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THE
THEORY AND PHILOSOPHY
OF THE
HOLY SCRIPTURES,
AS VIEWED IN THE LIGHT OF METAPHYSICAL SCIENCE,
IN CONTRAST WITH
THE THEORY OF POPULAR THEOLOGY.

BY WM. JOHNSTON, Esq., V.D.M.

Ratio neque decipit, neque decipitur unquam.

Reason does not deceive, neither is it ever deceived.

Self-knowledge is the essence of *all* knowledge.

Διο αφέντες τον λόγον τῆς αρχῆς του Χριστὸν ἐπὶ την τελειότητα φερώμεθα.

Therefore sending forth, or shewing forth, as by demonstration, the doctrines of the first principles of Christ, let us go on, as from these principles, to perfection.—HEB. vi. 1, and I. Cor. ii. 4.

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INTRODUCTION.

THE author has not written this tract expecting to please the wise and learned of this world, knowing that its wisdom is foolishness with God. Nor, indeed, does he address himself to the unlearned in the knowledge of the Scriptures. To those who earnestly desire to know God through the knowledge of His own Word, he hopes that this his humble effort to show that the Scriptures, as a divine science, must be interpreted,—not by the private opinion of any man, but by the first principles of the doctrine of Christ, (Heb. vi. 1,2) as the principles or first rudiments by which, as a science, its every problem must be solved,—will be acceptable. And, that it may serve the purpose intended, it is hoped that the reader will not only study the Scriptures marked for his notice in this work, but that, as the evidence of the truth of the parts is contained in the whole, he will not hastily enter his protest against the doctrine of any of the parts until he ponders well the evidence of the truth of each part as contained in the whole. It is upon this principle that the unity of scientific truth is made obvious, for the rules by which I solve a simple problem in arithmetic are the very same in principle by which the most intricate problems in mathematical science are solved. For, as the rules or laws, by which the truth of any given branch of science is made manifest, are those by which the truth of its different parts are demonstrated, so also of Divine or Scriptural Science.

A work termed "THE THEORY AND PHILOSOPHY OF THE SCIENCE OF CHRIST" will be published as soon as the necessary funds can be realized. In it the science of Christ, as the beginning of the creation of God, (Rev. iii. 14) will be developed in accordance with its first principles, and in harmony with the attributes of the Creator. Also the philosophy of the coming of Christ, of the end of the world, and of the resurrection of the dead, together with that of

the most mysterious portions of the Apocalypse. To this work this tract is partly introductive.

As "no prophecy of the Scriptures is of private interpretation," it is incumbent that our interpretation of the Scriptures be such as precludes the *private* opinion peculiar to any man as his individual view of the meaning of any portion of the *prophecy*, or spiritual import of the Scriptures. The rules or first principles by which the Scriptures should be interpreted should be such as accord with the laws of Spirit and matter, or, in other words, with laws both natural and divine. This we assume on the ground that the evidence of the truth of the Scriptures must harmonize with that made manifest by natural science. Nature is a faithful exponent of her God; her laws were given her from her God, and ergo, the laws of natural substance must be by analogy expositive of their relation to their author as a Divine and Spiritual substance. Hence the voice of nature and of revelation must agree in giving their evidence of *the truth* as revealed in the Scriptures. Therefore from natural, as uniting with divine, science, we must discover the laws or first principles by which the Scriptures are to be interpreted, not by any *private idea* as that originating in, or peculiar to, any individual man, but by the laws of universal truth as made manifest in both natural and scriptural science.

From amongst the many rules by which our understanding of the Scriptures should be guided, the following should claim particular attention.

1st. The difference between the flesh and the spirit of man, and also that between their opposite qualities, should never be confounded.

To illustrate this difference, and the necessity of observing this rule, we will ask—who are "His own," to whom He came, and who "received Him not?"—also, who are the Sons of God who believe on His name?" Jno. i. 11, 12, 13. Here we find, 1st, that they who receive Him and believe on His name" were born, not of *blood*, nor of the will of *man*, nor of the will of the *flesh*, but of God."

2nd. Therefore those who do not receive Him nor believe on

His name were not born of the Spirit, (Jno. iii. 6) but exclusively of the flesh. 3rd. These were distinctively of the flesh, and represent the natural man, or the man of nature in the abstract. 4th. These are, therefore, they who receive Him not, for the natural man receiveth not the things of God. (1 Cor. ii, 14.) Yet these, as the body of the flesh, as a thing different from the spirit of man, are His own as the temple in which His spirit dwells. 1 Cor. iii, 16 and vi. 20. Man is, therefore, the focal point in which natural and divine science meets; and hence our 2nd rule:—In man we must find the glass upon which the light of the Scriptures shines, and from which it is reflected back to the intelligence of man: Therefore, by the laws of spirit and matter, of life and death, as found in the body and the spirit of man, we must be guided in our understanding of the Scriptures.

Rule the 3rd. In gaining a correct conception of the Scriptures, the Persons of the Tri-unity of God should in no case be confounded, neither should their substance be divided.

4th. The unity of the spirit and of the body of Christ must be strictly kept in view. Rom. xii.; 1. Cor. 2, 27; Eph. iv. 3, 4, 5, 6; Col. ii. 19.

5th. Every phenomenon supposes a cause, and every quality supposes a substance, the quality can not be separated from the substance in which it inheres, neither can the effect be separated from its cause. Nor can the person of the agent be separated from his morals or from his moral actions. *When* the agent himself is not present, *then*, neither his act nor his influence can be present. If the sun were not in the firmament his light could neither be seen nor felt; so also, if the spirit of life were not situated in the firmament of human nature, neither its light nor its life could be seen nor felt in it.

6th. The spirit of matter, which is that earthy spirit, or mind of the flesh, and its qualities, should never be confounded with or taken for the mind or the spirit of man and its qualities as given him in his creation. The knowledge of man's dual nature is essential to a correct knowledge of the Scriptures.

7th As in a piece of music the sound of each single note must be heard in the harmony of the whole, so each word, text or single portion of Scripture must relatively retain its own sound, import or distinct meaning, as its independent part in the harmony of Scriptural truth. The import or idea contained in any text or portion of Scripture, as taken singly and alone, must not be made void or confounded with the import or meaning of a different text or portion of Scripture. Should the sound of one note be intercepted or broken by that of a different note, in vain should we look for its part in the harmony or unity of sound, whether in musical or Scriptural truth. Such unauthorized modes of reading the Scriptures have very much injured the interests of the truth, and the unity of the faith of Christianity.

8th. Seeing that the invisible things of the eternal power and Godhead are clearly seen from the creation of the world, being understood by the things that are made, that is, the things of the visible creation, Rom. 1: 20—in order therefore, that we may gain clear and correct conceptions of the Sacred Scriptures, it is indispensably necessary that we learn attentively from the elements of the original creation;—which elements are those of *Spirit and matter* as shown in the fact that, in the Spirit and in the *face*, or *physico-Spiritual* elements, of the waters upon which the Spirit moved, Gen. 1: 2—we must find the primary elements which constitute the phenomena of the *whole creation* as that of which the Scriptures speak.

PREFACE.

For as much as there are many in this our age who speak of the Christian Religion as defective, and of its doctrines as discordant with natural science, that they are self-opposing, and give occasion to the unbelieving to suppose that there is no unity in the faith of the Gospel; that the Scriptures from which such conflicting doctrines are deduced are therefore in themselves unreliable; that if they were scientifically true, doctrines rationally absurd could not be drawn from them; and that, therefore, religion itself can be nothing but a matter of opinion; and that, as such, every one can have his opinion of it, which may be as different as the persons holding such opinions are different from each other; and hence, that the doctrines of the Christian Religion are devoid of scientific certainty:—under these considerations involving, as they do, results calculated very much to retard the progress of the Christian faith, it becomes the evident and imperative duty of all who know that the truth of the Scriptures is more sacred, profound and rationally demonstrable, than that of any other species of science, to appear in the court of divine law in defence of that faith for which its owners are, by Divine authority, required earnestly to contend—Jude, verse 3. Nay it is a duty incumbent on every lover of this faith, not only to contend for it, but to “give to every man that asketh, a *reason* of the hope that is in him” as the fruit of this faith, *with meekness and fear*. The hope of the faith of the Gospel is a reasonable hope; it accords with the demands of sound and scientific reason, and so also does the faith from which it springs. The faith of the Gospel is, we argue, as much within the comprehension of logical reason as is the hope which it produces. That faith whose principles reason cannot understand cannot be called

a *rational* faith, and other than a rational must be an irrational faith—and such a faith is not the faith of the Gospel—such is not the faith for which we would contend. A faith whose principles reason cannot comprehend, cannot be the foundation of a rational confidence nor of a reasonable hope. Who can believe or confide in that of which he has no knowledge? Who can believe without the evidence which produces belief? A faith imposed upon the subject, without his reasonable apprehension of the evidence of its truth, is not a rational faith, it is not the faith of the Gospel.

That the faith of our popular religion is destitute of Scriptural unity, and of the evidence by which the scientific unity of its truth can be demonstrated to the eye of reason, must be admitted. I find in a religious newspaper the following sentiment: “Why should there even seem to be *friction* between the results of research of the laboratory and the teachings of the Gospel? It is not in the Gospel itself, for that does not seek to teach science. Is it not presuming somewhat for the men whose proper work is with the material to assail that which is spiritual? Why should they not be content to devote themselves solely to their own specific work? Let this be done and all friction will cease.” There is no cause why there should even seem to be *friction* between the Gospel and the results of research. The Gospel does not seek to teach science, but it supposes it to be taught. The Gospel implies that all who read understand what they read; it refers to matter and spirit in all their forms, and in this is implied the knowledge of all created things. Pity that *spiritual* science should shun to be tested by scientific research, or that it be intimated that it is presuming for men whose work is with the *material*, or rather with *natural*, science, to assail that which is spiritual! Is the spiritual afraid of the natural? Yes, our theological science is such as fears to be brought into *friction* with natural science; it thinks men are presuming when they dare to assail its religious irregularities with the truth of natural science. “Should these men be content to devote themselves solely to their specific work, then friction between religion and science will cease.” Who had thought that the

doctrines of the Christian's religion were such as to incur *friction*, or discord between them and the doctrines of natural science? If the *creation* and *the things that are made*, and which form the general subjects of natural science, as philosophically considered, be discordant with the doctrines of modern theology, how then can the "invisible things of God be clearly seen" from them, or be understood *by the things that are made?*" Rom. 1: 20. The natural is to the spiritual as the shadow is to the substance, and hence from the natural, as the picture or shadow, the substance of the spiritual should be drawn,—thus we see that our popular religion fears the *friction* of science, for which reason the true scientist has reason to suspect the soundness of the philosophy of our modern theology.

Amongst the different forms of the Christian faith none is more popular than that of the *Arminian* type. It is that which gives utterance to the sentiment above quoted. It may indeed take pride in its influence upon the common mind, but we must not forget that *truth* never was, nor can it ever be, popular with carnal nature. But this nature is the most popular thing in the world; therefore the religion which is most agreeable to the popular tastes, is that in whose theology defects are most naturally to be found. Had religious doctrines never been discussed and tried by the truth of "the law and the testimony," we should not have had the benefits of the *Reformation*; and until the doctrines of the churches *supposed* to be reformed, shall have been examined, and their errors exposed and made obvious to the common reason of man, the blessings of the truth, as contained in the Scriptures, cannot be realized. It therefore appears to be the duty of those who say in their hearts, "let God be true and all men liars," to try the doctrines of popular religions, whether they be of God, not in the spirit of bigotry or prejudice, but simply in maintenance of the truth of Scriptural theology.

Amongst the more distinguished writers of the *Arminian* faith, we find the names of Wesley, Whitby and Fletcher, to which Dr.

A. Clarke may be added. (See Watson's Theological Dictionary.)
 From Mr. Wesley's sermon on the witness of the Spirit we select
 the following propositions as constituting the principles of the
 Arminian belief.

CHAPTER I.

The testimony now under consideration is given by the Spirit of God to and with our spirit. What He testifies to us is that we are the children of God. 2nd.* The immediate result of this testimony is the fruit of the Spirit.' 3rd. "It (this testimony) is inevitably destroyed, not only by the commission of any outward sin or the omission of known duty but by giving way to any inward sin," 4th: "By the testimony of the Spirit I mean an inward impression of the soul, whereby the Spirit of God immediately and directly witnesses with my spirit that I am a child of God." 5th. "Meantime, I do not mean hereby that the Spirit of God testifies this by any outward voice, nor always by an inward voice, although He may do this sometimes." 6th. "Neither do I suppose that He always applies to the heart, although He sometimes may, one or more texts of Scripture. But He so works upon the soul by His immediate influence, and by a strong, though inexplicable operation that the stormy wind and troubled waves subside—the sinner being clearly satisfied that all his iniquities are forgiven." 7th. "Nor do we assert that there can be any real testimony of the Spirit without the fruit of the Spirit. We assert on the contrary that the fruit of the spirit immediately springs from this testimony." 8th. "But the point in question is, whether there be any direct testimony of the spirit at all, whether there be any other testimony of the Spirit than that which arises from a consciousness of the fruit. I believe there is." 9th. "It is manifest there are two witnesses mentioned." The testimony of our conscience is only one witness. If, therefore, the text speaks of two witnesses, one of these is not the consciousness of our good works, the other witness is, "Ye have not received the spirit of bondage, but the spirit of adoption, whereby we cry, Abba, Father." 10th. "Is not this something immediate and direct, not the result of reflection or argumentation? Does not this spirit cry Abba Father, the moment it is given? Antecedently to any

* The numbers on this page refer to those beginning on the 14th. and ending on the 28th page.

reflection upon our sincerity, yea, to any reasoning whatsoever." 11th. "The testimony of the Spirit must, in the very nature of things, be antecedent to the testimony of our own spirit." 12th. "Faith in general is a divine, supernatural evidence, or conviction of things not seen. Justifying faith implies not only a divine evidence or conviction that God was in Christ reconciling the world to Himself but a full reliance on the merits of His death." 13th. "No man is able to work faith in himself. It is a work of Omnipotence. It requires no less power thus to quicken a dead soul, than to raise a body that lies in the grave. It is a new creation, and none can create a soul anew but He who created the heavens and the earth."

Such are a few of the fundamentals of the Wesleyan belief. To test the moral sanity and truth of these doctrinal principles by the reason and truth of the Scriptures, ought to be the duty of every lover of Scriptural truth.

*2nd. "The immediate result of this testimony is the fruit of the Spirit." The testimony of the spirit, as given in the Scriptures, none should deny; but the testimony of any other than that of the Spirit of Truth as revealed in the Scriptures, though it were an angel from heaven, I could not believe. Nor can I believe that the fruit of the spirit is the result of its testimony. The fruit of the spirit does not depend upon the accidents or qualities of our various modes of believing; the spirit itself is the root from which its own fruits spring. The fruits of the spirit, as related to the weakness of human nature, are very uncertain, but as related to the spirit itself, they are very sure. The fruits of the spirit are those of its charity as described, I Cor. xiii. 4 to 8; but that these fruits are the result of its testimony as believed by the Arminian theory, we have no evidence from which to believe.

3rd. "This testimony is inevitably destroyed by the commission of any outward sin," &c. This, without the evidence of its truth, who can believe? The testimony of the Spirit of Truth is the testimony of the Scriptures of truth which know but "one spirit and one body." The testimony of this spirit is as unchangeable as God Himself: therefore the idea that this testimony can be destroyed by sin or any other power or agency, is egregiously disparaging to the character of God and to the truth of the testimony of the

* These paragraphic numbers refer to those beginning on page 13.

spirit, as that recorded in the Scriptures of truth ! The testimony of the spirit is "the testimony of Jesus," and the spirit which bears this testimony is the spirit of prophecy : the words of this prophecy are sure words 2 Pet. i. 19, 20 ; these, as the words through which the testimony is borne, may be destroyed with the paper on which they are written, but the truth contained in them can never be destroyed. Any other testimony than that of Jesus is not the testimony of His Spirit. The witness of the spirit is the witness of God, and the witness of God is that which he hath testified of His Son, and what He hath testified of His Son is also the testimony of His Spirit ; and this testimony none can destroy or change. Whether saint or sinner, its witness is to each alternately according to his works. The saint it will acquit, the sinner it will condemn ; the witness of the spirit is sure in either case. "This is the witness of God which he hath testified of His Son ;" and the record or testimony to be believed is, "that God hath given us eternal life, and this life is in his Son."—1 Jno. v. 9 to 11. Such is the testimony of the spirit ; and whether it be believed or not, it is eternally the same unchangeable testimony. Thus, he that hath life eternal, immortal and everlasting life,—life that will last forever,—every one that hath this life, hath, at the same time, the evidence of the truth of the spirit's testimony in himself. This life is not natural or animal life as that of the flesh of man, but it is that peculiar to the spirit given to man in his creation ; he that hath this life, which hath immortality in itself, he it is that hath the witness and the evidence of the truth of the Scriptures in himself. To that man who has no spirit, has no rational nature in him, no immortality, to that man only can the witness of the spirit be denied. The spirit that will testify that I am a child of God to-day, and deny the same fact to-morrow, is a lying spirit, it is not the spirit of prophecy. The prodigal was the son of his father when feeding the swine, he was then the very same son that he was when he returned to his father ; nor would the father deny that he was his son though he had remained with the swine all his life. And even to the prodigal himself, while living on the swine's food, the spirit's witness to him then forced him intuitively to cry, Abba Father. He knew that he was the child of his father, and that his father would still acknowledge him as his son. The testimony that can be destroyed by sin was not that by which the prodigal was brought back to his father. The testimony which can be des-

troyed by sin was not his testimony, nor would he, though he did feed swine, believe the testimony that would make him the child of one person to-day, and of a different person to-morrow! Such a testimony, such a belief, was not his: he believed he was the son of his father from his creation; and neither time nor eternity could make him the son of a different father. True, as to the flesh, he was the son of a very different father, but we have not so learned Christ, as to confound the qualities of the spirit with those of the flesh. The spirit bears me witness that God is the Father of the spirits of all flesh. Num. xvi. 20. This witness of the spirit we should believe; and in the believing of it we should believe, that God is the Father of the spirit of every man, and in this belief the instincts of the spirit of our life suggest in us that we are the offspring of a higher parentage than that of the beasts of the field;—a parentage not inferior to the God by whom the worlds have been formed from things which do not appear to the natural eye.—Heb. xi. 3.

The spirit which bears testimony with our spirit is the spirit of the adoption of the *whole creation*, and therefore in the instincts of the *one* spirit of the spirits of all flesh, the whole creation, as the *creature* of the spirit, wait for the effects of their adoption, as yet to be realized in the redemption of the spiritual from the natural body. The evidence of this adoption is that given in the spirit of our life; for if we have a spirit it is the spirit which God has given us as the spirit of our life, and *ergo*, our own life, and its unperceived qualities, as revealed in “the word of life,” Phil. ii. 16, is the ample evidence that we are the children of Him who alone hath immortality, and by whose spirit, as given to man, the whole creation of God wait for the rights of their immortal nature. The testimony of the spirit is not therefore peculiar to any sect or people, for it is the inalienable inheritance and right of the whole creation of God. The spirit of life is the spirit of the *whole creation*, the *whole creature*, and therefore, as called into the life of this spirit in their creation, all whose life is not that of the animal kind are the adopted children of God.

4th. “By the testimony of the spirit, I mean, an *inward impression* of the soul whereby the Spirit of God immediately and directly witnesses with my spirit that I am the child of God.” Impressions of whatsoever kind are but a fickle and very precarious, whimsical medium through which to receive and believe the *testimony of the Spirit*. Impressions act only upon animal sense,

never upon reason as directed by the spirit of a sound mind. Impressions can only act through natural sensations, and always originate from external objects or conditions which act upon the nervous system. The spirit of man, as the spirit of a sound mind, is relatively no more liable to those impressions or the emotions peculiar to sensitive life, than is the Spirit of that God who is far removed from the influences of our fallen nature. Convictions which arise from rational or scriptural evidence must be morally good; but impressions of an immediate and direct nature, without rational reference to their cause or to the agency or means by which they are created, are the most deceptive agents that can be employed to bear *their* testimony that we are the children of God, and those who believe in these immediate impressions, and the testimony of the spirit that works through them, are generally affected with fantastic notions, religious extravagancies, and instantaneous and emotional conversions, such as appear on revival and camp-meeting occasions; and the evidence or testimony of the spirit as given on such occasions is just such as Mr. Wesley has described. It is *destroyed*, as they suppose, by any outward sin, etc., and many of this belief, supposing they have lost this testimony, become melancholy, and die in unbelief and despair. Nor does the error attending this species of belief lead to a dutiful respect for, or reference to, the Holy Scriptures. The standard by which they test the verities of their religion is not that of the Bible, but rather the vision of their own hearts, Jer. xxiii. 26, making the emotional workings of flesh and blood the test of their religious experience, instead of the testimony of the Spirit as given "in the Scriptures of truth." They seem, therefore, to be of that number who "measuring themselves by themselves, and comparing themselves among themselves, are not wise."

5th. "Meantime, I do not mean hereby, that the Spirit of God testifies this by any outward voice, nor always by an inward voice, although he may do this sometimes." Here we have the very genius of every species of fanaticism. At the present time there are those who affirm that the spirits of the dead speak through them; the spirit that speaks through immediate impressions, and by voices both outward and inward, is not more reliable than they.

6th. "Neither do I suppose, that he applies to the heart, though he often may, one or more texts of Scripture." Thus the evidence of the Scriptures is dispensed with, as the case may be; hence the spirit's application of the Scriptures is quite an acci-

dental thing on these important occasions! Thus the testimony of the Spirit of the Scriptures seems to be a matter of inferior consideration. To voices and direct impressions, Arminianism gives a decided preference. Such then is the evidence by which the Arminian believes he is a child of God!—Of such vain philosophy how little do they know!

“But he so works upon the soul by his immediate influence and by a strong though inexplicable operation, that the stormy wind and troubled waves subside, the sinner being clearly satisfied that all his iniquities are forgiven.” This doctrine of immediate influence has deceived many; it is a most dangerous doctrine! It is the delusive element of every species of fanaticism. The wonders of the day of *Pentecost* were rational and intelligible when compared with the irrationalities which accompany these *immediate influences*, these ebullitions of zeal without knowledge, which so seriously injure the cause of Scriptural Christianity. The Spirit, on the day of Pentecost, assumed visible forms, tangible even to natural sense. It spoke in language of which the speakers had no knowledge; and yet what they said was clad in words of truth and soberness, such as the Spirit of the Scriptures then dictated.

But this influence is “a strong and *inexplicable* operation;” it cannot be explained by human language or conception. On the Pentecostal occasion the operations of the Spirit were expressed in clear and intelligible terms, how then is it that in modern times its operations are so strong as to be inexplicable? There is nothing of which we have a clear idea, but what may be explained in terms intelligible to a sound mind, but that of which we have no clear or correct idea, we naturally cannot find language to express; and, consequently, that of which we have no definite conception, we can neither know nor understand; we cannot therefore know whether its import be true or false; therefore, in ignorance of this question to make it the test by which the testimony of the spirit is confirmed, looks like the work of an unsound mind. But the question concerning which the spirit gives its testimony through the media of *immediate influences* and *inexplicable operations*, is that concerning “the sinners being clearly satisfied that his iniquities are forgiven.” This then, is a different question from that of being a child of God. Concerning this, the testimony of the spirit, as given in the sure word of prophecy, should be sufficient. Here we see that the testimony of the Scriptures is disowned, and that given

through inexplicable operations gets the preference. What an amount of unbelief and relative infidelity is implied in this theory of the spirit's testimony! Can I not believe that when I was an enemy, I was reconciled to God by the death of His Son?—Rom. v. 10 and viii. 32. Does not the law of the spirit of our life, as that of Christ Jesus, make us free from the law of sin and death? Rom. viii. 2. What hinders, then, that we should not be reconciled unto God? 2 Cor. v. 18, 19, 20, 21. Has not Christ been as a lamb slain as the atonement for sin, from the foundation of the world? and why should an inexplicable operation of the spirit be necessary to enable us to believe this? If the old man of our carnal nature be crucified with Christ, because of his sin, why should I not believe that in this, his crucifixion with Christ, his sin is not only taken away in Christ but that his body shall also be destroyed?—Rom. vi. 6, 7. In Christ, I say, but not in himself of the flesh; for the self of the flesh is a very different thing from the Christ of the Spirit. “Whosoever believeth that Jesus is the Christ is born of God.”—1 Jno. v. 1. Who but an infidel could find any difficulty in believing this, that Jesus is the Christ? And if he that thus believeth be born of God, why should this *testimony* of the spirit not be sufficient evidence that he is the child of God, and that his sins are forgiven? If faith be the condition of salvation,—not works, what other testimony should be believed in the exercise of faith but that of the Scriptures? Why then should there be “stormy wind and troubled waves” in the penitent act of acknowledging our sins, and of our believing the Scriptures? Of all the cases of which we read in the Scriptures we find none accompanied with the “stormy winds and troubled waves” peculiar to the Arminian convert. The *prodigal* acknowledged his sin, and in this he came to *himself*, to his *right reason*, and in this he came to his father. The eunuch believed the Scriptures, and in his belief of *them* was baptised, and thus he went his way rejoicing. Abraham, the father of the faithful, simply believed God, and this was counted to him for his righteousness.—Rom. iv. 3. Why then should there be such *trouble* and *inexplicable* difficulty in believing God as revealed in His Word? If the service of God be a reasonable service, what does God require but the exercise of our reason in the discharge of the duties of his service? Surely nothing more. But reason finds no place in *immediate impressions*, nor in operations whose nature is inexplicable; therefore we conclude that the service of the Arminian faith is not the reasonable service of which the apostle speaks.—Rom. xii. 1.

7th. "Nor do we assert that there can be any real testimony of the spirit without the fruit of the spirit. We assert, on the contrary, that the fruit of the spirit immediately springs from this testimony." What, is the testimony of the spirit dependent upon its fruits as passing through the weakness of the flesh? "To the law and to the testimony, if they speak not according to this, it is because there is no light in them."—Isa. vii. 20. The fruits of the spirit grow out of the spirit itself independently of the works, or of the will of the flesh, or of the will of man, but of God who worketh in the inward man of the spirit, to will and to do of his good pleasure.—Jno. i. 13 and Phil. ii. 13. Nay, though the fruits of the spirit should not grow in flesh and blood, still the testimony of Jesus, which is that of the spirit of prophecy, Rev. xix. 10, shall stand eternally sure. "Our unbelief cannot make the *faith of God* without effect."—Rom. iii. 3. If the testimony of the spirit depends upon its fruits as they appear in human nature, then I should cast aside my Bible, and take the Scriptures of fallen nature, as written in the testimony of the spirit of *immediate impressions* and *inexplicable operation*, as a substitute for divine truth!—The Spirit itself must be present in me before its fruits can appear in me, and its presence as the spirit of my adoption, is the sure and Scriptural evidence that I am a child of God. "He that believeth in the Son of God hath the witness in himself." That intelligent thing in me which believes this fact is that which, as my spirit, is born of the spirit of God. Jno. iii. 6. Nay, "I could not say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. xii. 3. Thus, by this testimony of the spirit I know that God is the Father of my spirit, and that I am His child. But, as in the case of the prodigal, this is no evidence that the fruits of the spirit grow in me, "that is, in my flesh, in the substance of which dwelleth no good thing." Rom. vii. 13.

8th. "But the point in question is, whether there be any other testimony of the spirit than that which arises from a consciousness of the fruit. I believe there is." Yes, his theory requires him so to believe; and in believing this we will have three different testimonies. One is the "testimony of God." 1 Cor. ii. 1. Which is the witness of God and of His spirit. 1 Jno. v. 9; Rev. xix. 10. The testimony of our conscience is another. 2 Cor. i. 12. The third is that by *immediate impressions*. In settling the *point in question* between us and the Arminian theory, we prefer "the record which God has given of his Son" as the sure witness and testimony of the

spirit, a testimony which will not, cannot change or be changed. This *record* is that from the evidence of which I can be conscious of my moral condition before God. This is the testimony of the spirit,—of the spirit in my conscience, which, as inseparable from the Spirit of Christ, as the *second person* of the Trinity of God, bears me witness that I am either a sinner or a saint. Thus the Spirit of God, as the second person of the spirit, bears witness with my spirit, through the evidence of His word, that in my spiritual individuality I am His child. Thus in the divine court we have the spirit which God has given to man as the witness and the evidence of the truth of its testimony as given in the *Scriptures of truth*. Dan. x. 21. The person who sits as judge in the court of the conscience is the spirit of Christ which, because His Spirit cannot be represented by the personality of my spirit, is spoken of in the Scriptures as a spirit different from mine, but yet the substance is one while the persons are different. These three different things,—my spirit *with* or *in* the spirit of Christ, and His word as the medium and evidence of the truth of the Spirit's testimony, are the constituent elements of the testimony of the *one* spirit of the *one* body of Christ. Thus the point in question is settled; and until it be proved that the one body of Christ has two spirits, the one of a substance different from the other, we assert that there is but one testimony of the spirit, and that this is that which is the testimony of our conscience. See Rom. ii. 15 and ix. 1; 2 Cor. i. 12; 1 Pet. iii. 21. That a man can be conscious whether his deeds be good or evil, all will admit; but through no other means than by his conscience can he be conscious of his works whether they be good or bad.

The apostle, as to the motives and will of his spiritual nature—would do good, Rom. vii. 15 to 20; and hence as to his spiritual person, he was conscious that in simplicity and godly sincerity he had his conversation in the world.—2 Cor. i. 12. This he calls the testimony of our conscience. Of other than this testimony the apostle had no knowledge: because a testimony of whose existence or qualities we are not conscious, cannot be to us a testimony or evidence of any thing, whether temporal or spiritual. But,

9th, "It is manifest there are two witnesses mentioned. The testimony of our conscience is only one witness. If therefore the text speaks of two witnesses, one of them is not the consciousness of our good works." We have no evidence that there are two witnesses mentioned, at least not in the Divine Record. The text

does not speak of two witnesses. The spirit of adoption is but one spirit whose substance is that of the one spirit of the one body of Christ's humanity. This spirit is of the one substance of the spirits of all flesh, and of which God is the Father. This spirit is that we have received of God in our creation, when created in Christ. Eph iii. 10. Our spirit is the spirit of our adoption, for no other spirit needed to be adopted but ours. This spirit is in its substance the very same as the Spirit of Christ, but the personality of my spirit and that of the Spirit of Christ are very different in their conditions and capacities of life, and therefore should never be confounded. The air which permeates my corporal system, and by which it lives, is the same as that of the atmosphere, but I dare not say it is the same in power, condition or quantity! In the unity of the substance the persons are one, but in their relation to humanity they are three. I dare not therefore say that my spiritual person is the same as the spiritual person of Christ, because I have but an *earnest* of the spirit; whereas, in Him there is the fulness of the God-head bodily. But although this *earnest* be shrouded in the weakness of human nature, yet by virtue of the unity of its substance with that of the spirit and life of Christ, it therefore waits for the rights of its nature as the adopted child and son of God. Hence the whole creature that was made subject to vanity in the fall of its earthly nature was subjected to the bondage of the corruption of the fallen nature of the flesh in the hope arising from the spiritual nature of itself, from the nature of its spirit as that *received* from God in its creation; which spirit or creature of life has been chosen and adopted in the life of Christ; and by virtue of this life as its own life, the whole creation, together with those in whom the light of the glorious Gospel of Christ was developed, in whom the fruits of Christ as their Head, were understood as in the case of the apostles, wait for the manifestation of their adoption as realised in the redemption of their spiritual body, as yet to be delivered from the bondage of the corruption of the natural, to which they were made subject in the fall of Adam.* The spirit of adoption is therefore the spirit of the whole creation, and this spirit, as united to the Spirit of Christ, instinctively *testifies* to the whole creation that they are the children of God. Hence, the whole creature in the abstract, as the twelve tribes that serve God day and night, Acts xxvi. 7, instinctively hope and wait for the manifestation of the sons of God. Our spirit, as the spirit of our adop-

* See Luke 21 : 28, and Rom. 8 : 23.

tion, is therefore the agent which bears witness that we are the children of God. The spirit of adoption is in its nature the opposite to the spirit of fear, which is the spirit of the bondage and sinful nature of the flesh. All who have received this spirit of adoption, were, previous to its reception, out of Christ: that is, as considered in relation to their earthy Adam, the Adam of death, they were not adopted into the life of Christ. The spirit of bondage and of fear of death, Heb. ii. 15, was that received in the death of our Adamic nature, and this fear of death is still inherent in our animal nature. But in our being created in Christ as the image of God, the spirit of Christ, as that of the same image, was breathed into us as into Adam, and by this Spirit man became as it were incorporated into the life of God: and thus man, as to his spiritual personality, is the adopted child and son of God. His spirit is one with the Spirit of Christ into which he was thus adopted; and hence the hope of eternal life is imbedded in our spiritual nature.

The spirit of adoption cannot therefore be denied to any member of the body Christ, which body is that of the whole creation of God. That is, all they of whose spirits God is the Father.—Rom. viii. 22; Eph. iv. 6, and Heb. xii. 9. Until *ergo* it shall be shown that man was created in the first Adam—the Adam of death—exclusively of the second Adam—or the Adam of life—and that thus in his creation man was left destitute of any spiritually intelligent agent or substance, other than that of his animal nature, whose destiny is that of mortality and death, I must hold to the incontrovertible truth, that the spirit of man's personal being, and of his immortal and future existence, is the very spirit by which, when given in his creation, he was made the sure and everlasting heir of the glory to be made manifest in the Salvation of the sons of God.—Rom. viii. 19. Until it be shown, then, that the spirit of man's personal immortality is not the spirit of his adoption, and that such is not the spirit he has *received* in his creation, we must hold to the position, that there is “no personal testimony but that which is testified by our own spirit; it is *with* our spirit as the Spirit of God this testimony is borné; and until it be shown that our one spirit represents two persons of the spirit, there can be no two different testimonies of the spirit mentioned in the records of truth. There is, then, no personal testimony of the spirit given to man but that of his own conscience. The text speaks of only one witness, and this is that of our own spirit as *one with* the Spirit of Christ. Where or how the Arminian theory

finds two witnesses out of one, is a mystery of its own making. If there be two witnesses there must be two different spirits giving their evidence at different times. Now, if both be spirits of truth, their evidence must be the same, and therefore their evidence is still but one and the same testimony; and if one be false and the other true, then the one being false, leaves still but one true testimony. But if both be true, why is the second testimony necessary to confirm the truth of the other? Does not our reference to the testimony of the second prove our mistrust of the testimony of the first? These two spirits and their testimonies sadly disturb the elements of divine science. The theory which deals in such suspicious postulations should be able to show where it finds the substance of the person of this second spirit. If the substance of the spirit of man be not the same as that of God, who is the Father of his spirit, what then is the substance of its personal being? If the substance of the spirit of our life be not the same as that of the God who only hath immortality, 1 Tim. vi. 16, whence then the immortality of man? If the personal substance of the spirit of man is not the same as that of the Father of his spirit, then, seeing we know of no other substance than that of a material nature, if this be the substance of his spiritual personality, where then is the foundation for the hope of his immortality or future existence?—Tell me where. If the spirit of man is not the very spirit of the person adopted, if the spirit which man has received is not that of the substance of his spiritual person, man can have no evidence that he is the subject of the adoption; for only the spirit of the adoption can be the subject of it. Seeing then that flesh and blood cannot belong to the adopted, if it can be shown that the spirit which man has received in his adoption is not the spirit of his personal and future existence, then his person not being the person adopted, his hope of salvation is vain and his faith in immortality a delusive fable. But—

10th, “Is this not something immediate and direct, not the result of *reflection* or *argumentation*?” What is this something? It is simply that of the Spirit’s crying Abba, Father. If I believe that my spirit is that which, in its unity, is given to every man, and that therefore my body is the temple of the Holy Ghost,—1 Cor. iii. 16 and vi. 19, and xii. 7 to 13,—how can I believe without the evidence, that my spirit is not that of the spirit of God, or why should I not believe that my own spirit is adopted into the spirit of Christ as my head, and also the head of every man? 1 Cor. xi. 3. And if the spirit of God be the spirit of a

sound mind—2 Tim. i. 7. then why not believe that every sound minded person, whether he be Jew or Gentile, and of whatsoever sect, has this very self-same spirit? and who but an unsound minded person, could conceive that any other than my own spirit could cry for its own self within itself within the *soundness* of its own reason, that God is its own Father, and therefore the Father of its personal being? Only the child of the Father can cry, or claim to be the Son of its Father; the spirit therefore which cries, Father, does so on the ground of the evidence by which it knows, as the spirit of a sound mind, that God is its Father the same as he is “the Father of the spirits of all flesh.” The person that says *my* Father, can be no other than the *self* of the child. What spirit then, as the spirit of a sound mind, could testify with my spirit as one and the same mind, without “reflection or argumentation,” that I am the child of God? All the evidence hereby referred to, together with my closest inspection of the Scriptures, I find necessary to know that I am the child of God through the adoption of my life into the life of Jesus Christ. Is the knowledge of this fact given, or can it be given to the rational creature of God without the exercise of his reason or the use of his intelligence? If I have a rational knowledge of the fact of this testimony, how can I have that knowledge without reflection, and the most attentive consideration? How the knowledge of the truth of this testimony could be made known to man without his knowledge, without the exercise of his understanding in the knowledge of the Scriptures, no man can tell! Reflection and argumentation is the great and only work of reason, if, therefore, the testimony in question is not the work of reason it must be the work of madness! If in receiving the testimony of any spirit, I exclude the work of reasoning on the evidence of its truth, then I may be led away by the spirit of falsehood, of error, of fanaticism or of Anti-Christ, as the case may be!

“Does not this spirit cry, Abba, Father, the *moment it is given*, antecedently to any reflection upon our sincerity, yea to *any reasoning whatsoever?*” If such doctrine does not betray the absence of a sound mind, I know not what does. Here we see it taught that the spirit of man’s adoption is not given until this testimony is given, and according to the Arminian theory, this testimony is not given, until the person to whom it is given is *converted* to the Arminian faith. Now if the spirit of our adoption, which is “the spirit of a sound mind,” of our reason and our our life, is not given until this testimony is given to all

mankind, what is the spirit that has been previously given to man other than the spirit of the carnal mind, or of Satan as the author of all insanity? and if no other has been given, what then is the destiny of mankind? Where then is the prospect of man's immortality or eternal life? Surely it cannot be preached that the *Seed* of the serpent will be converted into the seed of the woman, nor can it be taught that the tares will be converted into wheat. There is no law, whether material or spiritual, by which it can be shown that any substance of an earthly or material nature can be changed into the substance and person of a spiritual nature; until therefore it be shown that our *carnal*, or fleshly nature, and substance, can be changed into a spiritual and divine substance and nature, we cannot believe the Arminian theory which teaches, that man has not received the spirit of his adoption and of the immortality of his personality, until the moment in which a spirit not his own testifies to him, without "any reasoning whatsoever," that God is his Father! which testimony, in itself, would be a notable absurdity. For until the time this testimony is given, the person to whom it is given is not the person of the child of God; God is not his Father. He must *ergo* until this time be the child of a different father. For the spirit given at that *moment*, is not the spirit of the personal life of him to whom it is given. It is a spirit extraneous to his person; its nature and substance is not that of him to whom it is given; therefore, it never was his spirit, nor can its personality ever be confounded with that of the person to whom it bears its testimony. It can not therefore testify truthfully that the person to whom it gives its testimony is the child of God; for if he was not that before the time this spirit came to bear its testimony, the testimony itself would be false, because if he was not the child of God before the testimony to this fact was given, the spirit could not in truth say that he was the child of God while at the very same time he was not. The simple act of the spirit in bearing this testimony does not make a different person of him to whom it is given; it only simply declares whose child he is in himself. This testimony of itself could not affect or change him from what he was before it was given, therefore if he was not the child of God before it was given he could not be it afterwards; and *ergo*, if his was not the spirit of adoption before, it was not after, the testimony was given. But if the spirit of our adoption, which is the spirit of a *sound mind*, is not given until this *moment*, then how can we do the work of repentance and faith in the absence of the spirit of a

sound mind? Can crazy people understand the evidence of truth, or know or believe the truth as different from falsehood and error? Infants have or have not received the spirit of their adoption. If they have not, then there can be no hope for them; but if they have received it, the Arminian doctrine must be false, for it teaches that the spirit of adoption is not given until this testimony is given, and we see not how infants can receive such a testimony. But this testimony is given *antecedently to any reflection or reasoning whatsoever*. In this case it may be given at any time without our knowing of it. Reasoning and reflection is not the work of the infant; this testimony may, therefore, be received by it at any time before it is capable of *reasoning* or of *reflection* on any subject. But if without any reasoning *whatsoever* this testimony be received, how then can its nature, purport or purpose be known, seeing that all reasoning is out of the question? Discard reason and what is left but insanity? If the work of *reasoning* be left out of this question, then this testimony may and will pass for sound doctrine with all that do not exercise their senses to discern its defects. All reasoning being left aside while receiving this testimony, it can therefore be received by the idiot or the clown much more conveniently than by him whose reasoning is that of "the spirit of a sound mind." Hence the popularity of the Arminian religion!—Even *our own sincerity* is no matter of consideration while this testimony is being given; we may *ergo* be sincere or insincere while receiving it, for, whether we be or not, it seems to make no difference as to the validity of the testimony. Oh, what cause of regret, that a simple fact, as recorded in the Scriptures of truth, cannot be received or believed as really true, until verified by *immediate impressions* and *inexplicable operations*, without *reflection* or *any reasoning whatsoever*! Such doctrine is not that of a sound mind! We know that excitement of the animal passions is invariably accompanied by *immediate impressions*, and *without any reasoning whatsoever*; *ergo* more direct and conclusive evidence than that Mr. Wesley has given in these words, cannot be given to prove that he takes the workings of the sensitive feelings and passions of animal nature, as a substitute for the work of the Spirit, and as the test of true religion.

11th. "The testimony of the Spirit must in the very nature of things be antecedent to the testimony of our own spirit." Oh that some one would tell us what is the difference between the substance of the spirit of man and that of the spirit of God! If the hypostatical substance of the spirit of man

be not the same in the immortality of its nature as that of the spirit of its Father, his faith, his hope and his religion, are vain and without foundation. Christ is the stone laid in the Zion of the spirit of man; deny therefore the spirit of Christ to man, and you leave the whole fabric of the divine building without foundation, without any substance of an eternal or divine nature to rest upon. No Christ in Zion as her life-stone, and her gospel of salvation is a fable, and her faith a delusion! "Our body and our spirit are God's." 1 Cor. vi. 20. Now if the testimony of the spirit of God be antecedent to that of our own spirit, why then, if the testimony of the spirit of God be true and sure, is the testimony of our spirit, if inferior and different in its substance from that of the spirit of God, required to confirm it? Is the testimony of the spirit of God not sufficient in itself to assure us of the fact that we are the children of God, without the assistance of the testimony of our own spirit? and if our spirit be of a nature inferior to that of the spirit of God why require it to ratify the divine witness? Is it not shamefully derogatory to the God of the Bible, that the word of the Spirit of Truth is not to be believed until confirmed by a spirit supposed to be different from, and inferior to, the spirit whose testimony is thus degraded! What wonder that infidelity laughs at the absurdities of our religion, and sneers at our irrational and unscriptural assumptions.

12th. "Faith in general is a divine supernatural evidence, or conviction of things not seen. But justifying faith implies, not only a divine evidence or conviction, that God was in Christ reconciling the world to himself, but a full reliance on the merits of his death." Why the act of believing the Scriptures should be designated as supernatural, has not been shown. There is nothing supernatural, or above the nature of man, in his act of believing the Scriptures. What else the Arminian theory of faith requires us to believe, I know not, nor do I see that any thing but the record which God has given of his Son should be believed, or taken as the evidence of a scriptural faith. Abraham believed nothing, as the grounds of his faith, but that for which he had the word and the promise of his God. Neither should his children believe any doctrine not authorised in the philosophy of divine truth. "But justifying faith implies a divine conviction, that God was in Christ reconciling the world to himself, and a full reliance on the merits of his death." Who, but an infidel will not believe this scriptural truth? Why, then, should any, in the name of Christianity, represent the act of believing this truth as supernatural, or above the

common reason of man? Such an act should not be represented as requiring any extraordinary, peculiar, or irrational effort to accomplish it.

13th. "No man is able to work faith in himself. It is a work of Omnipotence. It requires no less power thus to quicken a dead soul, than to raise a body that lies in the grave. It is a *new creation*, and none can create a soul anew but He who first created the heavens and the earth." "No man is able to work faith in himself." What! Is man not a free agent? is it not in his power to believe *the Scriptures of truth*? or, in the working of faith, is he required to believe any thing not contained in them? What means this strange, mysterious and irrational *way* of working faith? the work of believing God is not represented in the Scriptures as impossible to man as a free agent. The work of faith was quite natural to the prodigal, to Abraham, to the eunuch, and to all to whom the evidence was given which faith can believe. How awfully mysterious and irrational is this Arminian mode of working faith! It is so mysterious that no man is able to work it. *It is a work of Omnipotence.*" Is it *ergo* Omnipotence that believes, and not man? In what does Omnipotence believe? in Himself or in what else? Is it the work of Omnipotence to believe in His own word or is it the work of man? Has faith any other work to do but that of rationally believing the truth as it is revealed in the Scriptures? If not, how is it that no man is able to *work* faith? If justifying faith only requires the belief that, "God was in Christ, reconciling the world to himself,"—is it *really true* that no man is able to believe this? How well it is that a faith so difficult to work is not the faith of the Gospel! But if the work of faith be the work of Omnipotence it cannot be the work of man; and consequently man can have no part in the benefits of faith; for only the *person* that believes can partake of the blessings of his faith. The idea that the work of faith, which consists in the very rational work of believing "the testimony God has given of his Son," is exclusively the work of Omnipotence, is vague and void of scriptural intelligence. It is like that faith which, "in going about to establish its own righteousness, says in its heart, who shall ascend up to heaven, to bring Christ down from above," to believe for them, that Christ the word was nigh them, even in their mouth and in their heart. True, if it be granted that the spirit of God is the spirit of a sound mind, and that this sound-minded spirit is the spirit of man's eternal personality, then we can reasonably believe that it is the spirit of God as the spirit of man, not that of flesh

and blood, that believes and does the work of faith in man. But even on this principle it cannot be said, that the work of faith is the work of the Omnipotent. Should the third person of the *Holy Three* be confounded with either of the other two, then we should not be able to know to which of the other two the work of faith is applicable, nor can we, as those who believe in the doctrines of the Trinity of God, dare to believe that the work of faith and its rewards distinctively apply to the Father and the Son. The spirit of man, as the spirit of God, and only it, knoweth the things of a man, and as the spirit of God and man, it *searcheth all things, yea, the deep things of God*. 1. Cor. ii. 10, 11, 12. But the spirit, as represented by the persons of the Father and the Son, being infinite in knowledge, the idea of *their searching* for the knowledge of the things of their own spirit would better become the infidel than the Christian! the spirit of that creature which groaneth, and which maketh intercession for us with groanings that cannot be uttered, is not the same person of the spirit as that of him who knoweth the mind of the spirit. Rom. viii. 22-25, 27. He therefore who confounds the persons, and divides the substance of the Trinity of God, must err, *err in his knowledge of the Scriptures*. The child and its father are different persons. The spirit that is born of the spirit, Jno. iii. 6—is not the person of the spirit of which it is born: nor does the spirit of our adoption represent the person of Christ in whom our spirit is adopted. The difference of the conditions and relations of the spirit of God to man are represented in the Scriptures by three persons differing from each other only as it respects the different relations in which the one spirit of the one God stands to humanity. The person of the ever invisible and eternal spirit was not, could not be, represented in the person of the spirit of Christ, as disreputable in the garb of his humanity. The spirit in the flesh is not in the same condition as that of the spirit out of the flesh. The conditions of the God-head in the flesh cannot be the same as those of the same God-head out of the flesh; therefore, seeing that the one spirit of the one body is represented by three different states and modes of being, in its relations to humanity, the person of the same spirit as thus represented differs only according to the difference of the relation in which it stands. The person of the spirit of the great body of humanity is that of the body of Christ's humanity: my personality and that of Christ my creator, are very different; and relatively different was the personality of Christ from that of His Father. "I in them, and thou in

me," is the substance and motto of the Gospel. Jno. xvii. 11-23—and Christianity has believed and declared that, "God and man is one Christ." If then *Arminianism* would believe that it is *our* spirit that bears us witness as the third person of the one spirit of the *whole creation*, if it would believe that, "he that is joined to the Lord is *one spirit*." 1. Cor. vi. 17. That this one spirit in the person of my own spirit, as joined to the person of the Spirit of Christ, is that which testifies to me, that I am a child of God, that my spirit is the child of the spirit of which it was born, that it is my spirit *with* the spirit of God, which worketh in me to *will and to do of his good pleasure*, Phil. ii. 13, and that it is *by him we believe*, 1. Pet. i. 21, by him in the person of my own spirit, then we could modify the term "Omnipotent" down to the capacity of the *spirit of man*, which is the candle of the Lord, searching all the inward parts, Prov. xx. 27, "yea, the deep things of God."

But it is further stated that, the work of faith is "a *new creation*," and that "none can create a soul anew but He who created the heavens and the earth." The creating of a soul anew conveys a very crude and disparaging idea of the ways and works of God. When God created all things, He said it was very good—Gen. i. 31—and the idea that He made any thing that required to be made a second time before it was made perfectly, is derogatory to the character of the Creator. In man there are body, soul and spirit; and there is no evidence, whether natural or divine, that either the soul or the spirit of man, is, or can be created a second time. The laws of creation are such that, any thing once created never can be created again. For this would argue that the thing once created was never itself, it never was the self of its second creation; it never had its identity and proper mode of being until the time of its second creation; also, if man be, as a whole, totally dead, if the spirit as well as the flesh of man be "born in sin and brought forth in iniquity," if man can no more perform the work of faith than "a *dead body that lies in the grave*," then, if the Omnipotent does the work of faith for one such dead body, how could He be other than a partial God if He did not do the same work for all such dead bodies? If all are as passively dead as was the matter of their first creation, how can God be just and impartial, if all are not alike created a second time? The believing for one soul and not for another, is not the work of God: and much less the creating of one anew and not all the others. The Arminian theory is not therefore that of the Gospel which declares that, "ye are all one in Christ Jesus." Gal. iii. 28.

CHAPTER II.

But we must not forget that, "If any man be in Christ, he is a *new creature*."—2 Cor. v. 17. Here we notice 1st, that this *creature* is a *man*. 2nd. That he is in Christ Jesus. 3rd. That he is a new creature, in contradistinction to the old. This creature is a man, not the natural man of the flesh, to whom the things of God are foolishness.—1 Cor. ii. 14. He is therefore the man of the spirit, or the spiritual man, which, as the spirit of both God and man, is, in the unity of the spirit, in Christ Jesus. He was created *in* Christ Jesus."—Eph. ii. 10. He is therefore the creature of Christ and of the whole creature. He is the *χριστις* of the *πασα χριστις* the creature of the whole creature. In the unity of this creature, it is *all one* in Christ Jesus. This is the creature itself which was made subject to vanity in Eve, but not with its will or knowledge. The creature as the image and spirit of God—which is that seed of the woman which was in Eve, was not *willingly*—not with its will—made subject to vanity and sin; and without the consent of the *will*, sin cannot be committed. In her act of partaking of the forbidden fruit she, not knowing the difference between good and evil, did not knowingly, and therefore could not intelligently and willingly, commit sin in that act. The doctrine therefore, that the creature itself, as the person of the spirit and image of God in which Adam and Eve were created, was guilty of the sin which caused the fall of their earthy parts, and that thereby its moral qualities became extinct, can find no place among the rudiments of divine Science. The creature itself was *made subject*—*υπεταγη* placed under the vanity and bondage of the corruption of the flesh, but it being a thing very different from the vanity under which it was placed, it shall be delivered from the bondage of this corruption into that glorious liberty in the hope of which it was *unwillingly* made subject to vanity.—It, this creature, as in Christ, is the personal spirit of the adoption by which the same creature, as the child of God, waiteth for the manifestation of the sons of God.—Rom. viii. 19 to 24. But this creature is the *new creature*, or, as it is rendered, the *new creation*. Christ is the *beginning*, *η αρχη της χριστισεως του θεου*, the *seminal essence and entity of this creature of God*.—Rev. iii. 14. This new creature is that *new man, which after God*, and in His image, was "created in righteousness and in true holiness."—Eph. iv. 24. This new man,

as such, cannot be *recreated*, but he can be *renewed* in knowledge as the only food by which the spirit of a sound mind can be renewed and strengthened in the *inner man*. This new creature is that of the spirit which helpeth our infirmities as those of the flesh, and in whom the purposes of predestination were fulfilled in its being conformed to the image of His Son, that he might be the first born in many brethren—might be *συμμορφους τῆς εἰχονος του υἱου αυτου* formed together of the image of His Son, that he might be the first-born in many brethren.—Rom. viii. 29. Hence, Christ is this image, the image of the invisible God, Col. i. 15, and according to the purposes of predestination, Christ is the first-born of *every creature*; —*πάσης χτισεως* of the whole creature, or the *whole creation* as Rom. viii. 22. Christ is this image of God, and is the very image in which, and the spiritual substance of which, the whole creation, every creature, as the new creature of the spirit, is formed; and in which Christ is the first-born of every creature as that of the spirit of man, which is born of the spirit of God.—Jno. iii. 6. This Christ, as the image of God in which the new or inward man is created, is the very image in which man was made. Hence Christ is the spiritual head of every man, and *man*, as the *spiritual man*, as the new man, as the *new creature* which is in Christ Jesus, is the image and glory of God.—1. Cor. xi. 3-7: This image is not a shadow; it is not an empty picture; it is the image of His Son, who is the express image, *της ὑποστασεως*, of *his person*, of *his hypostases*. Christ is therefore the personal image of God; Heb. i. 3; and in this very image man was created and made. This image is the *hypostases*, the substance and person of *faith*.—Heb. xi. i. The faith, or that spirit of man which believes and searches the things of God, is the very substance of the new creation; and hence we read that in Christ Jesus nothing is of any avail but a new creature.—Gal. vi. 15. This very creature is therefore that substantial and personal faith which worketh by charity, and which alone is available in Christ Jesus.—Gal. v. 6. This new creature is in Christ Jesus, that is, is the substance of His person; He is *ergo* a spiritual substance.

And now from these premises we affirm that man was created in Christ, and therefore, in and of the substance of the image and person of Christ, and *ergo* in the image of God. But the man of this image and substance is the man who is in Christ Jesus; he is the new man, the inward man, and the new creation; he has not therefore to be created a *second time*. He is the *new man* in contradistinction to the *old man*.—Col. iii. 9, 10. Let us be

careful, then, lest we confound the new man with the old. That we may the better understand their history we should learn from the creation.—Rom. i. 20. The breath of life by which the earth of Adam was made a living soul, was nothing less than that Christ which is “the power of God and the wisdom of God.” This breath of life is that spirit of life which is in Christ Jesus, and which, makes man free from the law of sin and death.—Rom. viii. 2. This spirit is the last Adam, which, in the creation of the first Adam, was made a quickening spirit. Nor was he ever *made* a quickening spirit until He quickened the earthy form of the first Adam into a living soul. There are therefore two Adams; the first is of the earth, earthy, the second is the Lord *from* heaven. The first was not the spiritual Adam; he was of the earth, he was therefore natural. He was a man of nature in the abstract; he was and is the *natural man*; but the second man, the *inward* and *new man*, or that which is spiritual, is the *spiritual man* which after Adam was formed out of the dust of the earth, was *made* in him a quickening spirit. This second *man* is *man*, and was *made man* in this the creation of man. This *man* as man is the spiritual substance and the *spiritual body* of man, while the man which is exclusively of the earth, is the natural body. God is a spirit; and therefore nothing can be the *image* of God but a spirit. Christ, as *made a quickening spirit*, is the image of God; but man was made in the image of God; therefore man was made in Christ, and is therefore, as the spiritual creature of the second Adam, the very image and glory of God.—1 Cor. xi. 7.

But here we get into deep waters. Some will say, that man lost this image. If so, will any one tell me what was the nature of the life that remained in man after the life which made his earth live? I am aware that popular orthodoxy makes no distinction between the flesh and the spirit of man, neither any difference between the natural and the spiritual man. Nor indeed can they, in their theory, find any difference between the flesh and the spirit of man. Because they teach that, in the so-called fall of man, he lost the *moral* image of God, and from this they suppose he is totally depraved; that body, soul and spirit are alike born in sin, and brought forth in iniquity. On this we remark: 1st. The word moral, as here used, is a most delusive term. The word moral at once implies an *agent*, or person to whom the epithet, moral, applies, and the morals can never be lost unless the agent of the morals be lost with them. 2nd. Nothing absolutely human can be the personal image of God, neither can the morals of any creature whose

spiritual nature is inferior to that of God be those of the personal image of God. The image of God and its moral nature can never be separated. If man, therefore, have lost the morals of the image in which he was made, he surely must have lost the image as the subjective agent of the morals. Hence in this as a first principle in the doctrine of total depravity there is a lack of the knowledge of metaphysical science. 3rd. But if the spirit, by which the earthy Adam was the very likeness and image of his Creator, forsook him in the fall of his earthy nature, how then could there remain in him any thing of an immortal or spiritual nature? Flesh and blood cannot enter the kingdom of heaven; if then in his fall Adam was divested of the spirit of his life, how could his salvation be possible? But, 4th, it will be said that Adam sinned;—and that we cannot impute sin to the person of the image and spirit of God. This no one will say that knows the Scriptures in accordance with the first principles of the science of Christ. The qualities of the earthy and natural Adam cannot, should not be taken for those of the inner and spiritual Adam; neither should the sin of the former be imputed to the latter. “The spirit is willing, but the flesh is weak;”—how sad then that our orthodoxy is such as to make the weakness of the flesh the weakness of the spirit also! 5th. But that the Adam of the spirit did not sin we offer the following evidence: 1. That there is universally in matter a physical or aerial spirit which is called *the prince of the power of the air*, Eph. ii. 1, must be admitted. 2. That the matter of which Adam was created was impregnated with its relative portion of this power, sound philosophy will not deny, 3. That the nature of this spirit as a creational element, became active in the living soul—*ψυχη*—animal, of Adam, relative to the activity of the spiritual life of Adam, cannot be denied by him who knows the laws of spirit and matter. 4. That this earthy spirit became more subtle, as an element suspended in the higher, more refined, and divine nature of the spirit of man, than any other animal or beast of the field of nature, will be admitted by every student of the philosophy of the Scriptures. 5. That it was this lower nature of man which is that of the serpent, for it is the nature, not the form of the serpent, that the Scriptures refer to, that sinned in man, in the man that fell from his estate, as situated in the earthy elements of the *animal nature*, or soul of Adam. 6. This position is evident from the fact that sin cannot be committed where there is no knowledge of good or evil; therefore, until man partook of the tree of the

knowledge of good and evil, he could have no knowledge of the difference between good and evil. True, he was told not to eat of the tree of this knowledge, but who can show us that he knew it was sin to eat of it, or that it was wrong to disobey the injunction put upon him. Had he known this he would have known between good and evil before he eat of the tree that gave this knowledge. Should an infant take poison, though charged not to do so, is there any law of God or man by which it could be criminated? Without the law there can be no knowledge of sin.—Rom. iii. 20. This law, which gives the knowledge of sin, was not given to Adam; therefore he could have no knowledge of what sin was. 7 As evidence that it was the earthy, animal spirit of the first Adam that sinned, it is to be observed that the serpent nature suggested in them that they should not die, but that they should “be as God, knowing good and evil.” Thus the serpent of their earthy nature instinctively knew they would not spiritually die, he knew what his own nature in them was and would be if they should eat of the tree of knowledge; this, his own nature in them, was all he had power to deceive. But in the angel innocency of the spiritual nature of the second Adam of man, such knowledge would have included the knowledge of evil and falsehood, which knowledge, in itself, would have been contaminating to their higher and divine nature. Such knowledge is, in its nature, earthy, sensual and devilish. That it was pleasing to the sensual nature of Eve, is evident from her saying that, “the tree was good for food and that it was *pleasant to the eyes*, and a tree to be *desired to make one wise*.” She was not yet wise in these matters, and in her innocency she made her mistake. 3. “The woman said, the serpent beguiled me, and I did eat.” This is true; she *was beguiled*. She therefore was not the sinner, but she was the sufferer; and the more to be pitied because she was *deceived* and therefore suffered innocently. 9. The Lord believed the woman, and therefore He said unto the serpent, “because *thou has done this thou art cursed above all cattle, and above every beast of the field, &c.*” Who then will assert that the Eve of the *spiritual image* of God did it? Surely no believer in the words of God. The serpent and no other did the sin; and because God knew that the serpent of man’s earthy nature did it, upon him only God put his curse. Had the second man, the man of the spirit which is the

* The intended import of the sentence, “thou shalt die,” referred to the natural part of man; and in reversing the import of the Divine Mind in this sentence, the serpent belied his God, and deceived himself and all the children of his seed.

personal image of God, done this evil, the redemption of the spiritual man should have been for ever impossible. 10. But the spiritual man, or the second man, which is the Lord from heaven, did not sin in the woman : and that he did not leave her earthy nature, nor become in the least affected by the sin of her animal nature, we prove from the fact that, her seed remained in her untouched by sin. It was *ergo* said that *her seed* should bruise her serpent's head. Here we leave it to those who know not the Scriptures to assert that, it was not *her seed* but that of some other person or woman, which shall bruise the serpent's head. If it was not the seed of the woman whom the serpent beguiled to whom this promise was given, and whose seed is here referred to, then, every circumstance of this case can be denied and discredited as a deceptive fable. 11. But the seed was that of the woman after her earthy nature had fallen,—after the serpent had worked his will in her, then it was said that *her seed* should bruise the serpent's head. 12. Here we assume that, in this woman is represented the woman of the whole creation ; and that this her seed is the creature that was unwillingly made subject to the vanity of her earthy nature. Hence the *whole creation*,—the whole creature, or every such creature, groans under the bondage of the corruption of its fallen nature. But the creature and its bondage are different things. 13. That the second man of man did not sin, is not only evident from the fact that God said it was the serpent that did it, and that man was not cursed for it, but only the serpent which was guilty, but also from the fact that God said, " the man is become as *one of us*," as *one* with the *us* that created him, his knowledge is, as the third person with the *us* that made him, relatively equal to that of the persons by whom he was created. Hence we read that, " I said, ye are gods. These gods are they to whom the word—the incarnate word—of God came as in the creation of our first parents. —Jno. x. 34, 35. " And even now, man is only a little lower than the angels."—Heb. ii. 7. If then, God has said that men are gods in their relation to their spiritual nature, we affirm that men are not such in their relation to the flesh, and *ergo*, if they have not the image of their Father in their spiritual nature, it could not be said that they " are gods to whom the word of God came." 14. But that the woman of the *seed*, which, as the substance of the personal image of God, shall bruise the serpent's head, did not sin, and therefore did not fall from heaven with the

serpent of her earthy nature, is also evident from the fact that the object of the war in the paradisaical heaven was the woman with child, this child is a *person* very different from the woman. It was of *her seed*. She was with this child while in her Eden heaven; and the serpent was in heaven also at the same time. This child was the object of the serpent's enmity from the time that the enmity was placed between the *seed of the woman* and that of the serpent. The war concerning the child of the woman lasted until God Himself interfered and cursed the guilty serpent. In this curse he was cast out of heaven into the earth which had now become flesh and blood. He was no longer held and kept⁵ in his heavenly estate, nor in his immediate relation to the divine natures of those in whose earthy parts he had his star or part in his primitive mode of being. But the woman was not cast out with him. Satan sinned and fell from heaven in his sin, but the woman of the image of her God did not sin, neither was she cast out of heaven with the serpent. She, as the woman of the *spiritual seed*, never fell from the heaven in which she was created. Nor was her *moral image*, so called by some, lost or affected by the fall of the serpent. Her child, as her seed, was Christ who is the express image of the person of His Father, and as such, in the fall of the serpent from heaven, "her child was caught up to God, and to His throne."—Rev., 12th Chapter. In the fall of the earthy nature of the woman was the rise of her child and seed. The woman of the flesh as distinct from the spirit was then left in the wilderness of her animal nature, which nature was that *third* part, as Satan's part, that fell from heaven. To her was given, in the fall of *her soul* nature, the wings of a *great Eagle*, a wild and voracious fowl,* and in this state her earth or animal nature, swallowed up the flood of the poisoned waters, or doctrines, which the *old* serpent, called the Devil and Satan, cast out of his mouth from the hell of his fallen nature. Hence she, as to the flesh, is represented by Ismael as the wild man of the *wilderness*.—Gen. xvi. 12 and xxi. 20 and Rev. 12: 6. But the woman, although in this state, still had her seed with her; and the serpent, as now changed into a dragon by the effects of the curse of his sin, is still wroth with the woman because of her seed, which is now a *remnant* be-

*This eagle nature she still retains in her imaginative nature, in which the man of sin exalts himself against the knowledge of God, and in which he forms the images which carnal nature worships. See 2 cor. 10: 4, 5, and 2 Thes. 2: 4 and Rev. 13: 14, 15.

cause it is now separated from the earthy, animal nature of its Eden form, and in the *unity* of this seed, as *one seed*, and one child of the woman, it is, in the nature and laws of spiritual life, caught up to God and to his throne as seated in the qualities of its spiritual nature as the "image and glory of God." 15. This woman, as before observed, is the woman of the whole creation. She travails in pain to be delivered from the *bondage* of her corrupt nature. She is a woman of the flesh and a woman of the spirit; a woman of earth and a woman of heaven; a bond woman and a free.—Gal. iv. 22 to 31. The woman of the great eagles of the flesh lives in the wilderness of carnal nature. Her character is described, Rev., 17th chapter. She sits on the beast of her animal substance, which is described, Rev., 13th chapter, and we should not forget to make it known, that into his hand the saints are given, during the forty-two months of his and their natural time of life. Thus, they who think they can be cleansed from all sin while yet they have their carnal nature about them, should remember that they are *in the hand* of this beast, and that he will make war with them as long as he lives in their flesh; and that it is given him to overcome even the saints of the most high, and to *prevail against them*, as long as he lives in his body of our carnal nature.—Dan. vii. 22-25 and Rev. xiii. 13,7. Such then is the enmity between the seed of the serpent and the seed of the woman. God has put this enmity between these two seeds; and this enmity can never be abolished until, in the death of the old man of the carnal mind, the seed of the woman shall bruise the serpent's head. Thus, only in death the saint can sing the song of victory. 16. But of the serpent we have yet to remark that, with his *tail* as signifying his subtlety he drew a *third part* of the stars of heaven, and cast them to the earth. Satan never could rise higher than his own nature; he could not affect nor injure the seed of the woman and the image of God. Nor had he power to remove the stars of the natural creation out of their places; nor did he misplace a single star other than those of his own nature. We have already said, that there was in Adam's earthy nature an earthy spirit; this spirit is, in its physical nature, a star in itself, it is the Lucifer of the morning of creation.—Isa. xiv. 12. The stars of the Eden heaven were but three in number, these were the spirits of Adam and Eve as then united to that of the serpent of their earthy nature. This, the *third part of them*, as his part, was drawn by the *tail* or subtlety of

the serpent, and cast into the earth of their animal nature; and hence, this nature is that of the *beast* of the Scriptures. Thus the stars were not drawn from Heaven, but only the third *part* of them which was the serpent's part. 17. We have before observed that the breath, or spirit of life breathed into the earth of the first Adam, caused it to become a living soul. Now the agent as the cause can never be confounded with the effect or object upon which the agent acts as the acting cause. As well might I confound the spirit that moved on the face of the waters of the creation with the matter of the creation, as the spirit of life with the living soul—the *living animal*—which the action of the creative spirit produced in the earthy form of man. The earth, which, by the *moving* of the spirit on the face of the waters, came forth with all its varied phenomena, is not the spirit that created it, neither is the spirit which produced a living soul, by its action on the dust of the earth, the same substance or thing as the living soul which its action created.* Nor is the image of God in which man was created, the same substance or thing as the living soul which was thus created in man. Our God is dishonored, and our religion degraded by the materializing tendencies of our popular Christianity. But, in accordance with the theory of scriptural science, we find that in the operations of the curse which resulted in the death, or change, of the serpent's mode of life in the first Adam, the *third part* of the creatures which were in the sea of animal life, which sea had now become *blood*, which before its spiritual life had risen from it, it had not become:—for neither flesh nor blood could exist in the Paradise of Eden, no more than they could enter into the Kingdom of Heaven. The *third part* of these creatures which had life—*ψυχας* Souls—died.—Rev. viii. 8, 9. Only *this third part*, as Satan's part, of the creatures which were in this sea of animal life, died. The spiritual part could not die. When the second angel poured out the vial of the wrath of the curse of God upon the earth of this beast, the *sea* of this earth “became as the blood of a *dead man*.” This sea was *ergo* that of the dead man which died in the fall of the serpent, when his head was wounded in death,

* That this living soul retained its relative portion of the Spirit of the earth in which it was made, and that it was not a purely spiritual substance, cannot be truthfully denied. As a *living*, not a *dying*, soul, such as ours, it was filled with Spiritual life; and *ergo* death was impossible while this life remained in it. It was therefore a compound of natural and spiritual life; but the natural, not being *Subject to the laws of Spiritual life*, it left its angelic state of life, and fell into mortality and death. Its life is *ergo* now *natural* life, such as the spirit of the earth gives to the beasts that perish. Gen. 1: 20, 24.

Rev. xiii. 3,—in the death of his fall in the death of Adam's earthy nature. Among the dead of this death the David of the spirit was free. Ps. lxxxviii. 5. In this sea of death there had been, before death entered, living souls; but now every soul that lived in this sea died. The *soul*, or natural life of man as the serpent's part, died in Adam, but not his spirit which is the image of its Creator. See Rev. 16 3. These souls are therefore the slaves and souls in which the evil spirits of the serpent, as the merchants of the *earth*, trade.—Rev. xviii. 11-13. But while in the Adam of the flesh *all die*, even so, just so, in Christ shall *all be made alive*,—*εωσπονηθησονται*—*quicken and worked into life* as in their creation. But every man in his own order of existence.—1 Cor. xv. 22, 23.

CHAPTER III.

From these as premises involved in the theory of divine Science, we again turn to the woman of the seed. Of her we read that, "the Lord hath created a new thing. A woman shall compass a man." This woman as she of the flesh is not the person of the man contained in her. The man of this woman's seed is the *new thing*, the *new creature* which the Lord hath created in her.—Jer. xxxi. 22. This is the *man child* of the woman of Eden, who was *clothed with the sun* of righteousness. This child is the one child of the woman of the one body, and of the one spirit.—Eph. 4 to 7. This woman, through this *man child*, "is the mother of us all."—Gal. iv. 26. So also is the Hagar of the flesh the mother of us all in our relation to the flesh. In this woman is this *new thing*,—this *new creature* of the whole creation which groans, and travails in pain to be delivered from the bondage of her corrupt nature. This manchild of the woman is no less a personage than the *son of man*, as the spirit of which the spirit of man, of the man of the whole creation, is born. This spirit as the image of its God is the *new creature* of the Scriptures; which creature is in Christ Jesus as its life. The substance of the life of both is one substance. This creature cannot be created a second time. Hence the doctrines which teach the necessity of a second creation as applicable to man are unscriptural and delusive. But this the Arminian doctrine does teach. It teaches that man is totally depraved—soul, body and spirit alike, and that until he is born again, and becomes this new creature, he cannot be saved. Under this *notion* it also teaches that, with the sinner the spirit of God cannot dwell until he is regenerated; and that in his regenerate state he lives without sin. That we may better judge of these doctrines we advert to the writings of *Dr. Adam Clarke*. In his comment on the 7th verse of the 6th Chapter of Romans, he says ("he that is dead is freed from sin")—"is justified from sin by faith, and has been, through believing, made a partaker of the Holy Spirit; has had his old man, all his evil propensities destroyed; so that he is not only justified from all sin, but wholly sanctified to God." He also adds: "Every instance of violence is done to the whole scope and design of the apostle, by the opinion that this text is a proof that believers are not fully saved from sin in this life; because only he that is dead is freed from sin. Then death is his *justifier* and *deliverer*! Base and abominable insinuation, highly derogatory to the glory of Christ." Of the truth of these assertions there is no evidence

given. He does not say what the nature of this death is, whether it is that of the body, soul or spirit of the man, or the whole together; or whether it is a natural or a spiritual death. The death of which he speaks must therefore be what they term a *moral death*, that is a death unto sin, or a death of the morals of the man. But until the death of the agent it is hard to know how his morals can die: nor do I see how death can be applicable to inanimate things. The manners, or morals of a man can never die, until the man to whom they belong dies with them. We affirm then, that it is *he*, the man himself, not his morals of whatsoever kind, it is *he*, the man that is dead that is freed from sin; but not until he is dead. The death of which the apostle here speaks is that of our *old man*, the man of our flesh and physical nature; not at all his *sin*, but *himself*. He himself is *crucified with Christ* to the end that his *body* of sin might be destroyed. The old man himself is first crucified, and in his *crucifixion with Christ* his body of sin is destroyed in death. But the Arminian theory, instead of believing that this old man is crucified with Christ, asserts the direct contrary, and states that he is *justified with Christ* from sin by faith, and has been *through believing made a partaker of the holy spirit; has had his old man, all his propensities destroyed*. Here instead of the man himself, only his propensities are destroyed; now I know not by what philosophy this old man can be separated from his nature and its propensities, except by that of death. Nor do I know how, by the faith and believing of such an old man, he can be justified from sin. His nature and its propensities are not destroyed until by his faith he believes,—but how can he have that faith which justifies him from sin while yet he is the old man?—how by his faith as that of the *old man*, can he be made partaker of the holy spirit? He is not made partaker of the holy spirit until he first believes, but what is there in this old man that can so believe as to procure for himself the holy spirit? or how can he act faith without it? How can he believe before he is justified from his sin and before his propensities are destroyed? If this old man as such, has such faith as that which destroys his nature and its propensities by its act of believing, what better faith than this can *he* have after he is justified from his sin? But that such doctrine is subversive of the whole theory of divine science, we prove from the fact that, the old man here spoken of, is he which is crucified with Christ.—Rom. vi. 6. Now, this old man is one who was baptised into Jesus Christ, and who is buried by baptism into Christ's death. Now the subjects of Christ's death must first be members of Christ's

body before they can be *crucified with him*, and they must be crucified with Christ before their *body of sin* can be destroyed. How then can this old man be *justified from sin* if, because of sin, his body and himself is to be destroyed?—and if he be thus destroyed, what of him remains to be justified?—Tell me what. Again,—is he not baptised into Christ and *buried into his death* before he is crucified with Christ?—and before he be crucified with Christ is he not the *old man* whose body is that of sin?—and is he not as such, the associate of Christ, and a member of Christ's body before he can be crucified, and before his sin can be destroyed? Who then but sinners, such as is this *old man*, are baptised into Christ and *into his death*? And although he be baptised into Christ and *into his death*, is he, as this old man, thereby justified from his sin, or is it separated from him, until it is destroyed as a body of sin? and does he not live as a body of sin until he is destroyed in death? How then can he be free from sin until his body of sin be dead? The doctrine is therefore true, that no man can be free from sin but he that is dead. Rom. 6: 7 and 1 Pet. 4: 1. "He that is dead is *ergo* free from sin,"—from the sin of the flesh. But the popular doctrine will assert that this death is "a death unto sin." But what is meant by a death unto sin? Is it a death of sin in itself, or a death of the sinner? or a death of the disposition to sin? The sinner is the old man, and, he is the natural man; his natural disposition to sin will remain until his body is destroyed in death; there can therefore be no death of this natural disposition to sin until its body be destroyed; there can be, therefore, no death *unto sin*, nor of the disposition to sin, until the body of it is destroyed in death. What then do we mean by a death unto sin? I mean a death because of sin; I am related to sin by virtue of the fallen nature of my flesh, of the old man of my carnal nature; the mind of this old man of carnal nature is enmity against God; it is not, nor can it be made, subject to the law of God; in it is the enmity of the seed of the serpent, and the doctrine is therefore vain and delusive which teaches that, the *old man* of the old serpent, which is enmity against God, "has had his old man, all his evil propensities destroyed," and yet himself saved. Yet himself "made a partaker of the holy spirit through his believing" of some thing, such as that which comes through "immediate impressions or inexplicable operations." Surely such doctrine is *base and abominable!* As well may it be asserted that the serpent whose head shall be bruised in death shall be justified from sin, and that he "has had his old man, all his propensities destroyed;" and that the head which shall be bruised, the same shall be by his

faith, "made partaker of the holy spirit." But if he has not been made a partaker of the holy spirit in his creation but only as by his act of believing, what kind was the spirit which he had previous to his being made partaker of the holy spirit, or had he, until he received this spirit, any spirit at all? and if he had, what was its kind? There are but two generic spirits; that of God and that of the serpent of carnal nature. Seeing then, that this "old man" could have no other spirit than that of the serpent, where then is there any place for his faith or his justification from sin? where then is his prospect of immortality and eternal life? Have devils immortality in the scriptural sense of the word? God only hath immortality, and how this old man can have it, seeing he is denied the holy spirit through which alone it is given to man, who can tell? From such doctrine comes the materialism with which our Christianity is so observably confounded.

But of this dying unto sin we would observe that Christ died unto sin *once*.—Rom. vi. 10. We ask then, was He a sinner?—was His a moral death?—was His death a death of His disposition to sin? No, His death was that of the body of His flesh in which He abolished the enmity of the serpent of the old man of carnal nature.—Eph. ii. 15. The death of our old man is not therefore a moral but a physical death. Christ "was put to death in *the flesh*, and it is in the flesh all men die, not in the spirit." "By one spirit are *we all* baptised into one body, whether we be Jews or Gentiles, bond or free, and have been all *made* and created, to drink into one spirit."—1 Cor. xii. 13. And being thus baptised into the life of Christ, as was the first Adam, when the spirit of his life was breathed into him, we, as one flesh with Adam, are baptised by the same spirit into the same Adam of the flesh, and hence in this Adam of the flesh all die; because our spirit being baptised with Christ into His death as that of the same flesh, He also dies with us in the same Adam, while in him, as the second Adam of the Spirit, all are made alive. There is only one body, whose spirit is that of Christ, as the seed of the creature of the whole creation, of *every creature*. The spirit of this creature, as that of the image of God, is the spirit of Christ; in being baptised by this spirit, we are, by its unity, baptised into the *one spirit* of the one body of universal humanity. All are therefore the members of the body of Christ. But the first Adam was the first member and head of the body of the flesh of Christ, as the image of God in man. Christ as the *fulness* out of which all have received, is, in the person of his spirit, above all, through all, and in all.—Eph. iv. 6.

But in being baptised by the spirit, we are baptised into the life of Christ as was the first Adam; and being baptised into the life of the spirit, we are baptised into Jesus Christ; and being baptised into Christ as the spirit of His one body, which is that of His humanity, we, as the members of His body, are baptised into his death, which is that of His humanity, of which all, as it regards the flesh, are members. All are, *ergo*, buried into death, into the very death of the first Adam; but the spirit of this one body was the spirit of the first Adam, and *ergo*, in the unity of the same spirit, all who die in Adam, die in Christ. All whose spirit, as the image of God, was buried in the death of Adam, were also buried into Christ's death. Rom. vi. 3, 4. Christ was buried in Adam's death, and by it was as a lamb slain from the foundation of the world, as founded in the first and second Adams, or between the flesh and the spirit. But the spirit which was thus buried with Christ into *His death*, is not the death or the grave into which it was buried. That into which we of the spirit are buried with Christ, is death; but all die in Adam, and yet all are buried into the same death with Christ; therefore, Christ, as to His flesh, died with us in Adam, thus we prove that Christ was the image of God in which the Adam of the spirit was made flesh, the flesh in which He dwells with us; and thus we prove that neither the image nor its morals were lost in Adam, and that his seed remained in him as one with the woman after whose fall her seed remained in her to bruise the serpent's head. The body of the flesh is therefore dead because of sin, but the spirit is life, because of its own righteousness. "*If Christ be in you the body is dead because of sin.*"—Rom. viii. 10. Thus, in the body which is dead because of sin, dead in its relation to spiritual life, in that very dead body Christ dwells. How then shall we that are dead to sin, dead in relation to sin, live any longer there in? The Spirit, in relation to sin, is dead, but in its relation to Christ it is alive unto God. That old man being dead in which we were held, we are now married to Christ. The spirit of man has *ergo* no more to do with the old man of the flesh than the woman married to the second husband has to do with the first that is now dead. The spirit being relatively dead to the sin of the body of our old man, it can continue no longer in its sin. It was in sin until our old man was crucified with Christ, but in the crucifixion and death of his body, his sin was des-

* When the earth "*casts out her dead*," casts out the *Spiritual man* as dead in his relation to the flesh, in which sense Abraham is dead, then the spiritual man, or spiritual body, in its unity with Christ's body, rises together with Christ as His dead body. Isa. xxvi. 19.

troyed; therefore the spirit can live no longer in his sin, nor can it be personally affected by it. See Rom. 6. 2, 6, 11, and chap. 7: 4, 6. Sin has killed the body of the flesh, and in its death its sin is cancelled; in its death the spirit ascended up from it, and cannot be made a partaker in its sins. Thus, when we were dead in sins, when we were dead in Adam's fall, in the death of his angelic mode of life, we were quickened *together with Christ*; Christ and us were quickened *together*; and raised up together, and *made*, in our creation, to *sit together in heavenly and spiritual conditions*.—Eph. ii. 5, 6. In the death of the *body of Christ* the sin of the *members of the body* is taken away. The death of Christ is our death, and in the unity of His body our death is His. Hence, in the unity of the body of Christ, the *death* of the body of sin is the very immediate means whereby its sin is abolished, and whereby the spirit of man is *justified and delivered* from his body of sin and death. Thus, the *base and abominable*, in the eye of the Arminian, is the doctrine of the truth of the Gospel of Christ. Our old man is the man of death; into his death Christ has been buried with us in our death; this old man of ours is also that which was crucified with Christ, that his body of sin might be destroyed, and in its destruction its sin is destroyed with it, and thus, in the justice of God, the sin of the world is powerless to hurt the creatures of the groaning creation of God. When their bondage of corruption is destroyed, then the redemption of their body shall be completé.

From these premises we conclude that the *Arminian* doctrine is false; that it misrepresents the whole system of the Gospel of Christ, in that, it represents *our old man*,—emphatically the man of sin—whose body of sin is destroyed in Christ's death, to be the man who is *justified from sin*, and by whose *believing* he becomes *wholly sanctified to God!* There is no evidence by which to believe that the believers in such doctrine can by such believing be either justified or sanctified, and much less, *fully saved from sin*, until the body of the sin of their *old man* shall be destroyed in death. I believe the Scriptures; and therefore I believe the body of the flesh is dead because of sin; there is therefore no other kind of life in the body of the flesh, but that of natural life, such as is common to the vegetable, and the beast of the field. The spirit of man is life in itself; its essential nature is that of everlasting life. It is life because of its own righteousness independent of the flesh. The popular theory does not seem to believe that what God said to Adam is true. He said "in the day thou eatest there-

of, *thou shalt surely die.*" This was no moral death; it was the death of himself, of his then angelic mode of life, which was then changed into that of his present earthy nature, the body of man is therefore destitute of inherent life; and, consequently, "the body without the spirit is dead." But the popular theory supposes that the body and spirit of man are alike in their essence and nature; and that they are alike corrupt and defiled by sin; it, *ergo*, teaches that man is totally depraved, body, soul and spirit; making no difference in the qualities of the spirit from those of the flesh. Thus denying that Christ is come in the flesh, and hence, that the life given man in his creation was not that of the spirit of life; thus making the infant as well as the man to be a substance destitute of the spirit of immortality and eternal life! Such therefore are the principles which lay the foundation of materialism and unbelief of the Scriptures. We hold then, that "he that is dead is *freed from sin.*" But until he has suffered in the flesh no man can cease from sin.—1. Pet. 4,1. No man as the natural man, as the man of the flesh in the abstract, can cease from sin until his spirit is separated from the body of sin in which it dwells. As well might I affirm that I can live without the effects of age and the infirmities of the flesh, as that I can live without the sin of the flesh. There *is* natural life, and there *is* spiritual life, and we must not confound the one with the other. Spiritual and natural life, are very different things. The life I, as a spiritual creature, live in the flesh, is in itself the entity and substance of my spiritual personality. It is the spirit of God in the person of me, that thinks and works in me, as a rational and intelligent creature. For the old man of me is crucified with Christ. My animal nature has *ergo* no spiritual life in it; in its relation to spiritual life, it is dead, and I am buried with Christ in it, as the hell or grave in which He was crucified with *my old man*. Into this grave or *hell* Christ descended with me in my creation, and so united to Him is my life, that it cannot be separated from Him, neither can any power pluck it out of His hands, until He delivers it out of this *hell*, when He delivers up His kingdom to His Father and mine.— See Jno. x. 28, 29, Rom. 8, 33 to 38, Rev. i. 18 and xx. 1. He descends first in our creation, into the *lower parts of our earthly* nature. These parts are the lowest parts of the earth in which, by spiritual baptism, we are buried with Christ into His death. In the lowest parts of this earth, as those of the curse of the serpent, as those of the *old man* of our carnal nature, we were made in secret, and curiously wrought. Ps. cxxxix. 15,

16, and Eph. iv. 9. 10. And in Christ's ascending from this grave of the *hades* of our old man, we are raised together *with Christ*, Eph. ii. 6, and Col. iii. 1, thus by the baptism of the spirit in our creation, in which we were buried "with Christ into his death," *we are risen with Him by faith of the operation of God.*—Col. ii. 12. This faith is that substance, or *hypostasis*, or person of the spirit whose operative power is not of man but of God. So then, in the old man of our carnal nature, whose mind is that of the serpent, is the enmity against God; in it is the hell into which Christ descends with them that go down into the pit, Esek. xxxi. 15 to 18, which is no other than that of the serpent of *our old man*, the man of sin, who was the firstborn of death.—Job. xiii. 13. And yet, this very old man is the man which, in the Arminian theory, "has had his *old man*, all his evil propensities destroyed!"

Christ was "crucified in Sodom and Egypt," where the dead bodies of His two witnesses lay in the streets of the great city which was given to the gentiles of the flesh. In this city there was the bottomless pit, and in it was the beast which, in his enmity against the two witnesses as the seed of the woman, ascended out of his hell, when the witnesses, as the spirit of God *with my spirit*, had finished their testimony,—but not until then. When the still small voice of conscience is despised, then those witnesses become silent. The bodies in which they bear their testimony are dead in the death of Adam, they lie in the streets, as the places of the traffic and worldly business in the great city of carnal nature. In the bottomless pit of this city, *our old man*, as the beast of the serpent of carnal nature, dwells: and in the Sodom and Egypt of this nature, which, as *spiritually* understood, as understood by the spiritual man, is called Sodom and Egypt, because that carnal nature is the same in all flesh that it was in Sodom and Egypt, (excepting the effects of civilization) in this very same city, as that of the old man of our serpent nature, our Lord was crucified together with His two witnesses, when our old man was crucified with him, that his body of sin might be destroyed.—Rev. xi. 2 to 8. Such, then, was the *hades*, the pit without bottom, support or promise from any principal of the philosophy of God, into which Christ descended with us, when we were baptised into his death. Christ was put to death in the flesh, but not in the spirit.—1 Pet. iii. 18. In the house of His friends of the spirit He was wounded, but not by his friends. Zech 13: 6. Wherever the flesh is, there Christ, as the spirit of the one body of the flesh, is put to death. But death consists in the sepa-

ration of the spirit from the body of the flesh; therefore "the spirits of all flesh are, and were, separated from the earthly nature of humanity in the death of Adam." Man before he fell was a soul suspended in spiritual life,— "a living animal, but in this death the spirit of this life was separated from this soul, and since then, the soul, or animal life of man, is destitute of spiritual life. Thus we see that the incarnate word is quick and powerful, *piercing* even to the *dividing assunder of soul and spirit*; and the same spirit, as my spirit, is that which discerns the thoughts and intents of my own heart.—1 Cor. ii. 11 and Heb. iv. 12. The soul and the spirit of man are therefore very different things. *The soul* is the *life* of the natural man, whereas, the spirit is the life of the spiritual man.

If Christ, as the one spirit and head of the members of His body, died for all, *hyper,—because of, on the part of all*; as the spirit of the bodies of all, then, of course, all were dead in Him. 2 Cor. v. 14. *Ergo*, in his death is the death of all; for all are "baptized into his death." But all die in Adam, therefore the death into which we were buried with Christ, took place in Adam. On this principle it is that, so many of us, not so many as were baptized, but as many *of us* of the spirit as were baptized into Christ (for the dead body of the flesh is not the subject of this baptism)—were baptized into his death, that the old man of our carnal enmity against God might be destroyed. On this principle it is that, all being dead in Adam, for this reason all are baptized *for the dead*, 1 Cor. xv. 29, baptized into Jesus Christ, baptized not into the first Adam, but into the second Adam as the spirit of our life, baptized into life because the body into which they were baptized was dead, and *for, hyper, because of, for this reason*, they were baptized for the dead; had they not been baptized into Jesus Christ, they could not have had other than natural life; and the resurrection of such life being without hope or promise, the Apostle asks, why are they baptized *for because of* the dead, if the relatively dead of the Spirit rise not? In this baptism the Spirit of life is breathed into a body of death; and *for this reason* the man of the Spirit is baptized, into this death, *hyper, for because of* the disabilities of this death; to the end that, after death has wasted its power upon him, he may, in his oneness with Christ as his Head, rise from it, and for ever enjoy the glories of his inherent immortality to the honor and glory of his Father. Such are the purposes for which we have been baptised, *for, because of*, these our dead bodies.

Abraham is dead as it relates to his dead body, but the spiritual Abraham is risen with Christ as the spirit of his life. Christ is the beginning, the *αρχη*, the *essence* and the Head of the creation, or creature of God : Rev. iii. 14, and as the spirit and life of the creature, He is the first born of *every creature*; for the life of the creature is that which is first born in its creation. But the creature of the spirit of man is baptized into death, therefore Christ is the first born *from the dead*: Col. i. 15-18, and is consequently the *απαρχη*, the *head fruits of them that slept* in the death of Adam. Christ is the fruit and offspring of the seed of the woman. "For they are the blessed of the Lord, and Christ *their offspring* as born in their spirit, *with them*."—Isa. lxxv. 23. If then, Christ be in you, it is the sure and certain evidence that your body is dead because of sin.—Rom. viii. 10. But it is equally certain that your spirit is life because of its own inherent, instinctive righteousness. Christ, in the body of His flesh, abolished the enmity between His and the serpent's seed, not by His death as known in the person of His flesh as an individual man; for in this respect we are not to know Christ, 2 Cor. v. 16, but by His death as the Head and spirit of the one body of the universal man of human nature.—1 Cor. xii. 12 to 27; Eph. V. 30. This is the body in which the enmity is; it is also the body of the woman whose seed shall bruise the serpent's head. The body in which the enmity exists is the body of Christ's flesh in which He abolished this enmity; and the body of this flesh is that of universal humanity. Each member of this body has his part in this death, and each for himself has his old man crucified in this death, and in this his body of sin is destroyed; and in the destruction of the body of sin its prisoners go free of it, and of its sin. Thus being complete in Christ as the head of the body,—for Christ is the head of every man, 1 Cor. xi. 3,—the members of His body, in His circumcision and death as their death, put off the body of the sins of their flesh in the death of His flesh: and thus the very ones who were relatively dead in their sins, and in the uncircumcision of their flesh, are those whom he hath quickened *together with himself*: Col. ii. 10, 11, 13, and in this quickening *together with Christ*, *all their trespasses are forgiven*. Christ and man were quickened together, and thus Christ was made flesh and dwells in man.—Thus God fore-ordained that the creature should be created in Christ and formed of His image and substance, Rom. viii. 29; and in our being created and quickened with Christ, although dead in the sin of Adam,

dead in relation to the earth out of which the body of the flesh was formed; in this quickening with Christ, all sin, as resulting from the sin of the old Adam of the flesh, is forgiven;—forgiven because the Adam of the spirit has, in the death of our old Adam, been separated from the flesh. The spirit is not the flesh, and therefore cannot be conceived as partaking of its sins. Hence in the laws of life no *flesh* can be justified. Rom. iii. 20. Even Christ Himself was not justified in the flesh, but in the Spirit Christ was justified.—1 Tim. iii. 16, and 1 Pet. iii. 18: “In the Lord shall all the seed of Israel,” as the seed of the woman of the spirit, “be saved with an everlasting salvation,” Isa. xlv. 17–24, 25, whereas, while in the flesh, instead of being free from its sin, the only work of faith is that of fighting, not only with flesh and blood, but against the principalities and powers, against the rulers of the darkness, the ignorance of this world; against the wicked spirits of the flesh which rule in the high places of the imaginations, 2 Cor. x. 5, in which Satan exerts his enmity in the carnal mind.

Such is the *hell* in which the spiritual man wrestles against the sins of the flesh “in which dwells no good thing.”—Eph. vi. 12. Thus, instead of being made free from sin while in the flesh, St. Paul, although clad in the armour of heaven, had to fight and wrestle against the sinful nature of his flesh; and in the end he could say, “I have fought the good fight,” nor could he cease thus to fight until in death he had conquered his enemy.

How little do they know of the warfare of faith, or of the deceitfulness of their own hearts, who teach that they can live without sin while in the flesh, even before the body of the sin of their old man is destroyed in death? How delusive the doctrine which teaches its *believers* that the sins of their flesh can be justified, or that God, in accordance with the attributes of His justice and His holiness, can make sin a just thing in His sight! Who will tell me how God can retain His character, while yet He can justify and make the most heinous act of sin a just act, or that God can by any law of His attributes, justify the sinner who actually commits the sin? What kind of philosophy is that which makes that which acts *unjustly* a just and holy thing? The fact that in Christ I am justified, by no means argues that in myself, that is, in my flesh, I am justified; the philosophy is therefore unsound which confounds the spirit with the flesh. But the *believer* is the key note in the Arminian tune; and such

is the Gospel which he is called upon to believe; and withal, he who believes in the doctrine of such music, is justified from sin! If believing *every wind of doctrine* of such kind be the means of justifying sinners, then there may be many justified.

But Dr. A. Clarke ridicules the idea of Dr. Dodd's sentiment which states that, "the body of sin in believers is indeed an enfeebled, conquered and deposed tyrant, and the stroke of death finishes its destruction." Upon this Clarke philosophises thus: "So then, the death of Christ, and the influences of the holy spirit were only sufficient to depose the tyrant sin, but our death must come in to effect his total destruction. Thus our death is at least our partial saviour; and thus that which was an effect of sin becomes the means of finally destroying it! The divinity and philosophy of this sentiment are equally absurd. It is the blood of Christ alone that cleanses from all sin."

Now, Dr. Dodd's sentiment is that of Scriptural divinity. It has been shown that all die in Adam, and that the same all are buried in Christ's death, and that, in the theory of the Gospel, the old man of all is crucified with Christ, that his body of sin might be destroyed. If then, all are buried in Christ's death, and crucified with Him, it is evident that all die in both Adam and Christ, that is, all die in both Adams. Consequently, Christ in the unity of the body of His flesh, was slain in Adam when the world was founded in him. All have been chosen and called in Christ before the world was thus founded.—Eph. i. 4. Having then "*predetermined* us unto the adoption of children, by, and in, Jesus Christ, to himself." Christ was then, fore-ordained before the foundation of the world, 1 Pet. i. 19, 20, and was born in Adam when the world was founded in him.—Rev. xiii. 8. When Christ was slain as to His flesh as that of Adam,—for both Adams make the one great body of the one spirit—all who die in Adam were then *slain* and crucified with Christ in the Adam of the flesh. All are therefore dead with Christ.—Rom. vi. 3; 2 Cor. v. 14; Tim. ii. 11, and Col. ii. 20. Thus it is the dead that bury their dead.—Mat. iii. 22. It is also the same dead that die in the Lord.—Rev. xiv. 13. The second man, as the Lord *from* heaven, is made a quickening spirit when the spirit or breath of life quickens the sinful earth of man into a living *animal*. We therefore read, you hath he quickened who were dead in the trespasses and sins of the Adam of the flesh. Thus were we quickened *together with him*.—Eph. ii. 1-5. And you being dead in your sins and the *uncircumcision of your*

flesh, not of your spirit, hath He quickened *together with Him*, having forgiven you all trespasses. Now, this death was that of Christ into which they were buried with Christ by the baptism of their spirit when created in Christ as their life.—Col. ii. 12, 13. And Christ being the spirit by which the lifeless elements of flesh and blood are quickened, it follows that all were quickened together with Christ, as their life. But the person of the spirit given me from the spirit by which I am baptised into Christ's death, is not that of the baptising spirit, but yet it is of the same substance, and in the unity of this substance we have the spirit of God and the spirit of man, represented in two very different personalities; yet being one substance, both are therefore quickened together in the same body of the flesh. Thus in the laws of unity we have but one body and one spirit. We have therefore but two men; the first is the *natural man*, the second is the spiritual. The first is the outward man, the last Adam is the *inward man*; the *first Adam* and the *last Adam*. These two Adams made the *one* of the great man of the universal body of Christ's *humanity*. They run parallel *together* along the whole length of the stream of spiritual and natural life. Each member of the one body of these two men is, as it regards his flesh, dead as the elements of earth, until quickened into life. The body of the flesh is *curiously wrought* out of the dust of the earth as interwoven into flesh and blood, and even when natural creation has given its form to the embryonic man, it is then essentially nothing but earth in animal form, whose life is the same as that of the vegetable in its nature. In this state man is destitute of spiritual or immortal life until quickened by the spirit which "At this time, *at the time of life*," came to old Sarah and quickened her Isaac into life. See Gen. xviii. 10-14, and Rom. ix. 9. Then Christ descends into the *lower parts*, the *hidden parts* of the earth of His humanity.—Ps. cxxxix. 15; Eph. iv. 9. At this time Christ is buried in our death and we in His; and at this very time, when our flesh is in its most infant form, all our trespasses, whether actual or inherent, are forgiven *in Christ*, while they still remain in the nature of our flesh. Thus, while in relation to the flesh *we were enemies to God, we were reconciled by the death of His son*.—Rom. v. 10. Thus, in the death of the body of Christ's flesh, He has abolished the enmity between the seed of the serpent of the flesh, and that of the woman of the spirit, and, in the unity of the spirit He has made both His spirit and mine *one*, "that He might reconcile *both*," as different persons, yet one in substance, "unto

God in one body." Both therefore, as different persons, are reconciled to God by the death of the body of both His flesh and ours. Christ has given Himself to us and for us, and in His relation to us, He also is reconciled with us, and as us, unto God. In Christ's death as the head, must be found the death of all the members of His body; and by the death of His body as our body, our sin, and that of the whole world, is forgiven.

Christ then is our peace, *who hath made both one* when created in him, and hath broken down the wall of the flesh which intervenes between the persons of me and of Him, "for to make *in Himself of us twain one new man*, so making peace."—Eph. ii. 14, 15. Thus the person of me and the person of Christ are *both one* in the spiritual substance of Christ; but I and He are very different persons and yet the substance of *both* is that of the *new man* as one in Christ; and between Christ and this new man, as one with Christ and in Christ, *there is peace*. Such then is the history and the nature of the *new man* of the Scriptures; concerning the birth of whom, as born of the spirit, we hear so much childish preaching in the world, and concerning which so many are being misled; not knowing that this new man, the inward and spiritual man, was created in Christ when their second Adam was made in the image of God. This new man and Christ are one; and in the death of his flesh as that of Christ, his sin is abolished. In the death of the body in which the sin exists, the sin contained in it must be destroyed; and therefore in its death its sin must cease to exist.

The body is indeed dead because of its sin, and therefore its sin works in it as flies in a dead carcase; but Christ is in the same body, and His Spirit is life because of its own righteousness, and because its righteousness is the righteousness of man; therefore, the sins of the flesh not being the sins of the spirit of man, sin is condemned in the flesh, and in consequence of its condemnation the sentence of death has been executed on the body of the flesh, that its sin might be destroyed. Christ as the head of the body, has *tasted* death for all the members of the body, *for, or on the part of*, every man.—Heb. ii. 9. His spirit is the spirit of every man, and in it He tasted the death of every man, which he could not do, only as the one spirit of the one body of the flesh. The children of the flesh are therefore cast out of the policy of grace, there is no promise for them; they are not the children of the seed, neither are they the children of God.—Rom. ix. 8 and Gal. iv. 29, 30.

So then in the death of the body of Christ's flesh, in which that of all the members of His body are included, are the redemption and salvation of man. Death is not then, according to *Clarke's* tumid and illogical inference, "a partial saviour; but it is, in the hand of a *Saviour*, the *means* by which all them that believe, which none do but those of the spirit, are saved from sin and death.—See Heb. ix. 15.

Thus the *divinity and philosophy of Dr. Dodd's sentiment* is far from being absurd. It is the divinity of divine truth. But Dr. Clarke's sentiment, that death is not the means of destroying sin and of redeeming the world from its effects, is not only *absurd*, but it involves the denial of divine truth. His sarcastic logic is also unsound and deceptive. He states, "sin is the cause, death the effect of sin. That is, the effect of a cause can become so powerful, as to react upon that cause, and produce its annihilation." See his note on Rom. vi. 7. Such philosophy is puerile and vain. Should I take poison it would cause my death; here, poison is the cause, death the effect. Death then, as the effect, destroys the power of the cause in its relation to me. Thus death as the effect destroys the power of the poison as the cause. My sin is the cause of my death, but death destroys sin and the body in which it exists; my death forever annihilates the power of the cause over me; and thus the effect of a cause can become so powerful as to react upon the cause, and produce its annihilation. All sin centres in Satan; he sinned from the *beginning*: that is, his original essence. He hath therefore the power of death, and is the cause of it. But Christ took upon Him the same death, when we were baptised *into His death*, "that by death he might destroy him that hath the power of death, that is the devil.—Heb. ii. 14. Thus the devil, as the cause of sin and death, is destroyed by the effects of which he was the cause. Hence, death in the hand of the Saviour, is the only means by which the devil is destroyed in his relation to man, as the cause of death.

But Dr. A. Clarke adds,—"It is the blood of Christ alone that cleanses from all sin; and the sanctification of a *believer* is no more dependent on death than his justification." If it be said "that believers do not cease from sin till they die," I have only to say, they do not make a proper use of their *faith*. What can be said more of the whole herd of transgressors and infidels? They *cease to sin* when they *cease to breathe*. But the whole Gospel teaches a different doctrine, &c. So says Dr. Clarke.

In all this there is evident ignorance of what it is that constitutes the body of Christ, the *blood* of which cleanses from all sin. This blood is that of the flesh of Christ's body, which is that of those whose "old man is crucified with him." The blood, by a figure of speech, is taken for the death of the victim, and the death of the actually guilty satisfies the law; his death is therefore that which in the law atones for his offense, thus the blood of Christ does cleanse from all sin, but not until the death of his body of the flesh. The philosophy of the humanity of Christ will not permit the head to be separated from the body, nor from the members of the body. The *Arminian* doctrine teaches that Christ's death is independent of the death of the members of His body, that His death was confined within the compass of the body of the person of His flesh, as that of any other individual of the human species. It limits its faith to the *person* of Christ's flesh, entirely ignoring the philosophy of His Divinity. Christ Himself has said, "*The flesh profiteth nothing.*"—Jno. vi. 63. The person of Christ's flesh was that of our flesh. He took part of the same flesh and blood as that of His children.—Heb. ii. 14. He came, as to His individual manhood, in *His part* of the flesh, that He might show His children what He is in them in His spiritual and divine capacity; but *His part* of the flesh, as that of His individual manhood, is not *the flesh* in its generic sense. "Christ is come in *the flesh.*"—1 Jno. iv. 2. Wherever *the flesh* of humanity is, there is Christ; of His fullness have we all received. He is the light and the life of men.—Jno. i. 4, 5-16. "If any man have not the Spirit of Christ, he is none of His." And if not *His*, he is the personal property of Satan. But who that knows the Scriptures can show that any of the human species, other than the old man of the flesh, has not the the Spirit of Christ? If such a case can be shown to exist, then we shall affirm that that man is destitute of immortality, and that his destiny is that of the *old man* of carnal nature.

But, it must be maintained that, the substance of Christ's body is one undivided substance; and therefore that, the doctrine is neither sound nor scriptural, which confounds the persons and divides the *substance*, of the Godhead of Christ. I read, and believe that, by one spirit are we *all* baptised into *one body*, whether we be Jews or Gentiles, whether we be bond or free, and have been *all* made to drink into one spirit.—See 1 Cor. xii. 12-27; Rom. xii. 5; Gal. iii. 27, 28; Eph. iv. 4-15. But *Arminianism* conceives and believes in the Christ of the flesh, which is contrary

to the Apostle's faith; for he would know *no man*, not even Christ, after the flesh.—2 Cor. v. 16. It also deprives all the members of His body of their Head, and thus would make Christ's blood unavailing as the atonement for the sins of the members of His body. For other than an inherent, internal Christ, the Christ of my life, can not be the Saviour of my life. Hence, "*their nobles shall be of themselves, and their governors shall proceed from the midst of them.*"—Jer. verse 21. "*Saviours, also shall come up on Mount Zion to judge the Esau of the flesh; and the Kingdoms shall be the Lord's.*"* Obad. verse 21. If the substance of the person of my life were different from that of the life of Christ, then the qualities of my life could never become the same as His, because the qualities or virtues of one substance or person can never be transmitted to a person of a different substance and nature. The qualities of gold can never become those of brass. The qualities and nature of the Spirit of God can never become those of any thing of a nature and substance different from itself. The spirit may indeed act upon matter, and cause it to pass into different forms, but still its qualities cannot be confounded with those of the matter on which it acts. The fruit that grows on the same tree is of the same substance, but the qualities of its fruit can never become those of the fruit of a tree of a different nature. "If the root be holy, so are the branches;" but the branches cannot be holy, if the root from which they derive their existence be not also holy. As well might we suppose the branch to receive its nourishment and life from a tree different from that upon which it grows, as to suppose the man of depravity and sin, whose substance is that of the flesh and blood of carnal nature, can become a branch in the tree whose substance is that of the spirit and life of Christ. The qualities of the substance of any species of being must be interior and essential to its existence and nature. If therefore the members of Christ's body were not joined to him as the Head, His blood, as that of the one body of the one spirit, could be no more available in cleansing them from their sins, than the blood of one man could atone for the sins of another. Independently of the laws of the unity of the body and spirit of Christ, His blood cannot atone for sin. As a member of the body of the first Adam, I am a sinner, but deny the unity of that body as that of *the flesh*, tell me that I

* "He that *remaineth*, *i. e.* the remnant of the spirit as cut off from the flesh, shall be for our God, and he shall be as a governor in Juda." See Zech. 9: 7, and Mic. 5: 3, 7, 8.

am not a member of the one body of the flesh of which Adam is the head, and I then can tell you that I am not a partaker of Adam's sin. Separate me from my part and place in the body of the *first man* which was of the earth, earthy, and then you clear and cleanse me from his sin. And so likewise, deny me my part and place, as a sinner of the first Adam, in the spiritual body of the second Adam, and then I can deny my spiritual existence, and also the possible atonement of Christ for my sin.

The blood, as the life of the natural body, when it is *shed*, the body dies, and in its death its sin is destroyed, but not sooner: and when the body is destroyed its sin is destroyed with it; and unless sin be imputed to the spirit as well as to the flesh, the spirit is then released and cleansed from all the sins of the body in which it was imprisoned, and thus the blood of Christ cleanseth it from all sin.

But in denying to the sinner the substance of the spirit of Christ, the Arminian deprives man of any substance or nature other than that of the old man of his carnal nature, and in establishing his own righteousness he says in his heart, "who shall ascend into heaven to bring Christ down? not knowing that he is nigh them, even in their mouth and in their heart." Has not blindness in part happened unto them? else they would believe that their life is the same in its substance and spiritual nature as the life of Christ!—Col. iii. 4. They do not believe that their bodies are the temples of the Holy Ghost, nor do they believe that the Spirit of God dwells in what they call sinners.—See 1 Cor. iii. 16, and vi. 19, 20; 2 Cor. vi. 15, 16, and Eph. ii. 21, 22. They do not believe that the Lord dwelleth in the Jerusalem of the spirit, Ps. cxxxv. 21, nor do they believe that the Lord dwells in the one body of His Spirit, and that He never comes out of it until the Israel of *His Seed* are all saved.—Rom. xi. 26. They do not believe that the stone of life is laid in the one spirit of the Zion of the one body of Christ, as the foundation of all spiritual life; nor do they believe that *the Lord hath chosen Zion* as distinctively that of His spirit, and that "he hath desired it for his habitation."—Ps. cxxxii. 13, 14; Eph. ii. 15, 16, 21, 22. And because Christ is our life, the Apostle, upon this ground, and for this reason, exhorts the Colossians to mortify their members which are upon the earth.—Col. iii. 3, 4, 5. He tells his readers that, as Gentiles *in the flesh* (for the Scriptures theoretically recognize no other Gentile than that of the flesh) at that time, as living without the

light of the Gospel, they were without Christ, without Him so far as the intelligence of their faith was concerned, but that in Christ, as the spirit of their life, they were made nigh.—Eph. ii. 11–13. And being ignorant of the mystery that, Christ is *among, in*, the Gentiles of the flesh, which is the only hope of glory, the Apostle informs them of it, and tells them that they are *complete in Christ*, and that living in Him as the substance of their life, they had put off *the body of the sins of the flesh* not in or of themselves, but, *by the circumcision of Christ*.—Col. i. 26, 27, and ii. 10, 11. And in view of their being baptised into Christ, and into *His death* in which their old man was crucified with Him, and in view of the fact that, “we are members of his body, of his flesh and of his bones,” Eph. v. 30, and that our bodies are the temples of the Holy Ghost, from this view, and for this reason, the Apostles make this the ground upon which all should live after the spirit;—from the fact that a Christ *in you* as your life is the only *hope* of glory, and from the ground of this hope, which all have instinctively, the Apostles preach repentance, remission of sin and righteousness of life; whereas, the preachers of our times preach from the Adam of our fallen nature to what we should be in Christ. The Apostle tells us that “the law of the spirit of our life makes us free from the law of sin and death;” whereas our preachers tell us that we still remain in the sins of our old Adam, and that as creatures of *total depravity* we have yet to qualify ourselves for our reception into Christ; that we have not yet received the spirit, and therefore imply that, without it as the only agent that can work repentance and faith, we must of ourselves, of our old Adamic nature, do the work of repentance and faith, before we can be the recipients of the spirit of our life! Such is the doctrine of the popular preachers! They do not preach that, “as in Adam all die, even so in Christ shall all be made alive.” That, “as by the offence of one death reigned by *one*, even so by the righteousness of *one* the free gift (of the spirit) *came upon all men unto justification of life*.”—Rom. v. 18, 19. *Life*, spiritual *life*, that is, the life of the spirit of every man, is justified in itself. They do not preach that in the death of the old Adam of the flesh, both himself and his sin is “taken out of the way” of the spiritual man, and that therefore the man of the spirit has nothing to do with the old man of the flesh save that he must war with him while *believing* the Gospel of his salvation. Nay, the popular preachers do not preach an independent salvation in Christ, but instead thereof, they do preach a salva-

tion which rests on certain conditions of the creature, which they, at the same time, teach us to believe, can do nothing of himself! Such inconsistencies *are not those* of the Gospel of Christ.

It is also observable that the Arminian theory violates the laws of the unity of the body of Christ, and in this it confounds and mystifies those principles of the doctrines of Christ, by which the Scriptures are to be understood in accordance with the laws of natural and spiritual substance, which species of substance constitute the body of Christ. For instance: it divides the body of Christ, making a difference between the *Jew* and the *Gentile*, although members of the same body,—Col. iii. 11, and relatively interprets the Scriptures as applying distinctively to the two parties, as if national, social, or sectarian difference made a difference in the members of the body of Christ.—1 Cor. xii. 12, 13. If the Gospel of the *everlasting covenant* was preached to Abraham, and if its sign was that of the righteousness of faith, which Abraham had even before he was circumcised, even when he was in heathen darkness; and if in his seed, in which this covenant was established, all the nations of the earth are *alike blessed*, how then can we make a difference between the Jew and the Gentile as members of the same body? Are not both Jew and Gentile made of the same flesh? and if before the light of the Gospel shone forth through Christ, the Jew as well as the Gentile lived in the flesh, and believed only in evidence by natural sense, and not in the things of the spirit, if for this cause the law of life exacted from them the penalty for the sins of the flesh, does this debar the righteousness of that faith which is the substance of their spiritual life? God forbid. The promise that Abraham should be heir of the world, was not to him or his seed through the law which sits in judgment on the natural man, but through the righteousness, the inherent righteousness of faith as a divine substance. For if they which are of the law, that is, they of the flesh on which this law acts, be heirs, faith, as a very different thing from them which are under the law, is *made void*, and the promises made of non-effect.—Rom. iv. 13, 14. The law worketh wrath; where there is transgression of the law, there the law worketh wrath; but there is no transgression only that of the old man of the flesh; therefore the wrath of the law works only on him; and therefore it, the promise, is of faith, which is of the substance of Christ, that the promise might be *sure* to all Christ's seed. This faith is that in the unity of which "Abraham is the Father of us all." It

is the faith of Jesus Christ, as the head of His body; it is that of Abraham and of us all as the members of His body, "whether we be *Jew or Gentile, bond or free.*"

But Dr. Clarke asks, "What can be said more of the whole herd of transgressors and infidels? They cease to sin, when they cease to breathe." What? Does not every man do the same? Is the flesh of the infidel different from that of the Christian? or has the flesh of the infidel any thing in it but what is in the flesh of the saint? "If some do not believe, shall their unbelief make the *faith of God* of none-effect?"—Rom. iii. 3. God forbid. If men believe lies, does that contingency effect the faith, and truth, and righteous purposes of God? By no means. Is not the theory of the Gospel of Christ such that our unrighteousness commends the righteousness of God? If, then, God taketh vengeance on the sinner of the flesh, is He therefore unrighteous? Because the man of the flesh is punished for his offence, while the man of the spirit is saved? God does make a difference between the spiritual and the natural man, between the positively and naturally wicked and the positively and the naturally righteous; but He makes no difference between the spirits of men as the seed of the woman and of Christ. What then? are those that, in the eye of sectarian belief, are counted as infidels, more sinful than others? *No, in no wise*, the infidel finds his God in nature, and in his view the mysteries of nature represent his God; but even in this he cannot avoid the belief of a superintending desiner in the works of creation. The infidel is not worse than those at *Mars' hill*, who worshipped *the unknown God*. This unknown God was the very God which the Apostle declared unto them. They therefore worshipped the true God according to the light and knowledge which they had of Him, and the Christian can do no more. Their worship was imperfect and defective because of their *ignorance*, and who are they whose worship is not marked with their relative ignorance and misunderstanding of the things of God? Wherein then are we, who suppose we have a superior knowledge of divine things and who worship according to our knowledge, better than they who worship the same God according to the light and knowledge given them? It is therefore written, "There is none righteous, no, not *one.*"—See Rom. iii. 10–20. In the carnal nature of men there is no difference; it is alike in all flesh, not subject to the law of God. The pretended righteousness of one above another is therefore a truthless thing. One may indeed suppress

his evil nature more than another, but this is no argument that his carnal nature is one whit better than that which openly appears in the actions of those who do not so restrain their evil nature. The righteousness of God is therefore unto all and upon all them that believe, for there is *no difference*, verse 22.

But who are they that believe? Surely not the *natural man* to whom "the things of God are foolishness." None therefore but the sons of God believe on His name; and these "were not born of blood, nor of the will of the flesh, nor of the will of man, but of God."—Jno. i. 12, 13. These are they whose spirit is that which is born of the Spirit of God.—Jno. iii. 6. It should be remembered that, it is not what a man believes, neither is it his act of believing the doctrines of any sect or creed, which may be right or wrong, true or false, according to that of the sect to which he may belong,—that saves him; but it is his faith as that of the substance of *Jesus Christ*, which saves him.—Rom. iii. 22. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but a *new creature*."—2 Cor. v. 17; Gal. vi. 15, and this *new creature of man* is that *personal faith* which worketh by Charity.—Gal. v. 6. It is that Christ which is *all, in all* the members of His body.—Col. iii. 11. It is He "that works in us to will and to do of His good pleasure."—Phil. ii. 13. Christ in the person of His spirit, as our spirit is that substantial faith by which we believe in God.—1 Pet. i. 21. If "the gifts and calling of God are without repentance," Rom. ii. 29, if the word of God is not without effect, Rom. ix. 6, if our unbelief can not make the *faith of God* and of Christ of none effect, we find no evidence by which to suppose, that *infidels* are not the subjects of the gifts and calling of God as well as either Jew or Gentile, Barbarian or Sythian; why then does the *Arminian* suppose that on account of *his* peculiar belief, he has more of a right to the *common* salvation, Jude 3, than any other of the members of Christ's body? We see no reason why. Is Christ not providentially and effectually the Saviour of all men, *especially* them of the spirit who believe? There is therefore no difference, as to the flesh, between that of the infidel and that of the saint. God is no respecter of persons; God is the Father of the spirit of the infidel as well as of the spirit of the saint; we have therefore no evidence that he will not be saved as well as every other *creature* of the *whole creation of God*.—Rom. viii. 22.

We are not, however, *universalist* in the popular sense of

the word, for we do believe that the absolutely wicked shall perish, and be as the *fat of lambs*, yea, as the fat of the man of the flesh, they shall consume; into smoke shall they consume away."—Ps. xxxvii. 20, 28, 34. While the beast, as the serpent of carnal nature, shall be the subject of the *second death*.—Rev. xx. 10-14. Yea, the absolutely wicked of the flesh are virtually the *dust and ashes* which the spiritual man treads under the soles of his feet while passing through life, and shall in Death tread down as the mire in the streets of the great city of the flesh. See Mal. 4: 3, Mic. 7: 10, and Zech. 10: 5.

CHAPTER IV.

BUT Dr. Clarke, true to his doctrine of *total depravity*, explains the Scriptures which refer to the difference between the flesh and the spirit of man as relating to the difference between the *Jew* and the *Gentile*. Upon this principle he founds his doctrines of *Election*. In his note on Rom. viii. 23, he asks,—“How is it evident and unquestionable that we are *called*? I answer, from our believing in the visible church, and professing the faith of the Gospel.” Here it might be asked in which church? the Anglican, the Catholic, or the Arminian, Church?—And what of those who do not happen to be members of these or any other *visible* church? If it be God that *calls*, does He permit this calling of His creature into life, to depend upon the condition, or the accident of his being in the visible church of some demoninational character, and of his professing his belief in its peculiar creed? I answer, by no means. Such doctrine is not that of the Scriptures. But Dr. Clarke adds,—“Our being called according to God’s *purpose*, proves that all things work for our good, *on this supposition* that we love God, and *not otherwise*.” The blessings of the calling are peculiar to them only who are called according to his purpose. Only the called, according to the divine purpose, have it in their nature to love God. Their loving God therefore depends upon their being called *according to His purpose*, and it is according to His purpose that all things work for good to them that are so called; not at all because they love God, but because they are called, and in that calling, fitted and predisposed to love God as their Father. But according to the doctrine above stated, the blessings which are intended in the purposes of this calling, being made to rest on the *condition of our loving God*, are all forfeited if this condition be not fulfilled. Thus we must love God before we can be called! Now they that love God are they that are called according to His purpose. This purpose is that by which the election shall stand, and in the purpose of which the one child was, and is elected from the other before either was born.—Rom. ix. 11, 12. We love God because He *first* loved us.—1 Jno. iv. 19. Was it when *He loved us*, or afterwards, that this calling is effected

in us? If "chosen in Christ before the foundation of the world," how could we love Him before that time?—See Eph. i. 4.

How, then does our *calling* according to this choice, depend upon *our loving God?* and of what avail is this calling if it does not bring with it its intended benefits? Such a calling if not effective of the blessings intended by it, would be only a delusive sham, an insult to the intelligence of the creatures of God.

Was it in ourselves, in the Adam of the flesh we were chosen and called, or in the Adam of the Spirit? Did Christ first choose us, or we, first choose Him? or could we love Him before we were chosen and called in Him? Surely, surely not. But which is it that loves God? The old Adam of the flesh, or the new, and last Adam of the Spirit? Surely the Adam of the Spirit is that which inherently loves its Father. The spirit of man is that which is born of the spirit of God.—Jno. 3. 6. Is it not therefore the spirit of man which is born of the spirit, that is chosen and called, and justified, and glorified in Christ? How then could we love God before that spirit, which is the spirit of our life, was born in our life? And were we not called and chosen in Christ when by His Spirit we were baptised into Christ, and into *His death*? and does our being thus baptised into Christ and our being buried into *His death*, depend upon "our being called in a visible church, and upon our professing the faith of the gospel of that church?—and can we make profession of faith before our old man is crucified with Christ? or can we love God, and make profession of faith before we died in Adam? How deplorable that there are those, who, although profoundly ignorant of the Scriptures, yet take upon them to write commentaries, the theories of which divest them of those ligaments which should bind their parts into one great body of Sacred Science;—such theories are a curse to Christianity!

But we notice that Dr. Clarke asserts: 1. That the doctrines of Election are *conditional* and made to *character*. 2. That the glorification of the elect consists in national privileges and worldly glory. 3. That the election of Jacob in preference to Esau was not verified in their persons, but only in their posterity; that the words, the elder shall serve the younger, are used *in a national, and not in a personal sense*. 4. That the "election to eternal glory cannot be what the Apostle speaks of in this Epistle." 5. That the Jews were the elect, and all the nations of mankind *reprobate*; that when to the Gentiles the Gospel was revealed, they became the elect. "Thus the elect became *reprobate*, and the *reprobate elect*."—See

his notes on the 8th and 9th Chapters of St. Paul to the Romans.

Now in order to understand the doctrines of Election as they stand in the Scriptures, we should be careful to know what it is that is elected. Whether it be the man of the flesh or the man of the spirit. And 1st, we remark that, that which is *called* is that which is elected. 2nd. That the seed of the woman is the seed of Abraham in which the nations of "the earth are blessed," and this seed was Christ.—Gal. iii. 16. 3rd. That this is the seed to which the promises were made, and therefore, 4th, that they, and they only, are the elect. 5th. This seed *is called* in Isaac distinctly, but not in Ishmael. 6th. All the seed are *called* in *one body* and in *one hope of their calling*.—Eph. iv. 4; Col. iii. 15. This seed in its unity is one, is one in its substance and kind, Gal. iii. 16; its hope of glory is that of Christ, which is the only hope of glory.—Col. i. 27. This seed, because it is of the substance of the person of Christ, is *called* unto the fellowship of Christ.—1 Cor. i. 9. And "unto them which are called, both Jews and Greeks," the same "Christ is the power of God and the wisdom of God, ver. 24. They of this seed *are called to eternal life*.—1 Tim. vi. 12. The purpose of the death of Christ was, that they which are *called* might receive the promise of eternal inheritance.—Heb. ix. 15. God hath distributed (of his Spirit) to every man, the Lord hath *called* every man.—1 Cor. 7. 17. What we are *called to*, is *His* kingdom and glory.—1 Thes. ii. 12. "God hath called us unto His eternal glory by Jesus Christ."—1 Pet. v. 10. Now the philosophy of this calling is that exemplified in Isaac. This Isaac was baptised into life by the spirit, and was therefore born of the spirit in his mother's womb. The word of the promise, as the word of life, (1 Jno. i. 1) *came at the time appointed* in the laws of creation; and as a quickening spirit, *called* and quickened Isaac into life. Such is the manner of Isaac's calling; and how his calling was *made* or conditioned upon his *character*, except as the seed of the woman and of Christ, we fail to see. Now Abraham's seed was Christ, but this Isaac was of the seed of Abraham; therefore Isaac was called in Christ;—in the Christ of his own life. Isaac was therefore born after the spirit, but *Ishmael* was born after the flesh, or as representing the difference between the man of the flesh and the man of the spirit; upon which difference the doctrines of election are founded.—Gal. iv. 23–29. In this Isaac of the spirit all the seed of Abraham, and of the woman of the *whole creation*, are called in *one body*, Eph. 4: 4, 5, 6, 15, 16, "in *one hope* of their call-

ing, in *one Lord, one faith, one baptism.*" See Rom. 9.--7. How then, seeing all are called in one body, a part of it can be reprobate while another part is the elect, is an *Arminian* mystery which we cannot understand. Neither can we see how this *one body* can be, according to the laws of its unity, divided into parts which are alternately *reprobated* and alternately *elected*.

But we find that the *purpose* of this *election*, which he hath purposed in himself, and not on the *conditions* of human agency or *character*, was, that in the dispensation of the fulness of times (of the times of our natural life) he might gather together *in one* all things in Christ, both which are in heaven and on earth, even *in Him*, in whom we have obtained our inheritance, *being predestinated according to the purpose* of Him who *worketh all things after the counsel of His own will*, but not of the will of man.

The object of this purpose in predestinating us, was, that we might obtain an inheritance in Christ. To this end we were predestinated to be *conformed to the image of his son*, *συμμορφους της εικόνας του υιου αυτου* *formed together of the image of His Son*, that he might be the first born in many brethren,—the brethren of all His seed. Now seeing we have no evidence from which to assume that the purpose of the divine counsel, which is worked after His own will can be over-ruled or contravened by the will of any other power, we do presume that the purposes of our predestination are realized in the seminal substance of the person of our Spirit, and that we are formed together of the image of his Son, and that Christ as *our life* is the very first born principle of our existence. We have seen that Abraham's Seed was Christ; that Christ which was the *image* in which man was made, and that He was the Seed, of the fallen woman of Eden; also that in Abraham's Seed, as Christ in Isaac, *all his seed are called*; therefore Christ and Isaac are one and the same Seed: and this Seed, although one in *substance*, is formed together in one Isaac. Here we have two persons in one substance, for the person of the Christ that gave life to Isaac was not the same as that of the Isaac to whom this life was given, Thus, Christ and Isaac were formed together of the substantial image of his Son, and thus Christ is the first-born in the life of every creature of the Seed of Abraham. But, in the light of *Arminianism*, what are we to understand by this *image*? Is it a picture, a shadow, or a substance? No, it is a *moral image*; an image in which there is morals, but no agent to which the morals can belong. *Arminianism* deprives us of the substance, and leaves us but the shadow

of our Christ. It deals in qualities, *graces* and *influences*, where there is no agent to cause the influence nor to exert those graces. If Abraham's Seed, which is Christ, be not the Christ of the Spirit, and if this Spirit as the image of God in which man was made be not a substance, in kind the same as that of the Spirit of God, then, in Zion there is no foundation laid for either repentance or faith, or immortality and eternal life. If there be no *stone* in the heart of the mountain of Zion, then the mountain can never be destroyed, (Dan. ii. 35) neither can our old man be crucified with Christ, nor can his body of sin be ultimately destroyed. Thus we can never be delivered from this body of death! Oh! wretched doctrine that thus denies that Christ came in the flesh; and therefore separates between us and the Spirit of our life! If God be the Father of the spirits of all men (Num. xvi. 22 and Heb. xii. 9) why deny this His spirit as the image of God in man? and if this spirit is that which is born of the spirit in man, as in the case of Isaac, how is it that our being elected in this spirit, as was Isaac in his creation, depends upon our being called or invited into the visible Church, or upon our profession of faith in it? But if the spirit of man, of which God is the Father, be not the Spirit of God, it must be another of a different kind, and if so, what is that kind? is it of a maternal or earthly nature? If so God cannot be its Father, and therefore the spirit of man must be that of the serpent by which his animal nature is deceived,—for we know of no other than these two different species of spirit. Now the spirit of man is either the one or the other. If the personal spirit of man be that of the serpent, then his destiny is inevitably that of the serpent whose head is bruised in his destruction. But if the spirit of man be that of the *Seed of the woman* and of Abraham then we see not how its destiny can be the same as that of the serpent of the flesh; nor can we see truth in the *Arminian* theory which teaches that our *election*, which is that of the Seed of Christ and which is established and verified in our creation, as in the case of Isaac, can be dependent upon human contingencies such as *our loving God* or *our walking after the spirit*, &c. The *character* of Isaac was formed in his creation, and so also is that of all the seed as called in him.—The flesh, as the elder, should be compelled to serve the *younger* or last man of the spirit, but if the man of the flesh will not walk after the spirit, the spirit itself will loose neither its character nor its nature thereby. The doctrine which teaches that the *birth* of the spirit of man as born of the spirit, and in which our election is for ever ensured, is conditional, or dependent on

our works, as those of repentance and faith, &c., and that it is not justified from sin, neither the subject of the *election* until it can love God, might just as truthfully teach that, the creation and personal existence of man, together with the gifts of his intellectual nature as given in his creation, depend upon his loving God, and upon his being a member of some church whose profession of faith is peculiar to itself. But Dr. Clarke denies that the twin-born children, as signifying the two fold nature of man, were the subjects of this election at all: and affirms that there was no perceptible difference between Jacob and Esau. His sentiments on this subject betrays gross ignorance of spiritual things. He has no scriptural authority for representing the eternal purposes of God either as changeable or uncertain. Nor does his denying the election of Jacob from that of Esau, which imports the election of the spirit from the flesh—and his applying it to their posterities, help him out of his difficulty; for the election which God marked between Jacob and Esau must then be found between their posterities, and between them it is less discernible than between the persons of Jacob and Esau. For between their persons we find, 1st, that in the womb of their mother they struggled together in token of the *enmity* between the seed of the woman and that of the serpent, which enmity exists between the flesh and spirit. 2nd. They were twin children, denoting that in one birth two men are born; one of flesh, the other of the spirit. 3rd. Esau the *first* or *elder*, in his relation to the *first Adam*—(which name signifies *red*)—"came out *red*, all over like an hairy garment," as indicative of the wildness of his animal nature. 4th. Esau was a *cunning hunter, a man of the field* of his earthy nature, who hunts only after the things of natural life. 5th. Jacob was a *plain man*, such as the spiritual man is, *dwelling in tents*. He dwells in no other than the tents or tabernacles of an earthy house. Hence the Lord loveth the gates of the Zion of the Spirit more than *all the dwellings of Jacob*.—Ps. lxxii. 2. 6th. The birth-right of the Esau of the flesh is turned to the benefit of the Jacob of the spirit: and thus the Christ of the spirit becomes the inheritor of the heathen of the flesh.—Ps. ii. 8. Hence we read, I will bring forth a *seed* out of (both) Jacob and Juda, an inheritor of my mountains, and mine elect shall inherit it, and my servants (as the elect) shall dwell there.—Isa. lxxv. 9, 22, 23. But, 7th, Jacob of the spirit took hold of the *heel* of the Esau of the flesh, indicating that the body of flesh stands in the same relation to the Jacob of the spirit as that in which the body of the same flesh stood in its

relation to the *seed* of the woman, and that the body of the same flesh is the heel upon which the *elect* seed of the woman stands, while at the same time what is the *heel* of the man of the spirit is the *head* of the serpent. Thus in the purpose of predestination the seed of the woman stands with its heel on the serpent's head; and hence, "in the very place where," in relation to the flesh, "they were not my people, there (in that very place) shall they be called the children of the living God."—Hos. i. 10 and Rom. ix. 25, 26. Jacob, then, had his *tent* in the heel of Esau; it belonged to him in his relation to the flesh, and in his hold of Esau's heel he held his rights of the possession of it; and hence "the house of Jacob shall possess their possessions."—See Oba., verse 6 to 21. Hence while the *seed* of the woman bruises the serpent's head, the *heel*, as the body of the flesh in which the seed dwells, is also bruised at the same time.—Gen. 3:15. Thus, while the *seed* bruises the head of the serpent, he bruises his own heel at the same time.

If then, the purposes of predestination are wrought out "according to the counsel of *His own will*;" if the *gifts and callings of God* are *without repentance*, how can it be true that He recalled them from Jacob and gave them to Esau in direct contradiction to His own word? and if the grounds upon which the election stands are not those of works, why make it to depend upon the will, or the works, or the *character* of man?—is it not established in the laws of our creation, and did its effects not exist between Jacob and Esau, as representing the election of the *creature of the whole creation*, before they were born? We read that the children of God are *created in Christ Jesus*; and being thus created, they are His children before they be born, "not of blood, nor of the flesh, nor of the will of man, but of God."—Jno. i. 13, and iii. 6. These children of the Spirit are born in the flesh, but not of it. These we take to be the *Elect* ones; and how their birth or their election from those of the flesh, or their existence, depends either upon their own will, or the will of man, or the will of the *visible Church*, or even the works of their faith, or any other human act or agency, is a mystery which grows out of the smoke of Arminian doctrine, but not out of the philosophy of the Scriptures. "It therefore errs, not knowing the Scriptures nor the power of God."

But Dr. Clarke states that the glory to which the *Elect* are called is of a national character, and that "eternal beatification is not intended."—See his notes in Rom. viii. 30, &c. Now if the

foreknown of God, if the seed of the woman as the seed of Abraham which was called in Isaac, and like him, born of the Spirit—if his *seed which is Christ*, which God has called and *Chosen in Christ before the foundation of the world*, as founded in Adam, and chosen in Christ that they should be holy—if these whom God has called, justified, and glorified according to His eternal purpose which He purposed in Himself,—if the glory with which these are glorified is not that of *eternal beatification*, our hope is lost, and our belief in the truth of the Scriptures has been a vain thing! If such doctrine be true, what then is the promise of eternal glory but a burlesque on common sense. But such doctrine we do not believe. The promise *is sure to all the Seed*, to both Jews and Greeks, (Rom. iv. 16), and all the members of the one *body* of Christ.—1 Cor. xii. 13 and Col. iii. 11. Nor can the doctrine, which teaches that the glorification of the Elect is that of a worldly or national character, be believed by any except the infidel, and those who believe the words of God are not more sure than those of the doctrines of such men as *bend* the Scriptures to suit a theory of their own invention.

Of the doctrines of election we note, 1st, that the word *remnant* supposes a part as cut off or separated from that with which it had been connected. We therefore read,—Though the number of children of Israel be as the sand of the sea, a remnant—*το καταλειμμα* *the remnant*, what remains when the flesh is cut off, shall be saved.—Rom. ix: 27. This remnant is that of all Israel. For when the Deliverer comes out of His Zion as situated in the flesh, then *all* Israel shall be saved.—Rom. xi. 26. This remnant is that *fulness* of the Gentiles of the flesh which when it comes into the granary of its God, out of whose fulness it received its fulness, Jno. i. 16 and Eph. i. 23, then all Israel, as this fulness of the Gentiles, shall be saved. For, “In the Lord shall all the seed of Israel be justified, and shall glory.”—Isa. xlv. 25. 2nd. The Apostle denies and yet he admits their fall.—See Rom. xi. 1, 4, 11, 12. Thus they fall and they do not fall: for the *negative* and affirmative must be applied to one and the same people as composed of the flesh and spirit, which are contrary the one to the other.—Gal. v: 17. Those of different nationalities, being one in Christ, the apostle addresses them in accordance with the laws of *unity in variety*. The fall of the Jew of the flesh is, *ergo*, the *riches of the world*, and the *decay* of the outward Jew, (Rom. ii. 29,) is the riches of the Gentiles, as the members of the body of the same spirit. For if the casting away of them as the children of the bond-

women, Gal. iv. 30, be the *reconciling of the world* as that of their old man which was crucified with Christ, Rom. iv. 3, 6, what shall he receiving of them be but *life from the dead*. Thus the *them* that were cast away is the *them* that are received from this dead body of the flesh. When their life returns to the God that gave it, then they are all received, as was the prodigal, back to his Father. Thus the casting away of them of the flesh, as in the death of the body of Christ, is the *reconciling* of the whole world, both Jew and Gentile, and thus the Israel of the *seed are all saved*. For if the *first fruits*, which is Christ, 1 Cor. xv. 23, be holy, the whole lump, as that of the *head fruits*, or fruits from the head, are also holy; and if the root, as the root of David, Rev. xxii. 16, be holy, so are the branches which receive their life from the root. But, 3rd, we notice that, only *some of the branches* are broken off, it is not said that the branches themselves were broken off, but, *ταρες*, some *thing or some one* of the whole of them; and on the principle of the unity of the fallen nature of man, it was said, "Have I not chosen you twelve, and one of you is a devil." This one was one of which each one of the whole twelve had his part. The idea that Christ chose a *devil* in the abstract, a devil as personally of the seed of the serpent, or that any of the creatures of the creation of God were created *out of Christ Jesus*, Eph. ii. 10, created as essentially and distinctly of the substance of the serpent, cannot be entertained. It ought to be remembered that the tares grow with the wheat. Nor could it be said, in the exactness of scriptural language, that one, *εξ υμων*, out of you twelve is a devil, if this one had not been contained in the whole twelve. The pronoun, *υμων*, is plural, the Judas of the whole twelve is therefore included in the *you* on which they were all included. One out of *you twelve* is a devil. The *εξ* here is of the same import in the words—*εχ του πλοιου*—he taught the people *out of the ship*.—Luke v. 3. This one of you corresponds with that part in which Israel was *blinded*, verse 25. This part is the *rest*, the *λοιπο*; that which *remains* when separated from the elect. This remaining part was that in which their blindness consists; surely not in their spiritual part. The election obtained it, and the *rest* were blinded. These blinded ones are the *Judas* of the flesh who share in the curse of the serpent, in accordance with which curse David says, "Let their eyes be *darkened*, that they see not. Let them be blotted out of the book of the living, and not be written with the righteous."—Ps. lxxix. 22-28. and Rom. xi. 9. This evil *one* was David's outside enemy;

he was one from whom the David of the spirit could not *hide* himself. But it was *thou*, the second person of himself, a man, a *carnal man*, his equal as that of his flesh, his *guide* in sensitive matters, he was one of whom he could say, "Let death seize upon them, let them go quick down into hell,—as the place prepared for the devil and his angels. . . "See Ps. lv. 12 to 15, and lviii. 3 to 9. These are the *kinsmen according to the flesh* concerning which Paul could wish himself accursed. It was *ὕπερ*, because of his brethren, his *kinsmen according to the flesh*, that he could wish himself of the flesh *accursed*, or rather, *separated* from Christ. The same brethren in their relation to the spirit, are Israelites, to whom, and to none other appertains that adoption by which God is their Father, Rom. viii. 15, and the *glory*, to which they are predestined, verse 30, and the *covenant and the promises*. The children of the flesh are not, therefore; the children of the promise, nor are they counted for the seed, and, *ergo*, they are not the children of God.—Rom. ix. 3 to 8. It was not therefore the children of the promise, as counted for the seed, that were cast away, or that fell in the fall of our natural parts, but it was the *natural branches* which were cut out of the olive tree which is *wild by nature*. It was *that* in this tree which is wild by nature, which is cut out of it, as the *stone* that is *cut out of the mountain* which it breaks, and was grafted contrary to nature, contrary to the nature of the flesh, in the good olive tree (of the spirit), how much more shall these which be the natural branches of the Spirit, these to whom pertaineth the *adoption* and the promises, be grafted into *their own* olive tree, their own by virtue of their spiritual nature, as the elect, as the children, not of the flesh, but *of the promise as counted for the seed*. Thus *both houses of Israel* are grafted into the same good olive tree.

True, the Jew of the law was not the Jew of the faith of the Gospel, because the mystery of Christ in them was not revealed to them. Before faith came they *were kept under the law*, of works as done in the unbelief of an internal Christ, but they were shut up *eis*, in the faith which should afterwards be revealed and developed in them.—Gal. iii. 23. For they, as the members of the same body, *without us and our knowledge of the Gospel, could not be made perfect*. For the law made nothing perfect.—Heb. vii. 19 and xi. 40. They were shut up in their faith as the *substance* of their life, but until they exercised that faith by believing in the mystery of their faith as the faith *of Christ*, they could not be intelligently and consciously brought into the

blessings of the faith. For it is *after that they believed* they were sealed with the *Holy Spirit of the promise*.—Eph. i. 13. God had, on His part, sealed them with His spirit in their creation, but on their part they are not sealed until they believe it. Therefore, as natural believers in the merits of works independently of the knowledge of their faith, they were, as concerning the Gospel of faith, *enemies for your sakes*. They naturally do not believe in the facts of the Gospel, and therefore they are averse to them of the spirit that do believe it; but nevertheless, whether they believe or not, *as touching the election, they are beloved for the father's sake*. Not their fathers as touching the flesh, but for the sake of their fathers in the spirit as the children of the Seed, of the *seed* of the woman, and of Abraham, and of Christ. Abraham, Isaac and Jacob, with whom the covenants of promise were made,—to them and their spiritual seed,—for the sake of these fathers as the first believers in a Christ within them. These, as the heirs of *the world* through the unity of their seed, are the fathers for whose sake they, as the children of the election, are beloved.—Rom. iv. 13-16. These are the fathers of whose spirit, and in whose flesh, Christ came.—Rom. ix. 4, 5.

So then, "God hath not cast away His people which He foreknew." For the apostle himself knew that he was of the *seed* of Abraham, of the beloved tribe of Benjamin. Nor was the prophet Elias mistaken when he said that he was *left alone*! If he was thus caught in his misconception of the things of God, how can we place reliance in his, and the writings of the other prophets! and if the prophets were liable to err, why not the apostles also! Nay, verily; the prophet spoke the truth. As concerning the flesh there was not one that did not bow the knee to the *image* of the *Baal* of their fallen nature. But in their spiritual nature not one of them had bowed the knee to the images of the beast of their animal nature. Here we observe that, if there were seven thousand of the *elect*, there were also seven thousand *reprobate* as it relates to the flesh, and accordingly we find that in the great city of the Genitiles of the flesh there were slain (in the earthquake of death) seven thousand *ωνοματα ανθρωπων*, *names of men*—for the men of the flesh are but the shadows of men: and the *remnant οι λοιποι*, those that remained and were elected, and now separated from the men of the earth, were *affrighted*, *εμφβοι εγενοντο*, were *reverentially afraid*, were *stricken with awe*, "and gave glory to God."—Rev. xi. 2-13.

Thus not one of the *seven thousand*, which represent the whole number of the Elect, worshipped the *image of the beast*: For it is impossible that the Elect can, in the instincts of their spiritual nature, be deceived.—Mat. xxiv. 22-24. See. Jno. x. 27, 28, 29; Rom. viii. 28, 29, 30; 2 Tim. ii. 19. Only that which was not written in the book of spiritual life, was cast into the lake of fire.—Rev. xix. 20 and xx. 15. Not one of the whole twelve tribes of the Israel of the seed are lost, save the *Judas of the flesh* which was originally *the son of perdition*. These whole twelve tribes served God instantly, day and night. And to the hope of the promise made to the Elect, the whole twelve tribes of the Israel of the seed *hope to come*.—Acts xxvi. 6. 7. There is not a motion of the Spirit, as the spirit of God and man, but that in which it instantly serves its God! The angel of life that ascends from the *east*, that ascends up from the fallen nature of man as in the first Adam, and *quicken us together with himself*, (Eph. ii. 5, 6), the angel that ascends from the *east* where his creation began, commands the winds of natural life to be stayed while in the process of creation He is *sealing and calling us into life* as in the case of Isaac. Of every tribe of the whole twelve tribes, twelve thousand were sealed with eternal life. And after this, as following in succession, or as the result of this *sealing*, a number which no man could number, stood, in the sphere of their spiritual existence, before the throne, clothed in the white robes of their spiritual nature.—Rev. vii. 2 to 10. These are the same hundred and forty and four thousand *which were redeemed from the earth of their carnal nature*. They, as spiritual men, were not defiled with the women of the flesh to which they were married in their creation. They are redeemed *from among, out from*, the men of the earth, being the *απαρχη* the fruits of the seed of Christ which is the first fruits, 1 Cor. xv. 23, as the *first principle* of their life.—Rev. xiv. 1, 3, 4. These are the *covenant children of the seed of Abraham*, and of Jacob his chosen.—Ps. cv. 6. They are the *remnant* of the Jacob of the Election, which *shall return* unto the mighty God.—Isa. x. 21. These are the seed, not of the Esau of the flesh, but of the Jacob whom God loves while He hates Esau. These are they of this Jacob whom God has formed from the womb. They are the seed of Jacob of whom God said, they did not seek His face in vain.—Isa. xlv. 21, 22, 23, 24, and xlv. 19. This is the *seed* which God brings out of Jacob, and the same is brought out Juda, and is the *inheritor* of the mountains of the flesh, as the

great *body* of the *One Spirit*.—Isa. lxxv. 9. The *remnant* of Jacob shall be in the *midst* of many people as a dew from the Lord, as the showers upon the grass. The *remnant of Jacob* shall be in the Gentiles, in the midst of many people, as a lion among the beasts of the forest of the flesh, and as a lion among the flocks of sheep. The same *remnant*, the same Christ of the seed, treadeth down and teareth in pieces the beast of the human animals in which He dwells.—Mic. v. 7, 8. Thus the Zion of the *seed*, whose children of the flesh are her *destroyers*, they shall go forth of her; she clothes herself with *them all*, as her ornament in the pride of uatural life, she binds them on her as the bride to which her spirit is attached. But the children which she shall have, of the seed of her spiritual husband, after she has lost the other, as lost in the death of Adam, shall say again *in thine ears*, as those of the hearing of faith: The place of the bondage and corruption of the flesh, as the prison in which they dwell, is too straight for us: give me place that I may enjoy the liberties of my spiritual nature.—Isa. xlix. 17 to 22. Thus the Lord will make her that halteth in the corruption of the flesh,—by *cutting* it off, and *casting it away*, a *remnant*.—Mic. iv. 6, 7-10, Surely the remnant of Israel, and all of Jacob, shall be gathered, when they shall have passed through the gate of death, and have passed out of it: and *their king* as their *forerunner shall pass before them*, and their *Lord on the head* of them:—for the *head of every man* of the Elect is *Christ*.—Micah ii. 12, 13, and 1 Cor. xi. 3,7,10.

But from the information given by the Prophet we can learn concerning the difference between the Reprobate and the Elect. It was said in the purposes of election, "Go, and tell *this people*, the old men of carnal nature, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of *this people* fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed. But how long shall they continue in this state? Until the cities of the flesh be wasted without the inhabitant of the spirit, and the *houses without man*, the man of the spirit, and the land or earth in which he dwells be utterly desolate. *And the Lord have removed* those evil men far away, and there be a great forsaking in the midst of the land of the enemy. But yet in it shall be a *tenth*, as the Lords' part, and it shall return, and shall be eaten, as the leaves and bark of the teil tree by the caterpillars; and as an oak whose

substance, as that of the stock or stem of Jesse, Isa. ii. 1, is *in them*, when they cast their leaves of the flesh, *So the holy seed shall be the substance thereof* Isa. vi. 9 to 13. Thus in the creation the Lord made the man of the flesh and the woman of the seed, both one, yet had he in her the *residue* or *remnant* of the spirit as her seed. And wherefore one? that he might seek a *godly seed* or the seed of God." Therefore take heed to *your Spirit*, and let none deal treacherously against the wife of his youth, against the spirit by which he was, in his youth, when created in the image of God, baptised into Christ, and into this death, Mal. ii. 14, 15.

From the evidence already adduced, which evidence cannot be controverted, except by denying the truth of the Scriptures, it will be seen that the Elect and the Reprobate belong to one and the same body—the spirit of which is one and the same spirit, the unity of which must be kept in view. The word of God hath taken effect. They which are the *children of flesh*, *these are not the children of God*: but the *children of the promise are counted for the seed*. Rom. ix. 6—9. Isaac was the son of Him the word of whose promise is: *At the time appointed*, in the laws of creation, I will return according to the *time of life*, and Sarah shall have a son. Gen. xviii. 10, 14. Isaac was, therefore, the son of Him who said, *At this time I will come*. He was, therefore, the son of the Spirit; and at the time his life was given him he was baptised into Christ, and into His death as that of the flesh, which is the body of that *old man* whose body of sin *shall be destroyed*,—for there is no promise for the man of the flesh, more than for the *head* of the Serpent, but the spiritual life and immortality of all, as the seed of the woman and of Abraham, is *called* into the one life, the one Christ, and the one spirit of Isaac. Hence Sarah, as the mother of the *seed*, should rejoice, though barren of the children of the flesh, though she travailed not with them, because those of the desolate Hagar were her's, because their life was called in the one Spirit of Isaac, they were, therefore, all the children of Sarah. In the Hagar of the flesh there were *many* more children than the *one child* of Sarah, but in the spirit and life of her one child all the children of the desolate woman were called: for this reason she should rejoice, because she is the mother of them, and of us all. Gal. iv. 26, 27. Hence it is that *many are called*, as the different members of Christ's body, but few chosen. One and only one Isaac, and one Christ is chosen, and all are chosen in Him. Isa. x. 19 and Eph. i. 4. 5.

Thus we prove from the Scriptures that, in the purposes of the election of grace, *the first principles of the doctrine of Christ* are to be found, and that these principles accord with every position we have assumed; while, at the same time, the same principles, and none other can accord with the character of the divine attributes. The justice, and mercy, and love of God must be found true to the nature of an infinitely just, holy and merciful God; and upon no other principles can the character of our God be received as it is revealed in His own word. Such, then, is the justice of God, that it can have no compromise with sin; and such is His wisdom and mercy, that the creature could not be created in such a way as to leave, or expose his person or his destiny to the possible effects of his fall, the madness of the *vill* of his fallen nature. If this were or to so, we should find no difficulty in proving that there is no such God as that described in the Scriptures.—

CHAPTER V.

From these premises we turn again to Dr. Clarke. He says in his observations on Rom. vii. 14: "I believe it is agreed on all hands that the Apostle is here demonstrating the insufficiency of the law in opposition to the Gospel; that by the former, is the knowledge of sin, by the latter the cure of sin; therefore, by the *I* here he cannot mean himself nor any christian believer." This conclusion cannot be found in the premises, the law in opposition to the Gospel! As well might it be demonstrated that the light is in opposition to the sun! A gospel without its law would be a lawless gospel, and such a gospel is not that of the Scriptures. Mercy without justice would be a libel on the attributes of God. *The law is spiritual*, and nothing can be spiritual but that which belongs to the spirit as a quality of its nature. This law is that of the Spirit of God and of His Gospel; and therefore it is holy, just, and good. It is the *law of the Spirit of Life*, by whose gospel *we are made free from the law of sin and death*; nor can it pass until, by the Christ whose law it is, its every jot and tittle shall be fulfilled. It is the law which is inherent in the nature of the spirit, and by which, as our school-master, it *draws* and brings us to Christ. It cannot, therefore, be *demonstrated* as in *opposition to the Gospel*. This law is, indeed, weak in the weakness of the flesh, but God has sent His Son, as the Spirit of this law, into the same sinful flesh, and because He is Himself in the same flesh, he has condemned its sin, and deprived it of its power to condemn in the court of divine law. Therefore the righteousness of the very same law is fulfilled in us by its own righteousness as that of the righteousness of Christ.

It is fulfilled in them who walk not after the flesh but after the spirit. But who are they who walk after the Spirit? surely not the natural man, but the spiritual. He that is born of God, he, as the Elect, cannot sin, because his *seed* remaineth in him, 1 John, iii. 9. He, as the Elect, cannot be deceived by sin; because in the law of his nature, he, as the redeemed from or out of men, instinctively *follows* the Lamb whither soever He goeth, Rev. xiv. 4 and John. x. 26—29. They that walk after the spirit are they who walk after the law of life as written in their conscience, they are of the twelve tribes of the *Elect who serve God day and night*. Acts xxvi. 6, 7. The idea which implies that the spiritual man forgets his nature, and, instead of being contrary to, goes after the flesh, is like that which would attribute sin to the Holy Spirit, which inhabits the

temple of the body of the flesh in the person of the spirit of man. See Gal. v. 15-24. The spirit *leads* but the flesh resists its leading. This spirit, as the Holy Ghost, is, in its relation to Christ, *equal with God*, Phil. ii. 6, 7, but as the spirit of Christ, in its capacity as the spirit of man, it is *made of no reputation*; we cannot, *ergo*, confound the conditions of the Holy Ghost in its abstract state with those in which it is limited to the capacity of man.

But he states:—"by the *I* here he cannot mean himself, nor any Christian believer." Where is the authority for this postulation? Is the language of the Apostle equivocal or evasive? Does he use language contrary to his meaning? When he says *I* myself does he mean any one else? Are such the assumptions upon which the doctrines of *Arminianism* are founded? Most assuredly, upon just such assertions their doctrines are founded. The Apostle was a member of the body of Christ; and in this body each member of the body is a specimen of the nature of the other, the same as the apple that grows on the same tree is a specimen of all that grows on the same tree or branch.

But why, if it had been the Apostle himself, should his argument demonstrate the insufficiency of the law, seeing the law is that of the spirit of the Gospel.

Was the Apostle not flesh and blood? and why should his *carnal nature* differ from that of all whose *old man* of the flesh is crucified with Christ? This carnal man is not subject to the law of God, nor indeed can it be. Was it, therefore, subject to this law in this apostle? Most certainly not. Why then should his argument, as affirming that he was "carnal, sold under sin," *demonstrate the insufficiency of the Gospel as well as the law*? such rotten logic is peculiar to the Arminian theory, but not to that of the Gospel of Christ. Without the knowledge of sin, which the law gives, the Gospel could have no power to save; for, without the knowledge of sin, there could be no knowledge of the Gospel, therefore, what God hath joined together no man should put asunder. But he also states: "It is difficult to conceive how the opinion could have crept into the church, or prevailed there, that the apostle speaks here of his *regenerate* state. This opinion has most pitifully and shamefully, not only lowered the standard of Christianity, but destroyed its influence and disgraced its character. It requires but little knowledge of the spirit of the gospel, and of the scope of the epistle, to see that the apostle is here either personating a Jew under the law and without the gospel, or showing what his own state was, when he was deeply convinced that by the deed of the law shall

no man (no man of the *flesh*) be justified."—No, surely not. The man of the flesh shall not be justified by the deeds of the law.—Rom. iii. 20 and Gal. ii. 16. Here it is assumed that the apostle was not, when he said he was *crnal, sold under sin*, speaking of his *regenerate* state. The Arminian philosophy has not yet given us a rational definition of its meaning by this regenerate state, nor is it able to do so. The words, generate and regenerate, refer us at once to the thing that is generated and that which is regenerated. That which is generated is the *natural*, and that which is *regenerated* is *spiritual man*. The first man was, in his generation, formed of earth; but the creature of the spirit, as the second *man*, was afterwards generated in Christ, and by this generation a *second man* was produced, which is called *the regeneration*. Therefore in denying regeneration, or the creation of the second man in the first man, we make him exclusively of the earth earthy; and virtually deny man's immortality, and the possibility of his eternal life. In the flesh, therefore, as the earthy nature of man no man can be justified. It, the spirit, in the holy instincts of the conscience, is justified by the operations of its own will—for faith is of the operation of God, Col. ii. 12—it does the work of the law in the *will* of the *inner man* but not in, or by, *the will of the flesh*. The word of the law, as the law of the spirit, is written in the conscience, even of the heathen Gentiles.—Rom. ii. 14, 15. It is, *ergo*, the man of the spirit that is justified, by the holiness of its own nature, and the workings of its own will. Hence it is that even Christ himself was not justified in the flesh, but only in the spirit.—See Tim. iii. 16 and Pet. iii. 18. Nor do we forget that, the Apostle puts no confidence in the flesh, Phil. iii. 3, but not so of the spirit. But Dr. Clarke affirms that, "It requires but little knowledge of the scope of the epistle to see that the apostle is here either personating a Jew under the law without the gospel, or showing what his own state was, when he was convinced that by the deeds of the law no man shall be justified." The apostle was no *comedian*. His topic was a most serious and important one. If he was personating a Jew, that Jew was profoundly wise and well instructed in the philosophy of the difference between the flesh and the spirit as described in the 7 chap. Rom. Moreover, how the Jew knew so experimentally well of the law of the gospel, and yet knew nothing of the gospel,—how he could be under the law and without its gospel which was preached to Abraham his father, is a mystery of Arminian origin, which is unknown in the gospel of Christ. But well as the Dr. knew of these matters, he is not able to say whether the apostle was *personating the Jew*, or his

own state, when he was convinced that by the deeds of the law no man could be justified.—All this misty doctrine arises from the Arminian idea of the total depravity of man. But the Dr. is mistaken in his impeaching the Paul of the spirit as convinced of sin. For the apostle expressly states that, as a spiritual man, he did not allow or tolerate that which, as a carnal man, he did; he willed the good and hated the evil, and the saint can do no more. He therefore declares that *it is no more I that do it*, but sin; the sin that dwells in the me of the flesh, in which dwells nothing good. Now, as wise as Dr. Clarke seems to be in scriptural knowledge, we would beg to say, that a child might see that in this chapter the apostle was describing the difference between the *flesh* and the *spirit* in their relation to the gospel and its law. Here we see it explicitly stated, that the apostle did not, could not, as it relates to the flesh, live without sin; while yet, as to his spirit, as the spiritual man, he *could not* sin, because he was born of God, and as the seed of Christ, his nature was averse to sin. But how remarkably inconsistent in the Dr. after philosophising as above shown, that in the next paragraph he says,—“of the *carnal man* in opposition to the *spiritual*, never was a more complete or accurate description given.” Above he was *personating a Jew*, next his own state as convinced that by the deeds of the law no flesh can be justified; and now he turns that which *requires so little knowledge of the scope of this epistle* into a description of the carnal man in opposition to the spiritual! If self contradictions so palpable be not *most pitifully and most shamefully* the cause why the *standard of popular Christianity has been lowered, its influence destroyed, and its character disgraced*, in the eyes of discerning men, we see not what other cause can so effectually be a disgrace to the cause of Christianity?

Arminianism seems to be quite ignorant of the difference between the physical and the spiritual of man as members in the body of Christ. Had Dr. Clarke known that the Jew was as much a member of the body of Christ, and of His gospel, as was St. Paul himself, and that the same gospel was preached to Abraham and his children which was preached by the apostle, he might not have so shamefully exposed his ignorance of the Scriptures.—See 1 Cor. x. 1 to 5. He admits, however, that “to be carnally minded solely respects the *unregenerate*,” and that “*reason* has no government of his passions.” That the “*soul* of such a man has no authority over the appetites and lust of the flesh, that the *soul* of the spiritual man is the reverse; *his soul* has dominion over the appetites of the body, and that *his passions* submit to the government

of reason."—See notes on the same, 14th verse. The philosophy which teaches that the man of the flesh is the man of reason, that the man which is wild by nature, and to whom the things of God are foolishness, is a *reasonable* creature, implies a total ignorance of scriptural and spiritual science: and equally absurd is the doctrine that the spiritual man has a *soul* at all. That the *soul* of the natural man differs in either its substance or its qualities from the substance of any other soul, is taught by the Arminian teachers, but such doctrine finds no place in scriptural science. But more, "*his passions* submit to reason." Here we have to ask what the difference is between the passions of the carnal man and those of the spiritual man? In other words, what is the difference between the passions of the flesh and those of the spirit? Is passion attributable to the spirit of God as the spirit of man? Surely not. How strange that such doctrine can pass in the light of the 19th century! The Scriptures recognize in one and the same man, body, soul and spirit. But by the Arminian doctrine one and the same man should have two souls, and two *sets* of passions:—The body, soul, and spirit of man differ relatively to the difference between earth, air, and electricity; and the philosophy that mixes and confounds the one with the other is not reliable. The soul is the life of animal nature; it is the *φρονιμα της σαρκος*, *the mind of the flesh*, called the carnal mind, which is *enmity* against God.—Rom. viii. 6, 7. The soul of the flesh should not therefore be ascribed to the spirit of man of which God is the Father.

But in the same verse he states that "those who are of another opinion maintain that by the word *carnal* here, the Apostle meant that *corruption* which dwelt in him *after his conversion*. If the word *carnal* does not mean the corruption of the flesh, whether *converted* or unconverted, what then does it mean? but this opinion is founded on a *very great mistake*, for although there may be, after justification, the remains of the carnal mind, which will be less or more felt till the *soul is completely sanctified*, yet the man is never denominated from the inferior principle which is under control, but from the superior principle which habitually prevails." And because *opposite epithets* are given to the qualities of the sinner and the saint, he concludes that the epithet *carnal* cannot be applied to St. Paul *after his conversion*; nor indeed, to any *christian* in that state." Oh, what a pity that vain assertion is all that such doctrine has for its support! And is such vain and empty vaporing all the evidence that is given to show the *great mistake* of those who maintain the opposite opinion? Yes, just such non-

sense! He says, there may be, after justification, the remains of the carnal mind. Here we have to ask,—Is the carnal mind composed of such substance as that part of it can be taken away, and the rest of it still remain? or is it a thing that can be thus divided? Again we ask, What is it that is justified before God? the flesh or the soul, that is, the carnal mind, or the spirit? God is the Father of the spirits of all flesh; is this spirit so corrupt and sinful that it requires by its own act of believing to be justified from its sin? Is sin attributed to the spirit which God gave to man as the spirit of His son which is born in man, and which is the thing first born of every creature?—Col. i. 15. But he makes the soul the subject of sanctification; and the remains of the carnal mind are not eradicated until it is “*completely* sanctified.” But can the soul be just, or justified before God, and yet sin remain in it? Can any thing stained with its sin be *just* in His sight? Does His law justify sin or any thing which pertains to it? Surely not. That therefore which is justified by the law is substantially holy, and is, *ergo*, justified from sin, and if justified from sin, it is sanctified, or made holy in the nature of its justification. The elect are surely just when called into life, and baptized into Christ and His death. In the Lord *all* the seed of Israel are justified.—Isa. xlv. 25. Surely, then, no unsanctified thing is justified in the Lord. Nor is there any of the seed as called in Isaac, that are not sanctified, as implied in their being justified, when called in this their *holy calling*.—2 Tim. i. 9. God formed Jeremiah from the belly, and before he came forth out of the womb he was sanctified; and we have yet to learn that God is a respecter of persons, or that He calls the members of the one body of Christ, differently the one from the other; for they are all called in Isaac, and justified in the Lord. The separating of sanctification from justification is therefore a clumsy work, and it is remarkably peculiar to the Arminian theory.

But the evidence which he produces in support of this his absurd and self-conceived philosophy, is that the man is never denominated from the *inferior* principle, and that opposite epithets are given to the sinner and the saints. Such are the foundations upon which the Arminian doctrine is built! What is meant by the *inferior* principle by which man is not denominated, and the *superior* which habitually prevails, as the evidence of the truth of such doctrine, is very obscure. If it be the inferior principle of the flesh and the superior principle of the spirit

I cannot find that man, as man, is denominated by either principle only as by the generic term *man*. The man of the flesh is called a man, and so also is the man of the spirit. But we assert that, instead of the man being denominated by his characteristic epithets, the term man, as implying the person of the man, is preferred. The principle which constitutes the man is superior to the adjectives by which his character is described. But "from all this it follows that the epithet carnal cannot be applied to St. Paul *after his conversion*." What a sin thus to wrest the Scriptures to the destruction of the believers in such doctrine! doctrine whose principles are founded upon evidence so irrational, illogical and unscriptural. And yet, such is the proof that the word "carnal cannot be applied to St. Paul *after his conversion*, nor indeed to any christian." In this word conversion, Arminianism finds things most unaccountably strange and magical. After it takes place the word carnal is not applicable to such converts! There is nothing in man that is carnal but his flesh. The word carnal is from *caro*, flesh, and as an adjective is used to express, or gives us an idea of the nature of the flesh. Now, how the flesh, by the process of conversion, loses its qualities, so that the term carnal, or fleshy, is no longer applicable to it, is a mysterious doctrine, too absurd to be believed by those of a sound mind; but yet it is the doctrine of Arminianism! God saith, the carnal mind, which is the mind of the flesh, is enmity to Him, and that it cannot be subject to His law, it being the enmity of the serpent; but God's word cannot be true, if by any law or other means, the carnal mind can be made subject to His law before the death of the flesh in which it lives. Until it be scripturally demonstrated that by *conversion* the qualities of the flesh become those of the spirit of man, and that the flesh and the spirit become one and the same substance, who can believe that those whose belief is, that they can live without sin, is not a most delusive belief?

To him who believes that the word of God is *very sure*, no other evidence is needed to prove the fallacy of the doctrine that, the fallen nature of man can be changed, or that its sin ceases to operate until death, than that given by the apostle when he says, he *does sin*, but that it is the sin that dwells in his flesh which does it, while at the same, it was not the I of the spirit that committed this sin. But admitting the total depravity of man, how will the Arminian account for his sinning and not sinning at the same time? That, I which *does not do it*, is its depravity the

same as that sin which does it in the flesh? How can he account for the difference between that which did sin, and that which did not sin, in the same man? The philosophy of the theory of *total depravity* cannot solve these questions. The Scriptures make a most important distinction between the man of the flesh and the man of the spirit, to which the Arminian ought to take heed. The children of the flesh "these are not the children of God, but the children of the *promise are counted for the seed.*" These the substance of whose person is that of the flesh, for them there is no promise, but if the flesh and spirit as the *whole man*, and the sin of the flesh, be forgiven in his conversion, if thereby his carnal mind can be made subject to the law of God, then why is he not the child of God, and of the promise? Why is he not counted for the seed as well as the children of the promise? Why is it that the popular theory of religion, instead of being that of the Scriptures, is so theoretically opposed to them? If St. Paul was in the flesh, his flesh was carnal, and the mind and nature of the flesh being enmity *against* God, it was because of the sin of this enmity as that of the serpent, that it was sold under sin. It sold itself to sin in its fall, and the justice of the law of God confirms this sale. Can the law of God be repealed or changed? Will it condemn and acquit the person of the actually guilty? Will it reverse its own act? Or will mercy oppose and interrupt the work of justice? Nay, verily. How dangerous then, the doctrine whose principles require that this sale, as ratified by the justice of God, should be reversed, and the fiats of His law annulled! If, then, St. Paul's flesh retained its nature while he lived in it, how could the Paul of the spirit get clear out of its nature until he was separated from it in death? The Scriptures represent the flesh and the spirit of man as at war with each other.—Gal. v. 17 Does this warfare, or *fight* of faith, cease, and is its battle finished before the death of the body in which the enmity dwells? Does the enmity between the seed of the woman and the seed of the serpent cease before the serpent's head is bruised?—Rom. xvi. 20. If the old man in which all those *counted for the seed* were baptized into Christ, and into His death, was the man which was crucified with Christ, that his body of sin might be destroyed, how is it that just in such a body Christ dwelt as the body of His humanity, and that even Christ was not delivered from its carnal and sinful nature until we, with Him, are crucified in its death?—Rom. vi. 3, 4, 6. If such then was the body of the old man in which Christ

and His *elect* were *put to death*, for it was *in the flesh* Christ, as our Head, was put to death; how is it that in this one great man, of whose one body and one spirit Christ is the Head, our old man, with all the sin and iniquity of his nature, remained in him, and that even Christ as the spirit which dwelt in him, could not, did not abolish his sin only as in his death?—Eph. ii. 15. Now our question is, did Christ dwell, or does He, as the Head of this body, dwell in it until the body of its sin is crucified with Him, and destroyed in death? We do affirm that, just in such a body Christ, as the image of God and the seed of the woman, dwells, until the head of the serpent of its animal nature is bruised in death. We also affirm that every member of this body is *justified*, and that, being justified, they are *sanctified* in their creation, when baptised by the spirit into Christ and His death. In view then of this evidence, what say we of the doctrine which asks—from the words, *But what I hate, that I do*,—“Who without blasphemy can assert that the apostle is speaking this of a man in whom the *spirit of God dwells*? See *Clarke’s* note on Rom. vii. 15. Thus, to *Arminianism* we find it is *blasphemy* to affirm that Christ is come in the flesh, and that He dwells in the same *sinful flesh*.—Rom. viii. 3 Who then is Anti-Christ but they who deny that Jesus Christ is come in the flesh?—1 Jno. iv. 2, 3. Select for me the man in whom the spirit of God does not dwell, and I will select for you a man who is all flesh, all *matter* and no spirit; a man whose destiny is that of annihilation, and whose soul, as the spirit of his animal nature must, with the body of the beast, be destroyed, and given to the burning fiery flame.—Dan. vii. 11; Mat. x. 28. What then is Arminianism but a most delusive species of *Materialism* in disguise? Pity on them: if they knew the deceitfulness of their own heart they would see, like David, that their sin was *ever before them*.—Ps. li. 3. Daniel was also a pattern of holiness, but even he was wont to confess his sin before his God.—Chap. ix. 20.

But concerning the members of the body of our old man, we ask, was their sins forgiven in their being baptised into the body of Christ death? or does the sin remain in this body until it, as our old man, be crucified with Christ? No, not a single sin of the old man of carnal nature is or can be forgiven in the justice of the law of God. Death is the sentence of the law against sin. And to the spirit of Christ which dwells in this body, who can *impute* sin? If it sinned its sin would be as unpardonable as was the sin of the Serpent. Thus the sin of the person of the flesh never was, nor can it be forgiven; and

therefore the sin of the sinner can only be atoned for by his death. The representing of God as one that can make the work and wickedness of sin a *just* work, and that He can, in the holiness of His attributes, justify him that is personally guilty of sin, is in itself near to the sin of blasphemy. It is a libel on the character of God of which the infidel delights to take advantage. Sin is in itself a relation; in relation to the body of my flesh, I am a great sinner, but in relation to my eternal self as a member of the body of Christ I am free from sin. In Christ I am justified, but in the flesh I am condemned to death because of sin; in Christ my sin is forgiven, because the spirit in my conscience *hates* and condemns it, and what I do of sin in the flesh, I of the spirit disallow and abhor; it is not therefore my *rational* self nor the will of my conscience that does it, but sin that dwells in my carnal nature. Thus in the will of my conscience I cannot sin, and because I am not thus guilty of sin I am justified from it; my sins as those of the flesh are therefore in relation to the spirit, all forgiven, but in relation to the flesh they are all there in its nature, and for them, therefore, it must die; for there is no promise for them of the flesh. Those therefore who profess to know *the time* and *the place when* and *where their sins were forgiven*, appear to labour under very delusive notions of these matters, not knowing nor believing that when they were called in the Isaac of the spirit, and baptised into Christ's death, then, in their creation, their sins were taken away in Christ. Such is the good news of the Gospel of Christ, and in order to obtain the benefits of this Gospel, it must be believed to be enjoyed.

But further he states that this *principle* which does not sin "is what the apostle calls the *inward man*, the law of the mind, or rational faculty, for he could find no other inward man, or law of the mind but the rational faculty in a person who was carnal and sold under sin." 1. What the apostle says is a *man*, the *inward man*, Clarke calls a *principle*; this he states is the *law of the mind* or *rational faculty*, for he could find no other inward man in a person who was *carnal and sold under sin*. 2. Here he divides the carnal man into two opposite natures. Now this carnal man, as the man of the flesh, has nothing in the substance of his person the nature of which is opposed to that of his carnal mind. Every *principle* or faculty in the animal nature of man lends its aid inherently to establish and support that nature. Hence, philosophy more fallacious and contrary to the established facts of all physical science could not be uttered even by the merest tyro in metaphysical know-

ledge. To make the natural man contrary to himself is a miserable way of laying the foundations of a false theology. 3. The law of the mind arises out of the inherent and constitutional essence and nature of the mind, so that if the essence of the mind had not in its substance laws and qualities opposite to those of the carnal mind, it could not act in opposition to it. 4. There can be no law of the mind where there is no mind to which such law can belong. The mind of the carnal man is enmity against God: and yet, is it possible that this one and the same carnal man has two minds, the one opposed to the other! I think it not strange that philosophy so vain should cause men of science to sneer at the crude pretensions of the popular orthodoxy. 5. And yet in the face of his own dogmatic assumptions he admits that these two opposite principles the apostles call, one flesh, and the other spirit!—Gal. v. 17. How awful, then, that men supposed to be the leading lights in the religion of Arminianism, thus labor so deceivingly to confound the *inward man* of the spirit with the carnal man of the flesh; and all in the effort to deny the spirit of God to men. 6. He says, “There is no principle by which the soul can be brought into the light.” verse 18; and in the next few lines he states that, “Though the *whole soul* has suffered by the *fall*, yet there are *some* faculties that have suffered less than others, or rather have received a larger measure of the supernatural light.” The *whole soul* has suffered, and yet some faculties of it have escaped, and received *larger measures of light!* Thus there are some faculties of the soul of the carnal mind that have received larger measures of supernatural light! If this supernatural light be spiritual light, then the spirit from which the light comes must be present to give its light to the faculties of the soul which received it, but if this light be not that of the spirit, then it must be that of some other agent different from it. If it be the spirit itself that is present to give its light to the carnal soul or mind of the flesh, then it will follow that the spirit or spiritual man must be found in the soul nature of the *carnal mind* which is *enmity against God*. Such then is the abominable philosophy involved in the *Arminian* theory!

But Materialism is unwilling to believe that there is in man any other than the carnal mind, the mind of the old man of the flesh. Hence it changes the inward man of the spirit into the *natural* faculties of the soul, or animal nature of man. For he says, “the apostle could find no other inward man, but the rational faculty.” Now

in thus shifting the apostle's language the Arminian theory only shows its weakness; for the rational faculty cannot be separated from the man to whom it belongs; nor does it gain any aid by making the *law* of the mind a substitute for the *mind itself*. The law of the mind cannot be separated from the mind of which it is the law, nor can the mind be separated from the *man* whose mind it is. The effort *ergo* to turn the *inward man* into the *rational faculties* of the *carnal man*, and of taking a law of the mind for the mind itself, fully coincides with the philosophy of the *infidel*, who makes the laws of matter a substitute for His God. But the apostle makes short work of the *Arminian* heresy. He tells us that the two men whom Clarke makes one, are the *flesh* and the *spirit*. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are *contrary* the one to other; So that ye cannot do the things that ye would."—Gal. v. 17. This dissipates at once the fog of the Arminian philosophy. The spirit cannot do the things that it *would* because of the enmity in the flesh. Now we assert that, where this contrariety is between the flesh and the spirit, there also, is the Spirit of God. And also that, where the flesh is, there also is this spirit, as the contrary to the flesh. But he admits that this spirit is that which wars against the flesh, therefore he must admit that this spirit is that which his philosophy takes for the rational faculties of the soul. Now that he agrees with the apostle, and yet takes the *rational faculties* of the carnal man for the spirit that lusteth against the flesh, he must, from his own premises, admit that he takes the work of the natural faculties of man to be the work of this spirit. He must therefore concede, that the spirit of God is as natural to man, as is the use of his *rational faculties*. The truth of the apostle's reasoning, the experience of the *Heathen*,—whose sentiments *Dr. Clarke* has recorded in his notes on this chapter,—has demonstrated by a philosophy which does honor to the cause of Christianity, and of which the popular theory of religion is ignorant.—But in the 18th verse he says, "The will is on the side of God; the will is right but the passions are wrong. It, the will, has no power to perform: it *wills* evil, it *wills* good, but can only command through the power of Divine grace: but this the unregenerate man has not received."—1. If the will be on the side of God, if it be right, how can it be the will of the unregenerate man, of the man of the flesh which is sold under sin, and whose mind is enmity against God? How is it that the mind and will of one and the same man differ so exceedingly? The

will of the flesh is sure to will in accordance with the nature of the flesh, and how the will of carnal nature can be contrary to itself and on the side of God, is surely a novel doctrine! 2. If the will be without the ability to act according to its will, then their doctrine of free-will agency is a false and deceitful thing. If man has no power to keep the commandments of the law of the spirit, why is he required to keep them? But his logic is not sound; the apostle is speaking of two essentially different men; each of whom has a will according to his nature: and each of these wills has the power to do its own work, which consists in opposing the will of its adversary. Hence the work of *war* is done between them. 3. But he has admitted that, it is the flesh and the spirit that are at war. Is the spirit, then, without the ability to perform its work?—is it not a free spirit? free to do its great and mighty work of war against the flesh? Is not each of these combatants free to act out his will independently of the other?—Or, has he to wait until some foreign agent other than himself lends him the ability to fight his adversary? Yes, such is the idea which the doctrine of *total depravity* promulgates. It leaves man without his spirit; it makes him the beast whose destiny is everlasting destruction!—4. But the unregenerate man has not received Divine grace, and yet his will is on the side of God! How then can his will be “regularly on God’s side while its comrade faculties are in hostility to Him. If *it wills* evil and *it will* good, how is it *regularly on God’s side*? But is it not false to say that, that which wills the good, *wills* the evil also? Is it not the inward man, the spirit, which is contrary to the flesh, that wills the good?—and here, in his ignorance of what he says, he accuses the same spirit, the *inward man* of the apostle, of willing evil! Is not this akin to the sin against the Holy Ghost? The will is that of the unregenerate man, the man of carnal nature, how is it that his will acts so contrary to itself and its nature? Let the Arminian tell us how: let him tell us how the inward man of the apostle is the unregenerate man, and I will tell him that he confounds the spirit with the flesh, and that he denies the truth of the Scripture! Eph. iii. 16 and Pet. iii. 4.

But he also states,—“It is not the *will* that leads men astray, but the corrupt passions which oppose the will.” Here he makes this will and the passions of the unregenerate man to belong to one and the same man, thus turning the *inward man* of the spirit, and the *outward man* of the flesh, into the *one man* of carnal nature! If then, the *will be on the side of God*, if it is not this *will*

that leads men astray, if it wills the good, how is it that the man of this will is *totally depraved*? That which is good cannot be that which is bad; that which is corrupt and sinful cannot act contrary to itself. Nature is not ajar; she is not contrary to herself; all her parts unite in creating the unity of her nature; she is one with herself! But the philosophy that leaves the *passions* without their will, which is that of the flesh, should be able to tell us how they do their work without a *will* to do it! But, on the 19th verse he says, "It is truly astonishing into what endless mistakes men have fallen on this point, and what systems of divinity have been built on these mistakes. The will, this almost *only* friend of God, has been slandered as God's worst enemy. Let such persons put themselves to school to their Bible, and to common sense." This haughty flash of supercilious pedantry, which is observably peculiar to the Arminian apostles, adds no grace to their theory. But what is this *point*, and what these mistakes? Simply that we deny that the will of the flesh is the will of the spirit, and that we do not confound the one with the other. Nay, the assertion that we consider the will of the *inward* man a *foe to God* is a stupid falsehood. We do indeed consider the will of the *unregenerate* man, of the man of the flesh, an enemy to God, and to the will of His spirit as the spirit of man; but we do not desire to blaspheme the name of the spirit by degrading the character of its will to that of the will of the flesh! Nor do we deny, as he does, the free will of the spirit of man, as having no power to act according to its own will in its war with the flesh. On the contrary, we affirm that the will of the flesh has no power to destroy the will of the spirit, more than one man has to destroy the will of another. The spirit in its relation to its Father, works its counsels according to its own will, though the eyes of the flesh discern it not. We do not teach that man is all carnal, all flesh and no spirit. We believe that there is a spirit in man, and that through the inspiration of this spirit the Almighty giveth men understanding.—Job. xxxii. 8. We do not believe that the spiritual man is the natural; nor do we believe that it is the *will* of the inward man that *leads men astray*; nor that his will is the will of the *unregenerate* man, of that carnal man whose mind is enmity against God. But we do, indeed, believe that those who think the will of the flesh or of the *unregenerate* man, is "*the almost*," (but not *altogether*) "*the only friend of God*," really need to go to school to their Bible, and to common sense; from which they may learn what kind of a friend an almost *only* friend of God, is: and also

that when two men of different natures are joined together in one, there must be two wills directly opposed to each other, and that these two opposite wills cannot be put into the shape of the *rational faculties* of the *soul* of one and the same *natural man*!

But he states, in his notes on the 19th verse,—“the soul is *completely fallen*, it has no power to do good, till it receives that power from on High.” This he says, “the unregenerate man has not received.” But in the notes following he says, “Satan himself cannot force the *will* to sin;” that “God has endued this faculty of the soul with a power in which resides the salvability of the soul: and without this the soul must have eternally continued under the power of sin, or been as an inert, absolutely passive machine.” Also, “that it is through grace that the soul has such a faculty, and that it has not been extinguished by sin.” Here we notice, 1st. If the soul be *completely fallen*, how can it have retained the power in which resides its salvability? Does not the one assertion contradict the other? 2. How can it be totally depraved if this power, or faculty of the soul, has not been extinguished by sin? 3. If the soul be completely fallen, if it has no power to do good, till it receives power from on High, how is it that God has endued this *faculty of the soul* with a power in which resides its salvability, and which has not been extinguished by sin? 4. If this power resides in the soul, and has not been extinguished by sin, how is it that the soul of the *unregenerate man has not received it*? 5. And if he have not received it, does he not admit that, it must have continued eternally under the power of sin, or been as an inert passive machine? * 6. Is this *faculty of the soul*, by which he means the *will* of the soul, the spirit of man and of God, or is it some inferior and undefined principle? Is this power of the soul, which has not been extinguished by sin, spirit or matter? If the former, to our theory he adds a mean prop in its support; if the latter, then the salvability of the soul is of material nature; and this we have no evidence to believe. In the beginning the spirit *moved* the material creation from the *face of the waters*, and the same spirit still acts on matter, but much

* But the Arminian doctrine, which he here preaches, affirms that the unregenerate man has not received it, *ergo*, bad as is his philosophy it happens virtually to admit that if his *own doctrines* were true, man must have continued eternally under the power of sin, or been as an inert passive machine. Man, however, would not have been an inert machine but he would have been just as the devil is; for he did not receive it.

more directly and intelligibly in its human temple. If this faculty of the soul be of physical origin, the Materialist will gain his point; but if of spiritual origin, *Materialism*, with its ally *Arminianism*, falls helplessly to the ground. But further, there is no principle or power in physical nature, which can reside in man, as a principle of immortal intelligence, and salvability of its person, but that of the spirit of God; the Arminian must, therefore, either recognize this spirit as that salvability in man which has not been extinguished by sin, or that man's salvability consists in something of an inferior and material nature. Now if the latter be acknowledged, it must also be admitted that, the doctrines of *Materialism* are the doctrines of *Arminianism*; but if it be acknowledged that the spirit of God, as the spirit of man, is the only principle and substance in which the salvability and immortality of his spiritual personality can exist, then it must be acknowledged that every principle of the doctrines of the Arminian theory, in virtually denying that *Christ is come in the flesh*, is a principle of the *Anti-Christian* theory, and therefore, that it is a most unscriptural and delusive doctrine, calculated to deceive, if were possible, even the very elect!

“For I delight in the law of God, after the inward man,” &c., v. 22. On this he says, “To say that the inward man means the regenerate part of the soul is supportable by no argument.” But in the next lines he quotes these words, “the spirit is the inward man, the garment of which is the body, and St. Paul uses the phrase in precisely the same sense.”—2 Cor. iv. 16, and Eph. iii. 16. And 1. If the spirit be the inward man, which he has admitted, where is there truth in his assertion that, the regenerate man does not mean the inward man, the man of the spirit? 2. Seeing the apostle means by the inward man the spirit of man, or the spirit in the inner man, why does he pervert the apostle's meaning by his vulgar assertion, that the inward man does not mean the regenerate part of the soul? or why cheat his readers with the notion that any one could be so foolish as to argue that the spirit of man, as the inward man, should mean the regenerate part of the soul? or who, to pervert the clearly expressed meaning of the apostle, would confound the man with the soul of the man? or divide his soul into so many parts in order to impose upon the world a false doctrine, founded on his vague premises that the inward man is not the man of the regeneration? that the spiritual man is not the man of the spirit, is not the spirit of man which is born of the spirit of God!—Jno. iii. 6.

But if the *inward man* is not the regenerate man, who then is he? He is the opposite to the outward man of the flesh, where then will they find the man that will answer the apostle's intention as the opposite to the flesh, if they deny the inward man of the spirit? If the inward be not the *regenerate man*, then he must be the same as the man of the flesh, and thus by their effort to give the *inward man* the character of the *carnal man*, they would transform both into the *one whole man* of the flesh, in their faithful adherence to the doctrines of *Materialism*? But, seeing that he makes one and the same soul do for both these different men, if the inward man is not the *regenerate part* of the soul, what other *part* of it can he be? He either must deny the spiritual or good part of it *in toto*, or admit that it is a part of the soul; and if it be not the regenerate part, what other part of the soul is that in which he admits "a measure of the *light of the spirit* of God shines"? but *not the spirit itself*. But after a tedious display of idle philosophising on the principles of the soul, he says, "So far, then, is it from being true, that none but a regenerate man can delight in the law of God, we find that even a proud Pharisee can do it." Yes, he can do it on the principle of his *will worship* as guided by his ignorance of the mystery of faith, but not as by the inner law of the spirit as *intelligently* operating in the instincts of his spiritual nature as it did in the apostle. The Jews did *delight to know the ways of God* according to the external formalities of their worship, but they did not delight in the law of God as knowing it to be the law of the spirit of their life; they delighted to know *His ways as a nation* who only knew Him after the ways of the flesh.—Isa. xlvi. 2 and lviii. 2. But such a way of knowing *His ways* is very different from that of delighting in the law of God after the *inward man*, after the instincts of the spirit.

But why deny the spirit to the Pharisee more than to any other man? Are they not members of the one body of Christ? and are their spirits not as the branches that grow out of the same tree whose substance is that of the one spirit of the one body of Christ? Why then should the Pharisee not have an inward man as well an outward man? or why should he be all flesh and no spirit, more than any other member of the body of Christ? But why thus interrogate, seeing that all soul, and no spirit, is the doctrine of *Materialism*? But the Pharisees did not believe this doctrine. God is the Father of their spirit as well as of that of all flesh, and

the spirit of which God is the Father should not be denied the nature, the qualities and the functions of the regenerate man. St. Paul of the spirit was a regenerated man, he was of the generation of Christ, Acts viii. 33, but such was the war between his flesh and his spirit, that he had to fight, not only against flesh and blood, but also against the wickedness contained in it.—Eph. vi. 12. But in denying the spirit of God to man, the logic of Materialism denies the possibility of a warfare between the flesh and the spirit. For, if the regenerate man have not the spirit to fight against the wicked nature of the flesh, his warfare with the flesh can have no existence: why then confound the *law* of the members with the law of the mind? Do we not learn from the Scriptures that the mind of the flesh is as different from the mind of the spirit, as the flesh is from the spirit? What, then, is it but dark delusion that can believe that man is all flesh but no spirit, until converted to the Arminian belief? But, if both exist together, we must allow to each his own mind according to his own nature. The enmity between the seed of the serpent and the seed of the woman must be where both dwell together, else the war resulting from their enmity could have no existence.

“Bringing me into captivity to the law of sin,” &c., verse 23. On this he says,—“The apostle does not speak of an occasional advantage gained by sin, it was a complete and final victory gained by corruption, which carried away the captive into the captivity.” Here the facts as stated by the apostle are falsely mistated. The present participle is not the perfect or past:—*bringing* is not *brought* nor is it *having brought*. There is therefore no such doctrine preached by the apostle as that of his enemy having gained either a complete or final victory over him. Hence, all his arguments on this false assumption are groundless and deceptive. On the 25th verse he says,—“That all that is said in this chapter, of the carnal man sold under sin, did apply to Saul of Tarsus, no man can doubt; that what is here said can ever be, with propriety, applied to Paul the apostle, who can believe? Of the former all is natural: of the latter, all here said would be monstrous, and absurd, if not blasphemous. Is it blasphemous to say that Paul the apostle did not *do it*? that the Paul of the spirit did not do that which the sin that dwelt in his flesh did do? Is it blasphemous to say that the apostle delighted in the law of God after the inward man? Is it blasphemous to say that he who delights in the law of God is the blessed of God?—Ps. i. 1, 2, 3. Christ, in

coming into the world, delighted to do the will of God because the law of God was written in His heart, in His inward man of the spirit which was of the substance of God.—Ps. xl. 7,8; see also Ps. cxix. 70, 77 and 174. The body and the spirit of Saul of Tarsus were just the same as those of Paul the apostle; the flesh and the spirit of the apostle were the flesh and the spirit of Saul of Tarsus. The only difference between them was, that Paul the apostle learned to believe in a philosophy of which he was ignorant until by rational and ordinary means, and from ocular evidence, he believed the truth of the mystery of faith. If the *Arminian* believed that man was a creature of both flesh and spirit we might then ask him, what of man was sold under sin—the spirit or the flesh? If both are one and the same man, and one and the same substance, who can account for the antipathy between them? Surely such opposite natures necessitate a relative difference between their origins. It will not be said that the apostle was *personating a Jew without the Gospel*, when stating that those baptised into Christ were baptised into His death; nor can it be denied that this death was that of the flesh: nor can it be denied that those thus baptised into Christ were baptised, at the same time, with the old man of the flesh about them. Now this old man of carnal nature was crucified with Christ as the spirit of the very body of that old man with which, and in which Christ was thus crucified. If then our death be that of the flesh, and if in this flesh we were buried with Christ into His death, it surely follows that He was the spirit of the body in which *our old man* was crucified with him.—Rom. vi. 3 to 6. Such then was the body of death in which the apostle was baptised into Christ's death, and such was the *old man* in which He was crucified with Christ.—Gal. ii. 20. In these premises, what but the darkness of *carnal nature* can deny that the Spirit of Christ dwells in the old man of our sinful nature, though it be sold *under sin*? But although the wings of the king of the Assyrian of the flesh fill thy land, O Immanuel Isa. viii. 8, yet it is the land which Immanuel inherits; as His inheritance in the heathen of the flesh; and though Satan would desire to possess both the nation of the flesh, and the nation of the spirit, still *the Lord is there*.—Ezek. xxxv. 10.

The *grave* in which we were buried with Christ when baptized into life, was that of His death and ours: it was that of the dead body of *our old man*; such was the *grave* or *hades* into which he descended in our creation. The same *hell* is that pit out of which the

beast of carnal nature ascends in his war with the two witnesses as the persons of his spirit and mine. Hence, in the same city of the flesh are the Sodom and the Egypt where our Lord was crucified. If then, such is the *hell* and the death into which Christ descends with His elect, that He might hold the *keys* and the control of both hell and death,—Rev. i. 18—if, as the *seed of the woman*, He dwells in the hell where the seed of the serpent dwells, there to remain in possession of his inheritance until the serpent's head is bruised : if then, Christ, as the seed of the woman of the groaning creation *dwells with us* in the hell of the old man of our carnal nature, who, but those grossly ignorant of the Scriptures, could *teach* that “*without blasphemy* none can assert, that the apostle is speaking this of a man in whom the Spirit of God dwells ?”—See notes on 15th verse. If the Spirit of God did not dwell in the apostle, how could he *hate* that which he did? If the Spirit of God did not dwell in the apostle, to enable him to hate the sin he, of the flesh, did, what was that in him which hated the sin that dwells in his flesh? Was it the mind of the flesh, which is enmity against God, that hated the sin which the flesh did? If not, what then but the Spirit of God, which is opposed to the carnal mind, could hate that which the Paul of the flesh did? and if the spirit which hated the sin of the flesh was not the spirit of the spiritual person of the apostle, then what was that *I* of the apostle which hated what the sin in his flesh did?—and if it was not the person of the spirit of the apostle that did not *do it*, what else was it; of what avail his striving and warring against the law in his members, seeing it was the person of a Spirit which was not his that thus wrestled against the sin of his flesh? How can the reward of his warring against sin be his, if it was not the person of his own spirit that did the work of his warring? Oh! how fallacious are the assertions, and how deceptive the doctrines by which *Arminianism* denies that Christ is come in the flesh! It forgets that God sent His Son in the likeness of *sinful flesh*, Rom. viii. 3; that He took upon Himself our flesh, our nature and our sin. It does not believe that Christ was made sin for us; nay, He was made a curse for us.—2 Cor. v. 21 and Gal. iii. 13. When the earthly nature of Adam was cursed then Christ, as the *image* of God in Adam, was made a curse in relation to His flesh as that of which the serpent of *carnal nature* had taken possession in man. But who can tell us how Christ was made sin and a curse *because* of us, if His Spirit be denied to His Humanity and ours? “If Christ be in you, the

body is dead because of sin.”—Rom. viii. 10. Who then are they whose original and bodily mode of life did not die in Adam? If such can be found, they, and they only, are those in whom Christ does not dwell! The body that is dead in and by the sin of Adam, that body is the body in which Christ dwells! Is it not true that the spirit of God is given to every man?—1 Cor. vi. 15 and xii. 12, 13, 27. Is Christ not the spirit of every member of His body? Is He not above all, through all, and in all? “ Know ye not that your body is the temple of the Holy Ghost, and that the Spirit of God dwelleth in you?” What then but the most daring infidelity, can, under the guise of Christianity, ask, “ who without blasphemy can assert, that the apostle is speaking this of a man in whom the Spirit of God dwells?” Thus Arminianism teaches that it is monstrous and absurd, if not blasphemous, to believe that the spirit of God dwelt in Saul of Tarsus!!! How awful, how sad, that, in the *supposed* light of the 19th century, Christianity has not yet learned more of Christ than to deny that Christ is the one Spirit of His one body, in which every species of the *human creature* is one in Him! To deny that “ God hath given us eternal and immortal life, and that this life is that of his Son!—1 Jno. v. 11—is indeed blasphemous!” Where then is the immortality of man! Oh, tell us where!

In his concluding remarks on this chapter, he asserts, that “ every christian, howsoever advanced in the divine life, will, and must, feel all this conflict, &c., is as untrue as it is dangerous.” He also states that, “ no creature could possibly be carnal sold under sin, and at the same time be made free from the law of sin and death, by the law of the spirit of life in Christ Jesus

Very true, if the creature be of the substance of the person sold under sin. If the inward man and the outward man be one and the same man, if both be carnal, and sold under sin, we know not how such a person could be made free from sin; because the life of such a person is animal life; it is the life of the flesh, which life is not immortal, or spiritual life. The life whose spirit is in Christ Jesus, is the life of the creature which groans under the bondage of the flesh, and the law of this life is that of sinlessness and immortality, and therefore in itself it makes him free from the law of sin and death. The life of this creature is very different from that of the flesh; we cannot, therefore, like the Arminian, confound the life of the spiritual man with that of the carnal man, under the idea that the *whole man*, the spirit, as well as the soul

and body, is *totally depraved*. We cannot believe that the seed of the serpent, and its enmity against God, are all that is to be found in man. We, therefore, believe that we are, *απαρχην*,* of the fruits of the Head of His creatures, Jas. i. 18; and therefore we believe that, while *our old man* is carnal, and sold under sin, our new, or inward man, is made free from the law of sin and death, by the law of the spirit of our own life as that of Christ who is our life.—Col. iii. 3, 4.

But he asserts, that “the christian must feel all this conflict, is as untrue as it is dangerous.” Here we see plainly that the christian’s life is not acknowledged by Arminians as a state of *warfare*. No such conflict as the apostle here describes, is peculiar to christians! I read that the carnal mind is enmity against God, and that it is not subject to His law, *neither indeed can it be*, Rom. viii. 7. But by the *Arminian* doctrine it can be made subject to *them*, so that they have no such conflict with it as the apostle had! If such doctrine is not as *untrue* as it is *dangerous*, the truth of the word of God must be questionable! When the apostle wrote this chapter he was surely the apostle Paul; and as such he says, “So then, with the mind *I myself* serve the law of God, but with the flesh the law of sin.” Now an angel could not offer a more perfect service to his God than that performed with his mind; but yet, though he delighted in the law of God, and with his mind, served and fulfilled the law of his God, still, such was the nature of his *carnal mind*, that, as the mind of the *flesh*, it served the law of sin. Nor could the apostle, whose experience ought to be the standard of apostolical Christianity, bring his carnal mind into subjection to the law of his God.

But how can we suppose that when the apostle said, *I myself*, he meant some one other than himself?—Some “Jew without the Gospel,” &c. ? To suppose the apostle used equivocal language, or that he means the contrary to what he states in clear and most express terms, would to me be a sin which I could not commit. I have no self-made theory to support, and therefore no cause why I should twist or transform the sacred word of truth to suit any pre-conceived speculative or man-made doctrines. I believe the

* This word, *απαρχην*, is made of *απο*, from, and *αρχη*, the *beginning* of a thing, as from its seed or rudimental substance. It was used to signify the hair cut from the forehead as an offering to the gods; and, as the hair is the fruit of the head, so, relatively, the seed of Christ is His fruit from Him as its Head.

Scriptures just as stated in the language in which they were first written. I believe the *Sacred Writings* because they furnish us with those first principles by which, as the science of life, their every portion and problem makes its part in the unity of the truth of the whole. But is it not cause of regret to find that the popular theology as above stated, not only disbelieves the Sacred word but also perverts its language and misrepresents its meaning? The apostle divided himself into flesh and spirit, or mind, and every *school boy* should know that he distinguishes these two parts of his dual nature, as two different men of opposite characters. But this distinction Arminianism cannot discern, and in confounding the one with the other, it deceives itself and misconstrues the *Scriptures*. Our author states,—“The *inward man* always signifies the mind, which either may, or may not be the subject of the grace.” This is an assertion for which there is no evidence. It has been shown that he admitted that the inward man was that of the spirit as quoted from Gal. v. 17. and Eph. iii. 16. How daring, then, is the assertion that the spirit which lusteth against the flesh, and is contrary to it, “may or may not be the subject of grace!” We know there is the mind of the flesh and the mind of the spirit, and that he makes no difference between them. We read that, the spirit of God is the spirit of a *sound mind*.—2 Tim.

.7. If, then, the apostle had a sound mind, his mind was that of the spirit of God. This mind of the spirit was therefore that with which the apostle served the law of God. The law of God is the law of the spirit of God and of the spirit of man, as the member of the body of Christ. This law is holy and just and good: and is it possible that the apostle, with this mind, serves the law of holiness, and justice, and goodness, and yet he is not a christian! Oh, what a hard, mysterious, irrational service the Arminian makes the service of God to be! The mind with which the apostle served the law of his God was the *mind of the spirit*, Rom. viii. 27, and hence we read, “for God is my witness, whom I serve *with my mind* in the gospel.” Rom. i. ix. Only he that denies the truth of God will deny that the mind with which the apostle served God was not that of the mind of Chris! And yet this mind—the mind of the spirit,—“may, or may not be the subject of grace!” In this, the spirit of God is not only denied to man, but the spirit itself is belied and blasphemed! How serious the idea that, in the principles of the Arminian faith, there is involved doctrines so openly anti-christian and

ungodly! I believe that with the mind of the flesh the apostle could not serve the law of God: so that, if he had no other than the mind of the flesh, he never did, he never could serve God with his mind in the gospel.

But he states, "that many called Christians, and probably sincere, do feel *all this*, may be readily granted; and such we must consider to be in the same state with *Saul of Tarsus*, previously to his *conversion*." But what was *all this* which *Saul of Tarsus* felt previous to his conversion? What did he feel, or wherein was he troubled, otherwise than as to the import of the strange light he saw, and that by it he had lost his natural sight, as all must do before they come to their spiritual eyesight! Would it not be well if we could know what *all this* mystic *conflict* is, which the Arminians feel previous to their conversion? Are they in the position of the "Jew without Christ," or are they yet *struggling*, and unsettled in their mind as to their "difficulty between the law and the Gospel," as described in their theory? As they have never yet explained the philosophy of their conversion in a form tangible to reason or science, we must abide by our own belief in this matter; and I conceive that conversion consists in ceasing to do evil, and in *learning* to do well. In order thus to convert, it is necessary that we believe the Scriptures: and until it be shown that *all this* conflict and difficulty is necessary in order that we may believe the Scriptures, I can put no faith in the *conversions* peculiar to Arminianism.

But as he has stated that, "the inward man signifies the mind," and that he does "not mean the regenerate part of the soul," that "he is the law of the mind, or the natural faculty" &c., it seems incumbent that we know what the Scriptures say of the inward man. And 1st we read that, though "the *outward man* perish, the *inward man* is renewed day by day."—2 Cor. iv. 16. Here we learn that the inward man is of another and a different nature from that of the man of the flesh. From this we can also assert that, those to whom this inward man is denied, must accordingly perish with the flesh; and hence become extinct as the beasts that perish. Because, without the spirit, there is nothing to "go to the God who gave it," as the spirits of *all flesh* do." 2nd. We read that the inward man is "strengthened by the spirit of God in the inner man." Eph. iii. 16. (The word *inward* and *inner* are the same in the *original*.) Here it is expressly declared that the inward man is that in which the spirit of God dwells; the entity of his person

is that of the spirit of God. On this verse Dr. A. Clarke writes, —“In the *soul*. Every man is a compound being: he has a body and a *soul*. Why not a spirit as well as a soul? The inward man is that which stands in relation to God and eternity. The outward man is strengthened by earthly food, the inward man, by spiritual and heavenly influences, or rather Jesus Christ, the bread of life.” Let the reader see how this agrees with what he has said of the inward man in his notes on the 7th and 8th chapters of Romans. Here he says, *In the soul* instead of the *inward man*. He has, as has been shown, denied the spirit as that of the inward man: in his present predicament, to be consistent with himself, he should have denied it to his soul also. Here he admits that every man has a soul, and if, as he has stated, it is the same as the inward man, and if this inward man’s food be that of the *bread of life*, in this logic he gives to the soul of every man all that the *regenerate* man can possess. Thus, after all his vain philosophising, to build up the fallacious system of the Arminian faith, he strikes it to the earth with the stroke of his own pen?—Rom. vii. 18. He says, “In short, the soul seems capable of any thing, but loving, fearing and serving God, and that its enmity to sacred things shows it to be incapable of itself for any truly religious acts,” and yet he here states that the *soul*, as the “inward man, stands in reference to God,” and “is the subject of spiritual influences, that his food is the bread of life.” Such then is the self-contradictive logic of the *Arminian* theory!

But he states that, the “soul is incapable for any truly religious act.” In this he deprives the soul as that “only friend of God,” as the inward man whose food is the bread of life, of the power even to *will* the good, and leaves it incapable of even the act of *believing* as the act of faith. But he deals in “spiritual influences,” as all fanatics do.

Now, in the doctrine of *influences* apart from the agent that works them, we have no confidence. Those who deny to man any substance of a divine nature must necessarily be dependant upon influences; and seeing they deny to man the spirit that alone can impress man with its divine influence, their influences must be those of their own animal nature. But their philosophy is such that they believe in the presence of the act in the absence of the agent. They suppose the qualities to be present where the subject to which they belong is absent; but in this their philosophy is unsound; for the adjunct can never be present where the per-

son of the substance to which it belongs is absent. Can the branch be present when the tree of which it is the branch is not present? Surely not. As well, therefore, might we expect fruit without the tree on which it grows, or the warming influences of the sun without the rays from which they come, as to suppose that the act can be present when the acting agent is absent. Where the person of the spirit is not, there its operations, or influences, cannot be; the *effect* can never be where the cause is not: nor can the cause be separated from, or denied to, the effect. Thus we find that *Arminianism* teaches a philosophy for which neither reason, Scripture, nor science can account. The face of the waters could never have been moved into the phenomena of creation, if the spirit itself had not *moved* upon it; neither can the motions, or influences of the spirit be present where the spirit itself is not present to make those motions. We cannot, therefore, take *influences* or *graces* in the *abstract*, for the substance of the Christ who works those influences; for in denying Him we deny His influences and graces. It is in the Christ of the spirit of our life we are made free from the law of sin and death; deny Him and we deny our own life and immortality; and in this we also deny the possibility of our being made free from the law of sin and death. Rom. 8 : 2. Here *Arminianism* makes her mistakes. She denies the spirit of God to man under the false idea that his spirit is not given him until *converted to their way* of conversion. Thus she makes the *old man* which in the scheme of redemption is *crucified with Christ*, to stand for the whole man, and thus, in her view the *whole man*, the flesh as well as the spirit, is *cleansed from all sin*; but not until he be *regenerated and born again*. But this doctrine we deny on the ground that, it is not in ourselves, it is not in the old man of our carnal nature, but in the spirit and Christ of our life that we are made free from sin and its death. Hence it is, that the laws of our own spirit and life are opposed, and contrary to the laws that work in the flesh, and war against the *law of the minds*, which law is that of the spirit of our life. Now that thing in man, the laws and nature of which are contrary to sin, cannot be implicated in it; and therefore it must be free from the consequences of the sin against which it *wars* by virtue of the laws of its own nature. Thus, our life being in the second Adam as the Adam of life, and not the first, as the Adam of sin and death, we are therefore, in relation to the Christ of our life, made free from the laws of sin and

death. Thus death is abolished, and life and immortality are brought to light by the Gospel.—2 Tim. i. 10. This life and its immortality are inseparable, and he who denies the spirit of it to man, denies his immortality. We have therefore no confidence in, nor any hope from, the Adam of carnal nature. In it is lodged the sin and death of the first Adam; and until *conversion* can extract the death that is in the body of the flesh out of it, I can not believe that it can cleanse it from its sin.

Sin and death are inseparable; the idea therefore that the body of the flesh can be purified and made free from its sin, is no more true than, that the body of the flesh can be made free from its mortality and death. When sin entered between the first and the second Adams, it generated an enmity and a war between them, which can never end until the head of the author of this war is *bruised* in death. The law of the spirit of life is so holy and so just that it can make no compromise with sin. Its sentence against the actually guilty sinner of the flesh, is death.—For the children of the flesh there is *ergo* no promise; they are not counted for the seed. Christ came not to destroy the law, but to fulfill every jot and tittle of it. There is, therefore, in the infinite justice of God no such thing as the absolute pardon of the sinner in the abstract; such an idea would derange and make war with the Divine Attributes. What God's law cannot do, God Himself will not do. The unauthorised notion that the infinitely holy One could contravene the law of His own nature, or that, by any principle in the law of His Attributes, He could nullify sin or make the sinner as just and righteous as the saint, or spirit of man, would derange, and leave without foundation, the whole system of Christianity, and be also a libel upon the character of the God of the Bible! The forgiveness of sin ought, therefore, to be understood as arising out of our relation to Christ as the spirit of the body of which we are the members. In our relation to Christ as the Head and Spirit of the body of His humanity, the sin of the world is taken away *in the death* of this His body, as our body, but by no other means can it be *abolished*. In the death of the old man of our carnal nature, as crucified with Christ, our sin, as that of the flesh, is taken out of our way to endless life: and thus, by the law of the spirit of our own life we are made free from the law of sin and death. The seed of the woman, *i.e.* her spiritual seed, is that which fights her battles, and by which, in its bruising of the serpent's head, her sin is taken away. This woman whose husband is Christ, has

within herself her own Saviour, and hence we read,—“their nobles shall be *of themselves*, and their governors shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me.” Jer.—xxx. 21. Thus, Saviours shall come upon Mount Zion to judge the Mount of the Esau of the flesh.—Ob. xxi. “The head of *every man* is Christ,” 1 Cor. xi. 3; therefore Christ as our Head, and we, as the member of His body as conceived in its unity, are *both* reconciled unto God. In the unity of His substance there is but one spirit, but in this substance there are two different persons; that is, the person of our spirit which cannot be confounded with the person of the spirit of Christ: but both persons are, in the unity of their substance, in one and the same body, as buried and crucified in His death. On this principle it is that, *both* are reconciled unto God in one body by the cross. For having abolished in his flesh the *enmity*, then, the wall of the flesh having been *broken down*, Christ in *Himself* made of *twain*, of His Spirit and ours, *one new man*, so making peace. Thus it is that by *one spirit we both have access unto the Father*,—of Christ and us. Such then is the *new and inward man* whose character we have endeavored to defend; which new man is the image of God in which man was and is created.

CHAPTER VI.

HAVING hitherto contrasted the doctrines of the popular theory of religion with those of the Scriptures, and made manifest their errors by scriptural evidence that cannot be controverted without denying the teachings of divine truth, we have yet to examine the scriptural theory of faith, in contradistinction to that of the popular faith.

If the fact be admitted, which has already been proved from the Scriptures, that the spirit of life is the spirit of the life of man, it must also be admitted that, the laws of the spirit of man's own life make him *free from the laws of sin and death*. But that which makes man free from sin and death, is that by which he is *justified* from sin and its consequences. But it is by *faith* man is justified from sin; we must, therefore, find that the spirit of man's life and his faith both signify the same thing as the substance and entity of his spiritual personality. We do not forget that, by the deeds of the law no flesh can be justified: because the act of the spirit, in passing through the depraved nature of the flesh, would be tainted by its sin, so that the act, as thus affected by the sin of the outward man, could not even justify its own impurity. The conditions of justification do not therefore depend upon any works which the man of the flesh can do, for he can do nothing but what, by his part in the act, is touched with his sin. Hence in the act of even our best intentions, we know not what manner of spirit we are of. See Mat. xxvi. 33, 34, and Luke ix. 55. It is therefore solely by the act of the *will* of the spirit of life, as shown in the case of the apostle, Rom. vii. 15 to 20, that the man of the spirit is justified before God. The spirit, in the effort of its own will, as acting in opposition to the flesh, is thereby justified from the sins of its opponent. The spirit strives, reproveth, and convinces man of his sin, but it can do no more; it cannot bring his carnal nature into subjection to its law. In this its willing, and striving, and reproveth, and convincing man of sin, its work, as that of faith, is done. It is in itself just, and holy in its nature; it is therefore justified in the nature of its own laws independently

of any works of the flesh of what kind soever. But the faith by which we are justified from sin, what is it? is it a substance? or is it only the act or quality of a substance apart from a substantial agent? That it is a spiritual substance the same as the spirit of our life, we prove from the following evidence. Faith is the *substance* of things not seen, because the things not seen are substantial things; things whose substance is everlasting in its nature; the same as is the substance of the faith by which the just live. It is the life of the just of the spirit. He that hath this faith, is he that believeth, and he that believeth hath, in the substance of the spirit of his life, the evidence of the eternal life given him in Christ. 1 Jno., v. 10. This substance called faith, because cause it is that which believes as an agent of a divinely intelligent nature, is the *hypostasis*, or *person* of faith, and is rendered in Heb. xi. 1 by the word *substance*, while in Heb. i. 3, the same *hypostasis* is used to express the *person* of Christ. This faith is therefore in Christ. Hence we read of *them which are sanctified by faith that is in me*, in Christ,—Acts. xxvi. 18. “Thou hast not denied *my faith*.”—Rev. ii. 13. This faith, being of the substance of the Spirit of Christ, is said to be “the faith *of God, and of Jesus Christ*.”—Rom. iii. 3 and 22. The same is “the faith *of Jesus*.”—Rev. xiv. 12. This is the faith by which St. Paul lived. The life which he lived in the flesh, was by *the faith*; which faith was that *of the Son of God*.—Gal. ii. 20. Faith is an element or power inherent in the spirit.—1 Cor. xii. 9. It is therefore the same spirit of the faith which was called the common faith of all the members of the body of which Christ is the Head.—See 2 Cor. iv. 13. This is the faith once delivered in the gift of the life of the spirit, to the saints, delivered as an inherent essence or seed whose fruit is that of the spirit of their life.—Gal. v. 22. It is the *fruit* of which the spirit is the *seed*. From this it is evident that the spirit of which faith is the fruit, must be present before its faith, as its fruit, can be exercised in the work of believing. Of this faith we notice 1st, it is the agent whose acts consist in seeing the evidence of truth: and when this evidence is given, it cannot resist its act of believing the truth. The act of faith is therefore inherent, spontaneous, and irresistible; and therefore it is of *the operation of God*, and not of man.—Col. ii. 12. We notice, 2ndly, that the natural man, as the man of the flesh, to whom the things of God *are foolishness*, has not faith, he is not the man that believes. It is the man of the spirit, which searches the deep things of God, that does the work

of faith.—1 Cor. ii. 10 to 14. This is not the faith of the man of nature, nor of the will of carnal, or *will worship* as devised by the will of Sectarian *beliefs*. Such beliefs should not therefore be made a substitute for the faith of the Gospel. 3rd. God is the *author and finisher* of this faith, and not man; it is therefore *revealed from the faith of God to the faith of man*, and its being the fruit of the spirit proves it to be of the substance of its Author.—Rom. iii. 3 and i. 17. This faith is that by which the just live; it is therefore the life of the just, and also the life of Christ. 4th. The word of this faith, as the word of life, is in the mouth and in the heart, as the principle of the light and life of every member of the body of Christ. It is the *word of this faith*, as the *incarnate word*, which the apostles preached.—Rom. x. 3. This word is that which the Lord gave, and great was the company of the preachers which, as those of the seed of the woman, it produced, to publish it.—Ps. lxxviii. 11. This word is that which speaks in the conscience of men.—Rom. ii. 15. This word of faith is that Christ which the carnal jews supposed, as they do now, was afar off, and that He should be brought down from Heaven to them, although they had all heard it from the preachers of the spirit in their conscience, but they knew it not. The word of this faith was *their word*, and its report, or *sound*, was *their sound*: and *their sound* and words, as those of *their faith* was *their spirit*, which went into all the earth of humanity, and into the *ends* of the world, as the Christ who is the *beginning* and the *end of it*; and the *first* and the *last* of it. Nor is there any speech or language where *their voice* is not heard. Their *line*, or lineage as that of Christ, is gone out through all the human earth; wherever human intelligence is, there also is the voice of the words of *their faith*, the faith of even the self-righteous and unbelieving Israel.—See Rom. x. 18, and Ps. xix. 3, 4. 5th. This faith hears, as the sheep that hear his voice, Jno. x. 27, 28, and it comes and grows, and is intelligently received by our listening to its voice.—Gal. iii. 2. Its voice is still and small, neither impassioned nor fitful; and if the elder man of the flesh will not hear its voice, it will be sure to *accuse* and *condemn* him. The receiving of the spirit of this faith does not come by the works of the law as done by the flesh, Gal. iii. 2, for the law, in its relation to the flesh, is not of faith; nor does its works, as done by the will of the flesh, spring from faith. The word which is made known to all nations for the *obedience of faith*, Rom. xvi. 26, is gone out into all the world, Col. i. 6; but all men have not this faith, because all men do

not listen to its voice in their conscience. The natural man has it not, and therefore he will resist its action, and despise its reproof.

This faith is of *Jesus Christ*; it is in the Lord, and therefore in the Lord shall all the seed of Israel be justified, Isa. xlv. 25, but not in themselves of the flesh, for even Christ Himself was not justified in the flesh. He was put to death in the flesh, but justified in the spirit: and if only in the spirit Christ was justified, how can man be justified only as in and by the same spirit as the spirit of his life? "Ye are justified by the same spirit of our God."—1 Cor. vi. 11. And if only in his spirit man can be justified, why has it been believed that man, the *whole man*, both flesh and spirit, can be justified and made free from sin? Those who teach that the sins of the flesh can be pardoned, or the man of the flesh justified, in the positive sense of the word, or otherwise than as in Christ as their life, do greatly err not knowing the Scriptures, nor the science of spiritual life. And equally sinful is the error of those who believe in any *change of heart* that can cleanse them from the sins of their carnal nature, or give them an *experience* higher, or different from that of the apostle as described in the vii. chap. of *Romans*.

That the person of this faith is the same as that of the *new creature*, is evident in the fact that, in Christ nothing availeth but *faith*, Gal. v. 6; but the same availability is ascribed to the *new man*, the *new creature*, Gal. vi. 15. Faith and the *new creature* are one and the same substance in Christ. Faith is the substance of the person of the Spirit, and so is the new creature; that new and inward man of the spirit which is the agent that intuitively believes the Gospel.

It is, then, by this personal faith that the personal life of man is justified; by this faith even the heathen of Abraham's time was justified, Gal. iii. 8, but not by the act of faith as exercised through the *will worship of the flesh*. Faith as the act of the creature, as affected by the nature of the flesh, can not justify the creature, for then, by his own act and his own works, as those done in the flesh, the creature should be justified.* Moreover, the work of faith, as acting under the will of the flesh, or through the will or theory of any sectarian faith, is as likely to be an erroneous belief, as a belief of the truth, and hence he who believes in the theory of

* And even on this principle, the act of the agent could not justify it if that which makes it just was not essentially inherent in its person.

the sect to which he may belong, if such be not the theory of the faith of the Gospel, his belief in it may as well be the cause of his condemnation as that of his salvation; such faith is not that which justifies the ungodly; it is not that personal faith which makes the person of its substance just before God, notwithstanding the ungodliness of the person of the flesh in which it lives. If believing in the different theories of the faith of sectarian forms could save and justify the believer, every man could be justified, each on the plea of his own mode of believing. For the man of each sect thinks his mode of believing and his acts of faith are as good as those of his neighbour, and therefore, that his faith will justify him as well, if not better than that of any other sect. There is, therefore, no evidence, that such different species of faith, when resolved into their different beliefs, are not as likely to condemn as to justify such believers. The popular faith is, *ergo*, mixed with the mind of the flesh, and its enmity is apparent in the many divisions which exist under the name of the *christian* faith. The faith of Christ is but one faith, there is therefore no scriptural evidence that the act of the creature, as directed by the will of the flesh, or by the dogmas of *will worship*, can justify the sinner before God. "Believe in the Lord Jesus Christ" may be a phrase in the mouth of any one, but before such believing can be done, the *mysteries of godliness* and of *faith* should first be understood.—1 Tim. iii. 9-16. Hence the necessity of the teaching, referred to Mat. 28: 10. It is worthy our notice that, it is not the act or works of the person that justifies the creature, but it is the *law*, the *nature* or inherent attributes of faith as the *spirit of our life*, which makes free from the power and the law of sin and death. When I knowingly sin, I am consciously reproofed for it, nor can I resist the reproof; and in this reproof the spirit has done its work which was that of condemning me for the sin. The act by which the spirit condemns me is a self-inherent, a self-operative act, and hence, *faith is of the operation of God* and not of man. Man is not therefore justified by his own acts or works of faith, but by the intuitive and spontaneous operations of the spirit by which all nations believe in the existence of God, each in their own peculiar way, according to the light that is in them: which light is that by which they shall be judged. The unknown God, whom they *ignorantly worshiped*, was the very God which the apostle would declare unto them.—Acts xvii. 23. Thus, even these ignorant worshipers believed in the true God: and the motions of the spirit

by which they worshiped a God which they did not know, were instinctively directed by an inherent *law of the spirit* of their life. Their worship was deficient because of their ignorance of the God they worshiped:—and who are they whose worship is not marked by the same defect? To remedy this ignorance, the Scriptures have been given us; and in ignorance of the Scriptures no man can have an enlightened faith, nor can he offer unto God an acceptable worship. Man cannot resist the act of thinking; and in the work of thinking he cannot avoid the work of reasoning and knowing; and from this work he cannot resist the conscious convictions of his thoughts, whether they acquit or condemn. But the work of faith, which is that of believing, is the work of rational thinking, therefore the work of faith is as natural to man as is the work of his own thoughts, the action of which he cannot resist. Thus we see that God has endowed the spirit of man with laws and faculties by which he cannot resist the work of faith. Hence the work of faith is of the operation of God, not of man. nor of his *will worship*. The spirits of men in the flesh, as the *angels* of men who are blinded by the wisdom and will of the flesh. These angels who propound doctrines conceived after the wisdom of the world and the will of the flesh, naturally lead men, through their doctrines as governed by the same will, into a willing and voluntary worship of these human angels, who intrude into things they have neither *seen*, known, nor proved to be true; being vainly puffed up by the mind of the flesh. Thus it is not God, but men that are worshiped!—Col. ii. 18–23

CHAPTER VII.

FROM the evidence already adduced, it must be admitted that, those whose orthodoxy makes no difference between the flesh and the spirit, must, from the same premises, believe that the Christ, in whose death *our old man was crucified*, was as much a sinner as the *old man* in whom He was crucified. If the spirit of Christ did not dwell in *our old man*, how could he be crucified with Christ? From this evidence we see not how there can be any difference between the flesh of the sinner and the flesh of the saint. The flesh of all men is of the same blood.—Acts xvii. 26. Those whose theory assumes that the flesh of the saint is more holy than the flesh of other men, have a very difficult problem to solve, that is if they will make its truth appear.

But we have seen that, only the seed of Israel are justified in the Lord. Now if we find the seed of Israel to be a substance the same as that of faith, and of the *new* and *inward man*, of the same substance and entity as that of Christ, then our position, that the spirit of man is that substance and seed, in relation to which all men are justified, will stand good in the divine law. This seed is that of the woman Eve, who represents the woman of the whole human creation. She represents the one body and the one spirit of Christ, and in the unity of this body she stands related to Christ her Head as the wife to the husband. Nor can it be denied that she, as the mother of the whole family of her seed, had a prominent place in this body as a principle and leading member of it: and as such, it cannot be denied that she had her relative measure of the spirit of the same body. This woman's seed is that of Abraham and of Isaac, and their seed was Christ (Gal. iii. 16) in which seed all the nations of the earth are blessed. Now that Eve possessed this seed as the substance of her spiritual person, after her earthy parts had fallen in death, cannot be denied; nor can it be denied that she possessed this seed when made in the image of God. God is a spirit, and nothing can be the image of God as a spiritual substance, but a spirit. The spirit as the spirit of man is not a shadow; it is the substance or life of God in finite capacity.

Now Christ is the image of God, 2 Cor. iv. 4 and Heb. i. 3; and

man was *created in Christ Jesus*; therefore man was created in the image of God: consequently the spiritual person of man, even in the fallen state of his earthy nature, is the image and glory of God.—1 Cor. xi. 7. This image is therefore that Christ which is the seed of Abraham, and of the woman whose seed shall bruise the serpent's head. Now seeing this seed can no more be denied to the woman in her fallen state than the seed of the serpent can be denied to the serpent that deceived her, we hold to the position that the Christ in which man was made in the image of God, was the seed of the woman to which the promise was made, and that the same Christ, as the Spirit of God, was the spirit and seed of the woman in her fallen state. From these premises it becomes evident that the doctrine which teaches that the seed of the woman which was Christ is sinful and depraved, as is the flesh of the woman whose earthy nature had then fallen into sin and death, is as untrue as it is unscriptural. From this evidence we also assume that the same difference which exists between the flesh and the spirit or inward man, as described in the 7th chapter of Romans, also existed between the flesh and the spirit of our first parents as members of the body of Christ, in their fallen state; and also that this spirit was, and is, that seed of the woman which is Christ the image of God. We stand, then, upon the position that Christ was the seed of the woman and the image of God, which remained in the woman after her earthy parts had fallen in death, which death consisted in a separation of those parts from their first *estate* or form of being as situated in, and upheld by, the power of divine life. Adam and Eve had not, previous to their fall, any knowledge of good or evil until they partook of the fruit of the tree in which this knowledge was contained, and until it can be proved that they had the knowledge of the difference between good and evil, between what was right and what was wrong, before they partook of this fruit, our opponents cannot make Adam and Eve intelligently and wilfully guilty of actual sin. But this they cannot prove until they prove that the *inward man* of the apostle which disallowed sin, and which *willed* against it and *did not do it*, was as guilty of sin as that sin in the flesh which did do it!—Rom. vii. 15 to 24. Nor did the God who knew how to judge of their act, accuse them of sin. The God that cannot lie said to the serpent: *BECAUSE THOU HAST DONE THIS thou art cursed above all cattle*. Nor was this curse put upon man, only as it relates to his earthy nature as that of the serpent. Nor have we any evidence that,

when the serpent fell from his Eden heaven, any other than his own species of being fell with him. When he made war in heaven he stood *before* the woman, as the serpent of the flesh stands at all times before the woman of the spirit in our present mode of life. His war in heaven consisted in the act by which he deceived the woman and her husband, and deprived them of the angelic use of their earthy parts; from which war results all our misery. Before her earthy nature became mortal, that is before she was cast out into the earth of carnal nature, her *man child* as the *one* child of the spirit, as the one spirit which is born of the spirit, as the one and only begotten Son, as the spirit of man,—this her man child was caught up to God. In this the spirit was separated from the flesh, which in this death became mortal, and was condensed in death. The spirit of man is ergo now a thing distinctly different from the *living soul* whose life it previously had been. This death is that in which all die in Adam. In this death man ceased to be a *living soul or animal* of spiritual life; in it the man of the spirit, the *inward man*, was *caught up to God*, caught up, separated from the soul whose life it was into its own absolute life; for it could arise no higher than its own nature. He then ascended up to the spiritual states referred to.—Eph. ii. 6.* This man child of the spirit is that seed of the woman in the unity of which, all who are buried into Christ's death die in Adam, in which death *our old man* is crucified with Christ. Previous to this death man was a *living soul*, a creature of spiritual life, whose bodily form was similar to that of the angels who appeared in the form of men, as did Christ after his resurrection. Previous to this death man needed not to reason nor to express the mind of his spirit through the organism of fallen nature. He then lived in the innocency, purity and divine nature of spiritual life, and expressed himself, not by the process of rational thoughts, but by the intuitive promptings of his spiritual nature. If we conceive of the spirit apart from the flesh, if we look at it as it came from God, we will be obliged to attribute to it the qualities of the *Lamb* or the *dove* as those of the *mind of the spirit*. In this view we cannot conceive that the knowledge of the difference between good and evil is necessary to, or compatible with the innocency of its divine and spiritual nature. If

* The chariots of God are the thousands of angels as the spirits of men; the Lord is *among* in them, as in the holy place. In them the Lord had then ascended, and received gifts in men, even in the rebellious;—to these rebellious ones the gifts of the spirit are given; ergo, the Lord God dwells *among* in them. Ps. 68 : 17, 18.

the form of the *dove* which the spirit assumed, indicates its moral nature, we cannot from that form conceive of it as having any knowledge of good or evil such as that which comes through the natural senses of man's fallen nature; because, in the idea of infant or angelic innocence, the idea of even the knowledge of evil, or in what it consists, is precluded. In this principle there is the evidence that Christ, as the image of God in Adam, and as the seed and spirit of the woman, did not, could not, sin, because he as their *seed remained in them*.—1 Jno. iii. 9.

But in the death in which all die in Adam, in and by the very same death all have their life in Christ. The body is dead because of sin, Rom. viii. 10, and being thus dead, *he hath quickened us together with Christ*, not indeed our dead bodies. As a quickening spirit our earthy bodies are indeed quickening by it as our life, but the body in itself is not quickened; for without the spirit of its life it would be inert as the earth out of which it was formed. But our spirits, as risen with Christ, risen in the *man child* of the woman, are quickened into a spiritual activity, as raised up from that mode of life peculiar to the living soul of Adam, and made to sit together with Christ.—Heb. ii. 5,6; Col. ii. 12,13. Thus instead of being cast out of heaven with the serpent, we are risen with Christ, and although our earthy nature be fallen, and full of sin and death, our spiritual nature is, in the unity of the *man child* of the spirit, quickened together with Christ; and being raised and separated from the animal nature of man as a living soul, it is made quick and powerful, piercing in its power even to the *dividing asunder of soul and spirit*.—Heb. iv. 12. Christ was therefore “*quickened by this spirit*,” and our spirit being *quickened together with him*, it is therefore, as made a quickening spirit, that by which our mortal bodies are suspended in its life. We are then, instead of our being fallen creatures, risen with Christ, not, indeed as some vainly suppose, risen as to aerial altitude, not up as above the stars, but we are, as to our spiritual capabilities, risen in knowledge, wisdom and mental power, &c., and as members of the body of Christ each one is made a partaker of his relative measure of the gifts of the spirit of Christ his head. And being thus risen with Christ by his spirit, we are thereby capacitated to know the difference between good and evil. Hence we read,—“*man is become as one of us!*” Gen. iii. 22. If this be true, then man, as in Christ, is the third person of the Holy Three, and as such we read that those to whom the *word of God came*, as incarnated in man, are *called gods*.—1 Jno.

x. 34, 35. So then being "baptized into Jesus Christ, and into His death we are *risen with him* from this death. Christ is, therefore, as our life, become the first fruits, *απαρχή*, the *head fruits* of them that slept in Adam's death. Of all that slept in Adam's death, Christ is their fruit as *born of them*. Christ is their spirit and their life; and their spirit is their fruit as *yielded* up to the God that gave it. Christ is, then, the first begotten *of the dead*.—Rev. i. 5. He is begotten as the first principle of life in the body of this death, and as the spirit of the body, he is that spirit of man which is born of the spirit.—Jno. iii. 6. Christ is, then, the first born from the dead, from all the dead in Adam; for man as a spirit is not the subject of that death. Thus Christ is the *first born of EVERY CREATURE*.—Col. i. 15-18. Hence, unto us of the spiritual seed a child is born.—Isa. ix. 6. Christ is therefore the *beginning*, the first principle and spiritual essence of the whole creation, or spiritual creature of God.—Rev. iii. 14. In the death of Adam, or rather in the fall of the serpent spirit of the flesh from its angelic state, as that of the earthy animal nature of man when made a *living soul*, Christ has ascended *far above* every power of an inferior or infernal nature; and if He had not previously been joined to, and allied with an inferior nature as in the case of Adam's earthy nature, He could not have ascended from it nor triumphed over it in death, nor have led the captivity, or bondage of the spirit, as imprisoned in a body of death, captive. Christ as the spirit of man, having thus ascended, and being thus separated from the earthy nature in which man was first made, He then, as in Himself received gifts *in man*, that is in His capacity as man, He receives all the gifts of His spirit as given to man.—Ps. lxxviii. 18, and 1 Cor. xii. 1 to 12. Nor could such gifts have been given to man, had not Christ as our life, first ascended far above the capacity of man as merely a *living soul*, Christ is therefore, as the spirit of man, a separate and distinct person of the spirit. For to man, as a creature of earth upheld in angel's form, the powers of the world to come were not put in subjection.—Heb. ii. 5. But now as *risen together with Christ*, in the unity of this spirit, all things are put in subjection under him and us in Him.—Heb. ii. 5, 8, 9. On this principle it is that with Him *we shall judge angels*.—1 Cor. vi. 3.

So then, from the evidence we find in the theory of the gospel of Christ, we hold to the position, that the man of the spirit, the *inward man*, is the seed of the woman whose seed is Christ, and that Christ is the image of God in which man was created, and also that the man of the spirit, which is the image of God, has not fallen

from heaven with the serpent of his animal nature; that, although man be born in sin, according to the flesh, and also brought forth in iniquity, yet, instead of his having fallen, he is in the substance of his spiritual nature, risen with Christ as the first born thing in many brethren.—Rom. iii. 29. Hence, as baptised into Christ, He has made us sit together with Him in the heavenly states of the spirit.—Eph. ii. 6.

But we notice that the term *seed* implies offspring as related to this seed: and this offspring, in its relation to man, implies a *generation* according to its kind. We therefore read that the holy *seed* shall be the substance thereof.—Isa. vi. 13 and Mal. ii. 15. We also read that, a *seed* shall serve him: it shall be *accounted* to the Lord for a *generation*. Ps. xxii. 30. This *seed* is the children of the promise for they are *counted* and numbered for the seed.—Rom. ix. 8. and Rev. vii. 4. and xiv. 3. He that sows this seed is the son of man, and the good seed are the children of the kingdom.—Mat. xiii. 37, 38. Thus, the children of this seed are the natural offspring of the good seed. This seed was originally good; it never *fell*, nor did it lose the qualities of its nature from the time it was sown until it produced its children as the *generation* of Christ: and these children, as the elect, are the children of the kingdom. The children of this seed do not require to be *converted* to any other faith or sect than those of the Christ whose seed and *generation* they are. This seed is rightfully “counted to the Lord for *his generation*,” for His natural life was *taken away from the earth*, and therefore, naturally he had no offspring; who then *shall declare his generation*? But very few know it; yea, they rather deny than acknowledge His generation as His.—Acts iii. 33. The children of the promise are *counted* for the seed, the word of this promise is, “At this time I will come.” At the time appointed in the laws of life, the angel of life came according to his promise, and gave the life by which Sarah had a son. At the time of life, the spirit of life came into Isaac as his life, and thus Isaac was born of the spirit. Hence in the one Isaac of the spirit of life shall all thy seed, as the seed of life, be called into life! Thus Isaac was born of the spirit, “but not of blood, nor of the will of the flesh, nor of the will of man, but of God.” That which is born of the flesh is flesh, and will ever be flesh until death, but that which is born of the spirit is spirit, and it can never be other than what it is born, nor can any species of *conversion* as that of the will of man, change it into other substance, form or qualities, than those in which it is born! Thus it is evident that when the lifeless elements of man’s natural

body are quickened into life, that moment the spirit of man is born in him of the spirit of life. It is also evident that those who affirm that this birth is produced by any act of faith, or by any religious exercise, as by the knowledge or will of man, greatly err, not knowing the Scriptures nor whereof they do affirm. In this birth there is none of that Arminian mysticism which fancies it can bring forth a birth, but cannot define the *substance* of the child of this birth, whether it be that of the flesh or of the spirit? But in the child of this birth we must find the *generation* of Christ.

The Scriptures contemplate but two generic bodies, one of which is terrestrial, the other celestial; and to each of these bodies is given its own seed.—1 Cor. xv. 38–40. There is therefore a natural body and a spiritual body. The body of man as first formed out of the earth, was the natural body, and *afterwards* that which was spiritual was breathed into the natural; the first man was therefore of the earth, earthy; but the second man, which is the spiritual man, is the Lord *from* heaven. The *generation* of each one of these men is therefore as different from the other, as earth is from heaven. In the order of nature, the generation of the first man is first effected; or rather the creative spirit forms for itself its earthy tabernacle, and at a certain stage, when fitted for the motions of life, the spirit's life becomes visibly operative in it, and thus it is quickened into active life; there is therefore a first man and a second man in every man, and relatively, a first generation and a second generation in one and the same man. The generation of the first or natural man is that of the flesh; the generation of the second man is that of the *inward* or spiritual man. This is the generation of Christ which was chosen in Him before the world began. There is then, in relation to these different generations, a generation and a *regeneration*; that of the inward and spiritual man is the *re-generation* of the Scriptures. In this regeneration, the Son of man, as born in the spirit of man, sits on the throne of His glory, and they of this regeneration, as the generation of Christ, sit with Him, each on the throne established in the laws of the spirit of his life which is *the place of his sanctuary*.—Jer. xvii. 12 and Isa. xxii. 23. They of this regeneration are the children of the seed which are *counted to the Lord for a generation*. Ps. xxii. 30. This generation is born of God, it doth not therefore commit sin, for its *seed remaineth in it*, and it cannot sin, because it is born of God. 1—Jno. iii. 9. It is therefore distinctively a chosen generation, a

royal priesthood, an holy nation, a peculiar people. —1 Pet. ii. 9. Whatsoever is born of God, overcometh the world; they of Christ's generation as born of the spirit, are born of God; they are therefore those who overcome the world, they sit with Christ on His throne, they are the regeneration which, in the instincts of its divine nature, follows Christ and sit in their thrones judging the twelve tribes of Israel. Mat. xix. 28 and Acts xxvi. 7. These are the sealed of the spirit: not one of the whole twelve tribes, as the whole creation made subject to bondage, Rom, iii 20, 21. 22, was left unsealed.—See Rev. vii. 3, 4, 8. They are all sealed and counted to the Lord for His generation, and not one of them shall be lost, neither shall any inferior power *pluck them out of His hands*. These, as the children of the seed and generation of Christ, wait for the effect of their adoption as realized in the redemption of the spiritual body from the natural. In every one of the children of this regeneration—in every *creature* of them—Christ is the *first born*; He is born as pre-eminently the *first born* of every creature. Christ is therefore born in the spirit of every man as his spiritual Head; He is the angel and also the image of God in man.—See 1 Cor. x. 3, 7, 10. Christ as the spirit of man is the *first*, the *head* born of every creature as exemplified in the birth of Isaac, in the unity of whose spirit all are called into life. His life was born in him as the spirit of his life, when the embryonic elements of his mortal being were quickened into life. So also, when life was breathed into Adam, that moment the Christ of his life was born in him. Thus Christ is the first or head, born of every creature. He is therefore the *first and the last*, the *beginning* and the *end* of the whole creation of God!—Rev. iii. 14. The *first* is therefore the *last*, and the last is that which was the first of this creation of God. But the first and the last implies something between, that is, the man of the flesh. Christ was before the flesh was, and He shall be, as the spirit of man, after the flesh has returned to its dust. Thus the first shall be last, and the last shall be first.

These creatures of the seed of the woman and generation of Christ are called according to His unalterable purpose, called in the very same spirit and life of Isaac. They were predestinated before they were *created in Christ* to be *συνμορφους*, to be formed *together* of the image of His Son, that He might be the first born in many brethren. These are *justified* in the laws of the spirit of their life, and thereby made free from the law of sin and death. They live by the faith of the substance of the Son of God

—Gal. ii. 20. They are just and therefore justified in the inherent qualities of their own life. They are not of the first man, nor of the generation of the flesh, but they are the *regeneration*, or the generation of that Christ of which the spirit of man is born. *παλιγγενεσία*, *regeneration*, is from *παλιν*, *on the contrary, reversely, again, once more, anew*, and from *γενεσις*, a *birth, race, descent or generation*. Hence the word *regeneration* should mean a generation again, a reverse generation, a generation on the contrary, and different from that which preceded it, and a *back* of which it exists as its counter, or contrary part. This is that regeneration which without any works of righteousness that flesh and blood can do, saves us by its *washing*, reproving and resisting the sins of the flesh. Without this regeneration there could be no *washing*, neither any renewing of the Holy Ghost. Those therefore who deny this regeneration to man, as the agent by which he is justified and washed from the filth of the flesh, deny to him the only agency by which he can work out his own salvation: for by their doctrine man has not by creation that God which worketh in him to to will and to do of his good pleasure.—Phil. ii. 12, 13. In this regeneration, as the generation of Christ, there is that Head of the church of the elect, who is the *Saviour of the body*, and who *gave Himself* for it, as it were, *in exchange for Himself*; that He might have it instead of Himself, and that He, in the person of His spirit, might sanctify and cleanse it with the *washing* of the water by the word.—Eph. v. 23, 25, 26. This word was in the beginning, and was God; it is the word of life, 1 Jno. i. 1, and also that light which shines in the darkness of the natural man, though he comprehend it not.

“Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” Is it flesh and blood that believeth thus, or is it the man of the spirit? He that believeth is he of the spirit that came by water and blood, and agrees in one man with those elements as the primal elements of His *natural* creation. And even He is Jesus Christ, who came, not by water only, but by water and blood. This is that incarnate Christ; and it is even *He that believeth that Jesus is the Son of God*. Thus *He that believeth* is He that came by water and blood, and He that came by water and blood, even He is Jesus Christ.—1 Jno. v. 5, 6, 8. Now the work of *believing* cannot be imputed to Jesus Christ as the second person of the spirit; believing is exclusively the work of the spirit of man as born of the spirit of Christ, which spirit is that of a *sound mind*. But in these

premises, the work of the spirit in believing that Jesus is the Son of God as born in the spirit of man, is relatively ascribed to Jesus Christ. Hence the spirit of man, as born of the spirit of God, is, as conceived in the unity of the divine substance, the third person of the same substance. He that *believeth* that Jesus is the Christ *is born of God*; but it is the spirit of man that is born of God, Jno. iii. 6, it is also the same spirit which believeth that Jesus is the Son of God; therefore it is the spirit of man that came by water and blood, and He that came by water and blood, even He is Jesus Christ. Thus "God and man is one Christ." Such then is the key stone in the arch upon which the theory of the gospel is founded!

The natural parts of man are indeed born of water, which, as a creational element, is inseparable from blood; and hence it is that, except a man be born of water, he could have no natural being; and except he were born of the spirit he could have no spiritual existence: therefore, in order to his existence as a man composed of both flesh and spirit, he must be born of water and of the spirit—else he could not enter into the kingdom of heaven.*

This birth of water and the spirit is what puzzles the Nicodemuses of the world. This double birth and the dual natures of man they do not understand. Nicodemus knew that the flesh of man could not be born a second time; nor indeed can a spirit be born more than once! there is therefore no such thing as that, one and the same person or spirit is, or can be born twice. The man of the spirit is once born of the spirit, but he cannot be born *again* of it. The word *again* is not therefore used by Him who said, "Marvel not that I said unto thee, *ye must be born*"—in the present tense and passive voice — *ἄνωθεν, from above*. The same

From this it cannot be inferred that the necessity and importance of water baptism, as the sign of our belief in the baptism and birth of the Spirit, is in any wise lessened because of our belief in the doctrines of the incarnation of Christ. God has made a covenant with Abraham and his Seed, and the children of this Seed should, on their part, sign and seal this covenant by an outward and visible sign and profession of their faith in it, and of their obligation to perform its requirements. In this, our part, the covenant between God and man is according to the law contained in ordinances, Eph. ii. 15,—this placed between is and legally signed and sealed; and thus we become professedly members of Christ's Church; and should we neglect to fulfil those requirements, by the proper exercise of our faith and repentance, we are legally brought back to the state in which we were when this covenant was ratified between us and our God. Such, then, is the simplicity of the *righteousness of faith*, and of the work of Christianity.

anoother, from above, is found, John xix. 11, and invariably signifies *from above*. So then we are all the children of a double birth, a birth of the flesh and a birth of the spirit. We are therefore born of two mothers, but the mother of Isaac, as the woman of the *seed*, is the Jerusalem which *is above*, and which is the mother of us all.—Gal. iv. 26. Sarah, although barren in relation to the flesh, was nevertheless commanded to rejoice because the desolate Agar of the flesh had many more children than she who had Abraham for her husband. How then had the one more children than the other? Simply because the many children of the flesh are all *one* in the Isaac of the spirit, *all one in Christ Jesus*. Hence many as it relates to the flesh, are called in Isaac, but only *few*, only they of the one spirit of all Agar's children, are chosen in the Isaac of the spirit. Sarah may therefore rejoice, seeing that all the children of her that had no husband, were called and included in her *one child*, Isaac. Isaac is the one child, and represents the *man child* of the woman whose child was caught up to God, from the serpent of fallen nature, which always stands in the flesh before the woman of the spirit, ready from his innate enmity, to *devour her child as soon as it is born in the flesh*.—Rev. xii. 4. Her child was the one child of the *regeneration*, whose *seed* is counted to the Lord for *his generation*. In His generation, as the regeneration, are set the *thrones of judgment*.—Ps. cxxii. 5; Isa. xxii. 23, and xxviii. 5, 6. In these thrones Christ sits, for they are the *thrones of His glory*, Mat. xix. 28; Ezek. xliii. 7, and such is the regeneration in which Christ sits with the children of his generation; and such is the *regeneration* which is particularly peculiar to *infants*.

That infants are born of the Spirit cannot, in the light of the Scriptures, be denied. The scriptural sample of the birth of the Spirit is given in Isaac; and if the spirit of the infant be *counted for the seed* then it is born and called in the spirit of Isaac. It is therefore as much the subject of life and immortality as was Isaac. It is surely in its creation, baptised into Jesus Christ, and buried *into His death*; its old man is therefore crucified with Christ; it is a member of the one body of Christ; its *body is dead* because of the sin of its Adamic nature, and therefore Christ dwells in it as the Spirit which is life because of its righteousness: and being thus dead with Christ, it is by its death with him made free from sin.—Rom. vi. 7, and viii. 10. For the children of the flesh there is no promise, the children of the promise are those given at the time that life was given to Isaac; the infant is the subject of the

same life ; it is of the seed of the woman whose seed shall bruise the serpent's head ; it is therefore counted to the Lord for a child of His generation, and therefore it is a child of the *regeneration* of Christ. The infant is baptised by the spirit of its life into Christ, and buried with Him in the death of Adam, which was the death in which Christ died as in the spirit of Adam. In this death the relation between the Spirit and the flesh is, in the scheme of redemption, for ever extinct.

By means of this baptism the spirit of the child's life is born in it, and as a child of the Spirit, it is a child of the regeneration and lineage of Christ. This regeneration is therefore properly called *baptismal regeneration* ; and hence the ancient and apostolic belief of the Scriptures is such, that the infant is recognised as *regenerate* when received into the church of this belief. A belief in the regeneration of infants is a *belief of the truth*.—2 Thes. ii. 13. This belief implies and necessitates the belief of every principle of the doctrines of Christ as advocated in our theory of Scriptural Science. Nor have we taken any position, nor assumed any principle of doctrine but that which will stand or fall with this. The Scriptures are a science whose first and leading *principles* all coalesce in the unity of their truths ; and if any one of such principles be altered, omitted or reversed, its problems can never be made to harmonize in the unity of the truth as it is in Christ.

The Arminian theory, however, is particularly adverse to the doctrine of *baptismal regeneration* ; it denies that by baptism the infant is made " a member of Christ, a child of God, and an inheritor of the kingdom of heaven." Such doctrine we know is directly opposed to that of the *total depravity* of man. But we know that the theory of that doctrine is directly opposed to that of the *Scriptures* ; hence it does not believe that infants are born of the spirit ; and, on the supposition that faith consists in the act of believing in the doctrines of a particular sect, the Arminian does not believe that the infant can be *justified by faith*. He does not therefore believe that in the Lord all the seed of Israel are justified—Isa. xlv. 25, nor that all the Israel of the seed shall be saved!—Rom. xi. 26. Who that confounds the *Judas* of the flesh with the Israel of the spirit, can believe, that the *seed* of the Lord are His blessed, and that they have Christ their offspring with them?—Isa. lxxv. 22, 23. The Arminian must, according to his theory, include David in his category of total depravity ; how therefore he can believe that Jesus was the *root* and the *offspring*

of David, we see not.—Rev. v. 5 and xxii. 16. Nor can he tell us the difference between David's Lord and the Lord that said unto his Lord, sit thou on my right hand: nor does his theory permit him to tell his converts how Christ is the Lord of David, and yet, how at the same time, He, the same spiritual Lord, is His Son!—Mat. xxii. 43, 44, 45. Neither can he, from his theory, show us the principle upon which the different pronouns *this and that* are applied to one and the same man, nor how the same man was born in *Philistia and Tyre, with Ethiopia*.—Ps. lxxxvii. 4, 5, 6. And, until he denies his theory he cannot tell us who or what the *twin* are out of which the *new man is made*.—Eph. ii. 14, 15, 16.

God is the Father of the spirits of the whole creation, and Christ is the *beginning*, the spiritual essence of the creation of God. He is the Root, the Author, the Father and the Giver of the spirit of life to man! But the angel which came at the time appointed, and gave to Isaac the spirit of his life, is not the same in person as the person of the life of Isaac. As the author of Isaac's life, this angel is the Lord of David's Lord, and also the root of the life of both David and Isaac, but in the person of the life of Isaac, and of David, and of all mankind, He is their *offspring* and their Christ as their *anointing*.—Isa. x. 27, and 1 Jno. ii. 27. As the Author and Giver of life, God is *the Lord*, but as the life of the person to whom it is given, the same Lord becomes our own Lord, and in our being baptized into life, and being thereby anointed by the same spirit, the same Lord is, in this anointing, *made both our Lord and our Christ*.—Acts. ii. 36. This is the anointing which is typified in the *Aronic priesthood*, an everlasting priesthood throughout *their generations*, as the generation of the seed which are *counted to the Lord for his generation*.—See Ex. xl. 15; 1 Pet. ii. 9, and 2. Cor. i. 21, 22.—Heb. i. 9 and 1 Jno. ii. 20; 27.

Such then, are the principles of the doctrine of Christ as involved in the doctrine of baptisms and of *baptismal regeneration*; and the same principles of doctrine are involved in the laying on of hands, and the same are involved in the resurrection of the dead, and in those of *eternal judgment*.—Heb. vi. 2. But such are not the doctrines of *modern Arminianism*. Nay, it rather believes that the curse put upon the serpent of man's *carnal mind*, is put upon the spirit of his mind, which, if it be a sound mind, is the spirit of God.—2 Tim. i. 7. Hence by its confounding the spirit with the flesh it deprives the Scriptures of their scientific completeness, and

thereby must represent the Scriptures as involving contradictions and contrarieties relative to that between the flesh and the spirit. For instance, the Jacob of the flesh is given to the curse, while yet the Jacob of the spirit is the servant of God.—Isa. xliii. 28, and xlv. 2. So also of the Egyptians of the flesh, Isa. xix. 1 to 18; but the Egypt of the spirit is the favoured of God, 20 to 25. “There is not a just man upon earth, that doeth good, and sinneth not.”—Eccles. vii. 20. “There is none that doeth good, no not one,” as it relates to the flesh; but *the remnant of Israel*, the man of the spirit, “shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in *their* mouth.”—Zeph. iii. 13. “If we say we have no sin we deceive ourselves and the truth is not in us,” but he that is born of God doth not commit sin.—1 Jno. i. 8 and iii. 9. The city of the flesh is filthy and polluted, but yet the just Lord is in the midst thereof, he will not do iniquity.—Zeph. iii. 1, 5, 15. Thus in the place of the flesh—where it was said unto them, Ye are not my people—there shall they of the spirit be called the children of the living God.—Rom. ix. 26. So also, although the Babylon of the flesh be fallen, and become the habitation of devils, yet God’s people, as the children of the promise, are in her, and in the laws of the spirit they are commanded to come out of her; for in her was found the *blood*, from the wounds of the spirit as well as those of the flesh, of prophets, and of saints, and of all that were slain upon the earth, slain in the death of their old man as crucified with Christ in the death of Adam.—Rev. xviii. 2, 4, 24. And this very Babylon is that from which the Lord will redeem the woman of Sion, from the hand of her enemy.—Micah iv. 10. Thus between the woman of the flesh and her of the spirit, there is an enmity which cannot be destroyed until in death the seed of the woman shall bruise the serpent’s head.

CHAPTER VIII.

But those who know not the Scriptures may ask,—Do we say that the spirits of all men, as the seed of the woman, shall be saved? Most certainly all the Israel of the spirit shall be saved. Should the contrary be affirmed, then we should be able to show that the spirit of our adoption, which we have received of Him who is the Father of our spirits, the very spirit of the seed of the woman, this very spirit which is born in us of the spirit, and which *came* by water and blood, as did the spirit of the *Isaac* of the seed, that this very spirit is that in us which commits our sin, and that it, instead of the spirit of the serpent of the carnal mind, shall be punished for the sins done by and in the body of the flesh! This spirit is not that sin in the flesh which does the sin, it cannot therefore be punished for it. We do, then, believe that Christ is the *Saviour of all men especially them that believe*.—1. Tim. iv. 10. That is, Christ is the Saviour of the person of the spirit of all men on a principle similar to that by which the government of the kingdom whose subject I am, will interfere to rescue and recover the person of my body if unlawfully imprisoned by a foreign enemy, and will bring it back to its own kingdom and territory, but with my moral and personal conditions in life, it does not interfere. My happiness or misery is left to depend on the use I may have made of my own agency and the opportunities given me by which to work out my own well-being. Should I misuse or neglect to improve the talents given me with which to secure the blessings of life, whether in heaven or on earth, I must bear the consequence, and abide under the laws, and remain in the territory of the king to whose government I must submit. Nothing, however, can cause spiritual misery but *unbelief*. Unbelief turns the truth into falsehood. If I do not believe that the truth is the truth, then I must believe the truth to be the reverse of what it really is, and should I relatively believe that heaven or intellectual happiness is not happiness, then I must believe it to be the reverse of what it is: and thus upon the question whether our belief is that of the truth, or whether *the truth* is not the truth to our mode of believing, depends our relative heaven or hell. Knowledge of the

truth must precede our *belief of the truth*; hence it is that ignorance of the truth as it is in Christ, alienates from the life of God.—Eph. iv. 18. Hence, the sentiment of *Shakespeare*, that “ignorance is hell,” would be quite correct in the case of our ignorance of the laws, the order and the government of the kingdom of heaven. Nothing more disagreeable to the clown than that of his being confined to the society of men of learning and intellectual refinement. And it should be remembered that our hell will be “in the presence of the angels and the Lamb.”—Rev. xiv. 10. It should also be remembered that, the hell to which the spirit of man is subject, is not that of the second death into which the *beast*, or serpent of carnal nature is cast.—Rev. xx. 10. The hell to which the spirit of man is liable, is that in which, if I make my bed in hell, God is there with me in the unity of His spirit as in the person of my spirit.—Ps. cxxxix. 8. Nor is the hell or heaven of the next state different in principle from what they are while in the body; for hell or heaven consists, not in place, but in the moral conditions of the mind. The hell, or *hadēs*, or *unseen* state, into which Christ descends with us in our creation, into the *lower parts of the earth*, is, as has been shown, that of the death in which we have been buried with Christ when baptised by His spirit into His life. The elements of this hell are those of our carnal nature; in which the serpent of this nature reigns, as the beast of the bottomless pit over the witnesses of the spiritual.—Rev. xi. 7, 8, &c. The spirit whose hell is such, although it ascends up to its God and Father, and in its own nature is innocent of actual or wilful sin, still, from its not having been properly schooled by the law of life, as the school master that brings us to Christ, it must necessarily pass into the next state in relative ignorance of the things of God. The *bee* is instinctively adapted to the flower, and is fitted to extract and live on its honey, but the wasp being of a different nature, the honey of the same flower is by it turned into poison. Now let us conceive the nature of the bee to be lodged in the nature of the wasp, and we can conceive that the state of the bee, as dependent upon and contained in the covering of the wasp, will be to it a hell relative to that of the spirit as imprisoned in a body full of the poison of the serpent. The spirit when released from this prison, must be affected relatively to the degree of its undeveloped state while in its prison house. If, while in its house, it was master of the house, if its conditions were such that it could make the *elder serve the younger*, its state,

on leaving its prison house, will indeed be quite different. But like the bee, if the spirit of man be not accustomed to the bringing of the honey out of the flowers of heaven while on earth, it will find that its being adapted to that state, if it knows not how to partake of the food adapted to its nature, this will create the elements that will make its hell. True faith as the substance of the spirit, insures the salvation of its person, but its instincts, if stunted by the perversity and blindness of the flesh, will make its future state much more disciplinary than pleasant. The spirit of man being now as *a God knowing between good and evil*, must know in what the philosophy of heaven consists, before it can enjoy it as a creature of spiritual intelligence. Nor can it, as unlearned in the school of Christ, intelligently receive and enjoy the felicities of heaven; and, as in the present state, the heaven of the wise man would be the hell of the fool, so will it naturally be in the future state.

The only foundation upon which any man can build, is that substantial faith which is laid in Jesus Christ: such is the foundation the apostle has in view when he says,—“ Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.” Now if any man built upon this foundation, wood, hay, stubble, he shall suffer loss, but *he himself* shall be saved as by *fire*,—*mental* fire. The loss he suffers is that of his *reward*, but he himself, the self of the spirit, shall be saved, yet so, just the same as by fire. We should not forget that by false doctrines as well as by the sin and unbelief of the flesh, we may be *beguiled* of our reward.—Col. ii. 18. The spirit of man shall not only suffer the loss of his reward, but he shall *suffer* in the mental and educating fires by which he shall be saved, and naturalized, as the child and heir of his Father's Kingdom, to the regimen of his Father's table. Here we only “ *know* in part, but then shall we know as we are known.” The spirit in the person of man is finite, nor will its passage into the next state cause any change in its substance or perceptive powers; its increase in knowledge must therefore be gradual; and here we find place for the doctrine of *eternal judgment*, or continual *discernment* of the infinite wisdom, goodness and love of God.

But it should not be forgotten that, those who deny the Spirit of God to man virtually deny the possibility of his *hell*! for without this spirit man can have no future existence; neither could he have that spirit in whose reprovings for sin are the elements of that

fire by which it shall suffer on account of the absence of any *reward*, and yet, by the same educational correction, it shall be saved. For without the Spirit to condemn, there can be no condemnation, and where there is no condemnation there can be no hell. As in this, so in the next state the spirit will *accuse or else excuse*, reprove or approve. The power of reflection will come to its strength in the next state; then conscience will speak to the honor of its God, Rev. v. 13, in the act by which it will condemn, not absolutely itself, but the cause and agent of the sin by which it has lost its reward, and in consequence of which it suffers in the fires which kindle in its loss. Upon the aforesaid foundation there are a great variety of builders, some building after the spirit, others after the flesh. Of the latter class a prominent example is given.—1 Cor. v. 1-4 5. and 1 Tim. i. 20. In this case the guilty person of *the flesh* was solemnly “delivered unto Satan for the *destruction of the flesh*, that *the spirit may be saved* in the day of the Lord Jesus.” The material with which this man built was that of the wood, hay and stubble of carnal nature; but notwithstanding, his spirit, as the person of his immortality and life, was saved; but as one whose works could not stand the fire of God’s righteousness, he suffers the loss resulting from such works; and yet the immediate agency by which he is saved is that of the fire of a penitent and regretful conscience. For they of the seed of the house of Israel, although “sifted among the nations, like as corn is sifted in a sieve, yet shall not the least grain fall to the earth.”—Amos, xi. 9. Nay, “*all Israel shall be saved.*” The tares, which were sown by the serpent while men slept in Adam, are separated from the wheat as the goats from the sheep, and are, as the *cursed* race of the serpent, the sufferers in that everlasting fire, prepared for the devil and his angels.—Mat. xiii. 25-30, and xxvi. 32-41. Here their worm, not themselves of the flesh but *their worm*, as the creeping serpent of the carnal mind, dieth not, and the fire is not quenched.—Mark ix: 44. The wicked spirits of the flesh against which we wrestle, Eph. vi. 12, shall be *severed, ex meos*, out from the *midst of the just, out from* the just, and shall be cast into the fires of the second death.—Mat. xiii. 49. But not so of the just, for “in all the land two parts therein shall be cut off and die, that is, the *soul* and the *body*, Isa. x. 18, but the third part shall be left therein, and I will bring the third part, as that of the spirit,” through the fire, and will refine *them* as silver is refined, and will try them as gold is tried; I will say, “It is my people, and they shall say, the Lord is

my God."—Zech. xiii. 8, 9 and Mal. iii. 2, 3. At the time when they of the *regeneration* sit with Christ in their thrones, *judging* the twelve tribes of Israel, Mat. xix. 28, then shall the spirits of men be purified and refined and tried as gold in the fires of this judgment or spiritual criticism, for the saints shall judge the world, 1 Cor. vi. 2, 3; and so also the upright shall have dominion over them, their satanic enemies, in the morning.—Ps. xlix. 14, and Dan. vii. 22-27. Luke xxii. 30. This judgment is that eternal and everlasting judgment of which the apostle speaks, it is the judgment to come.—Acts xxiv. 25 and Heb. vi. 2.

That we may the better understand the nature of the *judgment* to come, it will be necessary that we examine the import of this word as used in the Scriptures. The verb κρινω, I Judge, is the word from which comes the several forms of nouns which are rendered in the Scriptures by the words, *judgment*, *condemnation*, *damnation*. For instance, we read of the *damnation of Hell*, Mat. xxiii. 33, which simply means the *judgment* or discernment of the spirit which makes the hell, not so much of the spirit as the *soul*, or evil spirit of the flesh over which it has the dominion in the morning of its resurrection; for it is the two prophets of the spirit that torment them of the flesh, whose spirit, as that of the serpent, lusteth to envy.—Rev. xi. 10. In the contrast between the blessed and the cursed, is the element which makes the hell of the latter: hence the presence of Christ caused the torment of the evil spirits while yet in the flesh.—Mat. iii. 29 and Mark v. 7. For in their fear as arising out of their *condemnation*, is their torment.—1 Jno. iv. 18. The spirits of carnal nature, as the *soul*, or animal nature of man, against which we wrestle while in the flesh, Eph. vi. 12, and they only, are the subjects of eternal torment; whereas the Spirit of God as the spirit of man must, in the nature of the divine arrangement, be the subject of corrective judgment, tuition and spiritual refinement, all of which is implied in the work of *eternal judgment*, as that of those who judge with Christ in the thrones of the *regeneration* in the *judgment to come*. Hence the word κρισις, from the verb κρινω, is rendered by the word *damnation*, Mat. xxiii. 33, but the same word is rendered by the word *judgment*, Mat. xii. 18—as, “I will put my spirit upon him, and he shall show *judgment* to the Gentiles.” That is, He the spirit, shall sit as judge in them, and convince them of the error of their ways. Again, the same word is rendered by the word *judgment* as, I will send forth *judgment* unto victory, verse

20. Again, "All *judgment* is committed unto the son of man;" and this same word is rendered by the word *condemnation*, as, "This is the *condemnation*, that light is come into the world, and men loved darkness rather than light."—Jno. iii. 19. Also the noun from the same verb is rendered by the word *damnation*, as—he eateth and drinketh to himself *damnation*, that is *condemnation*.—1 Cor. xi. 29. And they shall come forth, they that have done evil, unto the resurrection, *χρίσεως*, of *damnation*,—of *judgment* as in the *Latin vulgate*, Jno. v. 29, and the same word is used thus, both as a verb and a noun,—as, *judge* a righteous *judgment*.—Jno. vii. 24. This word, in its verbal form, means, *to separate, to divide, put apart, to inquire or search into, to distinguish as between right and wrong*. Thus one and the same word is rendered by the words *damnation, condemnation, and judgment*; and, as used in the Scriptures, it means that act of the mind by which it discerns truth from error, right from wrong, which act necessarily implies decision as to the matter in question, and from this decision comes the knowledge of the truth or error in the case, and relatively approval or condemnation. But such condemnation is by no means to be confounded with the torments of the beast, or serpent spirit of the flesh. Only the serpent's race can be the subjects of the second death; for only that which was the subject of the *first death*, as that of our serpent nature in the death of Adam, can be liable to a *second death*," nor can there be a *second death* without a *first*. To the spirit of man, death first or second, is inapplicable. Instead of the spirit being dead in Adam, it is alive in Christ, and is risen *with him* from its Adamic death.

That the judgment to come, as it applies to the spirit of man, is tuitionary in its nature, becomes evident from the following considerations:—1st. The mystery of God, which is Christ in you, the hope of glory, was *hid from ages and generations*.—See Col. i. 26, 27, and Eph. iii. 5, 9; Rom. xiv. 25. 2nd. Can these ages and generations from whom the Gospel of this mystery was hid, be saved without the knowledge of this Gospel? If the princes of this world had known this mystery, "they would not have crucified the Lord of glory."—1 Cor. ii. 8. 3rd. "God sent His Son into the world, that the *world through Him might be saved*." He that believeth not on Him is *condemned*,—*i. e., judged or damned* already, because he hath not believed in the name of the only begotten Son of God.—Jno. iii. 17, 18. 4th. Now we assume that, independently of the knowledge, the belief and the faith of Jesus Christ, no

man can be morally and *intelligently saved*. No man can build upon any other foundation than that Christ which is in him as the grounds of the hope of his glory; and without the knowledge of this Christ as his hope, he can not *build* upon this foundation, except as with the wood, hay and stubble, which deprives him of his reward; he cannot therefore be saved only as by the refining fires of the judgment to come! 5th. But the ages and generations that lived before this mystery was revealed had no knowledge of the mystery of Christ, or that the Gentiles should be fellow heirs, *and of the same body*.—Eph. iii. 5, 6. “Had they known it they would not have crucified the Lord of glory.” We affirm therefore that in the absence of this knowledge their sin is not in justice chargeable to them. But, 6th, without the knowledge of this mystery of Christ, and an intelligent belief in the same, they never can be morally saved by faith in Jesus Christ. Therefore, 7th, those from whom the knowledge of the Gospel of this mystery was hid, as in the case of *Tyre*, and *Sidon*, and *Sodom*, who, if they had known this Gospel, would have repented in sackcloth and ashes, cannot be saved upon the principle of belief in Jesus Christ, without this knowledge; neither can they receive the heaven which results from the knowledge of the mystery of godliness. 8th. But such is the justice and mercy of God that they cannot be condemned, seeing that if they had had the opportunity of this knowledge, they would have repented in sackcloth and ashes.—Mat. xi. 22 to 24. 9th. But these very characters must give account to Him that is ready to judge both the quick and the dead; and for this very cause, namely, that they may be judged as if they had the same opportunities as those to whom this gospel was preached, *for this cause* the gospel was preached to *them that are dead*, that they might be judged according to men in the flesh, that is, that they might be judged on the same principle as all men who, while in the flesh, have this gospel preached unto them; while, at the same time they, as separated from the flesh, live according to God in the spirit. It was therefore but just and reasonable that, when Christ was put to death, in the flesh, His spirit being then loosed from this prison of death, and thereby having regained its native liberty and power, should, in the unity of His spirit, go and preach to the spirits in the prison of their own ignorance, although, like the thief, they were in Paradise with Christ. Moreover, these very spirits were those who lived in the days of Noah, to whom this gospel never had been preached.—See 1 Pet.

iii. 18, 19, 20 and iv. 3, 4, 5, 6. Furthermore, it was intended in the divine purpose, that *all men*, of every age, should be made to see what is the fellowship of the mystery of Christ; and that, *now* unto the principalities and powers in the heavenly spheres, or spiritual conditions, might be known by the Church the many fold wisdom of God.—Eph. iii. 9, 10, 11. The Church and these principalities and powers are very different things. To the Church this mystery was made known, but to these principalities and powers it was not made known until it was made known unto them by the Church. These therefore are the dead to whom this gospel is preached by the Church; that is, by those who follow Christ and learn of Him, and are therefore qualified in their regeneration state, as by their spiritual development, to judge, teach and make manifest to the whole creation the manifold wisdom of God. Know ye not that the saints shall judge angels; that is, those spirits of these principalities and powers to whom in their age, this mystery was not made known: for the angels, as the spirits of men, desire to look into these things, and such a desire is a laudable one, and it will be granted. For it was revealed unto the prophets, that not unto themselves, but unto us they did minister the things which are *now* reported unto those to whom the apostles made known this gospel. The prophets themselves understood not the nature of this mystery; hence it was revealed to them, that the things of which they spoke should be made known to us of the gospel age, by the Holy Ghost as revealed in the gospel.—1 Pet. i. 11, 12. For it is in the gospel that the righteousness of God is revealed from the faith that is *in* God, Acts xxvi. 18, to the faith that is *in* His creatures.—Rom. i. 17. We should therefore remember, that the mystery of the gospel, was not revealed unto the sons of men in other ages, as it was unto His holy apostles and prophets of the apostolic age.—Eph. iii. 5. They therefore of other ages received not *the promise*, the sum and substance of which is Christ, nor could they understand the mystery of Christ before He came in the person of His flesh; and therefore *without us*, as the Church by whom they, and *all men*, shall be made to see what is the fellowship of this mystery, they could not be *made perfect*.—Heb. xi. 40. For us some *better things* were prepared than for them; for us the gospel feast was prepared, that they, by our mercy, may obtain mercy.—Rom. xi. 31. That they, by the mercy given to us in the gospel of Christ, may through our making known to them in their spiritual state, the

knowledge of the same, may, by their fellowship with us, obtain the same mercy. Hence it is that by this means *the spirits, δίκαιων, of the just, are made perfect*,—Heb. xii. 23. These spirits were *just* in the nature and substance of their person, but in their knowledge of the mystery of Christ, as hid from the ages and sons of men, they were not made perfect. It is *ergo* true that when Christ, as our Christ, and as the Head of the one body of which all are members, when He, as the spirit of this body, “tasted the bitter pains of death, He then *opened* the Kingdom of heaven to all believers.” In this world we know only in *part*, “but then shall we know even as we are known :” and seeing that our mental constitution is such that our increase in knowledge must be gradual, and also that it depends on our being instructed, and that this implies the act of teaching; there must be therefore, in the world to come, the teacher and the taught. Hence it will be the work of the Church as the spirits of the just made perfect, eternally to teach, judge and make known unto the principalities and powers in the spiritual spheres the manifold wisdom of God! Thus, Christ is the Saviour of the person of all men, but the *especial* salvation of all must come by believing on Christ as the foundation, the substance, and the only hope of a moral salvation, which hope is laid in the substance of the faith which believes.

Moreover, such is the principle upon which infants can be especially saved by conscious and active faith. In the fall of our fleshly nature, the knowledge of the difference between good and evil was gained. This knowledge infants must attain to before they can be capable of knowing the relative difference between the heaven and the hell which this good and evil relatively create; and this knowledge the infant cannot attain to in the next state, independently of the *teaching* to which I have referred.

But some may think that our theory of the Scriptures does not agree with the case of the *rich man* and *Lazarus*. Let us then see to this. What are we to understand by these two men? Surely we dare not suppose the man of the spirit to be this rich man, seeing that only to the man of the flesh this character can be given.—See Job xxvii. 19 to 23. Christ, as the spirit into which all have been baptized, and into whose death all have been *buried*, made his *grave* with the *wicked and with the rich man* of the flesh, in *his death*.—Isa. liii. 9. These *rich* ones are the possessors of the spirit, who morally slay them of the spirit, and yet

hold themselves not guilty; they say, *Blessed be the Lord, for I am rich.*—Zech. xi. 5 and Jer. v. 27. These are the *rich* men who make the spirit the subject of *tribulation and poverty*, but their blasphemy is known. They say they are Jews, but not of the spirit; nay, they are *the synagogue of Satan.*—Rev. ii. 9 and iii. 17. This rich man was clothed in purple and fine linen.—Luke xvi. 19. So also was the woman of the flesh, and her merchants who deal in purple and fine linen, and worship *gold and silver* as their god.—See Rev. xvii. 4 and xviii. 11 to 14. Also, for a general history of the inhabitants of the Babylon of the flesh—See. Ezek., 27th chapter. This rich man is he whose entrance into the Kingdom of Heaven is as impossible as it is for a camel to go through the eye of a needle.—Luke xviii. 25.

But the Lazarus of the spirit is laid at his gate, and his business there is that of begging for spiritual food. Hence the poor in spirit are blessed, because to them particularly belongs the Kingdom of Heaven.—Mat. v. 3. Of this poor man, as the man of the spirit, Christ is the first born.—Isa. xiv. 30. He is therefore one of the poor of the spirit. This spiritual beggar is one of the poor and needy who seek spiritual water, and whose tongue faileth for thirst.—Isa. xli. 17 and lviii. 7. This is the poor that is turned aside *in the gate* where the tongue of carnal nature swings.—Amos v. 11, 12. This Lazarus of the spirit is of that seed which is in possession of the *gate* of his enemies.—Gen. xxii. 17; Ps. xxxiv. 6. “There was a little city, and few men within it”—none but the *one* of the spirit;—but in it there was a *poor wise man*, “and he delivered the city, yet no man remembered that same *poor man.*”—Eccles. ix. 14, 15. Such poor men and they only, have the gospel preached to them.—Mat. xi. 5 and Luke iv. 18. Such then was he that was laid at the gate of the rich man of the Babylon of fallen nature!

But Lazarus the beggar was *full of sores*—True, as it relates to the flesh he was full of “wounds, and bruises, and putrefying sores.”—Isa. i. 6. But he desired to be fed with the crumbs that fell from the rich man’s table. Thus, the Lazarus of the spirit was, in his relation to the flesh, a dependent upon the discretion of the rich man. The few crumbs of the bread of life which are inherently laid on the table of the conscience of men, fall from it, especially in them that live after the flesh, and in them the poor man of the spirit, being passive, must be content to live on the chance crumbs, crumbs of rational thought which, as soon it is born falls back to the Lazarus who prompted it, and who desires to feed upon such crumbs.

—“Moreover the dogs came and licked his sores.” These sores, as peculiar to our fallen nature, the evil dogs of the Gentiles of the flesh delight to lick, for upon them they live! Hence the Psalmist prays that his *darling*, *his only one*, may be delivered from the power of the dog.—Ps. xxii. 16–20. These heathen dogs of carnal nature make a noise like a dog and bark round about the city of the spirit.—Ps. lix. 5, 6, 7. When the Lord brings again His people of the spirit from the depths of the sea of the Egypt of the flesh, then the foot of the man of the spirit will be dipped and washed in the blood of his enemies, and the tongue not of themselves, but of their dogs as that of the evil beasts, or foul spirits of their flesh, shall in their death be dipped in the same blood.—Ps. lviii. 10 and lxviii. 22, 23, Isa. lvi. 10, 11, and Phil. iii. 2. “For without are dogs.”—Rev. xxii. 15: Outside and round about the city of the spirit these dogs lick and live in the *sores* of our corrupt nature; and thus, that which makes the sores of the spiritual man is the natural food of his enemies.

The beggar died, but was not buried. He as the man of the spirit was immediately carried by the angels into Abraham’s bosom. But the *rich man was buried*; and in hell, his own hell, the hell of the darkness of *the mind*, or spirit of the flesh, he lift up his eyes for they were then opened! He was *tormented* in the flame of his own *curled* nature.—Gen. iii. 14 and Mal. xxv. 41. He was then in the presence of Abraham and of his son Lazarus, and of all the holy and the blest; and in his contrast with them were the elements of his torment. The devils, as cast out of him in whom they were legion, were *tormented* because of the presence of Him who, instead of doing harm to them, granted them their request. Mat. viii. 32. Thus in their fear and self-condemnation was their torment: they knew not that their request would be their ruin; their beastly nature directed them to the swine, and thus their madness hurried them into their final torment! But the poor Lazarus of the spirit was also there with them, and kept the keys of his prison, notwithstanding the many devils with which he lodged, and when the devils were cast out of the man, then his Lazarus of the spirit was found *clothed and in his right mind*, which is a sound mind, and a sound mind is that of the spirit of God. We cannot therefore confound the Lazarus of the spirit with the rich man of the flesh.

In vain he begged that his torment might be mitigated, but this his own nature could not permit. In his lifetime he had the good things of this world, which caused the Lazarus of the spirit all his

evil things. He was not reprov'd for any particular sin, because he could not be condemn'd for his nature as that of the spirit of the carnal mind, but he was remind'd of the contempt he show'd Lazarus while he lay at his gate, and this naturally heighten'd his torment. But "besides all this, between us there is a great gulf fix'd." This gulf exist'd in the substance and nature of their being; it is morally and physically fix'd in the difference and the distance between the spirit of man and the *soul* of his animal nature; and as well might we expect the nature of the beast to pass up to that of the angel, as that this rich man could ascend up to the conditions of the Lazarus whom he despis'd. True, the rich man was a *son of Abraham* according to the flesh, but not of his seed according to the spirit; he was not one of the *children of the promise, who are count'd for the seed.*

But why should Lazarus be his servant?—Why honor Abraham so much above Lazarus? Why not apply to Lazarus as well as to Abraham?—1st. Because in his lifetime he was wont to disregard the *knockings* of the spirit at the door of his conscience, Rev. iii. 20, and this contempt this rich man naturally brings with him into the future state. While in life, he was the same to Lazarus that he was to the David of the spirit; to him he was a familiar friend, but he lifted up the heel of the flesh against him. Hence the David of the spirit says,—*it was thou*—his second person,—*a man mine equal, my temporal guide* through natural life, *and mine acquaintance.* Ps. xli. 9 and lv. 13, 14, 15 and Mat. xxvi. 23. See also Obad. verse 4, 5, 6, 7. As his familiar servant he requires that Lazarus still stand in his former relation to him. 2nd. From the præeminence given Abraham we learn that the most faithful and experienced in the divine life are relatively the leaders and teachers *in the regeneration.* 3rd. Lazarus is passive and silent as one yet untaught in divine wisdom.—But the rich man requires that he should go to *his father's house*;—which was the house of the man of fallen nature. He could not go himself without permission of those to whom he must now be subject:—*for I have five brethren.*" His every request indicates his ignorance of his own nature and of divine things. The spirits that asked to shelter in the swine, were not more fortunate than he. The *Kingdom of Heaven* is represented by *ten virgins, five of whom were wise and five were foolish.* The Scriptures represent the whole human creation as one great *man* of whom Christ is the Head. This man is naturally divided into two men, one is the natural, the other is the spiritual man. Every member of this great body is therefore,

relatively composed of two men; namely, the man of the flesh and the man of the spirit. Half of the above mentioned ten were *naturally* foolish as distinguished from the *five* inward men of the spirit who were spiritually wise. The foolish ones had lamps, they had *natural* intelligence, but they had no spiritual light in them: their lamps had gone out in the fall with the serpent of their seed. The rich man of whom we speak was one of these *five brethren*. His lamp had gone out when he died naturally in Adam. He was that natural man to whom the things of God are foolishness.—1 Cor. ii. 14, 15.

But Lazarus was not permitted to carry the message to his five brethren. Here we notice, 1st, that the cause why he was not permitted to return from the dead, was grounded on the fact that his return would not serve the purpose intended. Abraham objected on the grounds that if any one rose from the dead they would not be persuaded by him. 2nd. If one from the dead could have persuaded them to repentance, then the ground of this objection would have been removed, and doubtless Lazarus would have been sent to persuade them. 3rd. But why was it that by no possible means they could be persuaded to repentance? Simply because, as the seed of the serpent, as the natural man of the flesh, as the men of the carnal mind distinctively, their repentance was impossible. The spiritual substance of the mind of the flesh can never be changed into that of the mind of the spirit of man, and consequently the rational qualities of the spirit of man can never become those of the spirit of man's *animal* nature. The mind of the flesh is contrary to the mind of the spirit.—Gal. v. 17 and Jas. iv. 5. And being thus opposite to each other in their substance and nature, the return of Lazarus from the dead could not have been available to the *rich man*. Those who build upon the foundation of Christ as their life, though they do build with the wood, hay and stubble of their *vain imaginations*, yet they, because they have this foundation in them as the seed of their life, shall be saved as by fire; but from the torment of the fire of this rich man of the Babylon of the flesh, "who exalteth himself above all that is called God," and who *sitteth in the temple of God*, where God himself sits, and whom the world worship, Rev. xiii. 3, he never can be saved.—2 Thes. ii. 4.

But all the while Lazarus listens and is silent; and for ever lives as the monumental element of the rich man's *torment*. Lazarus was not a travelling beggar that went from house to

house, he was laid at the *gate* of this rich man, and yet very near his *table* and under the discretion of his gate as the evil tongue which is set on *fire of hell*,—the hell of carnal nature.—Jas. iii. 5, 6, 7. Nor was he ever removed from this gate until the angels carried him away from it directly into the bosom of his affectionate father. Now, this rich man must bow to the will of Abraham and his son of his own royal seed. Now, by them, the rich man of the flesh is *judged* and *condemned*. Now he is *commanded* to REMEMBER!—that *thou in thy life time*, received thy good things, and likewise Lazarus evil things. In this he is judged and condemned, and in his remembrance of these things the flame of his torment is increased! Now is the 'time when they that escape, Jer. xlv. 14, 50 : 28, as they of the spirit as described, Isa. lxvi. 20 to 24, shall bring, on the Gentile beasts of their animal nature, their brethren of the spirit to the holy mountain Jerusalem, then their *seed shall remain*, then shall they *continually worship before the Lord*. “And they shall go forth, and look upon the carcases of the men that have transgressed against me: for *their worm shall not die*, neither shall their fire be quenched.” In this *their going forth*, and in this their searching look of reflective discrimination upon the carcases, or rather the moral stink which now emanates from the spirit of the carcases of these rich men that transgress all divine law,—will be the *eternal judgment* and fiery torment, not of the men as mere flesh and blood nor of their carcases, but of *their worms*, as the viporous spirit which inhabited these carcases; which worm dieth not, neither is its fire quenched. Their slain, as in their Adamic death, shall be cast out of their graves of the flesh like an abominable branch, and their stink shall come up out of their carcases, and his ill savour shall come up, and be, as it were, smelt in the nose of his judges.—See Isa. xiv. 19, 20 and xxxiv. 3 and Joël ii. 20.

“And thus it shall come to pass, that he that is left in Zion, and he that *remaineth*, as the remnant when the flesh is cut off, shall be called holy, even *every one that is written among the living in Jerusalem*; all who have the life of the spirit of man are written in the Jerusalem of spiritual life, they shall be called holy when the Lord shall have washed away the filth of the daughters of Zion, and shall have *purged* the blood from her spiritual wounds “by the *spirit of judgment*, and by the *spirit of burning*.”—Isa. iv. 3, 4. In that day every pot or spiritual vessel in Jerusalem shall be holiness unto the Lord, but all they that sacrifice, that offer

themselves in the spiritual and tuitionary services of their God, shall come and *seethe* in these pots; and thereby shall they be purged from the filth and smoke of the sins of the flesh, as silver is purified from the earthy dross in which it was concealed. Zech. xiv. 20, 21 and Mal. iii. 2, 3, 4. Such is the work which shall be done by the spirit of *judgment* and of *burning* in the future state. The result of its judgment is that of burning in both him that is *saved as by fire*, and especially in the *worm* which dieth not, and whose fire is not quenched. This spirit as the Spirit of God in the abstract, that is in its infinite capacity, as the first person of the Infinite Spirit, is not a spirit of judgment in our conception of the word; for the idea of judging, as implied in the reasoning of the finite spirit of man, cannot be applied to God as a spirit that knoweth all things. He that searcheth the hearts and *knoweth* what is the mind of the spirit, is not the same person of the spirit, as that of the spirit whose mind He knoweth, Rom. viii. 27, nor is the spirit that *searcheth* all things, yea, the deep things of God, Cor. ii. 10, other than that of the spirit of man; for the idea of searching the things of God does not apply to the infinite spirit but only the spirit of man. The spirit of man, therefore, which has been taught and learned in the school of Christ, is that by which *the world* shall be judged. Hence we read, "Let the saints be joyful in glory. Let the high praises of God be in their mouth, and a two-edged sword in their hand to execute vengeance on the heathen, and punishments upon the people"—of the seed of the serpent, *to bind their kings* as those of the woman of the Babylon of the flesh, Rev. xvii. 2-12, and Hos. vii. 7, *with the chains* of the curse of God, Jude vi. and 2 Pet. ii. 4, *and their nobles with fetters of iron*. "To execute upon them the judgments written, this honour have all his saints."—Ps. cxlix. 5 to 9. It will be, therefore, the business of the saints, not only to judge and teach the twelve tribes of the Israel of the spirit, which embrace the whole creature of the spirit (Rom. viii. 21, 22) but also to execute the *judgments written* in the justice of God, upon their kings, as those of the spirits of the earth which are "the rulers of the darkness of this world,"—Eph. ii. 1 and vi. 12,—which kings are represented by the kings of the beast of carnal nature.—Rev. xii. 3-9 and xvii. 7-12. These kings and nobles are of the kings of *the earth* as were the *merchants* of Babylon who were made *rich* by her worldly commerce, Chap. xviii. 15, 23, especially by her trading in the *souls of men*, v. 13.

Upon these the *saints* shall execute the judgments written, and among these is the *rich man* upon whom Abraham and his son, as the representatives of the saints or spirits of men, execute the judgments written against them. These rich men of the fallen Lucifer, Isa. xiv. 12, are not flesh and blood in the abstract; they are the *fallen* spirits of the Babylon of the fallen nature of man. This Babylon is therefore "become the habitation of devils, and the hold of every foul spirit." In her is that *pit* of carnal nature, Rev. xi. 7, out of which the beastly spirit of these foul spirits ascends to kill the testimony of the two witnesses of the spirit; for although it be full of such spirits, still it is the temple of God as that in which His spirit, as the spirit of man, abides. Hence, in her, as the great city of the *fallen* nature of man, was found the *blood*, (as that from the wounds of the spiritual man) "of prophets, and of saints, and of *all* that were slain upon the earth." Rev. xviii. 2, 24 and Jer. li. 49. It is, therefore, from Babylon the child of the woman of Zion shall be delivered from the hands of its enemies.—Mic. iv. 10. Then the *judgments written* shall be executed upon the foul spirits of Babylon.—See Rev. xviii. 6, 7; Ps. cxxxvii. 8, 9; Jer. l. 14, 15, 29 and li. 24. Then shall they who say they are Jews, and transform themselves into angels of light, while yet they are those of the Synagogue of Satan, come, as did the rich man to Abraham, and worship before his feet.—Isa. lx. 14, and Rev. iii. 9. Upon the beast and the unclean spirits that come out of the mouth of his confederates, the *judgments written* are particularly executed. See Rev. xxi. 13, 14, and xix. 20 and xx. 10. Thus the time will come when the *judgment* shall be given to the saints of the Most High, and when the upright shall have the dominion over their enemies; and that time will be *in the morning* of their resurrection.—Ps. xlix. 14; Mal. iv. 3; 1 Cor. vi. 2.

From the evidence already produced, coupled with the doctrines of the Scriptures as demonstrated in the foregoing pages, the fact that the despised Lazarus of the rich man was that inward man of the spirit which lives on the crumbs of the bread of life, that *fall* from the table of the conscience of men, cannot be truthfully denied. The Scriptures recognise but two kinds of bodies, one is celestial, or heavenly; the other is terrestrial or earthly. To each of these bodies is given its own seed according to its kind, there is therefore a natural body, and a spiritual body. The first of these bodies, as related to man, is of the earth earthy; this is the natural

body. The second or spiritual body, as that of the spiritual *man*, is the Lord *from* heaven. That these two different bodies, with their seeds, are joined together in man, who can deny? And being thus joined together in one man, there must be in one man a natural and a spiritual man, and, also, a natural and a spiritual body, together with their seeds as the elements of their primary and essential natures. This spiritual man, as the Lord from heaven, was originally and essentially heavenly in his substance and nature; and therefore his destiny cannot be confounded with that body, or man which is terrestrial and earthly. This spiritual, or second man, is he that is joined to the Lord, and therefore he and the Lord to whom he is inseparably joined is *one spirit*.—1 Cor. vi. 17. There is, therefore, in the unity of their substance, but one universal man, composed of *one body and one spirit*. Now, among the members of this body the *rich man* cannot be denied his place. But of which body is he the offspring, the natural or the spiritual? Surely the natural. But as a member of this *one body* and one spirit, he must be allowed his relative portion as well of the spirit of the body as of the body itself. Who, then, will dare to assert that the destiny of the divine spirit of the rich man, as relatively representing the character, substance and person of the one spirit of the body of Christ, is the same as that of the spirit or carnal mind of the rich man. The character and destiny of the seed of the woman, as that which bruises the serpent's head, is not, cannot be that of the seed of the serpent; and until it be shown that this seed, as that of the natural body of man, is, in its origin and essence, the same as that of the spiritual man, I cannot believe its destiny to be the same! To confound, *ergo*, the Lazarus of the spirit of man with the Satan of the flesh, is nothing else than a species of blasphemy!

But why could not the rich man go himself to his five brethren? Simply because he could not without permission of Abraham. He was now under the rule and the government of Abraham and all his children as the saints that shall judge the world. Now the *sons*, or *seed* of them that afflicted them shall come *bending unto* them, and all they that despised them shall *bow themselves* down at the soles of the feet of the Abraham of the spiritual seed (Isa. lx. 14), and Mic. vii. 7, 17, as did this rich man who was of the *son* and *seed* of the serpent. Now he was delivered *to the tormentors*, and who were they, other than Abraham and his children.—Mat. xviii. 34, 35. Of this torment the devils were afraid when

they asked, "Art thou come to *torment* us before the time?" Now, they are not their own tormentors; the presence of Christ, and the contrast between Him and them, formed the elements of their torment; and so relatively of them that are Christ's. Now this rich man of Babylon was under the eye of Abraham and his son, and confined, and bound by the laws which they as the saints execute; and now they execute the vengeance and the judgments written.—Ps. cxlix. 7 to 9. Thus the saints shall take vengeance upon them of the seed of the serpent, who, as this rich man, abused them in their own temple.—Jer. l. 28 and li. 11.

Thus the saints of the spirit who, *dia, on account of, by, or by reason of*, the word of God as the spirit of God, and by its testimony which they held, Rev. vi. 9 and xx. 4, were slain and beheaded not only in the death of Adam, but accordingly, by the law of the same spirit in their conscience.—Rom. vii. 11, 12, 13. By the commandment or law of this spirit in their conscience they mortified their members which were upon the earth, Col. iii. 5, and hence the *souls* of them were seen *slain under the altar* of the spirit, while they of the spirit live and reign with Christ their *thousand years*, as the *one day* of their natural lifetime. These martyrs call for *vengeance* on their enemies; and these were they of *their fellow servants* and also *their own brethren* of the flesh, who are of the earth, and therefore they live and *dwel*l distinctively *on the earth*.—Rev. vi. 10. But until the little season of natural life be past, until their fellow *servants* of the *old man*, as the elder who shall *serve* the younger, until these be killed as *they were* when the first *head of their beast* nature was slain in Adam, in its first death, Rev. xiii. 3, until this death be consummated in their second death, as involved in their first death, the vengeance they ask for cannot be granted. Thus the enemies of their own house, as those which dwell in the flesh, in which dwells *no good thing*, these are the enemies on whom these martyrs instinctively pray to be avenged. These rich men of Babylon, who, as of the seed of the serpent, are opposite to, and *separate themselves* as distinct from, the spirit, are distinctively *sensual*, ψυχικοί *belonging to the soul*, or animal life. They are the *natural men* who *have not the spirit*. Upon these, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to *convince* all that are ungodly *among them* of all their ungodly deeds which they have ungodly committed."—See Jude 14 to 19. Such was the nature of the convictions of the rich man as wrought by the judgment of Abraham and his son,

and in such convictions, as wrought in the execution of the judgment by Christ and His saints, will be the tormenting condemnation of the *worms* that do not die, and whose fire is not quenched.

The souls seen under the altar upon which the spirit offers up spiritual sacrifices, 1 Pet. ii. 5, were slain in Adam by the law of the spirit as that of the incarnate *word of God*, which is the testimony which the martyrs of the spirit do *hold* as the law of their own life. Their *souls* were, *ergo*, dead during the 1000 years of the reign of these martyrs with Christ as their captain and head. These souls are therefore the rest of the dead, *οἱ λοιποὶ*, *the loipoi*, the *remnant*, as in Mat. xxii. 6, and Rev. xi. 13 and xix. 21, as that which remained after the spirit was separated from it when it ascended up with Christ out of the death of Adam. They of the spirit, who reign with their Christ during the one day of their natural life, which, as the day of the Lord, is as a thousand years, are very properly denominated *the first resurrection*. Christ the angel of the spirit of the whole body of His humanity keeps the key of the pit of carnal nature in which, by the chain of the spirit of His members, which He holds in his hand, He binds the Satan of fallen nature; so that outside of this pit Satan cannot go until his term of natural life expires. He is therefore put in subjection to the spirit of man, as related to the spirit of Christ, and in the death of the flesh in which he dwells, his head will be bruised and his prisoners will be freed from his power.—Eph. i. 21, 22; Heb. ii. 8. He can therefore deceive the nations of the spiritual seed no more than as deceived in Eve; for he can not deceive the Elect. The man of the flesh, as that in which he dwells, he does deceive; for they are of his own seed, and hence, in relation to his power in the pit or the imaginations of men in which he is bound, he deceives the whole world.—Rev. xii. 9. But not the saints of the spirit, or the spiritual man to whom spiritual judgment is given, for his is the spirit of a sound mind; it is the spirit of God, and this Satan cannot deceive. Those who are *risen* with Christ and sit together in the heavenly places in Christ Jesus, Eph. ii. 6, they reign with Christ who is their life; and therefore they of the spirit reign *in life*, in both natural and spiritual life. This life is eternal and immortal life, and therefore they of this life reign on the earth. They, as the spiritual and intelligent of the earth, reign in their own life whether in time or eternity.

But at the end of the day of natural life Satan is loosed out of his prison, and while being loosed by the operations of death, he

particularly goes *out* of his prison to deceive the nations which are *in the four quarters of the human earth*. In the action of disease natural sense gives way to the powers of imagination, and in this Satan exercises his power of deception and death.—Heb.ii.14. And when the time comes in which he is permitted to exercise this power, then comes his hour and power of darkness in the mind of man.—Luke xxii. 53. The *camp* of the saints, as their earthly tabernacle, is the earth over which the powers of darkness and of death exercise their authority. They compass the *camp about* the saints, but the saints themselves are not harmed. They deceive the Gog and Magog, or the *Tyrus* of the carnal mind.—See Ezek. chap. xxviii. Like Pharoah they hasten their own destruction, for in their action against the *camp*, the latent fires of disease and death are aroused, and in their flames the camp of the saints is dissolved, and in this Satan's power of death is destroyed, and the death and hell, the *hades* or unseen place in which he is lodged, was cast into the *lake* of the elemental fires from which they originated. Two books are now opened, and their secrets revealed. These books relate, one to the natural, the other to the spiritual man. The natural were not written in the book of life, and therefore were cast into the lake of fire with the devil that deceived them. This devil is that of the *soul*, or animal nature of man; he lives in the *images* which float in the *imaginations* of man.—2 Cor. x. 4, 5. The man of this *soul* nature is represented by the rich man; he is the carnal spirit of the *rest*, or *remnant* of the dead, which by their death in Adam were separated from the spirit of the seed of the woman and of the image of God. This natural man is he over whom a wicked man is set, and at whose right hand—the hand with which he works—Satan stands.—Ps. cix. 6 to 20, and Zech. iii, 1. Hence we read, "When the ungodly curseth Satan, he curseth *his own soul*."—Ecclesiasticus xxi. 27. God is the Father of the spirit of man, but not of the soul of man. The soul is not the subject of the adoption; it is not the spirit of adoption. It is the spirit of man that is adopted into the spirit of God, but not the soul which may with the body be destroyed in hell.—Matt. x. 28. Whereas, the spirit returns to the God that gave it. To the soul, as representing the emotional or natural affections of *man*, for the person of the man, the term salvation is applicable, as 1 Peter, i. 9–22, but even this salvation and purifying implies the spirit as the *purifying* agent, and rather refers to a salvation of the person from the temporal evils of sin, than to the salvation of the soul as the person of the inward and

spiritual man. The *φρονημα της σαρκος*, the mind of the flesh, Rom. iii. 6, 7, is not the mind of the spirit of man, v. 27, which, as the spirit of God, is the spirit of a sound mind.—2 Tim. i. 7. There is *ergo* no evidence that the substance of the soul of man is the same as that of his spirit, nor have we any law, whether natural or divine, by which we can confound the one with the other; and consequently we have no evidence by which to affirm, that the future destiny of the soul of man, as the life of his animal nature, will be the same as that of the spirit of man, which returns to the God who gave it; and which, as the seed of the woman of the creation, shall bruise the serpent's head.

Nor can the circumstances of the parable of the rich man and Lazarus permit us to understand it in its literal sense. 1. As a beggar, it is not to be supposed that he did always remain at the rich man's gate. 2. We have no evidence by which to conceive that the servants of the rich man, or any of his household, attended on this beggar, or carried *the crumbs* that fell from his table to the gate where Lazarus was laid. 3. Nor is it probable that the age, or nation, or people in which the case of this rich man and Lazarus can be supposed to have occurred, were so uncharitable as to allow a beggar full of rotting sores to remain night and day at a gate where he was so exposed to the public eye. 4. Nor are strange dogs, especially those about a rich man's place, always so sociable and needy for food as to make their licking of sores very agreeable to the sufferer. Such considerations, together with the Scriptural evidence which has been adduced, give additional support to the theory which requires that this parable be understood as representing the difference in the future state between the rich man of the carnal mind, and the poor and despised *μαζα* of the spirit. Which parable in itself proves that even in this rich man there was that spiritual man, that man himself which shall be *saved as by fire*, and also that "Christ is the Saviour of all men, especially of them that believe."

God as man in His incarnate capacity had but two sons.—Luke xv. 11. To the younger was given his living, his life, when born in the flesh. This life died in Adam, and in his death his substance was wasted in the fall of his angelic mode of life. In this fall he was necessarily joined to a citizen* of the far country of the flesh. Being thus sold under the sin of this citizen, he was sent into the *field* of the flesh, where the tares were sown to feed the

* *πολιτων*, a *fellow-citizen*, as his most intimate associate and partner.

swinish animals that rove through that country. Here, in his relation to the flesh, he would fain have filled his belly—his carnal desires—with the husks, the empty vanities of life. Like Lazarus he was perishing with hunger, desiring to be fed with crumbs of the bread of life, such as that of his Father's house. But in that country there was *no man* that could give him this bread. Until the death of this rich citizen the younger son remained with him as his prisoner, and relatively his servant. In the death of this citizen this son *arose* from it and came to his spiritual reason and self, and in this he came to his Father—Christ as the elder brother was always with the Father. He crucified the body of sin as representing the fatted calf out of which the feast was prepared; nor did his younger brother willingly tolerate sin. Christ and this His brother of the spirit are the two witnesses of Rev. xi. 3, and to this *younger*, whom the *elder* of the flesh should serve, Rom. ix. 12, sin cannot be imputed. The festive reception of the younger son is indicated in the carrying of Lazarus by his *servants*, the angels, into Abraham's bosom, v. 12. The case of Lazarus and this younger son is therefore the case of one and the same person of the spirit, as described under different circumstances. From these premises together with the evidence already given, it follows that: 1st, God has but these two sons, that is, Christ and his spirit as the spirit of man. 2nd. In the unity of this spirit the Lazarus of the spirit is included. 3rd. In the unity of Satanic substance, the rich man with whom Christ made his grave with the wicked, Isa. liiii. 9, was this citizen of this far country. 4th. The person and destiny of the rich man who opened his eyes in hell, and those of this rich citizen, are one and the same, both being one and same in their personal substance. Therefore, 5th, until it be shown according to the doctrines of *total depravity*, that this rich citizen and the youngerson who fed his swine were one and the same person, I cannot believe that the rich man, to whom the Lazarus of the spirit was joined in the far country of the flesh, was any other than the Satan of the *old man* of carnal nature.

So then our theory stands thus:—"this is the record, that God has given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—Jno. 5, 11, 12. (Other than natural life.) He therefore that hath not the Son of God in him as the personal substance of his eternal life, hath not the life that is immortal; and consequently can have no claim to immortality or future existence: except as that of the seed of the serpent.

CHAPTER IX.

THE SEED OF THE WOMAN AND THAT OF THE SERPENT IN CONTRA-
POSITION AS RELATING TO THE PHILOSOPHY OF THE CREATION:—

In view of the probability that some will suppose that the assumptions of the foregoing pages are dogmatically formed, and that we fail to show that in the Scriptures there are those rudiments by which they can be understood upon scientific principles, it may be necessary to be more demonstrative and to add that there are but two different species of bodies known in the Scriptures, viz., those of spirit and matter. 1 Cor. xv. 40. These bodies have each his own seed, v. 38. The nature of these two species of seed is that of the serpent and of the woman as described in the Scriptures Gen. iii. 15. From these two different seeds, two relatively different families or nations come forth. The history of these two distinctly different families form the general subject of the sacred record. See Gen. xxv. 23; Isa li. 4; Ezek. xxxv. 10. The seed of the woman is that of the Abraham in whose seed all the nations of the earth are blessed. Gen xxii. 18. This seed is Christ. Gal. iii. 16.; it is that sown by the Son of man, and its children are those of the kingdom. Mat xiii. 38. This seed is that counted to the Lord for a generation. Ps. 22, 30. and xxxvii. 5, 6. This is that *holy seed* which is the eternal substance of the man of the spirit. Isa. vi. 13 and Mal. ii. 15. He that soweth this seed is the Son of man; the field in which it is sown is that in the flesh of the world; those counted for this seed are the children of the promise made to Abraham and his seed. This seed is that called into personal being in Isaac. Rom ix. vii. 8, 9. and Gal. iv. 28, 29. It has been shown how Isaac was born of the spirit; therefore they who are born of the spirit, as Isaac was, are the children of the promise, and of the seed of Abraham, which seed is Christ. This is that incorruptible seed of which every intelligent creature is born, and which liveth and abideth forever; and hence the immortality of man. 1 Pet. i. 23. This is that seed whose children are born of God, and which doth not commit sin, for it remains, *uevet*, it lastingly *stands, stays, abides* and *remains* in the substance of

its person, and it cannot sin because it is born, *ἐκ τοῦ θεοῦ*, out of God. 1 Jno iii. 9. This seed is also that *remnant* of the woman against which the enmity of the Serpent is exerted. Rev. xii. 17.; it is the remnant of Jacob, or that of the spirit which is left after the flesh is cut off from it, *all* of which shall *surely* be gathered; it is that remnant of the *elect* and *loved* Jacob, which shall be in the midst of many people as a dew from the Lord. It shall be *among*, in the Gentiles of the flesh, in the *midst* of many people as a lion, who as Christ shall break them in pieces as a potter's vessel. Ps. ii. 8, 9; Mic. v. 7, and iii. 12; Zeph. ii. 9. and viii. 13.

This seed remnant is that which is accounted to the Lord for a *generation* as that of the second Adam, which is essentially different from that of the first. It is that which is sown in the corruption of the flesh; it is raised in incorruption. It is sown in the dishonor of the natural body of sin; it is raised in the glory of its own personal substance as that of Christ; hence it shall be *like him*. 1 Jno. iii. 2. It is sown in the weakness of a natural body; it is raised in the spiritual body of its own substance. "Howbeit that was not first which is spiritual, but that which is natural" was first, as that which was first formed out of the earth: *afterwards*, after the natural body was first formed, then came into it the breath of life, as that which is spiritual. Hence, the first man, as thus formed, was of the earth, earthy; but the second man, as the spiritual man, is the Lord *from* heaven. Thus the Lord came down from His heaven to dwell as the second man in the first man, which is of the earth, earthy.

Such, then, being the nature, origin, character and person of the seed of the woman, that we may not confound this seed with that of the Serpent, it seems necessary to a proper understanding of the Scriptures that we should have knowledge of those Scriptures by which we may be enabled rightly to discriminate between this seed and that of the Serpent.

In order to find out the nature and origin of this Serpent it will be necessary that we refer to the primal elements of the creation from which the invisible things are clearly seen, being understood by the things that are made. Rom. i. 20.

Seeing that the Scriptures speak of the individual form of things, only to direct our consideration to the nature and essence of those things, we shall not, therefore, look after the different forms and species of serpents, but, concerning their physical essence and generic nature, we should inquire; and now comes the question,

whether in spirit or matter we can find this essence and its nature. In the creation we see nothing but the spirit, and the *face* of the waters upon which it *moved*. In the one or the other of these we must ergo find the essence of the serpent nature. But we dare not assume that this essence emanated from the Spirit of God which moved on the face of those waters: we must *ergo* search the *face* of the waters for the nature and essence of this Serpent.

It is to be remembered that when the Spirit *moved* on the *face* of these waters, the earth was *without form and void*.

Now we affirm that nothing can exist without the substance in which it does exist. Nor can the substance or body of anything exist without its *form* of existence. The earth, at this time, could not, therefore, have any external or solid form of existence. It was *ergo* empty and void, without any tangible or visible mode of being, whether of earth or water. But the earth *was*; but where was it? I answer, in the elements which compose what is termed the *face* of the waters. The word *face*, as generally used in the Scriptures represents the interior principles and the sensuous functions of human nature, which naturally appear on the face. Hence, by analogy we take the face of the waters as representing the chemical elements of the atmosphere from which both the earth and the waters are produced. On these as the *αρχη*, the *beginning* or the essential elements of the natural creation, the Spirit of God moved; and in these is that *beginning* of things in which God created the heavens and the earth. On these elements the Spirit of God continues to move, and from their motion all animal and vegetable life is elaborated and brought into formal modes of being. Thus it is that God *hears*, as in the motions of His Spirit, the heavens, and they act upon the earth, and the earth moves and works upon the corn and the wine and the oil, and they hear, move, and support the animal life of *Jezeel*; that is, the people of the seed of God. See Hos. ii. 21, 22. Thus all animal and vegetable life may be said to consist in what may be called *electro-magnetic* motion. This element is said by philosophers to be the *soul of nature*. It is also what the *materialist* prefers as a substitute for the Spirit of God which moves upon it. Thus from the inner elements of nature, as *the things which do not appear, the worlds were formed*. Heb. xi. 3. In this soul of nature, or magnetic life we must find every species of animal, vegetable, insect and reptile life. This subtle element, science has shown it to be the mediate motive power of every species of natural life. Hence it is that God said, let the

earth bring forth the living creature after its kind, which implies that there is in the earth, as impregnated with this principle, that by which it could bring forth living creatures. In this *electro-magnetic* power must be found that spirit of the firmament which was formed on the *second day*, as the result of the moving of the spirit on the face of the waters. See 2. Esdras vi. 41. This spirit must be that Lucifer or *light-bearer* which is called "the son of the morning, of the creation.* The same is that spirit in the unity of which the *four spirits of the heavens* are included, and which, in their penetrating power, walk to and fro through the earth. Zech. vi. 5, 6, 7. This is also that electric spirit whose escape from the physical heavens of those in whom it worked, was *as, i. e.*, the same as the lightning which falls from the cloud as the life of its body. Luke x. 18. The same spirit is also the *prince*,—as being under a king—*αρχοντα*—archonta the commander of the power of the air. Thus the spirit that works in the children of disobedience, as begotten of the disobedience of the Serpent, is a spirit whose essence and power are in and of the air we breathe, and which, as the soul of nature, exerts its unknown and invisible influence in every species of animated nature.

This spirit in its primitive state was subtle and instinctively acute, and hence, in the serpent species of animal nature, that of this spirit is made more particularly apparent. Such, then, is the spirit which permeated the earth out of which the *first man* was formed, and the animal nature of this spirit, as organized in human form, is naturally opposed to the nature of the spirit that *moved* upon it; it could not be made subservient to the purposes of the Eden state. It is not now *in subjection to the law of God*, neither was it then, *nor indeed can it be*, until in death it be put down as the first and last enemy of mankind. It instinctively knew from the nature of its own physico-spiritual being, that man, as a spiritual essence, would not, could not die; that his spiritual person could not be *separated* from the substance of its person as a divine substance, and therefore it said, *God doth know* that your eyes shall be opened, &c. The Serpent, as an irrational being, did not understand the philosophy of man as a compound of spirit and matter, and therefore he did not know that it was his own

* This *electro-motive* light is that which resulted from the spirit's moving on the face of the waters. It is that electro-motive power from which proceeds all solar and magnetic light and natural or magnetic life.

part of man that would die, that it was the earthy nature of his being that would be separated from its then state of subsistence with the divine nature of man. It was, therefore, in the *beginning*, in the essence of his animal nature, to misunderstand his God and *lie*: and the same is that principle in the fallen nature of man by which the whole world is deceived. Rev. xii. 9. The Serpent's lie was *ergo* instinctive, but not intelligent; he did not know that by his own deceiving act he would be driven from his place in the ranks of celestial society; nor did he know that he and his two angels, as then individualized in Adam and Eve, which angels were his third part of them as his third part of the stars, as their natural lights, and which, as included in his unity, is one star in him. Little did he know that, by his own act, he and his stars should have each his part in that *pit* of carnal nature in which his fallen nature assumes the shape and nature of every species of the Serpent's form. See Rev. ix. 1 to 21. In this pit he is bound with the chain of the seed of the spirit of man, during the *times* of his natural life in the flesh. See Rev. xi. 7, and xx. 2. In this pit the Serpent is bound and put, as an inferior servant, under the control of the spiritual man, as his master and antagonist. Heb. ii. 8. Such then, is the spirit or seed, which, as clothed in flesh, is of the seed of the Serpent of our animal nature. Between this seed and that of the woman of the spirit there is enmity, as arising out of their opposite natures, which are as different as are the laws of spirit and matter. The laws of the spirit that moved on the *face* of the waters being essentially different from the laws of the spirit of these waters, it follows that these laws are inherently counteractive towards each other; and, therefore, never can be changed. Hence it is that the carnal mind is enmity against God, because it is not subject to the laws of God, neither indeed can it be. Rom. viii. 7. 1 Cor. ii. 14. 15. There is, therefore, in the elements of fallen nature, whether in society or in the *air*, interior principles of contrariety and conflict.

Hence, in the aerial and human heavens we have commotions, wars, affinities and antipathies, attractions and repulsions, and thus, by the workings of this spirit of the air, there are indeed calamities and woes to the inhabitants of the earth, especially to them that go after the flesh. Thus throughout universal nature there is enmity and war between the seed of the woman and that of the Serpent, but there is cause to rejoice that the seed of the woman will overcome those evils, and eventually bruise the *head*, or flesh

in which the serpent dwells, and that then he will be *cast alive* into the magnetic elements which gave him birth. Then they of the synagogue of Satan, which say, and assume the likeness of the Jew of the spirit, but are not, then they will be made to "come and worship before thy feet, and to know" that as the elect of the seed of God, the Jew of the Jacob of the spirit was and is loved while the son of the flesh is hated. See Rev. iii. 9 and Rom. ii. 29.

From the foregoing we can see how the Serpent was the *first-born* of death. Job. xviii. 13. He was the first-born of death when he lied against the truth; when he and his part of the stars of Paradise were born of death, and in the death of his body of sin he now abides, and will until its death. He is also properly called *the man of sin*; because in his sin is the aggregate of all sin, and, as changed by the curse of God, he is the first begotten of sin, and thus as man, so far as carnal nature is concerned, he is shapen in iniquity, and *conceived in sin*. Ps. li. 5. He is therefore exclusively and personally the *man of sin*; 2 Thes. ii. 3 and Rev. xiii. 18. and as such, he must be *the son of perdition*, *απολείας*, *destruction, waste, death*. He was *ergo* born out of the death and destruction of the Eden state. This *man of sin* is, therefore, in himself the mystery of iniquity, Rev. xvii. 5. He is that *wicked*, *ανομος*, lawless one, that is not *subject to the law of God*, neither indeed can be. His *coming*, *παρουσια*, *his being present* in carnal nature, is after, according to the working of *Satan*, in them that perish as the natural sons of perdition, and only in them the *deceivableness of his unrighteousness* has its destroying power. See 2 Thes. ii. 3 to 10. This *man of sin* is the *natural man* of the whole human family. He is the *old man* of carnal nature, and as a sample of his species we find the Judas of the flesh was a devil, Jno. vi., 70, and, consequently, a *son of perdition*. See his character, curse and destiny as described in the 109th psalm. He is also, as *cursed above all cattle*, that *dragon beast* which ascends out of the *hell* of his own infernal nature, and whose final destiny is perdition. Rev. xi. 7 and xvii. 8. The children of *this man*, being of the seed of the Serpent, are therefore, specifically a *generation of vipers*. The father of this generation led captive the Israel of the spirit as imprisoned in his *pit*, and therefore he shall go into captivity. Rev. xiii. 10. The evil seed of this *wicked one* put forth its fruit in the *Cain* of the fallen nature of man; he was *of that wicked one*. 1 Jno. iii. 12, and, therefore, all the judgments arising from the evils of this *generation*,

as that of the evil nature of *Cain*, shall be visited upon this generation from its existence in Cain until it ends in the destruction of the Babylon of the flesh. This is the Babylon in which was found "the blood of prophets and of saints, and of all that were slain upon the earth." See Mat. xxiii., 33-35. ; Jer. li. 49 and Rev. xviii. 24. The seed of this viperous generation was sown in the *field* of the flesh, its children are the tares, and the tares are children of the *wicked one*. He that sowed them is the devil ; and the very same children are the *goats* which are placed on the *left hand*, as that of the flesh of Christ, as the *second* and *inner man* ; while the sheep are on the right hand as that of the Spirit. These goats are *separated one from another*, every goat is joined to a sheep as his *brother* and *neighbour*, from which he is separated. The difference between a sheep and a goat is relative to the difference of their seed and their seminal nature. The difference between the species of the sheep and that of the goat is relatively the same as that between the tares and the wheat. The theology is, therefore, fallacious and unsound, which needs to confound the different species of natural things. Gold and tin are both metal, but the species or sort of the one is essentially different from that of the other ; nor can the substance of either ever be changed or *converted* into that of the other ; and so also of the sheep and the goats, the tares and the wheat. We should therefore be careful that we do not confound the different species of natural life as given that we may understand the secrets of the Scriptures.

To the goats it was said, "Depart ye *curse* into everlasting fire." These goats were, therefore, marked with an inherent and everlasting curse ; a curse inherent in the evil spirit of their seed. The curse of the spirit of the air, which was the spirit of the Serpent, was interfused throughout the earth out of which the earthy man was formed, and, therefore, in its relation to man, the earth is cursed. The curse of these goats was *ergo* originally ingrafted in the essence of their nature ; and, therefore, it can never be removed until the God whose curse it is becomes changeable ; never until God forgets His foreknowledge, and does at one time what He undoes at another ! These goats are distinctively the people of the curse of God. Isa. xxxiv. 5. They are the people that are a curse to the elect and chosen of God. Isa. lxxv. 15. In the flying roll of the elements of fallen nature, which goeth forth over the *face*, or ambient air of the whole earth, this curse is written. Zech. v. 2, 3. In this curse the *seed* of the hated Esau of the flesh

is spoiled, and he is not. Jer. xlix. 8, 10. But the seed of the *elect* Jacob, which is also the seed of Juda, it inherits Esau's birth-right; it inherits the mountains of the Esau of the flesh, and the elect dwell there, in them, Isa. lxxv. 9. Thus understanding is destroyed out of the mount of Esau, as representing the natural man to whom the things of the spirit are foolishness. 1 Cor. ii. 14, 15, and every one of his mount shall be cut off by slaughter. Ob. iii. 9, 8. See Mal. i. 2, 3.

Thus for the *goats* of Esau everlasting fire was prepared; which fire is prepared for the devil and his angels. His angels are from his *seed* as that from which the tares come. These, his angels, were first begotten in the fall of the earthy nature of humanity. The spirit of that nature was not observant of, nor guided by, the spirit that moved upon the face of the waters; and, in its resisting the motions of the creative spirit, it became individualized in the individuality of the mind of the flesh. Rom. viii. 6, 7. In the earthy forms of our first parents the spirit of the Serpent was concealed, and in each one of them a satanic angel or spirit was individualized; and in no other way or condition than in that of their earthy nature, as in Adam and Eve, did Satan's angels sin and fall. These angels are those that kept not their *first estate*, which was that in which the Serpent existed before Eve was seduced, and before his sin had affected the creation of God. These are the angels of the Serpent, by which, as described, Rev. ix. the *third part*, as the Serpent's part of men, are *killed*, verse 18. They are a certain *τῶνες*, a *sort* or *species* of men who, like the serpent, crept in unawares to Adam and Eve, the same as they do to all their children. These angels of our fallen nature were *of old ordained* to condemnation when they were cursed in the Serpent of their seed. These are the fallen angels of carnal nature, who are chained under the darkness peculiar to the animal nature of the Serpent. These angels are "even as," just the same as, the angels of Sodom and Gomorrah, "and of the cities" of the flesh "that were round about them," who suffer the vengeance of eternal fire; that fire that was kindled in the original elements of their serpent nature, as reversed and cursed in the sin of their intractable enmity against God. These be they who separate themselves, as they did in the fall of their earthy nature, from the spirit with which they were associated. They are, therefore, sensual, *ψυχικοι*, animal in their nature, *not having* the spirit. They have not the Spirit of Christ, they are, therefore, distinctively of

the seed of the Serpent, see Jude, verse 4 to 19. These *animal* spirits are just the same in their essence as those of the "natural brute beasts, which are *made to be taken and destroyed*." They are the false prophets which are among *ev*, in the people of the flesh in which *dwells no good thing*, see 2 Peter ii. 1 to 14. They are of the false prophet of the dragon of the serpent beast; they are unclean spirits like those of frogs that croak in the slime of their own filth. They are the spirits of devils which deceive the whole world by the miracles *σημεία*, the *signs*, shapes or notions which work in the *imagination*s of the carnal mind. See Rev. xii. 9, and xvi. 13, 14.

But another characteristic of this people is, that they were never known in the foreknowledge of God. Hence it is said, "I never knew you; depart from me ye workers of iniquity." The nature of their personal substance is such that they can do no other kind of work but that of iniquity. The seminal nature of the tree comes up into its fruit; if the substance of the tree were seminally good, its fruit would be also good. Every substance, whether material or spiritual, is governed by the laws of its rudimental essence, which produce its specific entity. These workers of iniquity are of their father the Devil *υμεις εκ πατρος του διαβολου εστε*, ye are out of your father the Devil, the same as Christ is *εκ του θεου* out of God. See Jno. viii. 42, 44. Their personal substance is that of Satan, not that we can conceive of the devil as in the form of a person, only as in his relation to the person of the natural man; neither can we conceive of God as a person only as in His relations to the person of His humanity. These are they that distinctively commit sin, and he that committeth sin is *εκ του διαβολου*, out of the devil as their substance, the same as he that is born of the spirit is born *εκ του θεου*, of, or out of, God as the substance of their life. 1 Jno. iii. 8, 9. That *seed* or thing in man which committeth sin is, therefore, substantially and personally of the Devil; whereas, that which is born of the spirit in man is substantially and personally of God; it cannot, therefore, sin because it is born of God; it is not, therefore, the I of the spirit that does it. Rom. vii. 17, 18; it is not it that works the iniquity, but it is that spirit of the flesh whose specific nature is that of enmity against God.

He that committeth sin is of the Devil, for the Devil sinned *from the beginning*, *απ' αρχης*—from the rudimental elements of his essence and nature. The laws of the material elements of creation were originally opposite to, and different from, the laws of mind;

and we know that matter cannot be *changed* or *converted* into spirit; neither can the laws of its nature be changed into those of the Divine nature. Spiritual intelligence cannot be elaborated from matter. The spirit of matter as that of animal, or *soul* nature, is not rationally or divinely intelligent. The functions of animal instinct should not therefore be taken for those of spiritual intelligence. Had the spirit of the serpent beast been rationally intelligent, he could not have been a liar from his *beginning*. Hence it is that he is the essence and only source of all lies, and falsehood, and irrationality. He abode not in the truth because truth never was in his nature. He, *ergo*, abode not in the divine order and harmony of truth, as it existed in the heavenly laws of the Eden state; his primordial parts were not inherently true to themselves; and therefore they were not in unison with the celestial conditions of the Eden state. Such then, was his *beginning*; and his *end*, should be *declared from his beginning*. Isa. 41. xxvi. The nature of his *end*, therefore, as individualized in the fallen nature of man, will be that of his *beginning*. He must, *ergo*, with *all his angels*, as the children of his seed, return into the *outer darkness* or the intellectual darkness of the fiery elements of *the lake*, or wide expanse of the subtle elements of universal nature, there as individualized in man, to be tormented in those elements of his nature as reversed under the curse of God.

Another distinction between the seed of the woman and that of the serpent, is observable in the words,—*I never knew you*. Their natural life was never known to be the life of the spiritual seed of Christ; neither could it be known as that of the members of Christ's spiritual body; they were therefore never known in the purposes of the foreknowledge of God. The elect, as distinctly chosen from the children of the flesh, were chosen in Christ as the substance of their life, before the foundation of the world. Eph. i. 4. They were in Christ when it was said—*Let us make man in our own image*. Then *the children of the promise*, as *counted for the seed*, were predestinated into the adoption of children by Jesus Christ to himself, according to the good pleasure of His own will; and He worketh *all things* after the counsel of His own will,—but not after the counsel of the will, power, or contingencies of man's fallen nature; not after the counsel or will of man, but *according to his own independent purpose and grace*, which *was given us* in Christ Jesus before the world began. See Eph. i. 5 and 2 Tim. i. 9. And if given us before the world began,

how can it be said that this grace which is given in the purposes of his own counsel and will, *is made to character*, whether good or bad, or that it is in any wise conditional or dependent on the will or the works of any human agency, other than that of the spirit of man in its fellowship with the spirit of Christ?

Hath not God said—My council shall stand, and I will do *all* my pleasure? Isa. xlv. 10. Hath he not purposed *in himself*, not in any human creature or power, that in the dispensation of the fulness of the times of the Gentiles, which is the times of natural life, He might gather *in one, all things* (of spiritual personality) in Christ, both which are in heaven, and which are on earth, as that of the flesh, even *in him*. Eph. i. 9, 10 and Phil. ii. 10, 11. Such, then, is the object of the purpose and will of the Divine Counsel. If then, by any logic or sophistry it can be shown, that any human or inferior agency or power, or any act or work within the power of humanity, can frustrate the purposes of the counsel of the Divine will, then I must concede that, that power must be greater than the power of the purpose of the counsel of the Divine will.

But another distinctive feature of the children of the good seed is, that for them the kingdom is *prepared* in the laws of the spirit of their life. For them whose personal substance is that of the Divine nature, for them the kingdom is prepared from the foundation of the world as founded in Christ who is the “beginning and the end of the creation of God.” Matt. xxv. 34 and Rev. iii. 14. This kingdom is prepared for them in the image in which they were created. It is prepared in the laws of the spirit of their life; and he that hath this spirit in him, for him this kingdom is prepared. And although its laws may not be obeyed by the *natural man*, although in him it may be silent and inactive, still in him it dwells as its tabernacle; and hence it was said, even to the wicked Pharisees, that the kingdom of God was *within them*. Luke xvii. 21. Thus from the elements of the creation of the world the invisible things of God are clearly seen, being understood by the things that are made: nor can they be seen or understood from any substance other than those of the phenomena of spirit and matter.

But the fact that the good seed and that of the wicked one are sown together in the same field, demands our particular attention. This field is that of our fallen nature. In it, bad as it is, the Son of man has sown his seed. Hence, the seed of Christ and that of the serpent both grow together in the very same field, in the

very same body of sin and death, until the harvest. Thus Christ has made his *grave* with the *wicked one*, that lawless one. In the very same grave—*hades* or *hell*—Christ has made his *hell*, with that *rich old man* of carnal nature, who was so thoughtless of the requirements of the Lazarus of the spirit. Christ “made his *grave* (his *hell*) in his death.” This death is that into which we have been “buried with Christ into his death” by the baptism of his Spirit. See Isa. liii. 9 and Rom. vi. 3, 4. Such then is the *hell* into which Christ descended with his elect in the baptism by which they were created. In this *hell* Christ, as the seed of Abraham, holds possession of “the gate of his enemies,” where the *Lazarus* of the spirit was laid. Gen. xxii. 17. This gate is that of the tongue which is “set on fire of *hell*,” and which caused Lazarus to be full of sores. Luke. xvi. 20. Hence the enemies of the elect Jacob of the spirit, as those of the flesh, are *round about him*. See Lam. i. 17 and Ezek. xxxii. 18 to 32. And so the Israel of the *seed* shall possess the heathen that are *round about them*. Ezek. xxxvi. 7-12. And thus the house of Jacob shall possess the possessions of the mount of the Esau of the flesh. Obad. verses 17, 18, and the *remnant* as cut off from the flesh, shall be *among* the Gentiles in the midst of many people. See Mic. v. 7, 8, and Zeph. ii. 9. This is the seed that inherits the Gentiles, and makes the desolated cities of fallen nature to be inhabited. Isa. liv. 3 and lxi. 9. Thus to the seed of the woman which is Christ, is given the *heathen* of the flesh for his inheritance, and “the uttermost parts of the earth,” as that of man, “for his possession.” Ps. ii. 8. Hence, the Israel of the *seed* is the rod of his inheritance, Jer. x. 16., and thus Christ is made the head of the heathen. Ps. 18: 43-

But again, between the seed of the woman and that of the serpent there is enmity. Hence the man of the spirit is a man of *strife* and *contention* to the whole world. He is not therefore come to send peace upon earth, but a sword. Isa. xv. 10 and Mat. x. 34. Thus in the city of the tongue which is set on fire of *hell*, there is *violence* and *strife*. Ps. lv. 9. The stretching out of the wings of the *Assyrian* of carnal nature “hath filled thy land, O Immanuel.” Isa. viii. 8. The bulls and calves of the people of animal nature, are they that delight in *war*. Ps. lxxviii. 30. and cxi. 23. Although she be the city of a harlot, yet she is a faithful city; still murders lodge in it. Isa. i. 21. Yea, the woman of the seed is wearied because of murders. Jer. iv. 31. The Israel of the seed are hid in prison houses, Israel is given to the robbers. Isa. 42: 22, 24. Hos. 7: 1. See the portion of these robbers as described in Isa. xvii. 12, 13, 14

Thus, the house of the Lord is become a *den of thieves*. Hence "the Kingdom of Heaven suffereth violence, and the violent take it by force." Mat. xi. 12. *βιασται*, it suffereth, as it were, the action of physical force as that of robbers, and *βιασται*, the violent, the robbers or murderers, *απαζουσιν αυτην* plunder and rob it as by force of violence. Oh, what violence the evil nature of men does to their stifled conscience? Thus there is continual war between the flesh and the spirit, bringing us into captivity to the law of sin which is in the flesh. Rom. vii. 23.

This war was signified in the struggle between the two children of one birth, as representing the war between the flesh and the spirit of man. Gen. xxv. 22. Hence the war between brethren and neighbors of which the scriptures speak. The Ishmael of the flesh persecuted the Isaac of the spirit, and *so it is now*. Gal. iv. 29. This Ishmael of the flesh is a *wild man*, and his hand is against every man's hand, and he dwells in the presence of all his twin born brethren of the spirit; he also died and fell, as in Adam, in the presence of all his brethren of the spirit. See Gen. xvi. 12 and xxv. 18. And thus the Egyptians of the Esau of the flesh, fight against each other, every one against his brother and every one against his neighbor. Isa. xix. 2. They *hunt* like Ishmael in the wilderness, every man his brother. Mic. vii. 2, and the animals, and evil spirits that drive them, come down every one by the sword of his brother. See Hag. ii. 22. Ezek. xxxviii. 21. Zech. viii. 10 and xiv. 13—also Jer. ix. 4, 5, 6 and li. 35.

Another characteristic of this wild man of the *wilderness* of the flesh, Gen. xxi. 20 is, that he is particularly represented by the *man of sin*. 2 Thes. ii. 3, 4, 7, 8. His *αποστασια*, his *departure, separation,* revolt* and defection, or falling off, as in his apostasy and consequent death in Adam, and relatively the working of that death in his flesh, the strength of which *falls away* and declines by the wear and friction of life—* when this his falling away shall be completed in death, then his time in his *prison*, as that of the Gentiles, of the flesh, his times will be *fulfilled*. But he that *letteth*, he that withholdeth, *κατεχον* he that *checks, restrains*, holds him back, *covers* and *encloses* him as in his prison house, he, the spirit of God as the spirit of man, that thus restraineth, will restrain, that he might be revealed *αποκαλυφθηναι*, that he might be *uncovered* and *exposed* in

* Concerning the revolt and defection of this man of sin, See Isa. xxxi. 6; Jer. v. 23 and vi. 23; also Hos. v. 2, and ix. 15.

his time as that of the serpent's time in the flesh. Mat. viii. 29 and Gen. iii. 14. The tares are not to be rooted out lest the time of the spiritual seed should be shortened. Mat. xiii. 29, 30. But he that restraineth will check and hold him back, until he be taken, *εκ μεσου*, out from *between*, the flesh and the spirit. Then the Lord, by the workings of the laws of life in the flesh, will destroy him with the brightness *τη επιφανεια*, with the appearance, or *outside tokens* of the desolation, or falling away, of the flesh in which he is enclosed and bound. See Isa. xlix. 24, 25. Mat. xii. 29. Luke xi. 21, 22. Rev. xx. 2, 3. But the apostasy or falling away of this *wicked or lawless one* as related to the spiritual wickedness described. Eph. vi. 12, is connatural with the *fall*, or *offence* of them. (Rom. xi. 12), not themselves, but of them as of that which belongs to them, as that of the fallen nature of them, and the *ηττημα*, the *diminution*, *decay*, or decline of them of the flesh as that which works in the death of our old man, is the riches of the world, is the salvation of the spirit of the natural Gentile, as well as that of the natural Jew. If the *fall*, or casting away of them for their original apostasy, be the riches of the world, and the diminution or decay of them them the riches of the Gentiles, how much more their fulness as that which they received of Christ in their life? Which fulness, by the destruction of the body of this man of sin, is the *reconciling of the world*, while the receiving of the very same *them* is nothing less or more than the receiving of their life, as their fulness, from the dead body, as *consumed* by the brightness of his *coming*; *παρουσιας αυτου* of his being present to assist as their Christ in them.

Another feature of this *old man* of sin is, that *his body of sin* was crucified with Christ when he apostatised and fell in Adam. He was then crucified that his body of sin might be destroyed in his final separation from the spirit. In his death he is *consumed αναλωσει analyzed*, resolved into his first principles, as a physical compound, by the appearing of Christ's presence as coming with his elect out of the *hades* in which his prisoners dwell.

Thus his flesh and his bones *consume* away. Prov. v. 11. This consumption is that decreed and determined in the *midst* of all the land. Isa. x. 22, 23. It is a consumption determined upon the whole earth. Isa. xxviii. 22. In this consumption there is a continuing whirlwind which goeth forth among the inhabitants of the earth, in which the fiery anger sent forth against sin, shall not return until it have performed the intents of his heart, and which in the latter days, in the dying days of each succeeding generation shall be considered.—Jer. xxx. 23, 24.

This continuing consumption is that in consequence of the judgment which sits upon this man of the beast, and consumes and destroys him politically and physically unto his continual end in the end of the generations of the earth.—Dan. vii. 11, 26. In the working of the consuming of the man of sin in the abstract, their flesh shall *consume away* and decline while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth as by the infirmities of age and the *decay* of animal life. See Eccles. xii. 1 to 8 and Zech. xiv. 12, 15. Such is the *consummation* determined against the desolater.—Dan ix. 27, and Rom. xi. 25, 26. Thus the ten kings of the earth of the serpent, as the spirits of the *air*, which work in the children of disobedience, and which are “the *rulers* of the darkness of this world,” make the *cast-out* woman of the flesh,—Gal. iv. 30, that *mystery of iniquity* and *abominations of the earth*, 2 Thes. ii. 7 and Rev. xvii. 5,—desolate, and shall in the irritating nature of their action in the flesh, eat her flesh, and burn her with fire; with the friction of that latent, *etherio-magnetic* fire by the chymical action of which the tongue is set on fire of hell.—Jas. iii. 6. Rev. xvii. 15, 16.

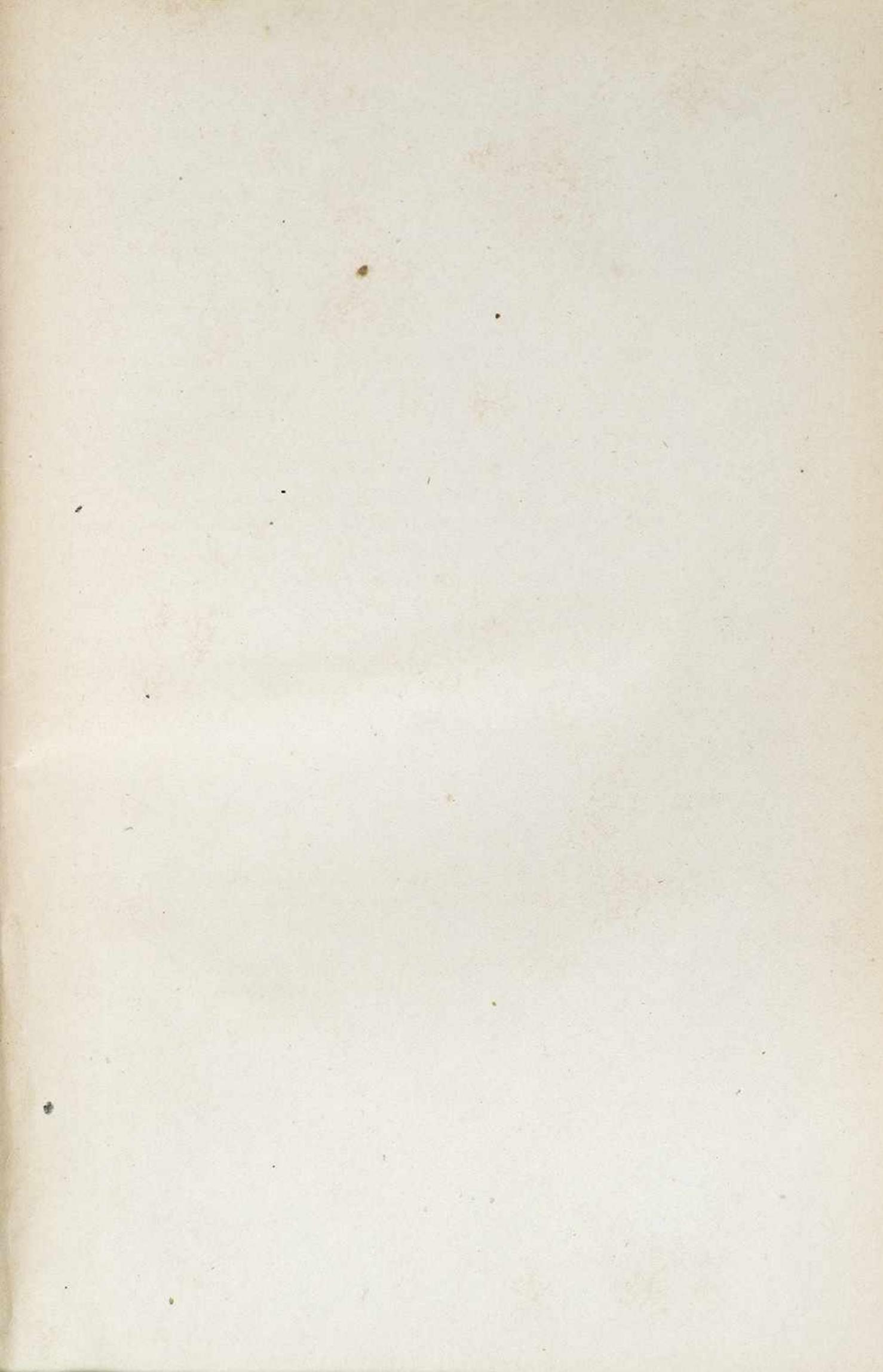
Having thus carefully examined the pedigree, character and destiny of the seed of the serpent in contrast with the woman whose seed shall bruise his head, and also searched into the philosophy of these different seeds as given in the inspired *records*, and finding that both seeds dwell together in the same soil, the same grave or hell of carnal nature, we can the better see how the children of the flesh are not the children of God, and why they are not the children of the promise, nor *counted* for the seed. We also see why the seed which the Son of man sowed in the same field, are counted in the number of the Elect.—Ps. xxii. 30, Rev. vii. 4 and xiv. 3. We can also be convinced that there is no promise for the man of the flesh as of the seed which the *wicked one* sowed. We can be convinced from such evidence, that Christ as the good seed, does dwell in the same field, the same flesh and the same hell in which the seed of the serpent dwells. We can see that the origin, character and destiny of the children of these seeds can not, should not be confounded the one with the other. We can also see that the soul of man as the soul of nature, cannot be taken for the child of the promise; it cannot be taken as a child of the seed of the spiritual woman. We can see how that he that committeth sin is of the devil, and also that he that is born of God cannot sin. We can therefore

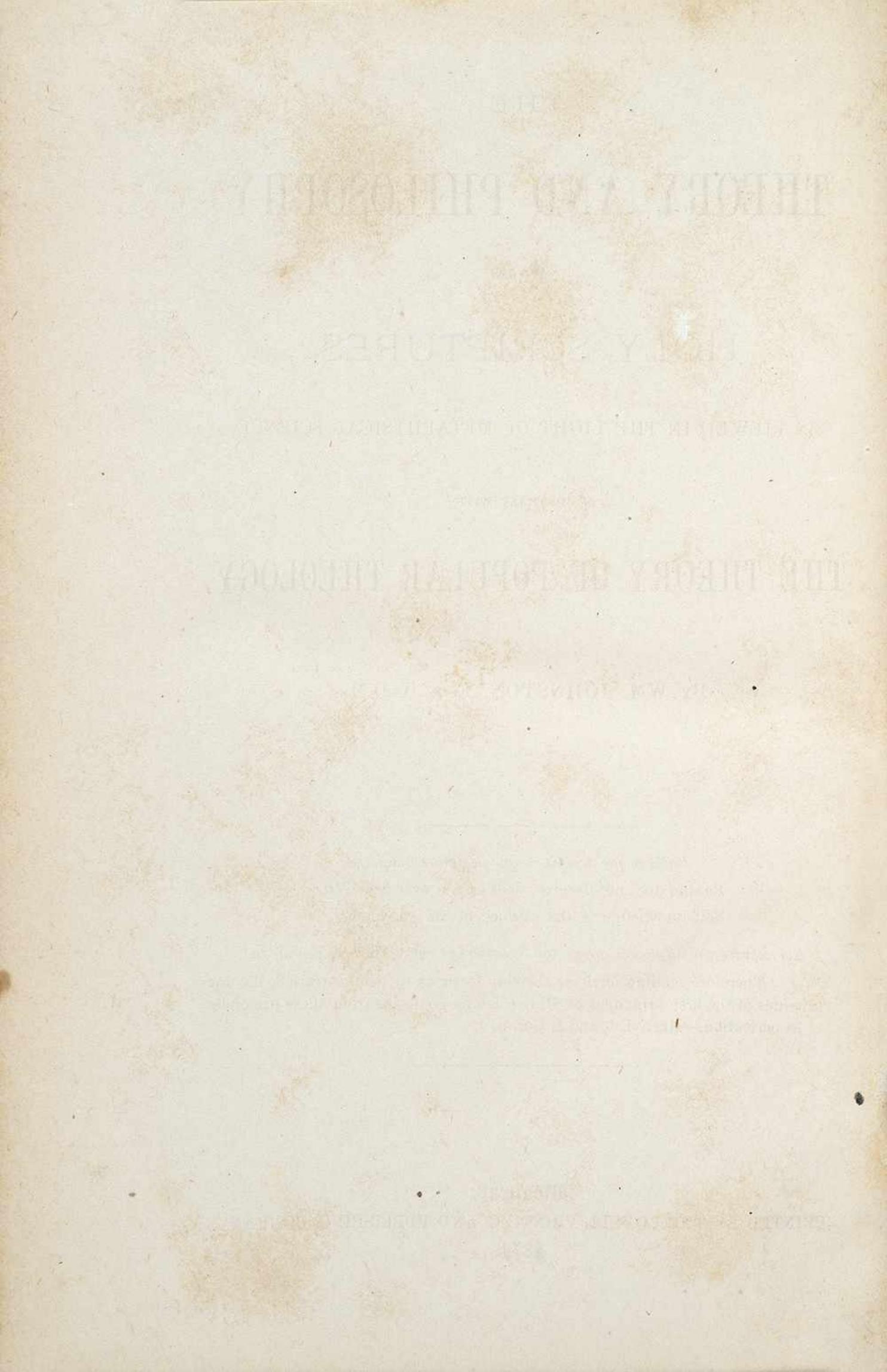
have no evidence by which to believe that the rich man, as contrasted with Lazarus, as the poor of the spirit, is any other than one of those goats which in form resemble the sheep, but whose seed, as specifically, and essentially different from that of the sheep, is that of the serpent. We can see from the difference in the substance of these different seeds, that godliness and righteousness is as inherent and natural to the spirit of man, as sin and wickedness is to the man of the flesh. We can see that the difference between the natural and the spiritual man, is such that they who mystify and confound the one with the other, must relatively misrepresent the Scriptures, and the whole economy of the plan of redemption, together with the laws of the Divine Attributes. Hence the errors of the *Arminian* doctrine of *total depravity*, and the relative ignorance of the first principles of Scriptural science, will be readily discovered. From the evidence given in this and the foregoing chapters it will be seen how that the *Elect* as the only church, or city of God, are built in Christ as the substance and foundation of their life; and that therefore only the *Judas of perdition* shall be lost; and thus the gates of the *grave* or *hell* of the beast into which Christ descended with His *Elect* in their creation, *shall not prevail against* them as the church of which Christ is the foundation and Head.—Mat. xvi. 18.

FINIS.

Note. The author could have drawn freely from tradition, but he prefers the word of Divine authority as more reliable and scientifically correlative in its parts, than that of human origination.

✍️ Written objections offered against the doctrines contained in this essay will be thankfully received by the author.





YE MUST
BE BORN FROM ABOVE