an overbearing superior rather than that of an humble handmaid to divine truth?

“Such was the scholastic theology of the middle ages. The inroads which it made upon the Christian faith, and the advantage which it gave to the enemies of the gospel, are to be estimated, however, not so much by its immediate effects as by its remoter consequences. By introducing heterogeneous principles of physics and metaphysics into the study of revealed religion, and by giving rise to a pernicious habit of regarding every truth, whether derived from the senses, from reasoning, or from Scripture, as a fit subject for disputation; it engendered that monster *scepticism*, to whom, in these latter days, the great adversary of mankind has so many obligations. The sacred oracles were laid prostrate at the feet of dogmatical and presumptuous vanity; and the boundaries of reason and revelation were broken down.

“Christianity being reduced to this deplorable state, even by

those who were most solemnly pledged to maintain its cause, we are not to wonder that Jews and Mahometans, as well as Pagans and other infidels, were encouraged to reproach and vilify the faith professed by such unworthy disciples."

TESTIMONIES.

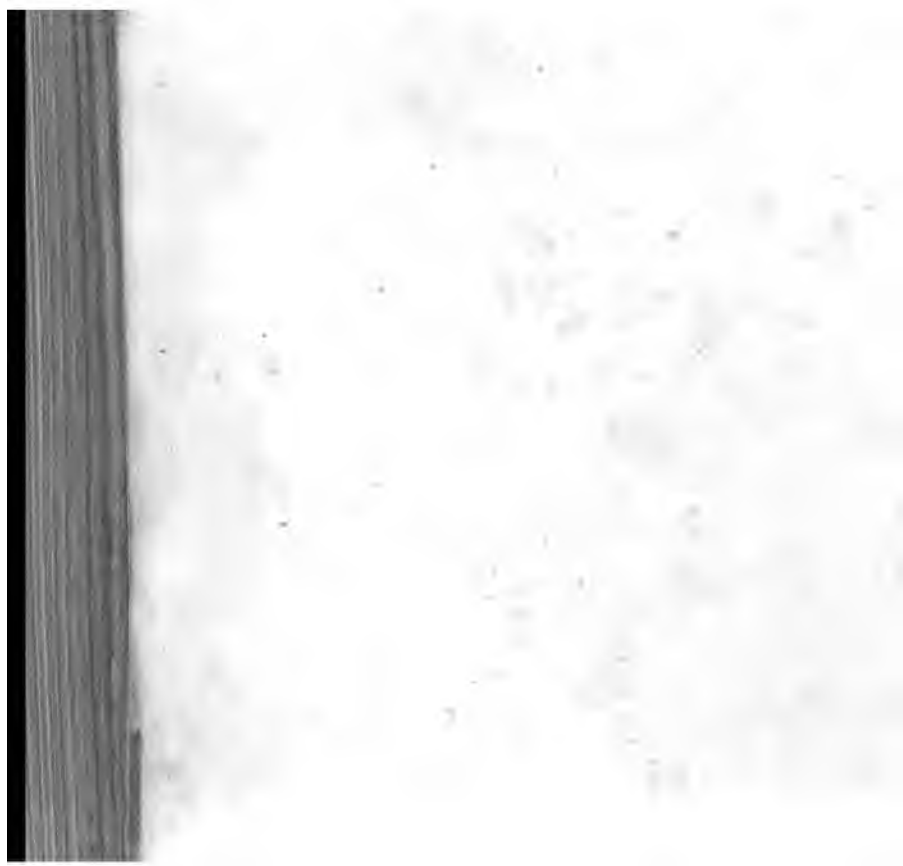
The following testimony to the *Signs of the Times* might have been added. It is taken from the preface to the *Prophetical Character of the Apocalypse*, by Dr. Pearson, Christian Advocate in the University of Cambridge (p. 18).

"Whatever doubts may exist in the minds of many persons with regard to the interpretation of particular prophecies of the Apocalypse, it is evident that we are living *towards the close* of that period of 1260 years, which is so expressly pointed at in the prophecies of Daniel and St. John, for the overthrow of the great antichristian confederacies; the conversion and restoration of the Jews; and the universal preaching of the gospel in glory and in power. This is evident from the signs of the times; from the spread of the gospel amongst heathen nations, beyond what has been known at any former period, since the age of miracles has ceased; from the intencness with which the minds of men are directed to this important subject; and, above all, from the indifference and dissatisfaction which the heathen and Mahometan nations are beginning to shew with regard to their own superstitions. These indications of the approaching fulfilment of prophecy, cannot fail to strike every reflecting mind: and it is from the study of those prophecies, which are connected with these great events, that Christians, in this interesting period of the world, must learn their duty and their obligations. But this is more particularly necessary in an age, when the unsettled state of men's minds; the restless eagerness, which we behold on all sides, after new speculations; and the unsettled condition of the nations of the earth, fill many sincere Christians with terror and dismay."

THE END.







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