

THE  
DISPENSATIONS

PROPHETICALLY AND DOCTRINALLY CONSIDERED;

BEING

A COURSE OF LECTURES

DELIVERED AT MONTREAL,

BY

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## P R E F A C E .

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TO "ALL WHO LOVE OUR LORD JESUS CHRIST IN SINCERITY"

BRETHREN,—I have, at the request of some among whom I minister, undertaken to write out the heads of the leading features of the Dispensations as prophetically and doctrinally considered; and I have been the more ready to do so, as having found in the experience of twenty years that there is nothing more strengthening to my own faith than the tracing in the earlier revelations, as in the womb and dawn of time, the great purposes of God about to be fulfilled, and clearly defined on the page of Scripture more immediately pertaining to our own Dispensation. Feeling convinced that no safer clue to the meaning of God's word exists than the comparison of things new and old out of the Treasury of God, I shall be glad if, by Divine help, I may be allowed to give a further stimulus to research in that direction. If the mode of treating the subject appear to you short and broken, I must ask you to remember that the design of these pages is more to give a direction to your thoughts than to pretend to supply what might be said upon such inexhaustible subjects. The fact also that I have but the fragments of time to give to the subject, and that these snatches are not the most favorable to gather one's ideas together, will weigh, I trust, in not "making a man an offender for a word." And lastly, as I have no purpose to gain but your edification and the glory of God, I request you to accept this in the spirit of love wherein, I trust, it has been spoken.

Yours in the Gospel of Christ,

W. C. B.

# INTRODUCTORY LECTURE.

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REV. xvi. 30: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

REV. xxii. 10: "And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand."

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The study of Prophecy has been so much animadverted against, that a few words in its defence may not appear out of place. We are not aware how much our daily pursuits and expectations are influenced by prophecy. On what do we rely for a continuance of the seasons? Some may say hastily, The order of Nature. But no! The true certainty of the return "of summer and winter, seed-time and harvest," is the promise made to Noah, Genesis lxxxvi. 22: "While the earth remaineth, seed-time and harvest, summer and winter, shall not fail,"—a prophecy adapted to reassure the minds of this remnant of the human race, emerging from the fearful judgment of the Deluge. Why do we know that it is in vain to expect the spontaneous fruits of the earth? You answer, By experience. The true answer is by prophecy; for God has said (Gen. iii. 17–19), "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. I the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken."

And where, may I ask, is the foundation of those veritable dogmas that form the basis of religion, found, but in prophecy. Are not the truths of a Resurrection, a Judgment to come, an eternal abode of bliss, and an endless state of misery, all subjects of prophecy? What is Prophecy? Literally, a speaking beforehand—a foretelling. It is the eldest brother of History, and is edited only by Him "who knows the end from the beginning." But it is put into our hand under certain restrictions, which are specified in Deuteronomy xxix. 29: "The secret things<sup>s</sup> belong unto the Lord our God, but the things which are revealed belong unto us and to our children for ever." It is commended by the Apostle Peter in his 2 Epistle, xvi. 19, where, after commenting upon the peculiar privilege granted to him in being an eye-witness of the Transfiguration, he adds, "But we have a more sure word of prophecy whereunto

ye do well that ye take heed, as unto a light that shineth in a dark place." All Scripture, saith St. Paul (2 Tim. iii. 16), is given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; and in Romans, xv. 4, he adds, "for whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the scripture, might have hope." If history is so practical a part of education that he is regarded as deficient in the *most useful* information who knows nothing of the rise and fall of empires, surely a very strong argument may be drawn as to the vital importance of knowing the destiny of nations whose fate is clearly marked upon the page of prophecy, and in whose ruin we may be involved. And self-interest alone, if no higher motive, should lead the mind of man to ponder on what may be awaiting the times in which he lives. The violent opposition shewn to the study of prophecy recalls the feeling of astonishment with which we read the determined obstinacy of former kingdoms in rejecting the voice of the prophets. Who has ever read the downfall of Jerusalem under Zedekiah, the entreaties and the warnings of Jeremiah, that has not risen with mixed feelings of pity and anger for that infatuated prince: but what is his perverseness more than ours, if we blindly shut our eyes to the certain doom that hangs over the Gentile nations, or if we persistently contend that the Church "has abode in the goodness of God," and therefore there is no chance of its excision? Rom. xi. 22. If prophecy be a forbidden subject, what becomes of the largest portion of the Bible? From Isaiah to Malachi is all prophecy; half the Psalms are prophetic; and portions of Genesis, Deuteronomy, &c. The Bible is, indeed, a sealed book if we are forbidden to look into prophecy. But is this the sentiment expressed by Peter (1 Epistle, i. 12)? "Unto whom (speaking of the prophets) it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." May we not safely infer, that if angels are right in looking into prophecy, surely we (of whom it is said, "unto us they did minister") may and ought to feel the highest interest, and manifest a patient and arduous research. To what purpose was it that the Lord Jesus, in his great condescension, said to his followers, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you"; if the result of this disclosure is to end in our declining to become acquainted with what the will of the Lord is. Is it

a light thing to be brought into the privilege of Abraham, of whom it was said, "Shall I hide from Abraham, my friend, the thing that I do?" Shall we despise our birthright this? But, what are the objections to the study of prophecy? Some say—"It's not practical, but purely speculative." Now, one effect of prophecy is to teach a Christian not only what he is redeemed *from*, but what he is redeemed *for*; to shew him that "he is a king and priest unto God"; that the world out of which he is redeemed is under sentence; that he is called to live in holy separation from the world, unspotted from the flesh; that all things are hastening to their consummation; and that this memorandum is at the head of all his transactions, 1 Cor. vii. 29-30: "But this I say, brethren,—the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it, for the fashion of this world passeth away." Is there nothing practical in this, grounded on "*the time is short*," and "*the world is passing away*"? It is a very common objection that the great use of prophecy is to confirm God's truth after the event has taken place, and that therefore the true key to prophecy is its fulfilment. Now, it is perfectly true that the record of fulfilled prophecy does unquestionably prove the divine authenticity of the prophecy, and is a deeply interesting part of scripture to study and compare; but to say of unfulfilled prophecy that its great utility will only be manifest when the events foretold happen, is to fly in the face of that scripture that declares it to be "a light in a dark place"; and also against the lessons which the examples of the fatal neglect of prophecy teaches us. Ask yourselves for a moment—Was the prophecy by Noah (as some suppose) for 120 years, that God was about to bring "a flood on the world of the ungodly,"—was it never to be understood till after the event? If so, it was of little use to the antediluvians. Was Lot's warning to his sons, that Sodom was to be burned, to be of value after the event or before? Did obedience to the word, "Look not behind thee," save Lot and his two daughters from the fate of the wife, turned into a pillar of salt? or was it to be learned after the disaster? Were the prophecies of the coming of Christ, of the seed of David, of the tribe of Benjamin, and to be born in Bethlehem,—were they only learned after his birth? or were the answers ready for the Magi when they arrived, saying, "Where is he that is born King of the Jews"? The fact is, our Lord's rebuke of the ignorance of the Sadducees is applicable to us all: "Ye do greatly err, not knowing the scriptures, nor the power of God," Matt. xxii. 29. And

lastly, who are these that raise this bitter denunciation against this most profitable exercise of scriptural investigation? Invariably those who know nothing about it, and who have no scruple to acknowledge it. And until we have better reasons given for neglecting so important a branch of truth, let us fearlessly, looking alone to the Holy Spirit for guidance and instruction, pursue our course. It was a remarkably correct saying of one, "That the Bible is its own expositor"; and if to it we add what Paul said to Timothy—"rightly dividing the word of truth"—we should not fail, by attending to these maxims, to discover its majestic proportions, and the indelible mark of divine inspiration upon every page. In the Prophet Isaiah, 46th chapter, 9th and 10th verses, we read—"Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me,"—"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Let me ask you to weigh that sentence first. The Omniscient and Omnipotent Revealer declares himself—"I am God, and there is none else; I am God, and there is none like me." Now, here is the Fountain of Revelation; as the Apostle says in the Hebrews, "God! who at sundry times, and in divers manners, spake"; "Declaring the end from the beginning, and from ancient times the things that are not yet done." Then, if we go back to the beginning, peradventure we shall see traces of the end; and in the ancient days we shall discover vestiges of events that came to pass, and others that may yet be in the future. Take the first great prophecy: "The seed of the woman shall bruise the serpent's head." Now, is it fulfilled? Four thousand years after the prophecy, Paul said by the Spirit (Rom. xvi. 20), "The God of Peace shall bruise Satan under your feet shortly!" Eighteen hundred and sixty years have passed, and yet Satan is not bruised under our feet! O, sirs! need I add more to shew you the incomparable value of prophecy, and the absolute demand on a true Christian to make himself acquainted with these things; as our Lord and Master said "Write," and "Blessed is he that readeth" "the things which are, and the things which shall be hereafter." I feel the deep responsibility that rests on any, who, stirred up in the name of our Lord Jesus Christ, to set in order the things most surely believed among us, that whatsoever he may be led by the Holy Spirit to declare before a congregation, should be so established by and on the word of God, that those who hear should understand the discourse, not only in the general facts before them, but also the special scriptures by which those facts are substantiated. I am anxious, therefore, to lay down certain principles which

will make these discoveries more intelligible in their delivery, and ultimately more useful, by drawing you with a warmer and deeper interest to study the word of God. We shall find the revelation of future events meeting us under four distinct forms :

1st. Types, as is noted by the Apostle, 1 Cor. x. 11 : Now all these things happened unto them for ensamples (margin, types), and they are written for our admonition, upon whom the ends of the world are come.

2nd. Symbols. Such are large portions of the book of Daniel ; for example, the great image seen by Nebuchadnezzar, and the four wild beasts seen by the prophet himself.

3rd. Figurative. Such are many of the forms in Isaiah, where our Lord is prophesied of under the image of a Lamb, a Lion, a Branch, a Rock, and a Fountain.

4th. Simple, as the plain declaration of events ; such as the sentence at the fall—" Until thou return unto the ground, for out of it wast thou taken ; for dust thou art, and unto dust shalt thou return."

But, as regards all prophecies, whether revealed in type, symbol, figure or simple, **THE EVENTS ARE ALWAYS LITERAL.** Too much importance cannot be attached to this principle of the literal fulfilment of prophecy, where common sense is not outraged.

Let me ask you to contemplate the remarkable literal accomplishment of the few following prophecies collected in a tract on the proof of the Messiahship of our Lord, taken out of the Prophets in order, as an example :—

Psalms xvi. 10 : For thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption.

Matthew xxviii. 6 : He is not here, for he is risen, as he said. Come, see the place where the Lord lay.

Psalms xxii. 6 : But I am a worm, and no man ; a reproach of men, and despised of the people

Luke xxiii. 11 : And Herod and his men of war set him at nought, and mocked him and arrayed him in a gorgeous robe, and sent him again to Pilate.

Psalms xxii. 7-8 : All they that see me laugh me to scorn ; they shoot out the lip, they shake the head, saying, He trusted in the Lord that he would deliver him : let him deliver him, seeing he delighted in him.

Matt. xxv. 43 : He trusted in God ; let him deliver him now, if he will have him, for he said, *I am the Son of God.*

Mark xv. 29 : And they that passed by railled on him, wagging their heads, and saying, Ah ! thou that destroyest the temple, and buildest it in three days, save thyself and come down from the cross.

Psalms xlii. 16 : They pierced my hands and my feet ; I may tell all my bones. John xx. 27 : Then saith he to Thomas, Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side ; and be not faithless, but believing.

**Psalm xli. 18:** They part my garments among them, and cast lots upon my vesture.

**John xix. 23-24:** Then the soldiers when they had crucified Jesus, took his garments and made fou. parts, to every soldier a part, and also his coat. Now the coat was without seam, woven from the top through-out: they said therefore among themselves, Let us not rend it but cast lots for it, whose it shall be; that the scripture might be fulfilled.

**Psalm xxiv. 20:** He keepeth all his bones; not one of them is broken.

**John xix. 33-34:** But when they came to Jesus and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

**Psalm xli. 9:** Yea mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

**Matt. xxvi. 23:** And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

**Psalm lxxviii. 18:** Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea for the rebellious also, that the Lord God might dwell among them.

**Acts i. 9:** And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

**Ephes. iv. 8-11:** Wherefore he said When he ascended up on high, he led captivity captive (or a multitude of captives), and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some apostles, and some prophets; and some evangelists, and some pastors and teachers, &c.

**Psalm lxxix. 21:** They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

**Matt. xxii. 34:** They gave him vinegar to drink mingled with gall: and when he had tasted thereof he would not drink.

**Psalm lxxviii. 1-2:** I will open my mouth in a parable; I will utter dark sayings of old.

**Matt. xiii. 34:** All these things spake Jesus unto the multitudes in parables; and without a parable spake he not unto them. That it might be fulfilled, &c.

**Isaiah l. 6:** I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.

**Matt. xxvi. 67:** Then did they spit in his face and buffeted him, and others smote him with the palms of their hands.

“ **xxvii. 26:** And when he had scourged Jesus, he delivered him to be crucified.

**Isaiah liii. 2:** For he shall grow up before him as a tender plant and as a root out of dry ground: he hath no form or comeliness, and when we shall see him there is no beauty that we should desire him.

**John i. 11:** He came unto his own and his own received him not.

**Isaiah liii. 3:** He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised, and we esteemed him not.

**Mark xv.:** Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

**Isaiah liii. 4:** Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted.

**Matt. viii. 17:** That it might be fulfilled that was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses.



Isaiah liii. 5-6 : But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed ;—and the Lord hath laid on him the iniquities of us all.

1 Peter ii. 24-25 : Who his own self bare our sins in his own body on the tree, *that we*, being dead to sins, should live unto righteousness : by whose stripes ye were healed. For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your souls.

Isaiah liii. 7 : He was oppressed and he was afflicted, yet he opened not his mouth ; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he openeth not his mouth.

Matt. xxvii. 12 : And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee ? And he answered him to never a word : insomuch that the governor marvelled greatly.

Isaiah liii. 8 : He was taken from prison and from judgment, and who shall declare his generation ? for he was cut off out of the land of the living : for the transgression of my people was he stricken.

Matt. xxvii. 23 : And when he had scourged Jesus, he delivered him to be crucified.

Acts viii. 34-35 : And the Eunuch answered Philip and said, I pray thee of whom speaketh the prophet this—of himself or of some other man ? Then Philip opened his mouth, and began at the same scripture (Isa. liii. 7-8), and preached unto him Jesus.

Isaiah liii. 9 : And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.

Matt. xxvii. 57 to 60 : When the even was come, there came a rich man of Arimathea named Joseph, who also himself was Jesus's disciple ; he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body he wrapped it in a clean linen cloth, and laid it in his own new tomb which he had hewn out in the rock ; and he rolled a great stone to the door of the sepulchre and departed.

Isaiah liii. 12 : Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death ; and he was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors.

John xix. 30 : When Jesus therefore had received the vinegar he said, It is finished ; and he bowed his head, and gave up the ghost.

Mark xv. 27-28 : And with him they crucify two thieves, the one on his right hand and the other on his left ; and the scripture was fulfilled which saith, " And he was numbered with the transgressors."

Luke xxiii. 34 : Then said Jesus, Father forgive them, for they know not what they do.

Zech. ix. 9 : Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy King cometh unto thee : he is just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Matt. xxi. 1, 7, 9 : And brought the ass and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way ; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before and that followed cried, saying, Hosanna to the Son of David ; blessed is he that cometh in the name of the Lord ; Hosanna in the highest.

**Zeeh. xi. 12 :** And I said unto them, If ye think good give me my price ; and if not forbear. So they weighed for my price thirty pieces of silver.

**Matt. xxvi. 14-15 :** Then one of the twelve called Judas Iseariot went unto the chief priests, and said unto them, What will ye give me and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

**Zeeh. xi. 13 :** And the Lord said unto me, Cast it unto the potter ; a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord.

**Matt. xxvii. 7-9 :** And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the field of blood unto this day.

**Zeeh. xii. 10 :** And they shall look upon me whom they have pierced, &c.

**John xix. 37 :** And again another scripture saith, They shall look on him whom they pierced.

**Micah v. 1 :** They shall smite the judge of Israel with a rod upon the cheek.

**Matt. xxvii. 30 :** And they spit upon him, and took the reed and smote him on the head.

**Micah v. 2 :** But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting.

**Matt. ii. 1-6 :** Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the King had heard these things he was troubled, and all Jerusalem with him; and when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem in the land of Juda art not the least among the princes of Juda, for out of thee shall come a Governor that shall rule my people Israel.

Now, consider this array of literally fulfilled scripture; and, if struck with the minute accomplishment of each event, let it teach one lesson, that as the past was pictured out to the very life, so is the future. It was a remark of a Jewish Rabbi—"Strange it is, you Christians take literally all the passages in which you can debase your Messiah; and then with marvellous inconsistency you spiritualize all the words of the prophets that tell of his glory when he reigneth before his ancients gloriously." This assertion is too true, and may fairly be charged on us, for we have not been careful enough in sub-dividing the dealings of God, in the different dispensations; and there is no way in which the revelation of God so clearly unfolds itself as when regarded *dispensationally*. The term is used by the Apostle Paul when he speaks of "the dispensation of the gospel," and "the dispensation of the fulness of times." The literal meaning of the word signifies the order of the house: our word "economy" is taken from it. It is used to embrace the order of events coming between two definite periods, expressing all the events, principles, rules and ordinances common to and included

within the certain period of God's dealings with man. The dispensations are very clearly defined, and are eight in number.

The *first dispensation*, which we may call the Eden, begins at Gen. 1st chap. and 24th verse, and concludes at the 3d chap. and 24th verse, and comprises in its contents the creation of the sixth day to the placing the cherubims as guard at the east of Eden, and over the tree of life.

The *second dispensation*, or antediluvian, from Gen. iv. 1, "the birth of Cain," to the 8th chap. and 14th verse, "the earth dried."

The *third dispensation*, or patriarchal, from Gen. viii. 15, from the deliverance of Noah to (Gen. l. 26) the death of Joseph.

The *fourth dispensation*, or Mosaic, from Exodus i., the oppression of Israel under Pharaoh, to the birth of John the Baptist, Matt. xi. 13—"For all the prophets and the law prophesied until John."

The *fifth dispensation*—the Messianic—from Matt. i., "The book of the generation of Christ," to Acts i. 11, the ascension of the Lord.

The *sixth dispensation*, or "the dispensation of the Holy Ghost" or of the Gospel, from Acts ii. 1, "the day of Pentecost," to the first resurrection, or call of those "who sleep in Jesus," and "those who are alive and remain, to meet the Lord in the air"; or, "those who are Christ's, at his coming," 1 Cor. xv. 23.

The *seventh dispensation*, or Millennium, from 2 Thess. ii. 1, "The coming of our Lord Jesus and our gathering together unto him," to (Rev. xx. 11) "the judgment of the great white throne."

The *eighth dispensation*, or *eternal state*, Rev. xxi.: "The formation of the new heavens and the new earth"; "The new Jerusalem descends to the earth"; "The tabernacle of God is with men"; "God is all in all."

To these remarks I would add that the whole family of man may be regarded as the subject of revelation under three great divisions, called by the Apostle (1 Cor. x. 32) "The Jews, the Gentiles, and the Church of God"; and that if we be careful, in the reading of the word of God, to classify the revelations of God, so as not to confound promises to the Jews, as if they belong to the Church, nor to appropriate to the Gentiles what is exclusively pertaining to the Jews,—I think I might say that a student of the word of God, exercising a patient and calm investigation of the events of the several dispensations, with a spiritual aptitude to discern the direct revelations of *our own dispensations*, allegorized in types and symbols in the former ones, will at once be struck with the wisdom of "the Great God who maketh known to his servants the things that shall come to pass hereafter," Dan. ii. 45; and will rise from the study with the innate consciousness of the master hand that has stamped every page of revelation as Divine.

I would make one further remark upon the subject of dispensations generally, and it is this: that the measure of revelation given by God to unfold his counsels and reveal his will towards man, was either more general or more particular as the dispensation in which it was given was further or nearer to the events to be fulfilled; but that, whether general or particular, each dispensation received the whole truth, and with sufficient explicitness for the necessity of the time.

Let me beg of you to thoroughly master this idea, for it is the very principle of these discourses, and, in the unfolding of the plan, will at once bring all scripture to bear on one focus; while you will find the later revealed truths, in their minute development, back up the testimony of the incipient seed in the far off revelation. I said it was the principle of these discourses; but I will say far more than that. It is the plan of the word of God: that book has a system, has an entirety, has a oneness about it, that stamps its divine originality; and the key to that oneness, is the knowledge of the dispensations.

And this structure of the word of God is the exact form that every one of the prophecies is modelled on. The first opening of a prophecy gives you the subject in its length and breadth, then immediately returns to sub-divisions of the revelation: this will all be explained as we advance. I will now only add a homely simile, that illustrates familiarly my meaning. Let us throw a stone into the centre of a sheet of water, sufficiently large to agitate its surface; and what do we see? There appears on the ruffled sheet, distinct circles, each one perfect in itself, but each larger and larger the further they are distant from the centre, till the final one covers the whole pond. So are the dispensations; each succeeding one is larger, but not more perfect than the last: fresh incidents may be introduced, but only to make the revelation of the last dispensation more clear and emphatic. And the result of this accumulated evidence is to raise up an irresistible proof, that, with our unchangeable God, His purposes have been of old from everlasting. Can you for a moment suppose, that He, who has so wondrously ordained and ordered all creation, should introduce, at last, a system without order; a book without a purpose; a revelation without a design; a mass of events, interspersed with doctrines, and enigmas without construction? O! my friends, believe no such thing. I deplore with all honest Christians the skepticism of the present day, and the bold and daring insults heaped on the word of God by the so-called great writers of the divinity schools. But from whence does it spring? From the old cause: "They knew not the scriptures nor the power of God, therefore they do greatly err." And how shall we meet these insidious attacks on our faith and

on the truth of revelation? Even by learning to comprehend our Bible as a whole, and see its marvellously divine construction. Take the key that can alone, under the teaching of the Holy Ghost, make you acquainted with that mysterious and unbroken chain of evidence—that tells the hand that made it was divine.

One very peculiar feature of the early dispensations was the development of certain counsels of God, unfolded in the very scenes transacting, and so naturally arising as to render the actors almost ignorant of what wonderful events they typified; and to this we may also add, that even in scenes that were to illustrate the most important doctrines, the actors were in a very questionable position. Let me illustrate what I mean by an example. When the Lord Jesus was demanded of the Pharisees “a sign,” he gave them the prophet Jonah, whose solemn and fearful punishment, when he said—“Out of the belly of hell I cried unto God, when the floods compassed me about, and all thy billows and thy waves passed over me; the earth with her bars was about me for ever, yet hast thou brought up my life from corruption, O Lord my God,”—was to typify and be a sign of the burial and resurrection of our Lord and Saviour Jesus Christ (Jonah ii. 3, Ps. xlii. 7, Matt. xii. 40). Now we at once see that the faulty prophet, who, for his act of rebellion against Jehovah when he sent him to warn Nineveh, met the dire punishment inflicted on him, was little conscious what mighty and wondrous truth lay concealed in this mysterious judgment; and we shall soon see that it takes the whole Bible, and all its collected worthies, each one shining in his own peculiar feature, and standing in the grandeur of his own particular character, to form the concentrated virtues, the commanding powers, the suffering trials, and the victorious conquests of the Lord Jesus Christ, God over all, blessed for ever;—thus exemplifying the great design of the Bible, as revealed to us in the last part of it (Rev. xix. 10), “The testimony of Jesus is the spirit of prophecy.” May this thought be kept steadily before our eyes, while we discover Jesus, dimly shadowed, but most assuredly foretold even in the most remote dispensations.

And depend upon it, that if the naturalist discovers the footmarks of the Creator, in the beginning when he laid the foundation of the world, we shall also discover the footprints of redemption in the long six days of the six thousand years of God’s dealings with mankind. Believe me, you will find such a field of holy investigation before us—such noble specimens of the clear fact of future designs, unmistakably stamped in the events of the earliest ages of man—as shall convince you that the same perfect skill that built this world has gone to work to raise the imperishable fabric of Salvation.

Let me add a remark or two, by way of some explanation, of two words that constantly cross our path, and of which we require to have correct ideas. I allude to the expressions "world" and "day." regards the former, a passage in Hebrews (ix. 26) will well explain it: "For then must he often have suffered since the foundation of the world (*kosmou*), but now once in the end of the world (*tón aiónón*) hath he appeared to put away sin by the sacrifice of himself." Now, here the "foundation of the world" and "the end of the ages" are contrasted; and it must be clear to you that our Lord suffered at the **END** of the "dispensations" or "ages" that had just terminated, viz., "the Mosaic." The same expression is made use of in all the parables of the 13th ch. of Matthew; and in each of them it would have been more clear if rendered "age" or "dispensation." A contrast of the two words occurs in our Lord's explanation of the parable of the Tares and the Wheat (38th verse): "The field is the world (*kosmos*), the harvest is the end of the world" (*tou aiónos*), therefore means "of this age" or "dispensation." The natural meaning of the word "day," as signifying a limited period of twenty-four hours, is not the only sense you must take the term in. Indeed in scripture, as well as in common use, the expression is often intended to convey an indefinite period. Take, as example, Genesis ii. 4: "In the day that the Lord God made the earth and the heavens." In Deuteronomy ix. 1, Moses says, "Hear, O Israel, thou art to pass over Jordan *this day*": now, many events happened before they really passed over Jordan—the death of Moses, &c. It is constantly used dispensationally: "Abraham," says the Saviour, "rejoiced to see my day." David, in Psalm xcv. 7, calls it the day of temptation in the wilderness, and he adds the length of the day, 40 years. Paul, in 2 Cor. vi. 2, calls this dispensation, "Now is the day of salvation"; this day has continued 1860 years already. In Romans ii. 5, he says, "that the wicked treasureth up wrath against the day of wrath"; and you will see that, as with the day of grace, so with the "day of wrath," it extends through periods of "the day of the Lord Jesus." over a series of events transpiring, some at the opening and others at the close, of the thousand years; and that this "gathering out of his kingdom all things that offend" when he thoroughly purges his floor, and gathers the wheat into the garner; "while he subdues all things under him"; to the hour "when he casts death and hell into the lake of fire"; "when the great white throne is set up,"—forms a period of righteous judgment, extending, like the "day of grace," over a full and future dispensation.

Let me now, before I conclude, briefly sum up the programme of events to which our study must be restricted, as incident to, and con-

nected with, "the Second Advent of our Lord Jesus Christ." I gave you a brief sketch of the literal fulfilment of the sufferings of Christ. We are now to see whether all these sufferings were not prefigured, in type, in each of the dispensations; and if whether there is not also foreshadowed "the glories that should follow." I purposely say "GLORIES," for the words are plural, and Wicklif translates it so—"and the latter glories." The Rheims translation has it—"the glories following" the suffering of Christ. We design to investigate what is *revealed* prophetically of these "glories." The glory of Christ as "Son of God"; the glory manifested by Christ "as Son of Man"; "the glory of the house of David"; "the glory of the celestial as one, and the glory of the terrestrial as another," 1 Cor. xv. 39; the "partakers of the heavenly glory," Heb. iii. 1; "the first trusters in Christ," Eph. i. 12; "partakers of the inheritance of the saints in light," Col. i. 12; "with the sphere of their heavenly inheritance." And here I must pause a moment to regret the great and just cause of offence given by a certain class of the advocates of the Second Coming of Christ, who have so confounded the express revelations of the heavenly glory of "the Church of the first-born, whose names are written in heaven"; who, in defiance of the plainest revelations, have brought the Church from the third heavens, and, as one of them expressed it, "Camped them between the Red Sea and the Euphrates, every man under his vine, and every man under his fig-tree, no man making them afraid." Now, that the household of faith, the kings and priests unto God, the bride of the Lamb, rising from "the marriage supper," should be converted into tillers of the earth, may well shock the least sensitive Christianity. But is this a cause why the study of the revealed will of God is to be set aside? It is the very argument to pursue it, and scripturally to rebut such errors and point out the mass of confusion their teachers are involved in. Another view adopted by many zealous advocates of the Pre-millennial Advent of Jesus Christ, is locating the millennial dispensation upon the new heavens and the new earth. Such is the school of Cummings and others. And this has given a handle to the post-millennial writers, who have not been slow in exposing so clear an error, and proving, as they can satisfactorily do, that a dispensation which has still to do with *mortals* cannot take place on the scene of immortality, which the new heavens and the new earth are; and from thence, draw their hasty inference, that the second advent of Christ is post-millennial.

These are some of the arguments that are brought to bear against the pre-millennial advent; and you may rest assured, that, had they been sound and unanswerable, I should never have taken the responsibility of

urging views diametrically opposed to the teachings of this school. But to proceed. We shall further see the calling of the Church, and its declension; the progress of the "kingdom of heaven," from the sower of the seed of the kingdom to the net drawn on shore, and its ultimate judgment; "the second coming of Christ and the first resurrection"; "the marriage of the Lamb"; "The day of his wrath"; "the millennial dispensation," its progress, its doom, and its judgment; the kingdoms resigned by the Son into the hands of the Father, all enemies having been subdued; the final resurrection, and judgment of the "great white throne"; the creation of the new heavens and the new earth; the everlasting state; "God all and in all." Such are the subjects before us—truths of such deep import, that, to be justly appreciated, should call, not for the excitement of a speculative curiosity, but for the fervent prayers and steady search into the word of God to see if these things be so or not.

May we now, and each time we meet for the consideration of these solemnly revealed facts, have our hearts filled with the manifestation of the love, the wisdom, and the power of God. Let us seriously consider the circumstances under which we find ourselves. Born into this scene, a world in revolt against the Majesty of Heaven!—"the arch enemy the devil," described as "a murderer from the beginning," "a liar and the father of it," the hidden and mysterious instigator, "that works in the hearts of the children of disobedience," "the spirit of the air,"—using every fiendish art to entice us to our ruin; the long forbearing mercy of God tolerating the scene for nigh six thousand years, whilst mercifully providing a refuge against the destruction impending—the marvellous scheme whereby "He could be just and yet the justifier" of him that believeth, and therefore *trusteth*, in JESUS; the wondrous wisdom displayed in the salvation of the sinner, so that as by one man came death, so by one man cometh the deliverance from death;—can we, I say, contemplate ourselves appearing on such a scene as this and actually playing our part in it, with such tremendous alternatives glaring at us, and not at once feel that he who fritters away his existence, his precious moments of life, in the so-called important affairs of time, wrongs his own soul; mistakes the true end of his being; trifles with eternity; and endangers his future condition. "Seek first the kingdom of God and his righteousness, and all other things shall be added unto you."



THE  
DISPENSATIONS

PROPHETICALLY AND DOCTRINALLY CONSIDERED;

BEING

A COURSE OF LECTURES

DELIVERED AT MONTREAL,

BY

W. C. BAYNES

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SECOND LECTURE.

"THE EDEN DISPENSATION."

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## SECOND LECTURE.

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### “THE EDEN DISPENSATION.”

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1 Cor. xv. 45-47: “And so it is written, The *first* man Adam was made a living soul; the *last* Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The *first* man is of the earth earthy; the *second* man is the Lord from heaven.”

It is a very interesting part of our study to trace the peculiar appropriateness of the names used in the Old Testament, and their adaptation to the events in which they figure. Now, this is not chance; but pre-ordination, prescience, or prophecy. Let me explain this. Gen. xvii. 5: “Neither shall thy name any more be called Abram (an high father), but thy name shall be Abraham” (the father of a great multitude); and in the 15th verse: “And God said unto Abraham, As for Sarai thy wife thou shalt not call her name Sarai (my lady), but Sarah (the princess of the multitude) shall her name be.” Now, we shall have frequent occasion to remark this character of nomenclature as evidencing peculiar design, and as being one of the clues that bring us to a correct solution, and often aid in deciding the point of truth in question.

The book of Genesis, to which we now refer, receives its name from its subject-matter. It signifies “birth” from a Greek verb that means “to be born,” which is from the Hebrew “to form”; and is the only record of the creation of the world; and is a book that has a known existence of nearly 500 years before the most ancient record that historians make any allusion to. It opens the account at a period of indefinite ages, called “the beginning,” and describes the successive order of material creation, animate and inanimate. And as you must be aware that no creature is possessed of that power “that can by searching find out God” (Job ii. 7), therefore, like as we depend on revelation for the knowledge of the creation, so also we rest on revelation for all that we know of the Creator.

Now, it is by the names which the Creator himself assumes, that the great doctrine of the Triune-God is established. And as all we have to build on for eternity is inseparably connected with the revelation of this Divine Being and His finished salvation, it is only right to

state here, at once, that the doctrine of the Trinity in Unity is established in scripture beyond the power of refutation; and that it is impossible to either proclaim or receive a saving gospel but on the basis of the united work of this United Godhead.

The first time God's name is mentioned in scripture, the title is—"Elohim created the heaven and the earth." Now, that word is plural; and signifies, therefore, plurality of persons; but it is joined to a verb in the singular number, which shews, that, while persons are understood, unity is implied. Now, the learned among the Hebrews tell us that the "LXX. translation did purposely change the notion of plurality couched in the Hebrew plural into a Greek singular (*Theos* for *Theoi*), lest Ptolemy Philadelphus (in whose reign the Greek version of the Pentateuch was probably made) should conclude that the Jews, as well as himself, had a belief in Polytheism." (See Parkhurst under *Theos*.) Now, this is a very natural and probable reason. But, just as the Greek word did not explain the meaning of Elohim, so, as a natural consequence, our translation of the word *Theos*, "God," which simply means Good, does not convey any idea of the original title; in short, the poverty to express anything relative to the Divine nature is too apparent: and that was a wise remark of one of the Fathers—"The purity of our faith doth not stand upon names but upon things." We use the names not for their accuracy of expression, but to prevent confusion or concealment of the truth. And it is a very weak argument used by the opponents of the Orthodox faith, that the words Trinity, Incarnation, Person, and Essence, are terms not found in the Bible; but if the truths to which these terms are applied, are not only to be found in the Bible, but are the very substance of it, and these terms convey to our mind the notion of these truths, they have answered their end, which is to communicate the knowledge of things.

In the revelation that God gives of himself in Deuteronomy vi. 4, we read—"Hear, O Israel: Jehovah our Elohim is one Jehovah," which our translation renders "The Lord our God is one Lord." Now, Jehovah signifies self-existence, and, therefore, is a term that cannot be applied to a creature. The word Elohim signifies, when applied to the Godhead, what we call Persons or Powers, because the root of the word is Strength or Power. Nor by these words do we attempt to describe the mode of existence in God, for that is inconceivable; but that, according to scripture, there are more existences than one in Jehovah; which, notwithstanding, are but one Jehovah. The persons in Jehovah are co-equal in all perfections and attributes. The three persons consequently have one essence, one power, one mind. The

will of the Father is the will of the Son and of the Holy Ghost. Their will is one, because their nature is one, as Ambrose Searle remarks; and he adds—"We read of one person who is called the Father, who sent his Son into the world to save sinners: we read the prophecies concerning this *Son*, and their fulfilment in him, and by him, for the salvation of sinners: and we read of the Holy Ghost, sent from the Father and the Son to quicken and bless these sinners to the end. To these *Three Persons* we also find ascribed all the powers, glories, perfections and attributes of the Deity: we hear each saluted by that incommunicable name, 'which is above every name,' and distinctly denominated Jehovah: and we are taught, both by precept and example, to worship, in consequence, all these Persons under this name; and yet it is written, that 'JEHOVAH' is but ONE JEHOVAH."

Why is it that we are commanded to baptise a believer in Christ Jesus, in THE NAME (not NAMES) of Father, Son, and Holy Ghost,—the Elohim, the Three Persons in Jehovah? "God hath revealed it, and, therefore, it is true," is an argument which human wit cannot repel, and which it will be found the height of human imprudence to oppose. If God hath not revealed it, then it falls to the ground of itself; but then also fall, with it, the whole Gospel of God and the whole salvation of man.

There are but two alternatives—humble faith, or absolute infidelity; and he who adopts the last alternative is *without hope, for he is "without God in the world."* He may tell you he has a God; but his God is like what Lord Bacon calls "The Idols of the Mind." And where is the difference between an idol of the imagination and an idol of the hands? The worship of both is alike—idolatry. He who brings his perverted reason to set up a god in the room of revelation, is an idolater and must perish everlastingly.

Let us now proceed to consider the events of the "Eden or Adamic Dispensation," which may be found comprised in Gen. i. 26 to Gen. iii. 24; and, short as is this portion of the Word, yet how rich in truth will it be found. The previous part of the first chapter gives the revelation of creation, the state of things in the beginning, and describes the successional order of organization. On the sixth day the earth is seen teeming with every living creature, in obedience to the command—"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so; and God saw that it was good."

In the 26th verse, it reads—"And the Elohim said, Let *us* make man in our image, after our likeness." Surely, "Let *us* make" is the

language of more than one; in *our* image implies plurality. And here let me observe, that I believe not only, as I said at the first, that our own translation of the word has not conveyed our belief, but our interpretation of the image that man was made in, has added to the obscurity. The general opinion, that "the image of God" is to be understood as a moral image, appears to me to be unsupported by scripture. And it may be fairly asked, in the first place, what has a word, which can only be applied to the practice, manners, or conduct of men, to do with God? and what sort of an image of God is that, which crashed down at the first temptation? and how is it "that Angels that excel in power," who are infinitely superior to man, both as to intelligence and perfection, are yet never said to be made in the image of God, but are called "ministering spirits, sent forth to minister for them who shall be heirs of salvation"? (Heb. i. 14).

I know that it is usual to speak of man as having lost the image of God; but where, in scripture, does it say so? I find, on the contrary, that, 1650 years after the fall, God lays down the penalty of death on whosoever sheddeth man's blood; and gives as a reason—"For in the image of God made he man." Surely, it was not man's moral image God was thinking of. Again, after 4050 years, Paul, speaking by the Spirit, says (1 Cor. xi. 7), "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." There is no indication here of a loss of image; on the contrary, the Apostle emphatically says—is made; now!—yes, even now!—clad in rags, and wretched as he is: thus saith the Spirit, "He is the image of God." And St. James, to the same effect, in the 3d chap. and 9th verse, speaking of the tongue—"Therewith," says he, "bless we God, even the Father; and therewith curse we men which ARE made after the similitude of God." No indication of the loss of the image of God is found here; but, contrariwise, it is boldly asserted that men *are now made* after the similitude of God.

From whence, then, shall we look for a solution but in the inference drawn from the plain word of revelation, that we, like our Maker, are a Trinity in Unity? and, as the Elohim is three Persons but *one Jehovah*, so man is a body, soul, and spirit, yet but one man. And it is clearly the Holy Spirit's intention to teach this when Paul says, in 1 Thess. v. 23,—“And the very God of Peace sanctify you wholly; and I pray God your whole spirit, *and* soul, *and* body, be preserved blameless unto the coming of our Lord Jesus Christ.” Can anything be more distinct? Mark how he inserts the word ‘and’ between each component part, as if pausing on the blessing he is invoking.

But some will say—"I cannot understand this." And who supposes you able to comprehend your own existence? In short, name one single element with which you are surrounded that your reason can fathom. Do you know what light is?—are you wiser than Newton? What is heat?—can you tell? What is matter?—have you heard? What is space?—can you measure it? And if you cannot by reason discover what is before your eyes, if your own component parts are a mystery to you, what can your puny intellect do when it attempts to bring Jehovah to the bar of man's finite understanding, and begins to dispute revelation because it is beyond the bounds of the reason of an atom in the creation?

I am quite aware of the prejudice that exists against any innovation on the venerated interpretations of standard expositors, and the uneasy sensation that arises when a Christian is required to think for himself; but if I only succeed in calling out the exercise of spiritual judgment upon this solemn declaration, "Made in the image of God," with its appropriate application to your soul, the scriptures suggested to support this exposition will not have been in vain.

We have thus set before us a creation pronounced by the Creator as good, and we have seen that the ruler he placed "over the works of his hands" was in all respects worthy of the dominion entrusted to him; and if infinite pains were expended to make the subjects of this dominion, we are not surprised at the comparatively full account given of the formation of man in the second chapter and seventh verse, where, as we have observed before, the persons of this being are described. 'The body was made out of "the dust of the ground." Beautiful in proportions, there it lay; and the Jehovah Elchim ("Lord God) breathed into his nostrils the 'breath of life' (the Spirit), and man became 'a living soul.'"

Now, upon the face of creation we are told that one particular spot was chosen—more especially the place of the assembly of all that was beautiful—and it was called the "garden of God" (Genesis xiii. 10, Isaiah li. 3, Ezekiel xxviii. 13), and the name of it was "Eder" which signifies "happiness." The knowledge of this man was of the highest order of intuition; and it was soon tested; for the Lord God brought the beasts of the field and the fowls of the air to Adam to see what he would call them, and whatsoever Adam called every living creature that was the name thereof;—names, you will observe, that carried with them a meaning of the properties, qualities, or uses of the animals they designated. As we proceed we shall see that what man intuitively could do then, he cannot do now.

But there is yet another subject of creation to be considered. Scarcely had this scene concluded, and every creature passed in joyous array before their lord and master, than the Lord God said, "It is not good that the man should be alone; I will make him an help meet for him"; and the 21st verse tells us that out of man God took the woman; as the Apostle says (1 Cor. xi. 8 and 9), "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God."

The next point I would have you remark, is recorded in Genesis v. 2, where it is said that God "blessed *them* and called *their* name *Adam*"; and in the 28th verse of the first chapter, after blessing them he gives them joint sovereignty over the whole dominion, with a full liberty to enjoy and partake of every herb bearing seed, and every tree bearing fruit, for their sustenance and meat; with the reservation of one particular tree that stood in the midst of the garden, and known as the "tree of the knowledge of good and evil"; to which restriction there was a penalty affixed, in case of disobedience, "that in the day thou eatest thereof, dying thou shalt die." It is also to be observed that man was on the most privileged and gracious terms of intercourse with his Creator. They held familiar counsel together. "The Lord God (saith the scripture) walked in the garden in the cool of the day"; it reminds one of the word of Wisdom (Prov. viii. 31), "My delights were with the sons of men." Man regarded God as his great Benefactor, and acknowledged that all the sovereignty he possessed came from the Most High; and the restriction imposed on them seems ordained to keep them in perpetual remembrance of their delegated authority.

How long they enjoyed their reign, we have not had revealed to us. Some think but a short time. But it is not to our purpose. Suffice it that in the third chapter of Genesis we have it briefly recorded, how the great enemy of God and man plotted for the destruction of the latter. The temptation was, to take of the forbidden tree of the knowledge of good and evil, of which the Lord had said, "Thou shalt not eat"; and the object of his attack was the woman. The dialogue describes the arts used to overcome her fears and her objections; and the Apostle, in 1 Timothy ii. 14, adds that "Adam was not deceived, but the woman being deceived was in the transgression," so that the action on the part of Adam was a voluntary surrender of himself into the circumstances of his wife: "he was not deceived," but put himself deliberately into her



circumstances. How fatal ! and how immediate were the consequences ! Instantaneously, by the fall, man lost that inherent perception, that grandeur of primitive intuition to which, with confidence, the Creator had appealed when he demanded of him to determine and pronounce the first zoology. And what is substituted for it ? Reason. And what was her first effort ? To sew fig-leaves together for aprons, and hide among the bushes ! The intimate of ' 'od, he who but yesterday talked over the great natural history of creation, and settled its names and properties ; who, in the confidence of innocency, regarded God as his supreme good ; to whose ears, no music so sweet as the voice of the Lord God at even, —now flees the presence of his Maker,—now trembles at the voice that was once his joy. Man has become a guilty, conscience-smitten sinner. “The knowledge of good and evil” has “opened his eyes” to the discovery of nakedness, and Conscience sets him at work to hide it.

But man's way of covering nakedness is very different from God's, as we shall presently see. The whole principle of his nature is changed. From a living soul he has become a dying soul ; from the friend of God he has become the enemy of God ; and from the noble and intellectual being of the first formation, he has sunk into the degenerate rationalist. His knowledge now is the great Babel structure of Experience. One man discovers one thing, and stereotypes it as a legacy to the generation that succeeds him ; and knowledge becomes nothing more than an accumulated mass of facts that settle down into the various orders of science, and which it has taken six thousand years to acquire ; and of them all, it may be said, more or less, that they are but in their infancy. How often is the argument used, that God has endowed man with Reason, and that he is only using what his Maker *bestowed upon him* when he forms his own judgment as to what he will or will not believe ! This subtle and false hypothesis is at the root of every heresy and scepticism that has deluged the world ; and he is rendering a good service to his fellow-creatures who exposes the rottenness of these premises, and assists to tear this miserable subterfuge and lie of Satan to pieces.

What would you say to this story :—There was a nobleman, many years ago, who had brought up a servant from his infancy on terms of great familiarity, and gave him an almost unlimited power over his estate, putting the most perfect confidence in his fidelity and honesty ; and indeed there existed between them almost the love of the nearest and dearest relationships ; and much of this unreserved trust was built upon their existing regard. There was in that house an iron chest, which his lordship always kept the key of, but he told his steward that the contents consisted of deeds and other valuables which belonged to a totally

different part of the country. Abuse of confidence is, alas! so common among us, that you will not be astonished when I tell you that the steward actually had the baseness to pillage the chest and possess himself of the contents. His master upbraided his ingratitude, and foretold that no good could possibly come of such ill-gotten possessions; and so it turned out, for his family proved themselves the same lawless and shameless generation. Years rolled by, and the family forgot the disgrace which attached to this perfidious transaction of their father; held up their heads as if there was no blot on their escutcheon; and at last, with the most brazen impudence, asserted that the estate and deeds, with the jewels, were given to their ancestor by this injured and insulted nobleman. At last, it passed perfectly current among all, and they were considered as a family in lawful possession of their ill-gotten wealth. But there was found a copy of the whole proceedings, in which the robbery and the particulars of the way in which the chest had been opened with the assistance of a discharged servant of his lordship, all came out; but the family had become so proud at that time, that when this evidence was brought out, although they could not deny the handwriting and the facts that were proved, they had the audacity to treat the whole affair as if no reproach or dishonesty attached to the transaction.

Now, permit me to apply this allegory. God trusted man with dominion, and he abused the trust and confidence confided in him, and feloniously took what there was a direct prohibition against; and, contrary to the Divine will and direct command of God, procured the unhallowed and forbidden "knowledge of good and evil," or the art of "Rationalism"; which is explained, as "A system of opinions deduced from reason, as distinct from inspiration, or opposed to it." (Bib. Repos.) And to say that this dearly-acquired and most unenviable possession was the GIFT OF GOD, is to fly in the face of revelation; and though the sceptic may sneer, the Greek mock, and the "wise in their own conceits" cavil, it is however the fact, that God did not bestow on man this boasted power; and to prove he did not, he emphatically declares that if "a man will be wise, let him become a fool that he may be wise," (1 Cor. iii. 1) And it is utterly impossible to return to the knowledge of God until a man receives the kingdom of God as a little child; submits his reason to God, and, instead of boasting of it, confesses that he possesses it to his damage; that the more he relies on it, the further he goes from God; and implores, therefore, that the Almighty would counteract the pernicious effects of this soul-destroying principle, and implant in him a new, a simple, and a believing heart, that he might understand the scripture, and, believing, might have life.

Nor was this all. His dignity and nobility have fallen with him ; his crown is in the dust ; that commanding knowledge that fitted him for rule is gone ; and he feels that he has lost his sway and forfeited his dominion. He thus became "servant to sin" ; "and sin has entered into the world, and death by sin." The seducer, Satan, grasped the power, which, by sin obtained, he still by usurpation holds, so that the Lord Jesus calls him "*the Prince of this world*" ; and, conscious of his power, at the temptation in the wilderness he offers this dominion to Christ if he will only do him homage ; and we shall see, as we proceed, how he actually does give that dominion to *the Anti-Christ* (Rev. xiii. 2) in the last days.

The terrible scene of the disclosure of their united crime, their vain attempt to conceal their shame and hide their guilt, then follows ; and the Lord God summons them before Him ; and the guilty pair, with their treacherous deceiver, are arraigned together. Mutual are the recriminations ; and the sentence is pronounced—first upon the destroyer, who is cursed above all creation ; enmity is established between the two seeds for ever ; while it is declared that the seed of the woman shall bruise the serpent's head, and he should bruise his heel. Suffering and sorrow, anguish in child-birth, with subjection to man, was the woman's doom. Toil and labour was to be the heritage of man, and the ground was cursed for his sake ; thorns and thistles were to be brought forth for him ; in the sweat of his face was he to eat bread till he returned to the ground, for out of it was he taken ; "Dust thou art, and unto dust thou shalt return."

I have now come to the application of these facts, which, as types, point to the future promises, or, as you may call them, prophecies ; and have, therefore, to ask you to trace with me what the scripture reveals as to the manner of these fulfilments. "The seed of the woman shall bruise the serpent's head," is the great design which the word of God sets before us, as the burden of all prophecy. That promise has been the hope !—the beacon-light !—the star that has kept man from the day of the fall to the present, looking onwards and forwards to the full accomplishment of the victory. Each dispensation has had a revelation of it, more and more clear, as the event, and the consequences of it, were to be unfolded ; and there are rich traces of it in the one we are now considering.

The Apostle Paul says that it was written, "The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is *spiritual*, but that which is *natural* ; and afterwards that which is spiritual. The first man is of

the earth, earthy; the second man is the Lord from heaven." The same truth is taught us of their descendants: "As is the earthy, such are they also that are earthy, and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthy, we shall also bear the image of the heavenly." What, then, is the plain inference of this? That Adam is pronounced by the Holy Ghost as a type of Christ; that the first man, who was "earthy," is a type of the second man who is "heavenly"; that the "living soul" was a type of the "quickening spirit"; that the first Adam was a type of the last Adam (1 Cor. xv. 45-47). Also, that as Adam is the head of the children of nature, so Christ is the head of the children of the Spirit; and that before we can put on the heavenly image, we must put off the earthly.

And of what is the woman the type, whose mysterious formation was described in the 21st verse? "The Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, 'This is now bone of my bones, and flesh of my flesh.'" Now, the Apostle Paul comments on this, and says "That as the woman is of the man, even so is the man also by the woman": and so it came to pass; "For," saith Isaiah (vii. 14), "Behold, a virgin shall conceive and bear a son, and shall call his name 'Immanuel',"—that is, 'God with us.' And the Evangelist Matthew relates, in the 1st chap. 18th and 25th verses, the blessed accomplishment thereof. And further (Eph. v. 25), "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the *Lord the Church*: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. **THIS IS A GREAT MYSTERY; but I speak concerning CHRIST AND THE CHURCH.**" "For the husband is the *head* of the wife, even as Christ is the *head* of the church: and he is the SAVIOUR of the body. For as the body is one and hath many members, and all the members of that one body, being many, are *one body*: so ALSO IS CHRIST." But Revelation tells us (chapter xix. 11),—"Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and HIS WIFE hath made

herself ready." We see plainly, then, that Eve is the type of the church; and that as Eve was the wife of Adam, the church is the "wife of Christ"; and as Adam and Eve are called "*one* flesh," so Christ and his church are called "*one* Spirit."

And now another point. In Genesis i. 28, God entrusted a joint sovereignty to this united pair. He gave **THEM** dominion; and how clearly does the scripture reveal the purposes of our adored Bridegroom to invest his bride with his inheritance and his dominion! His bride is said to be "heirs of God and joint-heirs with Christ" (Rom. viii. 17). And how graciously does he explain his intentions towards us in the 17th chapter of John and 22nd verse: "And **THE GLORY** which thou gavest **ME**, I have given **THEM**, that they may be one, even as we are one—I in **THEM**, and **THOU** in me"; also, Rev. iii. 24: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne"; and Col. i. 16: "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him"; Ephesians i. 22: "And he hath put all things under his feet, and gave him to be the head over all things to the church, which is **HIS BODY, THE FULLNESS OF HIM** that filleth all in all." "Do ye not know," adds the Apostle (1 Cor. vi. 2), "that the saints shall judge the world? Know ye not that we shall judge angels? how much more, things that pertain to this life."

When the Holy Spirit by the Apostle asserts (in 1st Tim. ii. 12-14) the authority of the man over the woman, he says—"For Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived was in the transgression." So the same Apostle by the Holy Ghost, regarding Christ as the Head of the Church, speaks (in Col. i. 18) of the pre-eminence in resurrection of "His dear Son," that he possesses as "first-born from the dead"; and again, Rev. i. 5: "The first-begotten of the dead"; and, when speaking of the successional order and priority in **RESURRECTION-BIRTH**, he says (1 Cor. xv. 23), "But every man in his own order: **CHRIST THE FIRST-FRUIT**; afterwards **THEY THAT ARE CHRIST'S** at his coming; afterward (*cetera*) the end," &c. Now, while, therefore, it is a heresy, as Paul points out (2 Timothy ii. 18), to say "the resurrection is **PAST**," it is nevertheless quite orthodox to say "the resurrection *has begun*," for the first-fruits are gone! The First-Begotten from the dead has risen! to the glorious announcement (Acts xiii. 33), "Thou art my Son, this day have I begotten thee." "So as Adam was first formed, then Eve," so Christ is the first-begotten from the dead, and afterward the Church.

They who would say that those "who are Christ's at his coming," mean the whole race of man, are conscious, when they say so, that they do not believe it; for the scripture distinctly points out this title, as belonging to that class alone called "Christ's," as he says—"I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine, and I am glorified in them" (John xvii. 9-10). And how does the grace of this Divine Master shine out, when we behold him who knew no sin, the spotless, holy, second Adam, the last man, the Lord from heaven, becoming sin for us, bearing our sins in his own body on the tree, the Just One for the unjust, that he might bring back his poor, lost, ruined wife to God! And in doing so, it may be added, without fear of contradiction, that He, the second "Adam, *was not deceived*"; but, of his own free will, voluntarily, "for us men and for our salvation," put himself under the curse of the transgression, "being made a curse for us." And the Apostle may well break forth and say—"We love him, because he first loved us."

But, while sentence was still sounding in the ear of the guilty one, behold! the PROMISE OF HIMSELF is given: "Hear, O heavens! and give ear, O earth! for the mouth of the Lord hath spoken it." The wounded seed of this poor sinful woman is to rise victorious, and bruise the serpent's head. "He saith not as of seeds, as of many, but as of one; but to thy seed, which is Christ" (Gal. iii. 16). Yes! glory be to God! that bright and morning star, that shone out six thousand years ago, shedding its hopeful rays over this sin-stricken earth, has come on descending, like a bright comet, more and more clear as it approaches the earth. So we distinctly trace—"the seed of the woman"; then, further on, "the seed of Abraham"; and, further still, "the seed of David"; and, still more near, "the Virgin's seed,"—until heaven opens, and the Son of Man is proclaimed the Beloved Son of God!

Now, the bruising of Satan's head involves the overthrow of all his power; and how extensive that power is, the scripture in many parts declares; and it also tells us, that while the victory is secured, the result of the victory is not as yet manifested. One passage to this effect occurs in Hebrews ii. 8-9, where the Apostle says—"But NOW WE SEE NOT YET ALL THINGS PUT UNDER HIM. But we see JESUS, who was made a little lower than the angels for the suffering of death, crowned with glory and honour";—the certainty that, in God's good time, we shall see the manifold effects of this victory, of which our redemption unto eternal life is only a part. And to obtain this complete triumph, the Apostle further says—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through

death he might destroy *him that had the power of death*—that is, *the devil*.” Now, it is added—“The last enemy that shall be destroyed is death.”

At the resurrection, the first announcement of Jesus was—“All power is given unto me in *heaven* and in *earth*.” And it is the right understanding of this double dominion that is difficult for the Christian to apprehend until he becomes well acquainted with the word of God, the rightly dividing of which at once reveals the glorious purposes of God. If we were told, that the angels in heaven were very sceptical upon the point of there ever being introduced into the heavens a race of beings of a glory equal to their own, we should say—Ah! if angels only knew God’s word (Luke xx. 36—“For they are equal unto the angels”), they would see that our God has promised to the generation of the redeemed such glory as “has not entered into the heart of man to conceive,” and then they would soon yield up their incredulity. And, believe me, it is exactly the same argument that needs applying to the multitude of excellent Christians who see only their own salvation, and think that all God’s glory is summed up in saving poor sinners; but as to the larger and more expansive view of the glory of God, as the one great and main object of Christ’s triumph and the end of the great counsels of God, they know but little of it; they are like a division of the procession of a mighty conqueror, so taken up with the part they are playing that when you bid them look behind and see the swelling columns, telling of principalities, and powers, and dominions,—captivity led captive,—the uninstructed focus of their vision can detect only themselves and the “little flock”; neither do they desire to aspire to more than what shall *I* do to be saved?—they seem to have no interest in the long train of captives recovered out of the hand of the enemy, and which swell the triumphs of our conquering Lord.

The effect of the fall came not on the lords of the creation alone; their empire fell with them. As, when some bloody and disastrous defeat decides the fate of an empire, and the towns, the provinces, and the people become annexed to the empire of the conqueror, so were the deadly effects of the victory of sin and Satan over man,—creation fell with her lord, and came under the curse of his transgression.

Now, it is the design of these lectures to shew you that it is not in the power of any created being, be he never so powerful, yea, though he be the Prince of Darkness, of whom it is said “that Michael, when he spoke against him, dared not bring a railing accusation,”—I say it is not even in his power to frustrate the counsels of God; and that any created being should step in between Omnipotence and his design, is inconsistent with

the majesty of the Most High. There is, therefore, but a pause—a deep and solemn pause, I grant you—between the declaration of the design and its accomplishment; but a frustration there is not. and there can not be. As, therefore, for man's sake the earth was cursed, so by the righteousness of THE MAN, the Lord from heaven, shall the curse be removed, as the Apostle tells us (Rom. viii. 20 and 23): “The creation (*ktisis*) was made subject to vanity or *misery* (see LXX.), not willingly, but by reason of him who hath subjected the same in hope”; and he gives us the present condition—“For we know that the whole creation groaneth and travaileth in pain together until now. For the earnest expectation of the creation waiteth for the manifestation of the sons of God; and not only they, but ourselves also, which have the *first-fruits* of the Spirit,—even we ourselves groan within ourselves, *waiting* for the adoption, to wit, THE REDEMPTION OF OUR BODY.”

The whole creation, therefore, is represented as in a condition of expectation; and whether it is the earth, or he who was put in dominion over it, all look forward to that blessed moment when the curse shall be removed. Restoration, therefore, of the creation to its original and primitive beauty, and the entrance of man again upon the undisputed lordship of it, is what we are told is to be effected by the Lord from heaven!—the second Adam! of whom, it was announced in the Temple by Peter, “when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of RESTITUTION of ALL THINGS, which God hath spoken by the mouth of all his holy prophets since the world began.” That speech of Peter's is a blessed gleam of the great purposes of God in Christ, relative to this world. You will observe that he is announced as departing FOR A SEASON ONLY, and having gone into heaven he is there to be retained until the time of the restitution of all things.

Now, what is the restitution? The word occurs only once in the New Testament; and, as great and momentous truths are established by this and other portions, let us get a clear definition of the word. Rappheilius (whom Parkhurst calls “that learned and accurate critic”) says that the word was used by Polybius to signify “A RESTORING OF THINGS TO A STATE OF TRANQUILLITY AFTER WARS AND TUMULTS”; and Dr. Doddridge translates it “THE REGULATION OF ALL THINGS,” and says that “Dr. Thos. Burnes, Mr. Whiston, and other learned writers, urge it for such a restoration of the paradisaical state of the earth as they, on their different hypothesis, have ventured to assert.” And I find that both Tyndale and Cranmer translate it, “THAT ALL THINGS



**BE RESTORED AGAIN."** Thus, whether we take one of the most renowned authors of Greece, or our own critics, or our great Bible translators, it is evident that the words "RESTITUTION OF ALL THINGS" mean the restoration of the creation from the state of anarchy and confusion, revolt and rebellion, to one of order and discipline; of the condition of *the thorns, the briars, and the curse*, to Eden fruitfulness and blessing; of the groaning beasts of the earth, to their primitive happiness; and lastly, the taking the power and sway of Satan from the earth, and substituting the righteous and holy reign of Christ Jesus. But, does the scripture hold out such a transformation? Assuredly it does, in multitudes of passages. Take one, always acknowledged to be a future prophecy (Isai. xi. 4): "But with righteousness shall he judge the poor, and argue with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And *in that day* there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be *glory*. And it shall come to pass *in that day*, that the Lord shall set his hand again **THE SECOND TIME** to recover the remnant of his people," &c.

But the scene does not close without a full declaration of the gospel, and the institution of sacrifice. It is manifest, from all we find revealed of sacrifice, whether in type or anti-type, that the institution must have originated with God, as we shall see throughout; and I know of no commentator who would not allow that the 21st verse of Genesis iii. ("Unto Adam also and to his wife did the Lord God make coats of skins and clothed them") indicated that sacrifice was taught the guilty ones as the only ground of approach. And how full a gospel does it teach! for, not only is Christ a sacrifice, but a covering for sin; and it is the first principle of atonement, that not only guilt is expiated, but that the victim's purity and righteousness is ours—hence identifying the sinner and his Saviour. Jeremiah says—"And this is the name whereby He shall be called, 'THE JEHOVAH OUR RIGHTEOUSNESS.'" But the

figure is kept up in the New Testament: "Put ye on the Lord Jesus Christ," saith Paul; and in Galatians iii. 27: "As many of you as have been baptized into Christ, have put on Christ." Then, indeed, we can say with Isaiah (lxi. 10), "I will greatly rejoice in the Jehovah, my soul shall be joyful in my Elohim; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." No wonder, then, that faith comes into immediate exercise; and she who was doomed to produce a race of dying mortals, receives the title of "Eve," ("the living,") because she was to be the mother of all living.

Let me solemnly ask you, -Have you on "the marriage garment," "the coat of God's providing," "the robe that fits you for the presence of God?" Do you rely on Christ as your sacrifice? and do you make mention of "His righteousness, and of his only"? If so, then thrice happy art thou; the federal Head of the new creation shall deliver thee from the curse and inherent sin thou hast been heir to by thy birth from the first Adam, "and, as thou hast borne the image of the earthy, thou shalt also bear the image of the heavenly."

I do not here dwell on the institution of the Sabbath (Gen. ii. 2), with all its holy and blessed associations. It will be fully entered into in the Exodus of the Children of Israel, where it is again prominently brought before our notice. Suffice it now to say, that it points to a future period of unbroken rest, when, as Moses said of God, "he rested and was refreshed" (Exod. xxxi. 17). So shall it be with "the people of God" (Heb. iv. 9).

There is just one point more I would allude to, and which completes the types of this dispensation. The 24th verse relates how the Lord God drove out the man, and placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Thus, there appeared no return to Eden or happiness—no power to take eternal life. Knowledge and death we got; happiness and life we lost. But, glorious truth! what the first page of the Bible tells us we lost, the last page of the Bible announces we are to recover. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month." "He that hath an ear let him hear what the Spirit saith of the churches: 'To him that overeometh (Who is he that overcometh but he that believeth that Jesus is the Christ? 1 Jon. v. 5) will I give

to eat the tree of life, which is in the midst of the paradise of God." And who is this that feeds us with the tree of life, but "He who, though he was rich, yet for our sakes became poor, that we through his poverty might become rich"; "who loved us, and gave himself for us"; who by a thousand endearing ties has bound himself to us, and us to himself for ever; He who has revealed by the scripture his eternal and inseparable union with us under such relationships to each other as the following:

## WE ARE

## HE IS

Gen. v. 2.....His Created	Our Creator..Isa xl.28, Jno i.3, Col i.15
Gen. i. 26, Col. i. 10 ..His Image	Our Flesh and Blood..Heb. ii. 14
Ephes. i. 23.....His Body	Our Head..1 Cor. xi.3, Eph. v.23
John iii. 29, Rev. xxi.9.His Bride	Our Bridegroom..John iii.29
Rev xix.7, Eph. v.30,32.His Wife	Our Husband..Isai. liv.5, 2 Cor. xi.2
Rev. v. 9, Gal. iii. 13..His Redeemed	Our Redeemer..Isai. xlvii.4, Rev. v.9
Mat. xx 28, Isa xxxv 10.His Ransomed	Our Ransom..Matt xx.28, 1 Tim. ii.6
Acts ii. 47, 1 Cor. i. 18.His Saved	Our Saviour..Jno iv.42, Acts xxi.17
Heb. ii. 11.....His Brethren	Our Brother..Matt. 12.50
Rom. i. 7.....His Beloved	Our Beloved..Can. ii. 3, 16; Isai. v.1
Heb. ii. 11.....His Sanctified	Our Sanctifier..Heb. ii. 11
Eph. vi. 6, Rom. vi. 22.His Servants	Our Master..Matt. xxiii.8, Jno.xiii.13
John xv. 14, 15.....His Friends	Our Friend..Prov. xviii. 24, Jno.xv.15
Eph. v. 25, Col. i. 18..His Church	Our Bishop..1 Peter ii.25
John x. 3, 4.....His Sheep	Our Shepherd..John x.14
1 Peter i. 5.....His Kept	Our Keeper..Psalm cxxi. 3-5
Luke xii.32, 1 Peter v.2.His Flock	Our Feeder..Isai. lx.11, Rev. vii.17
1 Peter ii. 9 ....His Royal Priesthood	Our Melchisedec..Heb. vii. 17
1 Thess. i. 6.....His Followers	Our Forerunner..Heb. vi. 20
Rev. i. 6.....His Kings	Our King of Kings..Rev. xvii. 4
2 Tim. ii. 3, 4.....His Soldiers	Our Captain..Heb. ii. 10
Rev. i. 6, 1 Peter ii. 5.His Priests	Our Great High Priest..Heb. iv. 14
Rom xii. 1, Jno xiv.19.His Living Ones	Our Life..Col. iii. 4
1 Thess. i. 10.....His Delivered	Our Deliverer..Rom. xi. 26
1 Peter ii. 9.....His People	Our Surety..Heb. vii. 22
Luke iv. 18.....His Captives	Our Conqueror..Rev. vi. 2
1 Cor. iii. 9.....His Building	Our Foundation..1 Cor. iii.11
Matt. x. 25.....His Household	Our Householder..Matt. xiii. 27
Heb. iii. 6.....His House	Our Lord of the House..Heb. iii. 6
1 Peter ii. 5.....His Living Stones	Our Living Stone..1 Peter ii. 4

O! may our hearts burn within us, and our lips show forth his praise, while we wonder at and adore "the mystery of godliness, God manifest in the flesh, seen of angels, believed on in the world, received up into glory." And let us as His worshippers (Heb. i. 6, Matt. xxiii. 9-17. Luke xxiv. 51-52, John v. 23) adore Jesus as

JEHOVAH or LORD (Jerem. xxiii. 6, xxxiii. 16; Isaiah xliii. 15; 1 Cor. i. 30);

ELOHIM or GOD (Isaiah xliii. 2, xliv. 6, xlv. 15, xlv. 21, xlviii. 17 ;  
Hab. iii 18 ; Luke i. 47) ;

IMMANUEL, or God with us ;

Counsellor (Rom. xi. 34 ; Isai. xl. 13) ;

The Mighty God (Isai. ix. 6 ; Matt. xxviii. 18) ;

Everlasting Father (Isai. ix. 6 ; John xiv. 9-11) ;

Adonai or Lord (Isai. vi. 1, 5, 8) ;

Jesus, Christ, Messiah, God over all, Blessed for ever (Psalm xlv. 6-7 ;  
Heb. i. 3).

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with all who love our Lord Jesus Christ.



THE  
DISPENSATIONS

PROPHETICALLY AND DOCTRINALLY CONSIDERED;

BEING

A COURSE OF LECTURES

DELIVERED AT MONTREAL,

BY

W. C. BAYNES

AND PUBLISHED BY THE CONGREGATION.

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THIRD LECTURE.

"THE ANTE-DILUVIAN DISPENSATION."

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## THIRD LECTURE.

### "THE ANTE-DILUVIAN DISPENSATION."

The Second, or, as we may term it, "Ante-Diluvian Dispensation," commences at the 4th chapter of Genesis, and closes at the 14th verse of the 8th chapter. The scene opens not in Eden, the garden of happiness, where the first lay, but on the earth, cursed for man's sake, and under moral and physical disabilities that held out little prospects of either joy or peace. The nature of man had imbibed a totally different principle of thought, in one sense. "The Lord God had said," as we shall see, Gen. iii. 22: "Behold, the man is become as one of us to know good and evil," (an additional proof, I might add, that a moral image had nothing to do with our first-created image). But what a vast difference in the acquirement and the result of this fatal possession! With God, the knowledge of good and evil passes through the unsullied channel of his own Divine purity. With man, the knowledge courses its way to his intelligence through the perverted and foul channel of a carnal mind, and his acquirement is his curse: for this carnal mind is "enmity against God; for it is not subject to the law of God, neither indeed can be": so that the disease is a downright, incurable one.

As one of the most essential doctrines of our religion lies at the door of a thorough and clear understanding of this great and lamentable fact, you will allow me to draw your attention for a few moments to the word that expresses this property of the soul. It is called "*Phronéma*," and we have no single word in our language that fully explains it. Leigh, in his "*Critica Sacra*" (and whom Parkhurst quotes as authority, under the verb *Phroneó*), says that "*it comprehends under it the ACT and EXERCISE both of the MIND and of the WILL, and may be indifferently translated WISDOM, SENSE, AFFECTION, DESIRE.*" And perhaps I cannot better explain to you the force of the word than by saying that the same is used to express the mind and inclination of the Holy Spirit himself, influencing our spirits. So that we have brought, in opposition to each other, in their distinct character and effect (Rom. viii. 5), the

“minding of the flesh,” which embraces its *wisdom, sense, affection, and desire*, and is death; and the “minding of the spirit,” embracing the same effects of will, but is “life and peace.”

Now, these two leading, ruling “minds” or “mindings” are in direct opposition the one to the other. The will of man is not subject to the law of God; but, *what is still worse*, “NEITHER INDEED CAN BE.” So that we possess a principle within us, so essentially, so radically, so unconquerably opposed to God, that it is called “enmity against God”; and you may pronounce of it, in the words of an Apostle, “Thou hast neither part nor lot in this matter.” And it is further stated (1 Cor. ii. 14) that this “natural man (with all his wisdom, sense and acuteness, affections and desires) receiveth not the things of the Spirit of God: for they are *foolishness unto him: neither can he know them*, because they are *spiritually discerned*.” And there is no doctrine *more odious* to man, because *more humbling*, than this plain testimony that he is by nature born a child of wrath, and must remain dead in trespasses and sins, until quickened of God; and that his boasted reason is utterly at fault when brought of its own unsanctified power to receive the things of God. They are foolishness to him; neither can he know, love, or receive the things of God: and further, that this entire corruption is hereditary, and so complete, that, as the prophet says, an Ethiopian may as well try to change his skin, or a leopard his spots, or a man to bring a clean thing out of an unclean, as that this “carnal minding” can exert a good will or affection towards God, or ever reach the true knowledge of heavenly things.

The very first scene with which this dispensation opens reveals the whole doctrine we have just been considering. The two sons of Adam are introduced in the character of worshippers. “Cain brought of the fruit of the ground an offering unto the Lord; and Abel brought of the firstlings of his flock, and of the fat thereof.” Let us for a moment look at these altars. The eldest son has gathered the rich corn, the flowers, the fruits, in profusion. The very air seems loaded with the sweet perfume of the gift; and he stands by his offering with conscious satisfaction that he has offered to his God a service worthy of his acceptance. Apart stands another altar; but, O! how different! The life’s blood of a poor lamb has just ebbed out; the crimson tide has run all round the altar; the panting innocent has just ceased to breathe; and a youth stands by the victim. Upon his face is the trace of a calm sorrow, mingled with conscious rectitude. And where are our sympathies, dear friends? Does not nature within us say, “With the flowers and the fruits”? Does not nature, as it were, recoil from the last quivering



death-struggle of the firstling of the flock ! And more than that : not only is our sympathy enlisted on the side of the sweet and the beautiful, but we are ready to confess how one shows the labour and the work of his hands, and that of which he has reason to be proud. Now, imagine we had never heard the result before, and it was announced to us for the first time,—nay, before our eyes, the sight of the devouring fire consuming Abel's offering, told that "the Lord had respect unto Abel and to his offering, but unto Cain and to his offering the Lord had not respect",—we should be all astonishment, until the Holy Ghost explains, as in Hebrews xi. 4, that "By FAITH Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Therefore, the secret lies in this : that, in the one offering, *Faith* was in exercise ; in the other, *Works*. Just so. And in these two presentations of worship are exemplified the two great religions of the world,—the *Religion of Works*, and the *Religion of Faith*. And under these two great divisions all religion classifies itself. The worshipper comes before God on his own merits, or on the merits of another. The former believes in the ability of the natural man to please God ; the latter confesses his total bankruptcy, and pleads a victim. The one is Nature !—bold, unbumbled Nature !—proud of her own powers, and insisting on her capability of procuring and presenting an offering that she deems God ought and should accept. The other has "lost all confidence in the flesh," and, in the consciousness of utter worthlessness, presents the emblem of a forfeited existence ; lifts up the beseeching eye of faith, and points to the reeking victim, crying "God be merciful to me a sinner" ; accept, I beseech Thee, this atoning sacrifice, and let his life go for my life. "And God had respect unto Abel and his offering, but unto Cain and his offering God had not respect." Now, observe this great and all-important truth : the worshipper and his offering *stand or fall together*. Abel and his offering are accepted ; Cain and his offering are rejected. You cannot separate them : the worshipper is part and parcel of his offering ; they are identified. It is a transaction in which three parties are indissolubly implicated : God, the worshipper, and the sacrifice. The worshipper approaches God on what he deems an acceptable offering, and God regards the worshipper in the light of his offering ; and, therefore, it follows that an essential principle of worship must be the reciprocal understanding of what constitutes an acceptable offering before God. This is the doctrine of the Cross.

There was a day in Eden when the offering that Cain brought was just what God could have accepted at the hand of man. There was no

lout on the scent of the rose; the lily's purity was an emblem of its Maker. The earth's sweet products were as acceptable to God as the sinless being who, in guilelessness, presented them. But all was now changed. That earth was now under the curse, and was to throw up spontaneously noxious weeds, as its guilty master was henceforth out of the heart to send forth "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," Matt. xv. 19. And Cain knew all this. There was, then, a bold and utter defiance cloaked under his offering. He knew that God had cursed the ground for man's sake, and he brings the fruit of the ground, which was no more nor less than the fruit of the curse, for God's acceptance. And the insulted Majesty of God had no respect to him and to his offering, for both were sinful in his sight. His brother, contrariwise, presents himself as a lost sinner—as under sentence of death—as feeling the burden of the curse. And his offering tells this tale; for the confession is, the penalty of "sin is death." But the doctrine of substitution, and yet identity in substitution, is set forth also: That bleeding, panting lamb is I; yes, I am there confessed in my sacrifice. My demerits, my well-earned curse, are being expiated. Pour out thy wrath on him, and let me go free. Accept me in my sacrifice, and by his stripes heal me. Cain was very wroth, and his countenance fell. "And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If (*orthós proscenkés*) thou offerest correctly, or rightly, shalt thou not be accepted? And if thou offerest not correctly, sin lieth at the door." If the passage be translated thus, the whole scene is at once doctrinally explained. Cain approached the Lord without atonement, and was rejected. I feel it necessary to substantiate this light of the passage by reference. In Leigh's Bib. Sac., he says, "De sacrificiis propriè usurpatur" (It is often used peculiarly concerning sacrifices); and then he quotes three passages:—Matt. v. 23: "If thou BRING thy gift to the altar; viii. 4: "Go thy way, shew thy thyself to the priest, and OFFER the gift that Moses commanded"; Mark i. 44: "And OFFER for thy cleansing those things which Moses commanded." I might add to these, Acts vii. 42: "Have ye OFFERED to me slain beasts," &c.; xxi. 26: "Until that an offering should be OFFERED for every one of them"; Heb. v. 1: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may OFFER both gifts and sacrifices for sins." See also Heb. v. 3, viii. 3 and 4; ix. 7 and 9, xiv. 25.

*Orthós* occurs in Luke vii. 43: "Thou hast RIGHTLY judged"; Luke x. 28: "Thou hast answered RIGHT: this do and thou shalt live"; xx. 21: "Master, we know that thou sayest and teachest RIGHTLY." I

dwell thus on this passage, not only as fully illustrating why God could not receive the sacrifice of Cain, but also because very many wrest the passage "If thou doest well, shalt thou not be accepted" to support a principle of works as the ground of our acceptance with God, which is to attempt "to bring a clean thing out of an unclean" to say "that the natural man can please God," or, in other words, to subvert the gospel of God, and to render the atonement of Christ an unnecessary sacrifice.

This condescension on the part of God served not to appease the irritated Cain, and his latent hatred at length burst out, and he arose and slew his brother. "And wherefore slew he him?" asks the Apostle (1 John iii. 12), "because his own works (alluding to his sacrifice) were evil, and his brother's righteous"; therefore he adds—"Marvel not, my brethren, if the world hate you."

A clear and recorded distinction is given between a righteous seed in the person of Seth, who was appointed, as the mourning mother said, "in the stead of Abel whom Cain slew," and the descendants of the fratricidal Cain, "who went out from *the presence of the Lord* and dwelt in the land of Nod" (which signifies 'vagabond'), and thus forms a true type of those who shall be punished "with everlasting destruction from the PRESENCE OF THE LORD, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe" (2 Thess. ii. 9). Henceforth, then, we regard him "as without God, and therefore without hope in the world." And we see him and his progeny making the world their home; they build cities and call them after own name; they become celebrated for arts and manufactures; music and the great attractions of the world are ascribed to his descendants (verses 17 and 22). How little do we reflect on this when we bestow such unqualified praise on these attractive, and, as are often thought, essential accomplishments, and quite forget their rise, and the worldly element in which they were first nurtured, and of which they form so large an ingredient.

Let us now leave Abel, "asleep in Jesus," and let us regard one of whom "it is witnessed that he liveth." "And all the days of Enoch were three hundred and sixty-five years, or a year of years. And Enoch walked with God; and he was not; for God took him." Thus, therefore, after a long list of those who lived and "they died," arrives one, who, after passing just one-third the life of man in those days, instead of dying, is caught up without dying; "was not"; ceased to be among the children of men, "for God took him." And of whom is this raptured saint a type, but of another and more numerous rapture of the saints alive at the coming of the Lord, who die not, but are changed in

a moment, in the twinkling of an eye, at his coming! even "We that are alive and remain to the coming of the Lord" (1 Thes. iv. 17). Nor, as we shall see when we enter on the Mosaic or Legal Dispensation, is this saint the only one whom God has distinguished by so illustrious a preference; but in the two great economies—the Ante-Diluvian and the Mosaic—each one has been favored with the token of God's intention concerning a more numerous company, who shall be privileged with this eclectic call from among the living.

As the arguments upon this all-important, but too widely-denied doctrine of "the First Resurrection," will form a discourse of itself, in its own proper order of the series, I do no more now than endeavour to familiarize your minds with the fact, that it is not an UNHEARD of thing, that, while the rest of mankind is left on earth, one—as in the cases of Enoch and Elijah—and thousands, as in the case of those "that are Christ's at his coming" (1 Cor. xv. 23)—should be taken from among their fellow men. And that it is neither improbable nor impossible, but a revealed truth, that the Sovereign of the universe, who doeth all things "according to the pleasure of HIS WILL," "and giveth not account of any of his matters," should gather to Himself, for the manifestation of the work of His Son Christ Jesus, in bringing many sons unto glory, an elect portion of the objects of redemption, who may have been the subjects of His grace up to the second advent of our Lord.

It is well worthy of note that this holy man's career is summed up in a sentence that speaks volumes—"Enoch walked with God." This expression, "walk," is a very familiar one, as indicating, from its natural signification, the motion of the body, in its course from one place to another,—a very lively emblem of the manner of a man's life, as in Rom. vi. 4, "Even so we also should walk in newness of life," and Eph. iv. 1, "I beseech you that ye walk worthy of the vocation wherewith ye are called." "To walk with God," then, is to live in such holy and sweet communion as to have a continual and abiding sense of his presence, and is similar to the word (Rom. viii. 1) "who walk after the Spirit." Thus this ante-diluvian saint walked, and to him, before his translation, was this testimony given, that "he pleased God." To him also was granted a revelation, as yet unaccomplished, but intimately connected with the great event of which he was about to be a type. I allude to his celebrated prophecy, recorded by Jude: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, 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, and of all their hard speeches

which ungodly sinners have spoken against him." You will observe that it is the "Lord comes *with his saints*" to do this ; "therefore, at one period or another, they must have joined him, as they could not come with him unless they had previously met him." It is a similar passage to the 5th verse of the 14th chapter of Zechariah : "And the Lord my God shall come, and all the saints with thee," to execute judgment on these ungodly enemies who are found gathered against him ; at which time, we are told in the following verses, "And the Lord shall be king over all the earth : in that day shall there be one Lord, and his name ONE." Thus, then, from among men, this man of God is taken away, leaving a world fast settling down in fearful iniquity, as in Matt. xxiv. 39 : "So shall also the coming of the Son of Man." "Then shall two be in the field, the one shall be taken and the other left ;" and in the xxxv. 11 : "Then they that were ready went in with him to the marriage ; and the door was shut."

We now come to the great apostacy, described in the 6th chapter. "The population of the earth had become great, and daughters were born unto them ; and the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh : yet his days shall be an hundred and twenty years. There were giants in the earth in those days ; and also after that, when the sons of God came in unto the daughters of men, and they bare to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. The earth also was corrupt before God, and the earth was filled with violence, for all flesh had corrupted his way upon the earth." This is a frightful picture ; but that it can be traced to pious people marrying unconverted women, although it may do the least violence to our natural ideas, and may be the easiest way of disposing of the difficulty yet expositors do not generally agree in this explanation.

There is a great and doubtful mystery hanging over the whole story ; nor is it my intention to go very far in probing it : I would rather refer to those who have written critically on the subject. Great part of the argument turns on who are these "sons of God" ? who are the giants ? whither came they ? and what sort of iniquity could be so irredeemably leavening, as to leave no alternative but to sweep every living creature from off the face of the earth ? Now, the most ancient view of the subject is, that these sons of God were not human beings at all, but some order of Angels. The words "sons of God" are never applied in the

Old Testament to any but angels. In Job i. C, they are introduced thus: "Now, there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them"; and in chapter ii., the same account is given. And from this, it is manifest this title was applied to angels as *created* beings, as the Holy Ghost says of Adam—"who was the son of God by creation" (Luke iii. 38); and that the term was applied to Satan as well as other superhuman beings, who, we know, are of many orders. And then these giants, of whom it adds (4th verse), "the same became mighty men, men of renown which were of old," shews that no common production sprung from this mixed alliance. It is no small evidence that some manuscripts of the LXX. read (*angeloi*) angels, instead of (*uiot*) sons; and it is certain that the view, that there was an angelic intrusion, was held by the ancient Synagogue and Church, by Josephus, and by the most ancient of the fathers, among whom, according to Kurtz, may be reckoned Justin, Clemens, Alex. Tertullian, Cyprian, &c.; and that it was not till Augustine, and Theodoret, and others of the fourth century, wrote against it, that the view was at all disputed. But in this, as well as in other points, we often find the solution in the Bible itself. Now, Peter, as it seems to me, refers to this event in 2 Ep. ii. 4-5: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment, and spared not the old world, but spared Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that should after live ungodly; and delivered just Lot," &c. And to the same effect in Jude, 6th verse: "And THE ANGELS *which kept not their first estate, but left THEIR OWN HABITATION*, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. *Even as Sodom and Gomorrah, and the cities about them, in like manner*, giving themselves over to fornication, AND GOING AFTER STRANGE FLESH, are set forth for an example, suffering the vengeance of eternal fire." Now, we have in these two passages, distinctly stated, an analogy between the iniquity of certain angels and the inhabitants of certain cities; and these latter are declared to have, *in like manner*, sinned as the angels, by changing the whole course of nature, and going after strange flesh; and further, their judgments are alike, calling for a direct and premature manifestation of the wrath of God. Now, it is acknowledged that Satan and his angels are not the angels alluded to here, for we know that they *are not in chains*, but yet at liberty, and we are warned of the manner in which

they are walking about, "seeking," watching, and effecting the destruction of man; consequently, *they* cannot be meant in this passage. But there is another text (1 Cor. xi. 10) where the apostle says—"For this cause ought the woman to have a covering on her head because of the angels." Now, what possible connection can we form between this command and the cause, but by falling back upon the remote tradition and its abhorrent consequences, and that the veiling of females, as a custom, runs into the farthest antiquity, and seems a memorial of precaution.

It is not agreeable to the object of these discourses to further dwell on these passages. Those who wish to see the arguments of the learned on the subject may consult a whole host of authorities that are enumerated in "Kurtz," on the "History of the Old Covenant"; and those who seek a more simple exposition can find it in the works of that popular Bible Commentator, Kitto, in his "Daily Bible Illustrations," under "Ante-Diluvians and Patriarchs," p. 129. And I think the sound criticism of the former, and the plain exposition of the latter, may set any one tolerably clear on the subject, and will shew on what is based the whole Heathen Mythology, which consists of legends, in which this event is clearly the origin of the tale, and the introduction of hero-worship. At any rate, it is a more reasonable ground for comprehending what must have been that disastrous ruin that spread its contagion through the whole of the families on the earth but Noah's; and how totally different from the ordinary outbursts of sin and violence that must have been, which was pronounced as having changed the whole course of nature. It is sufficient for my purpose to establish a vast and universal apostacy, calling for the direct interference of judgment; and that, out of that judgment, God was able to deliver an elect remnant, not by translating them to heaven, but by preserving them alive through the judgment, and establishing them anew upon the earth after his indignation had been poured upon it.

The 7th chapter opens with God's approval of Noah, as the only righteous one found in that generation. The means of his deliverance was the ark, built not only at the command of God, but all its proportions after the express direction of God; and herein, as in all matters where God immediately brings himself into direct dealing with man, the most explicit orders are given, and nothing is left for man to invent, alter, or suggest, for His thoughts are not as man's thoughts, nor His ways man's ways. This we shall more particularly observe in the following dispensations: and I only remark, in passing, that the same invariable line of action is discoverable in all the great emergencies where God has interposed. And the reason is obvious; for He who

brings the destruction can alone deliver; He who knows before the the measure of the calamity, can alone find the adequate remedy. Now, this may seem a very simple statement; but, because it is so plain, it is very hard to receive. Man is forever altering God's plans, either putting something to them, or taking something from them. To do just what God says, and no more, is the great practical result of faith. Faith never asks questions; it obeys, and leaves the result and consequences with God; its language is, "I know in whom I have believed, and I am persuaded he is able to keep that which I have committed unto him against that day" (2 Tim. i. 12). Faith always honors God, because it trusts only in God. We shall see this all-important doctrine meeting us in every stage of our considerations. If Enoch walked with God, how must the daily preparation of this great ark have kept the heart of Noah in continual communion with God, and daily contemplation of the solemn judgment that had been now foretold, and, as is supposed, according to Gen. vi. 3, to have been fixed at the limit of 120 years, called by St. Peter "the long-suffering of God waiting in the days of Noah while the ark was a preparing,"—that period in the which Noah established the great title of a "Preacher of Righteousness" (2 Pet. ii. 5), and fully warned the world of their coming doom. And thus he went on, working and preaching, his actions fully illustrating his belief; "for they that do these things, declare plainly that they seek a country," says St. Paul. At last, the day of mercy closes: "Seven days more," saith God, "and the waters shall be upon the earth." What a week of fearful suspense! How persuasive, how imploring must have been these last appeals of the great preacher! How he must have wept as he contemplated the hardened hearts of these mockers! At last, the order is given—"Come thou and all thy house into the ark." "And the Lord shut him in," verse 16;—yes, beloved, there is the real secret of security,—“God shut him in.” And now the ark, and its living freight, is the special object of God's care; the hairs of their head are all numbered. "Fear not, little flock! it is your Father's good pleasure to give you the kingdom." But, what terror now seizes the world! The same day were all the fountains of the great deep broken up, and the flood-gates of heaven were opened; and the rain was upon the earth forty days and forty nights. And the waters prevailed and bore up the ark, and it was lifted above the earth. What a sight to a perishing world! Is there no parallel to this? O yes! "Then shall they see the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. For



as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And the flood came, and took them all away; so shall also the coming of the Son of Man be. Then shall two be in the field; the one shall be taken and the other left. Watch, therefore; for ye know not at what hour your Lord doth come." Alas! the sight of the ark, like the future sign of the Son of Man, is only the signal for a general mourning. Regret and repentance come too late. "I will laugh at your calamity; I will mock when your fear cometh, when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you" (Prov. i. 26). Are men more watchful now than before the flood? or are they, as St. Peter says, willingly ignorant of the solemn example of the flood? In short, how few people there are that believe in the judgments of God which are plainly revealed as the close of this dispensation! and it seems a thing incredible to them, that, as God was pleased to punish the world with a most fearful judgment, and yet deliver a remnant by a special act of grace, he may do the same again. And they therefore insist that there can be no special judgment, but that these clear prophecies of the world's anguish and despair, and the visitation of the wrath of the Lamb of God upon an apostate church that has not abode in the goodness of God, are all to be confounded with the judgment of the great white throne, described in Rev. xx. 11-15, and of which and the description of these *pre-millennial judgments* there are not two things in common. Why should it seem a thing incredible to you, that, as God dealt once with the world, he may yet a second time purge it? Surely, the words of Isaiah (xxviii. 22) may be applied to this generation: "Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the LORD GOD of hosts, a consumption, even determined upon the whole earth."

I forbear to say more on this at present, as in "the Dispensation of the Grace of God," or the present one, "the times of the Gentiles" will be so clearly traced for you from scripture as to convince any candid and unprejudiced inquirer that her day closes with such fearful and appalling scenes as may well make the stoutest heart to quail. I know these are unpalatable doctrines; I know that the heart naturally turns from them with aversion; and that they are subversive of that siren voice that lulls the sleeping virgins with the flattering note of "peace and safety," till at midnight she is roused by the startling cry—"Behold the Bridegroom cometh, go ye out to meet him"; and then awakes to the bitter reflection that her dream of peace was, as her Master told her, the sure precursor of "sudden destruction."

But, there is still a further allusion to this scene, made by the Apostle Peter (1 Epis. ii. 21), and embracing a doctrine of the highest importance. He says—"When once the long-suffering of God waited in the days of Noah, while the ark was a preparing, *wherein few*—that is, eight souls—were saved by water. The like figure, whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ, who is gone into heaven, and is at the right hand of God; angels, and authorities, and powers being made subject unto him." Thus, therefore, we may study the scene as a type of baptism, of which ordinance the apostle at once stamps the importance. Now, the passage requires a very careful examination, for upon it is built the ultra view of baptismal regeneration; while, at the same time, it guards us against trifling with the ordinance, as if it were a mere form of introduction into the outward or visible church. Leighton, in his admirable commentary on the First Epistle of Peter, expresses so thoroughly what I mean that I shall quote his words (page 473): "Thus, then, we have a true account of the power of this, and so of other sacraments, and a discovery of the error of two extremes: (1) of those who ascribe too much to them, as if they wrought by a natural, inherent virtue, and carried grace in them inseparably; (2) of those who ascribe too little to them, making them only signs and badges of our profession. Signs they are, but more than signs merely representing; **THEY ARE MEANS EXHIBITING, AND SEALS CONFIRMING GRACE TO THE FAITHFUL.** They are, then, in a word, neither *empty signs* to them who *believe*, nor *effectual causes of grace*, to them who *believe not*. Now, that which is intended for our help, our carnal minds are ready to turn into a hinderance and disadvantage. The Lord representing invisible things to the eye, and confirming his promises even to visible seals, we are apt, from the grossness of our spiritual hearts, instead of stepping up by that which is earthly, to the Divine Spiritual things represented, to stay in the outward element, and go no further."

"The like figure, whereunto baptism doth also now save us." Here again, then, we have the great and important feature of union and identity in the plan of salvation. The ark and its redeemed freight sink or swim together. Christ and the Church are in the same boat; and, though the waters of the sea of Galilee may rise at the coming down of the great storm of wind upon the lake; though the Master may be asleep on the pillow, wearied and worn, in the hinder part of the ship; and, to outward appearance, they may be in a great strait, until, in bitterness of distress, they may cry, "We perish,"—it is only to receive

the well-merited rebuke, and the solemn demand of where was their faith, to suppose that what Christ had engaged to keep, the gates of hell could ever prevail against. We see that the subjects of this blessing, therefore, are those within the ark—Christians or Believers; that because the ark, or Christ, passed safely through the billows of the wrath of God into resurrection, these believers are carried with him out of that wrath; and that whereas he entered a haven of rest, or “is gone into heaven” (22nd verse), they are borne there also; and further, that whereas he is sitting on the right hand of God, the saved ones “are made to sit together with him”; and that, in the ordinance, it is not to be understood that the filth of the flesh is put away, *this* can only be done by the blood of Christ; but it is the answer of a good conscience towards God—an outward confession, as Paul saith (Rom. x.), unto salvation, after a belief with the heart unto righteousness, and is a most significant and appropriate emblem of the great doctrine of Justification, to which the apostle points when he says “by the resurrection of Jesus Christ.” Now, the Apostle Paul, in Rom. iv. 25, writes—“Who was delivered for our offences,”—“bare our sins in his own body on the tree (Peter), and was raised again for our justification.” And here it is that the answer of a good conscience comes in, for we are told in the Hebrew Epistle (chap. x.), that herein lay the impotency of all the ritual sacrifices, that they failed to give the conscience peace. But, if I have savingly received the doctrine, and unite myself by faith to the sacrifice of Christ,—the Holy Ghost, whose office it is “to take of the things of Christ and shew them unto us,” at once conveys the full efficacy of the three great passages of atonement, to wit: 1st. The satisfaction of the penalty due to sin; “Christ died for our sins according to the scriptures” (1 Cor. xv. 3). 2nd. The acceptance of the atonement proved by the resurrection, and the consequent “justification” of the believer (Rom. iv. 25). And 3d. The ascension of Christ Jesus to the right hand of the Father is the assurance of the complete acceptance of all for whom Christ died, of which the Holy Ghost is witness, and by his in-dwelling in the bodies of believers, becomes the earnest of their eternal inheritance, and enables the conscience to “rejoice with joy unspeakable and full of glory receiving the end of their faith, even the salvation of their souls” (1 Peter i. 9). And, so perfect and complete in the mind of God is this *Redemption, Justification, Acceptance, and Sanctification*, that the Apostle John says (1 John iv. 17), “Because AS HE IS, so ARE WE IN THIS WORLD.” Let me ask you, believer in Christ, did you ever read this passage before? and, reading it, did you ever think of its meaning? and, thinking of its meaning, do you

believe it ! Aye, do you believe that the Eternal regards you, a poor, failing, short-coming, but redeemed sinner, as so accepted in the Beloved, that as He is, seated in the Heavens, in all the perfection of Righteousness, so *are* YOU now regarded by your Heavenly Father ; not by and by ! hereafter ! “ BUT NOW IN THIS WORLD ARE *like Jesus.*” If you do, you know God ; you believe the Scriptures ; you exalt Christ Jesus. If you do not, “you make God a liar, for you do not believe the record that God has given of His Son” (1 John v. 11–15). Let me ask you, then, where am I to look for the answer of a good conscience towards God by the resurrection of Jesus Christ, who is gone into heaven, &c. ? and which the believer is said to exemplify unto salvation by the obedience unto baptism, which ordinance, as has been shewn from Scripture, signifieth the burial and resurrection of Jesus Christ, for the justification of the Church ? Shall I find it in the baptized and unconscious infant of the present day ? You know well I shall not. And for this reason, an ordinance replete with meaning, full of consolation and joy, “an outward and visible sign, of an inward and spiritual grace,” is made the tool of a meaningless introduction into the Church. I call it meaningless, because there is no dissenter, who pretends to use this ordinance after (what he calls) a scriptural fashion, but will tell you that the subject of this ordinance is not a member thereby of the Church, but is simply put under the charge of the Church, or dedicated ; that an ordinance, which sets forth my justification by a risen Jesus, and conveys to my soul the answer of a good conscience from what my Saviour has done for me, is made to mean nothing at all. And the anomaly becomes worse as you carry a dissenter’s scheme out ; for, as he only baptizes the children of believers, and refuses the children of the unconverted, the curious, but every-day circumstance occurs, that the young privileged baptized one runs a race of such worldliness as to put him outside the arena of moral men, much more of the Church ; while the unconscious infant who had been refused because of his worldly parents, called by the grace of God, and converted, on application for church fellowship, and discovery of his unbaptized condition, is now required to express his faith in the ordinance which his soul has learned to give a willing assent unto. And what may I ask is this but BELIEVER BAPTISM ? And what possible good have you effected by the baptism of the wretched sinner whom you received with such ceremony in the days of his unconsciousness, and who now scorns you.

I know I tread on most sensitive ground while I thus express the truths connected with this solemn subject. But “if I pleased men,” as St. Paul says, “I should not be the servant of Christ.” And as the

subject comes prominently before us in our course, and has been so emphatically alluded to by the apostle, it was our duty before God to see whether our views were scriptural or not. You may soon judge whether your baptism has availed you anything or not. Has it conveyed to your soul the answer of a good conscience towards God? If not, the Scripture tells you that it has not accomplished what it was intended to do, and was therefore useless. Now, there is perfect consistency in the exposition given by the great National Establishment of baptism; for in her catechism she pointedly asks, What the preparation is for a right reception of the ordinance? and she teaches her disciple thus: "Repentance whereby we forsake sin, and faith whereby we stedfastly believe the promises of God made to us in that ordinance." Can anything be more scriptural? Secondly, she teaches further, that in baptism the recipient was made "a member of Christ," "a child of God," and "an inheritor of the Kingdom of Heaven."

And does Peter and Paul say less? By no means. And, did *those churches rigidly keep up* to their PREREQUISITE and their CONSEQUENCE, they might safely challenge the whole body of Dissenters to face those truths, and refute them. But, alas! their practice is not agreeable to their declaration, for the application of these rich scriptural truths are made by proxy the property of all. Repentance and faith are ascribed, on the declaration of sponsors, as effectual on behalf of the infant, who is pronounced "regenerated" thereby. And, consequently, three distinct vows are made on its behalf—vows fully in accordance with *Regeneration*, and *utterly impracticable without it*, viz.: 1st. That they will renounce the devil and *all his works*, the *pomps and vanities of this wicked world*, and all the *sinful lusts of the flesh*. And to this agree the words of St. John (1 Ep. ii.), "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of THE FLESH, and the lust of THE EYES, and THE PRIDE OF LIFE, is not of the Father, but of the world." But he adds: "Whatsoever is BORN OF GOD overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." 2ndly. That they will keep all God's holy law and commandments. 3rdly. That they will walk in the same all the days of their life. And this is expressly what St. Paul quotes as a consequence of the new covenant (Heb. x. 16): "I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more." Now, all this would be most desirable, if it was only true. But these regenerated infants turn out most un-regenerated youths, and,

instead of renouncing the pomps and vanities of this wicked world, there is no pomp, vanity, or pride of life pertaining to to "this *wicked world*" they do not covet, and if they have the means, that they do not obtain, "as their fathers did, so do they." And what becomes of the baptism, and of the regeneration, and of the three mighty gifts communicated—"their membership of Christ," "their sonship of God," and "their inheritance of the Kingdom of Heaven"? If it was true once, it must be true always; "for the gifts and the calling of God are without repentance" (Rom. xi. 29).

But it is not true, as every day's experience proves. And, I hesitate not to say, there has been no doctrine that has made more Dissenters than this National Baptism, followed by a National Confirmation, which creates a National Church, which does away with the world; for the world is the Church.

But what, my brethren, have Dissenters done for us? Staggered and alarmed at what they saw before them, they set to work to reform the evil; which they attempted to do, not by keeping as much of the truth as there was, and pointing out where the error lay, and shewing that the inconsistency was in the practice, not in the doctrine—in the application, and not in the theory. But, they must needs rush into the opposite extreme, which compels them to nullify their own order, times without number, as I have shewn above, till some, dissatisfied with the result of it, have said, and written, that the ordinance was a mere form.

But, as some of the arguments in favor of infant baptism, in the case of the children of believers, are said to be founded on the Scriptures, it is our duty to see how far the usage is, or is not, supported thereby. In the first place, the advocates assume that the terms of the new covenant cannot be less extensive than the old; and if under that the children were immediately brought into covenant relationship, why not under the new? And secondly, it is further affirmed that the offspring of believers are holier than that of the thoughtless and unconverted—"A holy seed," as it is called—and you are referred, for proof, to 1 Cor. vii. 14: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."

As to the first, I suppose it will be acknowledged by all that the old covenant was made with Abraham and with his posterity after the flesh, and that a descendant of that patriarch was in the covenant from the mere fact of his birth; as Paul says, "A Hebrew of the Hebrews,"—that is, a pure-blooded Israelite; and the sign of the covenant was in the flesh (Gen. xvi. 10-13). Now, let us look at the supposed ana-

logy. The grace of God introduces certain persons, through a living faith in Christ Jesus, into a new covenant; and they are, in consequence, called in Scripture "believers" (Acts v. 14), "saints" (Rom. i. 7), "sons and daughters of the Lord Almighty" (2 Cor. vi. 18, 1 John iii. 2). Now, certain of these believers "marry in the Lord—i. e., with each other—and their children are said to be born in the covenant. In the covenant of what?—the flesh or the spirit? Certainly not the flesh, for that covenant is done away; certainly not the spirit, for there is no such thing as generation in the spirit, save by the Holy Spirit, by whom the parents themselves were born "the children of God, through the incorruptible seed of the word of God" (1 Peter i. 23). But the Apostle Paul tells us that all "were by nature the children of wrath" (Eph. ii. 3). And surely John iii. 6 settles the matter—"That which is born of the flesh is flesh, and that which is born of the spirit is spirit"; as also the 1st chapter and 13th verse—"*Which were born NOT OF BLOOD*" (i. e., *Not from Father to Son*, not by descent), "nor of the will of the flesh, nor of the will of man, *but of God.*" Now, how beautifully do the apostles write about the infants of the new covenant! Paul calls them "babes in Christ" (1 Cor. iii. 1). Peter says (1 Ep. ii. 2), "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." John writes to them (1 Ep. ii. 11–13), "My little children," &c. But who are these? is it this privileged class of the natural-born children of believers? Assuredly not; but those whom Paul says, are "begotten through the gospel" (1 Cor. iv. 15); and John also (1 Ep. v. 18), "Begotten of God," &c. Now, let us look at the text on which these offspring of believers are said to be holy. Paul supposes two cases—a believing woman who finds herself yoked to an unbelieving husband, and a believing husband yoked to an unbelieving wife; and the question arose whether they were to be separated, and the apostle decides—No; for, he argues, referring to the ceremonial law of "clean and unclean," and "sanctified and holy," that she is not defiled by her union with this heathen, for that the institution of marriage being an ordinance of God, the woman is not defiled by eating and drinking and living with this infidel, or heathen, as it was at that time; and then he adds—For if the marriage is not sanctified (that is, clean) to the believer, on the same principle the children are unclean; but, if the marriage is sanctified or clean, the children are clean or holy, and the woman is no more defiled by the children than she is by the husband, for both relationships—wife and husband, mother and son—are of God; and he concludes by saying, that if the husband die, she may marry again, but under this restriction—"only in the Lord" (39th verse).

Now, I can safely say that the use of these words, "sanctified," "unclean," and "holy," are used more than fifty times in the sense they are here explained; and you may just as well say this infidel heathen was sanctified to God as the children; and as you know it is not true of the one, neither is it of the other.

There is now only one more argument to sustain the practice, and this relies on what is termed "household baptism"—that is, where, on the record of one individual being converted, the baptism of his whole house followed. Now, these examples are—1st in Acts xvi., the conversion of Lydia, whose heart the Lord opened, and who was baptized, "and her household." Now, there is not the slightest evidence to prove that the woman was married at all, but everything to shew that she was not; for, had she been married, we should certainly not have had the husband classed among HER household. And, moreover, you generally find, that, where women are especially mentioned, their estate are mentioned also; as "Peters' wife" and "the mother of James," "the mother of Zebedee's children," "the wife of Chusa"; and if they are widows, it is stated also—as, "Anna was a widow." Now, as the description of Lydia is only as "a seller of purple," a person in business, she naturally had assistants in her house to carry on her trade, and they doubtless believed like their mistress. In the case of the jailor (23rd and 34th verses of the same chapter), it is said that "they spake unto him the word of the Lord, and TO ALL that were in his house"; then "he and all his are baptized straightway, and (it adds) REJOICED, BELIEVING IN GOD, WITH ALL HIS HOUSE": therefore, ALL HIS HOUSE were undoubtedly entitled to be baptized. Lastly, the household of Stephanas, whom Paul baptized (1 Cor. i. 16): in their case, also, it is quite as strong as the jailor's family, for (in the same Epistle, xvi. 15) "the house of Stephanas had addicted themselves to the ministry of the saints"; so that not only does this house believe with all their hearts, but ordained themselves, for that is the real word (*etaxan*) which is *always used*, either as *appointed* or *ordained*; and I cannot conjecture why the word "addicted" is put in, unless, perhaps, the example might lead to the unclerical fashion of the saints "ordaining themselves to the ministry." "Would God (as Moses says) all the Lords' servants were prophets," and that they would see their responsibility before God to edify one another and exercise the gifts, which they may be burying, and for which one day they have to give the Master rigid account. But, to return: where, in all this, is the scriptural authority for the baptism of infants, either those of believers or unbelievers? I see it not. But you say, "What will you do, then, for your children?" Do for them? what



should I do, but train them up in the nurture and admonition of the Lord ! and when I see them truly receiving Jesus into their hearts by faith, and they know the death on Calvary and the burial and resurrection of Jesus, they will learn to obey him, who saith " HE that BELIEVETH and is baptized shall be saved ; and he that believeth not "—observe, now, there is not a word said about baptizing where there is no belief ! it is added, " shall be damned." Now, had the command, according to the almost universal practice, read—" He that is baptized and believes, shall be saved ; but he that is baptized and does not afterwards believe, shall be damned," the whole controversy would end. But, rest assured, as long as the Scripture stands as it does, there will always be, while the Church is on earth, a testimony—despised, abhorred, and insulted, I grant you, but yet a testimony !—a living testimony for the truth as it is in Jesus : " Believe and be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost " (Acts ii. 38).

I shall, for the present, leave the subject ; and, as we are now come to the close of the Ante-Diluvian Dispensation, let me draw your attention, before I conclude, to the distinct features of typical prophecy that have been illustrated, and which will appear in the succeeding Dispensations with greater developments, until we come to the fulfilment of some, and the more lucid and particular explanations of others ; and yet the same truths.

And, 1st. We learn " that we all bear the image of the earthy " (1 Cor. xv. 49). " And Adam begat a son, in his own likeness after his image."

2nd. We see the two great religions in the world—the Natural and the Spiritual—the Religion of Works, and the Religion of Faith,—the doctrine of " Atonement " in contrast to " Self-Righteousness " ; and this brings out " the offence of the cross," and they who are persecuted for righteousness' sake.

3rd. On apostacy setting in, an election according to grace is called out " in Seth ; for God, said she (Eve), hath appointed me another seed instead of Abel " the slain one, who is

4th. A type of those who suffer with Jesus, who shall also reign with him (2 Tim. ii. 12) ; " And they who sleep in Jesus, whom God will bring with him " (1 Thess. iv. 14).

5th. The RAPTURE of the LIVING SAINT in the person of Enoch, who foreshadows those of whom it is said, " We which are alive and remain shall be caught up, together with them, in the clouds to meet the Lord in the air ; and so shall we ever be with the Lord," (1 Thess. iv. 17).

6th. We see the climax of the apostacy, or utter degeneracy of the Dispensation. "All flesh corrupted his way upon the earth"; "Evil men and seducers wax worse and worse" (2 Timothy iii. 13); which brings on

7th. *The judgment on the Dispensation* when "the iniquity is come to the full.

8th. A remnant according to grace saved out of the midst of the overthrow, and preserved by God as the germ or seed of a new Dispensation.

Let me now ask, brethren, whether, while looking over the great chasm of time, and wandering over these Ante-Diluvian records of terrible scenes and terrible consequences, does a solemn awe pervade our minds? Do we rise from the scene as if we had been examining curious relics of far-gone ages? or does something akin to solemn horror strike your soul when you think of these myriads, of whom it is said that in the prison-house of despair they wait the judgment of the great day. Alas! sirs, I fear it is too true with many of you what Abraham said to Dives, "Though one went unto them from the dead they would not believe." No! I solemnly believe that were there now to be granted to us a vision of one, just as he le<sup>d</sup> the earth four thousand years ago, with all the despair that perishing in the wild waters left on his haggard countenance,—I say, if he stood before us, and could tell what the anguish was that panic-struck the whole creation, when the flood-gates of heaven were opened, and the fountains of the great deep released from the fiat, "Hitherto shalt thou come but no further, and here shall thy proud waves be stayed," rose up in mountain waves, and with the roar of victory rushed upon the earth, as if once more reclaiming their ancient reign at Chaos; if he could picture the mute, statue-like horror with which men stood aghast while the contending elements drowned the wildest shrieks of perishing sinners; and if he could add to this the tale of the gloomy ages he had passed in the prison of the doomed, and could in solemn accents repeat the words of Christ—"Like as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; SO SHALL ALSO THE COMING OF THE SON OF MAN BE." And if, ere the wretched one went from us to return again to the region of darkness and of woe, he were to add—"Be warned by me and my eternal wretchedness, and remember it is written for you, 'Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh'";—tell me, would you repent! would the sight make you shake off the stupor of this

world lethean slumber ! would you ask yourself, What is this spell that drowns my senses, dims my sight, bind's me like a galley-slave to the cursed launch, to toil and row in the stream of this world's ways till I drop senseless at the oar ! How long would the revival last upon you ? 'Till to-morrow ? To-morrow shall find you out of the influence of the awakening voice ; and then I see you, not the anxious inquirer who a few hours ago seemed only to live and hang upon the words of eternal life. Alas ! how changed ! Once more, the world has him. The keen bargain ! the immense profit ! the certain speculation ! the smooth-tongued trade, has done its work—its fatal work ! Immersed with sordid care, he returns “like a sow to her wallowing in the mire.” Farewell ! Thou art like Ephraim of old, of whom God said—“ O Ephraim, what shall I do unto thee ? O Judah, what shall I do unto thee ? for your goodness is as a morning cloud, and as the early dew it goeth away ” (Hos. vi. 4). One word more, by the Prophet Amos, and I have done : “ I have overtrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning : yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto THEE, O Israel : and *because* I will do this unto thee, PREPARE TO MEET THY GOD, O ISRAEL.”



THE  
DISPENSATIONS

PROPHETICALLY AND DOCTRINALLY CONSIDERED;

BEING

A COURSE OF LECTURES

DELIVERED AT MONTREAL,

BY

W. C. BAYNES

AND PUBLISHED BY THE CONGREGATION.

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FOURTH LECTURE.

"THE PATRIARCHAL DISPENSATION."

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## FOURTH LECTURE.

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### "THE PATRIARCHAL DISPENSATION."

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We are now to enter on the Patriarchal Dispensation, a name well adapted to the character of the record; for, as was explained of the word Genesis, as opening up the "birthday" of all things, so now of the Patriarchy, we have to trace the establishment of the Headships, or Prince of the families, of the earth, for the word Patriarch signifies "the head of the family." It is applied to Abraham, as head of the Israelites; to David, as the head of the house or dynasty of David; to the sons of Jacob, as heads of the twelve tribes, &c. The events, therefore, of the dispensation are confined to the revelations communicated, and scenes transpiring among these ancestral princes or heads. How truly refreshing is the word with which the eighth chapter opens—"And God REMEMBERED Noah, and EVERY LIVING THING, and ALL CATTLE that was with him in the ark." All creation lives in the book of his remembrance. We see ourselves; He sees the boundless variety of every living, and therefore dependent, creature. How touchingly on this point does the Lord reason with Jonah: "And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand (*i. e.* little children), and *also* MUCH CATTLE?" He who thinks that this poor, groaning, oppressed animal creation are subjects of indifference to God, and that they may be abused and destroyed by the master under whose dominion they are placed, will find that their Creator will exact a retribution for the wanton cruelty of their oppressors when they least expect it. But, with this new germ of the creation, a new chronology is established—"the former things have passed away," and the new things date with the new man: so in the 13th verse we read, "And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark." As with the ante-diluvian world chronology takes its count from the birth of the *first man*, so now

they reckon from the birth of the redeemed *second man*. We find in the seventh chapter and 11th verse, that "the fountains were opened, in the *six hundredth year of Noah's life*, in the second month, the 17th day of the month; so in the passage before us, the date of the restoration of the earth—or, as it reads, 'the earth dried'—was in the 601st year, 1st month, 1st day, the exact age of Noah. In the same manner, we shall find the Mosaic Dispensation commencing its count of the days of the year from the day of its deliverance (Exodus xii. 2): "This month shall be unto you the beginning of months; it shall be the first month of the year to you." So again in the finished work of redemption by Christ Jesus, the Holy Spirit reckons from the day of resurrection (Acts xiii. 33): "God hath fulfilled the same unto us their children, in that he raised up Jesus again"; as it is also written in the second Psalm, "Thou art my Son, *this day* have I begotten Thee." This is an interesting fact, as shewing that time has to do with man, and not with things; that the world was made for man, and not man for the world.

At the command of God, Noah entered the ark—"Come thou and all thy house into the ark"; and at the command of God he leaves it—"Go forth of the ark thou and thy wife and thy sons and thy sons wives with thee; Bring forth with thee every living thing that is with thee, &c. And Noah went forth" (16th and 17th verses). With what certainty we move when God calls! We may fly our RAVENS, and we may watch our DOVES, and gather our indications, but nothing stands in the place of God's own "Come thou!" and "Go thou!" And if we were more attentive to this still small voice of the word of God, we should hear less of indications, and more of positive commands.

It is blessed to see that the first recorded act of the patriarch of the human family, is that he "builted an altar, and offered burnt offerings of every clean beast and of every clean fowl," therein acknowledging his redemption by God, and testifying that the grace of God, and that alone, had saved this remnant out of the judgment of this great tribulation. And equally blessed is it to read in the 21st verse, that "the Lord smelled a savour of rest" (see margin), A SWEET FORETASTE OF CHRIST, that true burnt offering, which satisfies God and saves man, so that the Lord can say in his heart, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth"; and upon this, He establishes the covenant, "that while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease"; and he gives the token—"I do set my bow in the cloud and it shall be for a token of a covenant

between me and the earth." Now, it is well worthy of note, that when the "door is opened in heaven" the first thing revealed is the throne, and "one that sat on the throne, who to look upon was like a jasper and a sardine stone: and there was a RAINBOW round about the throne," the token of our covenant-keeping God (Rev. iv. 3). May not the children of God take up the language of David and say, "Although my house be not so with God (and whose house is?), yet he hath made with me an EVERLASTING COVENANT, ordered in all things and SURE: for this is all my salvation, and all my desire," &c. O, yes! "these sure mercies of David" are sealed to us, by an eternal covenant with the Father and His Son Christ Jesus, our glorious Head.

The 9th chapter gives the first promulgated laws concerning the future human family. After the blessing contained in the 1st verse, dominion is put into man's hand over the creation; but, on how different a tenure!—"The *fear* of you and the *dread* of you shall be upon every beast of the earth, and upon every fowl of the air: into your hand are they delivered." What an unenviable royalty! Surely man may well take the title given by Jeremiah (xx. 3) to the priest Pashur—"The Lord thy God hath called thy name Magor-missabib," i. e. "Fear round about." And so the dominion, instead of one of love, and the natural drawing of the creature to its protector, degenerated into what James calls (i. 7) "TAMING *every kind of beasts*, and of birds," &c. Mark the word "tamed," it tells the tale, how sin has brought in a thorough revulsion of feeling between man and the creation. But will it always be so? No! When He comes to whom the sceptre belongs, then "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them." Is there no happiness in the contemplation of the inauguration of this true "Gilgal" or "Revolution," the rolling of the reproach off the face of all people, this day, when nature shall glide again into its old Eden channel? How good and gracious of God, not to suffer man to pass altogether from the world with no record of him, but a "curse" and a "groan," a "fear" and a "dread" of him.

In the 3rd verse, the food of mankind is thenceforward described "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." The difference in animals fit to eat, and not fit to eat, are fully described by Moses (Leviticus xi.) under "clean" and "unclean." We see the difference between the food raised for man in Eden (Gen. i. 29) and the enlarged permission in the verse just quoted; and some have supposed that it was not until



after the deluge that God allowed man to eat the flesh of animals. In the 1th verse Noah was at the same time enjoined not to eat the blood of any animal, as the blood was "the life thereof," and should be poured out before God who gave that life. Far apart from the time of this command we find the apostle, in Acts xv. 20, laying on the church of the Gentiles, and the brethren, an obligation not to eat of anything which was strangled or contained blood. So we see that God had not then blotted out the command given to Noah; and here arises a question, how far Christians are justified now in indulging their taste by eating blood, as is constantly done. I do not see the command revoked! Having thus explained why the blood, as the life, was in a sense consecrated to God, the sixth verse announces "And SURELY your blood of your life will I require. Whoso sheddeth man's blood, by man shall his blood be shed." And this is still further enforced in Numb. xxxv. 31—"Moreover ye shall take no satisfaction for the life of a murderer which is guilty of death: but he shall be surely put to death." The argument, therefore, upheld by so many, that the spectacle of capital punishment for murder is demoralizing, is for man to pretend to be wiser than God; and the solemn fact declared in the 33d verse—"For blood, it defileth the land! and the land cannot be cleansed of the blood that is shed therein, but by the *blood of him that shed it*"—is the true cause why we have witnessed in countries where the law of the land was made abortive to reach the guilty perpetrators, God has come in and slain his thousands. And whenever we shall witness the abolition of the punishment of death for murder, let that land expect that the Righteous Lord will become his own executioner; and woe to the people in such a case!

Thus have we set before us the opening scene of this new dispensation. "The earth that now is," emerging from its fearful baptism, is in itself typical of the yet future baptism by fire, announced by Peter (2 Ep. iii. 7), and of that "new heaven and a new earth wherein dwelleth righteousness." There has passed over 4210 years since this most fearful judgment, and men have gradually sunk into the predicted condition of the "last days," characterized as "saying, Where is the promise of his coming?" and "my Lord delayeth his coming."

Upon this scene, and under the fresh declarations of God's will to man (the law of creation, as it may be termed), the patriarch Noah is presented to us as the one in whom the dispensation is set up, but, as in the case of everything entrusted to man, failure immediately comes in; so it is humbling to read of this great "Preacher of Righteousness,"—this man, of whom it is said, as of his ancestor Enoch, that he "walked with God." "Noah began to be an husbandman, and he planted a

vineyard. And he drank of the wine, and was drunken; and he was uncovered within his tent." How terrible are the transitions of sin! As with the first parent, so with the second; "good for food" and "pleasant to the eyes" is enough to seduce him, and the process to sin is natural and easy—as St. James says (i. 14-15), "Every man is TEMPTED, when he is drawn away of his own lust, and enticed. Then WHEN LUST HATH CONCEIVED, it BRINGETH FORTH sin: And sin, WHEN IT IS FINISHED, BRINGETH FORTH DEATH." How safe the instruction, therefore, "Abstain from all appearance of evil"! (1 Thess. v. 22). But the beginning of sin, like "the beginning of strife, is as when one letteth out water." God alone knows when it will stop; and in this lamentable debauch, the dire effects of it are seen to this day. Noah, descending from the dignity of his high and distinguished character, gives the opportunity for the first daring outrage on the reverence due to a parent from his child; and Ham mocked his father's nakedness. The failure now assumes a shape in which judgment must come in; the patriarchal government is dishonored; the first great law of nature had been scandalously insulted; and Noah rising, as the representative of this Divinely-honoured relationship, pronounces the withering curse that has clung unto Canaan and his seed for ever—"A servant of servants shall he be unto his brethren." And the doom of servitude has been the portion of the children of Ham ever since; and even the mild and merciful doctrine of the gospel, professedly adopted by Christendom, has not yet succeeded in persuading the sons of Japhet to ameliorate its severity. This prophecy for four thousand years has gone on, rather growing in intensity than diminishing; and I should not feel justified in passing from the subject without earnestly asking the consideration of my brethren to the too-well-established fact, that not only the FIRST GREAT SIN and ITS CURSE, committed on the "earth that now is," was traceable to the sin of drunkenness, but that the long black catalogue of crimes, of deepest dye and most revolting character, that has disgraced humanity, with all the deadly results that have flowed therefrom, for the most part owe their origin to the indulgence in this fatal lust. And if there is any sincerity in the oft-repeated prayer, "lead us not into temptation," let it be remembered that they are entering into temptation when they look on "the wine when it is red, when it giveth its colour in the cup; at the last it biteth like a serpent, and stingeth like an adder." Methinks that, as the lip touches the brim of the glass, their ear may hear the dull echo of the groan of 4000 years of slavery; while the long array of victims to this sensual Moloch pass before them,—the murderers and the murdered, the adulterers and their dupes, the seducers and their ruined,

the broken-hearted wives, the distracted mothers, the diseased, famished and deformed offspring;—there they are! a pyramid worthy of 'the kingdom of darkness,' a holocaust to Satan.

As the first part of this triple prophecy has had a literal fulfilment, so also we see by the xi. 10–32, that the descendants of Shem were the blessed of the Lord, and God was pleased to reveal himself as the God of that especial family, by which He is designated by our Lord Himself (Matthew xxii. 32), "I am the God of Abraham, and the God of Isaac, and the God of Jacob"; also Exod. iii. 6. And very remarkable is it to trace, that the destiny of Japhet has also had a very precise and very full accomplishment—"God shall enlarge Japhet, and he shall dwell in the tents of Shem, and Canaan shall be his servant." I need only say, that the boast of one of the families of Japhet—that to which we belong—is, that the sun never sets on our dominions; equally true is it that his dwelling is in the tents of Shem, and that Canaan is his servant. Thus, we meet with a very ancient prophecy having a clear, continuous, and literal fulfilment; and it is important that we mark this fact, for by the impression made upon our minds by the gradual unfolding of the counsels of God, we become imperceptibly schooled to the simplicity of little children, and our hearts are established in the faith of revelation.

The 10th chapter enumerates the heads of "the families of the sons of Noah after their generations, in their nations: and that by these were the nations divided in the earth after the flood" (32d verse), of which we may remark here, that, in this sub-division of the families of mankind, an over-ruling power was exercised, and a plan ordained consistent with God's future purposes concerning the children of Israel, and which is related by Moses (Deuteronomy xxxii. 8), "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel," so that their future locality and the important part they were to act in the world's history was decreed from the beginning, and, as I shall shew you, is still to form the centre of the world's destiny in the future. Let us not, therefore, be surprised when we come to the dispensation more peculiarly dealing with Israel's future history, to find that the earth's long looked for blessings, and the glory of the millennial age, only get their fulfilment when that prophecy meets its accomplishment: "In that time shall the **PRESENT BE BROUGHT** unto the **LORD** of **Hosts** of a **PEOPLE** scattered and peeled, and from a people terrible from their beginning hitherto; a nation **METED OUT** and trodden under foot, whose land the rivers have spoiled to the place of the name of the **LORD** of **Hosts**, **THE MOUNT ZION**" (Isai. xviii. 7).

The occasion of this sub-division of the families of the sons of Noah is related in the 11th chapter; and, as far as the declared purport announced on the plains of Shinar informs us, these three elements in their design are prominent: defiance of God,—vain glory,—and confederacy,—the three ingredients that constitute, now as then, the rebellion of mankind: “And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.” We read in the subsequent verses how God regarded this transaction, and broke up their confederacy. “And the LORD said, Behold the people is one, and they have all one language; and **THIS THEY BEGIN TO DO** and **NOW NOTHING WILL BE RESTRAINED FROM THEM**, which they **HAVE IMAGINED TO DO**. Go to, let us go down, and there confound their language, that they may not understand one another’s speech. “And the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel (or Confusion), because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of the earth.” The summing up of God, of the work of this confederacy, was—“Now, nothing will be restrained from them which they have imagined to do.”

It would be difficult to find a sentence more explanatory of the character of the present times than this very description. It is the vaunt of the present age, the gigantic proportions and novelty of its enterprises. When Morse succeeded in transmitting electric fluid without any perceptible difference of time, along wires extended over many hundred miles, was not the boast of some of the public prints that they could answer in the affirmative the question to Job?—“Canst thou send lightnings, that they may go, and say unto thee, Here we are?” I ask any honest man, What said the builders of Babel worse than that? and further, Who will assert that **ANY** undertaking, if there is a possibility of accomplishing it, would not readily find its zealous supporters in the wide range between aeronautic to submarine experiments, from sailing in the air among the clouds, to searching the treasures of the deep ocean? and what is this but “now nothing will be restrained from them which they have imagined to do.” **WHAT NEXT?** is the proverb of the day, put by all, with a sort of satisfactory chuckle, as some new discovery is heralded, detailing an account of some instrument destined to mow down thousands, and eulogized as a “perfect volcano, a genuine infernal machine,” (see *New York Jour. Com.*); or the proposal of some colossean palace to receive the works of this inventive age, an international glorifi-

cation of the genius of mankind, where they may worship the works of their own hands, and, as the “*toes*” of the great gentile “*image*,” rejoice as “the head of gold” did before them. “Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?” and this brings me to the judgment on these first pioneers in Babel-building, a name which God has stamped ever since upon everything of the world and its vain glory.

Babel is the name of the first city of the first “mighty persecutor before the Lord,” (Gen. x. 10). It was “a goodly Babylonish garment,” that, as an “accursed thing in the camp,” brought ruin on Achan and defeat on Israel (Joshua vii.) Babylon is “the head of gold” of “the times of the gentiles,” of which image we are “the toes” (Dan. ii. 31–45). It is the same character portrayed at the close of the gentile times (Rev. xviii.), when “in one hour so great riches” are doomed “to come to nought.” Babel, or confusion, is the name of all that the world glories in; contrasted with which, Jerusalem (which signifies “possession of peace”) is the place where God has “put his name on earth,” and by which he calls the heavenly mansions (Rev. xxi. 2). The punishment of confounding “the language of all the earth,” the effect of which has been “diversity of tongues and languages,” has doubtless operated in estranging the families of man, and has placed an almost insurmountable barrier to their intercourse. But while, on the one hand, many have deplored the calamity, it has nevertheless worked as God designed it should, in checking those confederacies which ultimately are found involving the nations in one vast ruin (Rev. xvii. 12–17, and xix. 19). Diversity of tongues, then, is another of the humiliating badges of our sins, and God’s just punishment thereof, which we are doomed to carry about with us to our shame; and it is worthy of remark, that when the promulgation of the gospel became the purpose of God, he did not restore man to a uniform language, but gave a miraculous gift, whereby the early evangelists were able to address the heathen in their own tongue. This Pentecostal gift, recorded in Acts ii. 10–11, drew forth the question from the devout men come to Jerusalem for the feast, “from EVERY NATION UNDER HEAVEN,”—“How hear we every man in our own tongue, wherein we were born, the wonderful works of God?” And they were all amazed, and were in doubt, saying one to another, What meaneth this? To which the Apostle Peter replies by declaring that the prophecy of Joel ii. 28 was about fulfilling: “And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my

servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Partially this began to be fulfilled eighteen hundred years ago: how near we may be to the full accomplishment is known only to Him who keeps the times and the seasons in his own power (Acts i. 7). My design in reverting to this wonderful scene, is to draw your attention to the links of the unbroken chain of the things that have been, are, and shall be hereafter, and to which, in their proper place, we shall again return.

Thus has been recorded the history of the great apostacy in the Patriarchal Dispensation, and the declension from bad to worse is briefly given by the Apostle Paul (Rom. i. 21): "Because that *WHEN they knew God*, they glorified him not *AS GOD*, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts," &c. At the 11th chapter of Genesis and 9th verse—"And from thence did the Lord scatter them abroad upon the face of all the earth"—the curtain drops on the gentile history, and the word of God from thenceforth deals only with the history of Shem and his descendants in the line of Abraham, taking no further notice of the nations than just so far as Israel becomes concerned with them, either in conquering them, or being punished by them; and they are only reverted to, to enunciate the history of this one family, that groweth up into a nation: until at the rejection of their Messiah, and the subsequent refusal of the offer of reconciliation, the apostle, in Acts xiii. 46, leaves them with these words, "Seeing ye put it from you, and *judge* yourselves unworthy of everlasting life, lo! we turn to the gentiles." And from that period the New Testament is a series of communications to churches, called by grace OUT of the nations.

But, as with this feature of APOSTACY so marked in all dispensations, so also THE ELECTION ACCORDING TO GRACE is equally prominent. And the 12th chapter gives us the call of Abram: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will

shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." And here we have not only the special blessing to Abraham and the nation that should spring from him, but the renewal of the prophecy of that universal blessing through the PROMISED SEED. Nor is the call of Abraham to be ascribed to anything but pure grace on God's part—"Not by works of righteousness which we have done, but according to his mercy he saved us." And Joshua reminds his descendants of this (chapter xxiv., 2d verse): "Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood (Euphrates) in old time, even Terah, the father of Abraham and the father of Nachor: and *they served other gods.* And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan." This unmerited, pure, and unconditional grace is the ground of all the Apostle Paul's arguments for the restoration of the children of Israel to the land promised to their fathers; and which promise, he maintains, could not be done away by a conditional law, delivered 430 years after an unconditional promise (Gal. iii. 16-18), to which we shall more particularly refer when on the subject of the restoration of Israel and the blessings on the gentiles through THE SEED, Christ Jesus, "with the promise of the Spirit through faith." The history of Abraham and his descendants are so rich in type that one might safely say, that God had rehearsed in that family almost all the then and are events bound up in the gospel of Christ; and that he experimentally made the patriarchs and elders of Israel pass through, in figure, the mysteries which were kept secret, till revealed by the apostles and prophets; and it is now our high and blessed privilege, with the two testaments in our hands, to delight and feast our souls with the comparison of things new and old; and, with the map of Christ's finished work and future glories in our hand, we rise from the examination of the model, confessing in the words of Isaiah that His name is "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Under God's especial care and call, Abraham enters the land of Canaan, and no sooner is he come thither than the Lord appears to him with renewed promises of blessing; and on this further revelation, the patriarch builds an altar to the Lord where He had appeared unto him, and thereby consecrates a memorial to the Divine presence. The scene opens well, and bids fair; but, as in the preceding instances, where the Lord opens up a new order of things, and puts man in the responsible

place of witness, no sooner is he intrusted therewith, than, on the first trial of his faith, he fails (a fact evidently designed to teach us, that, short of Christ, we may look for no perfection). So with the venerable patriarch. And thus in the same chapter that relates the renunciation of home, kindred and nation, at the call of God,—at the further trial of his faith, but without the command of God, he goes down into Egypt for help, and there denies his wife, to save his own life. Now, when we know from the scripture that Abraham and his wife are together a type of Christ and his church, as Romans iv. 16, and 1 Peter iii. 6, and also the Galatian epistle plainly reveal to us, the failure assumes a shape not alone of a mere human subterfuge, but stands out in most instructive and remarkable contrast to the Anti-type, even Him who in the place (Rev. xi. 8) “that is spiritually called Egypt,” suffered death for his body the church, and proved that “having loved his own which were in the world, he loved them unto the end,” and laid down his life for her sake.

There is not a line in the record of the history of the patriarchs that does not contain food for contemplation ; but as I am not engaged in an exposition of Genesis, but am rather designing to bring forth exclusively those prominent events which prefigure the prophetic history of their descendants, and carry the impress of the great doctrines we have already considered, I shall call your attention to those parts alone which are clearly typical. There is a mystery, which I think the gospel unfolds to us, that lies at the bottom of that prophecy in Hosea xi. 1: “When Israel was a child, then I loved him, and called my son out of Egypt”; and which seems to meet a fulfilment, in three distinct instances—first, in the return of Abraham out of Egypt, that we have now to consider ; secondly, in the great exodus of the children of Israel ; and thirdly, in the application of the same passage by the Evangelist Matthew (ii. 13–15) to our Blessed Lord, when, as an infant, he was taken into Egypt to escape the persecution of Herod, and on his return at the death of that tyrant, who is the type of the Anti-Christ, the blasphemous king who makes war against the Lamb and the saints, it was fulfilled, “WHICH WAS SPOKEN OF THE LORD, by the prophet, saying, Out of Egypt have I called my son.” There is a fact that seems to identify Abraham with this prophecy, as a matter of chronology also ; for, unless we count the period of the servitude of Israel’s bondage of 430 years (Gen. xv. 13, Exod. xii. 40), from the year that the patriarch Abraham went into Egypt, we are driven to the conclusion which some able advocates have maintained, that the present “Anno mundi” is considerably in advance of the vulgar date which heads our Bibles. For if, according to that count, Abraham came out of Egypt 1921 years before Christ, and Israel



1191 years before Christ, then it takes all that period to give us the 430 years; and confirms one in the opinion of the remarkable union of the types with their anti-type. But, we may inquire, What is the mystery of this Egypt? this "furnace of affliction"? (Isa. xlviii. 10). If it be not "the sufferings of this present time," our portion in this world, for in the world we suffer persecution (that is, "if we live godly in Christ Jesus"); but we know that this place is not our rest, and that the call of God is "out of Egypt." As then Israel had her Egypt, so the church has her Babylon; and the command of God to both was, and is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4). Thus, as in the figure, "Abraham cometh up with his wife out of Egypt unto Bethel," which signifies "the house of God," "where his tent was at the beginning," "unto the place of the altar." So of the anti-type—as the "Song of Solomon" (viii. 5) anticipatively exclaims of Christ and his bride, "Who is this that cometh up from the wilderness, leaning upon her beloved?" And whither are they going? to "the place where he was before" (John vi. 62). The true Bethel, or "house of God," where his habitation was from "the beginning," the Father's house of mansion, of which he says, "I go to prepare a place for you, that where I am, there ye may be also." What can the heart want more than this?

The next scene to which New Testament reference is made, occurs in the 14th chapter; and the Apostle Paul takes occasion to contrast therefrom the priority and superiority of the Melchisedec Priesthood over the order of Priesthood *then* in existence—the Patriarchal—as well as that which was *afterwards* set up in the family of Aaron. The circumstances that led to the appearance of this illustrious stranger were as follows:—On the separation of Lot from Abraham, arising out of the abundance of their substance wherewith the Lord had blessed them, Lot, to whom the choice of locality was given—allured by the rich pastures that fringed the Jordan and ran in plains over that tract that now forms the Dead Sea, where once stood Sodom and Gomorrah, and the cities of the plain, "well watered everywhere as the garden of the Lord,"—removed east, "and pitched his tent *toward* Sodom." Happy for him if he had never got nearer! but, in the 12th verse, we read that "he dwelt in Sodom." Now, the very character of this family was to have been pilgrim separation, as we read in Heb. xi. 9–13, "Dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise," confessing "that they were strangers and pilgrims on the earth." The chapter we are now considering introduces a conflict between certain five kings and their army, and four invading kings and

their army (8th and 9th verses),—an account of a warfare that would have forever been buried in oblivion but for the bearing it had upon the history of God's people. The success that followed the arms of the king of Elam over the tributary kings appears to have attended him in the victory he gained over the kings of the plain; but having, in the spoils captured at Sodom, put his hand on "one of God's little ones," the quarrel now takes a different shape. With total indifference Abraham may see Chedorlaomer triumphing over the kings of the mountains and the kings of the plain, and might say, "Let the potsherd strive with the potsherds of the earth"; but when their strife infringes on, "touch not mine anointed and do my prophets no harm," 'tis time to interfere. And God proves "how one can chase a thousand, and two put ten thousand to flight." So Abraham the Hebrew, when he heard it, "arms his trained servants, born in his own house" (14th verse), like the army of Him who is called "Faithful and True"; they are all his own white-clad multitude, born in his own house, who go forth to war, led by the Conqueror (Rev. xix. 14); and for the same purpose, to recover this "kinsman according to the flesh who are Israelites," out of the hand of the oppressor with his confederate kings. A comparison of such scriptures as we shall, in course, consider (such as Daniel xii. 1, Zechariah xiv. 3-5, Isaiah xxxi. 4, 5, &c.), will at once shew the typical character of the present scene. Nor should this be considered as at all constrained; for on what other data, than the prefiguring of the future deliverance of the remnant taken captive in the "great city, which spiritually is called Sodom," as described in the above quoted portions of the prophets, can it be supposed that the appearance of the mysterious stranger, Melchizedek, in the hour of victory, could possibly otherwise refer. The Apostle Paul (Heb. vii. 1) says, "This Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." And he adds—"Now consider, how great this man was!" First, in the holiness of his name, "king of righteousness"; then, in the dignity of his title, "king of peace"; then, in the mystery of his birth, with an unknown genealogy, "without father, without mother, without descent, having neither beginning of days nor end of life"; and lastly, in the eternal character of his priesthood, "abideth a priest continually," the whole combined being discoverable in no other one than "the Son

of God." And equally significant is the time of his appearance, at the crisis of the triumph of the patriarch, "returning from the slaughter of the kings,"—type of that power and that day, "when the feeble among them shall be as David, and the house of David shall be as God, as the angel of the Lord before them." Now, what is the mission of the holy stranger? To bless and crown the victory with his presence. And in what manner? As "priest of the Most High God," he brings forth BREAD and WINE, the significant emblems of *that* sacrifice which it was the purpose of God, in his good time, to manifest. "And he blessed him, and said, Blessed be Abraham of the Most High God, possessor of heaven and earth: And blessed be the Most High God, which hath delivered thine enemies into thy hand. And Abraham gave him tithes of all." Now, the apostle takes occasion from this to shew that herein was a type of a higher priesthood than the existing patriarchal, of the dispensation we are now considering, and also of the Aaronic which sprung from this, for "Levi also, who receiveth tithes, paid tithes in Abraham; For he was yet in the loins of his father, when Melchisedec met him." And the superiority is still further acknowledged, for the one who "had the promises" with reverential meekness receives the blessing, "and without all contradiction (says the inspired writer) **THE LESS IS BLESSED OF THE BETTER.**" The argument is so conclusive as to need no further comment; therefore we infer that in this remote age God was pleased to reveal in type the higher and more important functions pertaining to a future revelation, and manifest in Melchizedek, the great High Priest of our profession, **CHRIST JESUS.**

It would be also well to state, that upon the false deductions founded upon this scene, and the comment in the Epistle to the Hebrews alluded to, that the imposing structure of a reigning Christianity has been built; for the Roman hierarchy asserts its Melchizedek Priesthood, and therefore maintains that "once a priest ever a priest," or, as she would quote, "abideth a priest continually"; and, proceeding further, sets up a sovereign priesthood, and makes the Pope a Melchizedek, or Sovereign Priest, a king and priest upon his throne, and demands tithes upon the superior claim of the higher priesthood over the former, and that the right, of *the tenth of all*, belongs to her in this capacity.

Now, there is nothing in which a correct view of the character and distinctions of the dispensations so materially assists a Christian as in judging questions of this sort; and indeed I may say that no one can meet the plausible and, seemingly, conclusive arguments drawn for their pretensions, but one acquainted with the dispensations. It is a scriptural and tenable position, a priest and king upon his throne, receiving the

honors and titles of this world. And the great error is not in the doctrine, but, like the Corinthian Church of old, in ante-dating the period of its fulfilment, as Paul charges them (1 Cor. iv. 8) with "REIGNING AS KINGS WITHOUT US." And how does he correct that church? By saying, Beloved, ye have greatly erred in this matter: the Church of Christ is not born to reign? By no means. On the contrary, he exclaims, "I would to God ye did reign, that we also might reign with you." His opposition is not to the FACT, but the TIME. If THIS was the DISPENSATION OF REIGNING "AS KINGS AND PRIESTS UNTO GOD," which, with a weary groan, he could say, "I would to God it was," then we and all "the royal priesthood" would be reigning also. The Church of Christ is made by Christ "kings and priests unto God and his Father" (Rev. i. 6). And in this Melchizedek character, in the 5th chapter and 9th and 10th verses, "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and WE SHALL REIGN ON THE EARTH."

Let me ask you to remark, it is not said, "are reigning on the earth," but "*shall* reign on the earth"—it is anticipative. The power of the reign of Jesus Christ and the Church is future. It was said of Jesus in RESURRECTION, "THOU ART MY SON, THIS DAY HAVE I BEGOTTEN THEE" (Acts xiii. 33); "For he testifieth, Thou art a priest for ever after the order of Melchisedec" (Heb. vii. 17). And it is in the coming Millennial Dispensation it meets its fulfilment, when, as Zechariah (vi. 12) prophesies—"And speak unto him, saying, Thus speaketh the LORD of Hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a PRIEST upon his throne: and the counsel of peace shall be between them both." As also the Angel Gabriel announced at his birth (Luke i. 32), "And the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." "To perform the mercy," said Zecharias, "promised to our fathers, and to remember his holy covenant; THE OATH which he sware to our father Abraham, That he would grant unto us, that WE BEING DELIVERED OUT OF THE HAND OF OUR ENEMIES might serve him without fear, in holiness and righteousness before him, all the days of our life";—passages of scripture that are so continually wrested out of their connection, that they cease to be of any service to

Christians in refuting the errors to which we have alluded. But, as this will pass under review in its own place, I forbear to add more here on the subject. Before closing the scene of the 14th chapter, let me draw your attention to a point of beautiful and holy import in the broad line of distinction, that comes out in such grand contrast, between the design of these confederate kings and "Abram of the Most High God." The former had gone to war to take a spoil, and to enrich themselves, but the latter had fought the battle of the Lord, to deliver the servants of the Lord, his kinsmen; and therefore when Sodom's king would proffer him the spoil, Abram said, "I have lift up mine hand unto the LORD, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, 'I have made Abram rich.'" This is what Paul calls "a godly jealousy." The friend of the possessor of heaven and earth must see that no hand interferes to mar the purpose and glory of God. I am a monument, the patriarch might say, of what God's grace and free gift can bestow on man, and I must take heed that no one through me mixes up the name of the king of Sodom and the King of Glory, or ascribes to Cæsar what only belongs to God. How refreshing to see this plain principle thus early marked in scripture history; and how clear it is, that had the Church "abode in the goodness of God," and not gone down into Egypt, but stood in her separate character, as a "city set upon a hill," she would never have lent herself to be supported and enriched by the world. And it is worthy of note that the very argument that Abraham used, NOT to touch anything that belonged to the king of Sodom, because that God was possessor of heaven and earth, is now used by Christians to take help from the world: for, say they, "everything that the wicked have belongs to God." But, depend upon it, "the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. iii. 14, &c.)

The 15th chapter opens with the confirmation of God's promises to Abram, revealed to him in a vision. And when the patriarch would remind God that all his promised blessings, and the land he had ordained for him, were of little use, saying he was childless, and had no heir, but the faithful "steward of his house,"—this immediately calls for a farther confirmation of the gracious promises of God, and another trial of the faith of Abram. "Look now toward heaven, and tell the stars, if thou be able to number them: And he said unto him, So shall thy seed be. And he believed in the LORD, and he counted it to him for righteousness." Now, the Apostle Paul expressly refers to this scene, in Romans

iv. 3, when expounding the doctrine of justification by faith; and it will greatly help us, to consider the circumstances under which this faith became exemplified. In the 18th verse the patriarch is represented as one "who against hope believed in hope," which is explained in the next verse—"And being not weak in faith, he considered not his own body now dead, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what HE had promised, HE was able also to perform. And therefore it was imputed to him for righteousness." And what have we taught us here but the utter renunciation of all hope from the flesh? Let me remind you we are considering types, and comparing them with their anti-types. This holy man has practically to learn that the promises of God are beyond the flesh altogether; and therefore as the promise is a son, God waits till, as the apostle says in Hebrews xi. 12, "There sprang even of one, and him *as good as dead*, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable." Hope, according to nature, is at an end; and, where hope in nature stops, hope in God begins. And this is called hoping against hope, believing "God, who quickeneth the dead, and calleth those things which be not as though they were." As long as nature gives hopes, man will cling to it. Therefore, God removes this prop; and faith, which is the gift of God, comes in, and, staggering not at the promise of God through unbelief, gives glory to God,—believing that what he has promised, he is able also to perform.

The first great promise of a Deliverer as the seed of the woman was now declared to be centred in a certain family. Abram's seed was to be the one in which all the families of the earth were to be blessed; and therefore it was esteemed the greatest misfortune to an Israelitish woman to be childless. But, while the promise of the great Deliverer was announced to this family, there was an all-important doctrine to be taught with it; and that was, the miraculous conception of this child. Now, there was no way to practically teach this lesson but to bring nature to a hopeless condition. Consequently, whenever an especial revelation of a child to be born for some great purpose of God is given, it invariably is announced as coming from the barren womb. Here God at once teaches that he is the quickener of the dead; and man looks out of nature to that which is above nature. In all the types of Jesus Christ, where this essential point is part of the doctrine, it is to be observed. For example: Sarah is barren because the child of promise, Isaac, is to be born; Rebecca is barren, for Jacob is to be born; Rachel is barren, for Joseph is to be born; Manoah's wife is barren, for Samson has to

be born ; Hannah is barren, for the prophet Samuel is to be born ; Elizabeth is barren, for the forerunner, John, has to be born ; and the Virgin conceives, and Christ is born. And what is the anti-type of all this ? THE GRAVE ; and the resurrection of HIM, of whom it is written, " Thou art my Son, THIS day have I begotten thee."

But, while the BARREN WOMB is the type of the grave, the BARREN WOMAN is the type of the CHURCH ; " for it is written, Rejoice thou barren that bearest not ; break forth and cry, thou that travailest not : FOR THE DESOLATE HATH MANY MORE CHILDREN THAN SHE WHICH HATH AN HUSBAND. Now WE, brethren, as *Isaac was*, are the *children of promise*" (Gal. iv. 27) ;—as if he had said, Israel, born in the flesh and numbering a seed as numerous as the " sand of the sea-shore," married and blessed with children, as it is written, " Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown " (Jer. ii. 2). She, with a progeny " like the stars of heaven for multitude, has an off-spring inferior and fewer than the Church, who, though so long refrained from bearing, has been by the Spirit of God made the mother of " a multitude that no man can number, out of every kindred, and tongue, and people, and nation, so that the desolate hath many more children than she which hath an husband."

The PROMISED HEIR is the type of CHRIST, as " the FIRST-BEGOTTEN OF THE DEAD " (Rev. i. 5, Col. i. 18) ; and " the first-born among many brethren " (Rom. viii. 29). But John says of the children of promise (1 Ep. iii. 1), " Beloved, NOW are WE the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him, for we shall see him as he is." So then, as James adds (i. 18), " Of HIS own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." And whence come they ? and in what order ? " Christ the first-fruits ; afterward they that are Christ's at his coming " (1 Cor. xv. 23).

The whole of the argument of justification by faith, as I observed before, is illustrated by St. Paul upon this important type. After shewing us Abraham's faith in believing in the Quickening God, he adds that the righteousness attributed to Abraham for his confiding trust, was not written for himself alone, but for us also, if we exercise the same faith, and believe that out of the hopeless grave, that received a dead Jesus, God the mighty Quickener has raised him from among the dead ; as the 24th verse reads—" And for us also, to whom it shall be imputed, IF WE BELIEVE ON HIM THAT RAISED UP JESUS OUR LORD FROM THE DEAD." So again in the 10th chapter, 8th and 9th verses, summing up the gos-

pel, he says—"That is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that GOD HATH RAISED HIM FROM THE DEAD, THOU SHALT BE SAVED."

But, it is equally true that every heir of God is in himself made an individual type of the same truth. A sinner is represented as in a state of death (Eph. ii. 1), "dead in trespasses and sins." He is then represented as quickened by God—"Even when we were dead in sins, hath quickened us together with Christ" (5th verse); and then the Holy Ghost addresses him as "alive from the dead" (Rom. vi. 13). And the Divine character of this birth is described also—"Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth for ever" (1 Peter i. 23). Henceforth, therefore, this "new-born Babe" is regarded as in resurrection; and the exhortation is, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1). Therefore out of the death of sin, the grave of nature, springs forth at the command of God a "new-born babe," "begotten of God," "created anew in Christ Jesus," "by the grace of God" "through faith, and that not of yourselves—it is the gift of God," "lest any man should boast."

In the 7th verse, God having reassured Abraham that the land wherein he sojourned should be given him for an inheritance, he asked of God whereby he should know this; and God, in reply, commands him—"Take for ME an heifer of three years old, and a she-goat of three years old, and a turtle-dove and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not." Now, we find the clearest explanation of this ceremony in Jeremiah xxxiv. 18, from which we gather that the ancient way of entering into a covenant or oath was to prepare a ceremony as above described, and the contracting or vowing party passed between the pieces and pronounced the oath or promise; and the verse now alluded to explains the force or meaning, "And I will give the men that have transgressed my covenant, WHICH HAVE NOT PERFORMED THE WORDS OF THE COVENANT WHICH THEY HAD MADE BEFORE ME, WHEN THEY CUT THE CALF IN TWAIN, AND PASSED BETWEEN THE PARTS THEREOF, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven and to the beasts of the earth";—as if the contracting parties had said, We cove-



nant to perform such and such things, and, upon failure thereof, "may God do so to us, and more also," as these victims are given to the birds of the air, and to the beasts of the field. Now, the Apostle tells us (Heb. vi. 16-18), "For men verily swear by the greater: and AN OATH for confirmation is to them an end of all strife. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie (the oath and the promise), we might have a strong consolation," &c. One is almost confounded at the incredible condescension of God to stoop down to our infirmities, and use means to assure our faith and strengthen our confidence, as if he were such an one as ourselves. So at eventide, as the presence of the Holy One is to become manifested, human nature trembles at the solemn approach, and a deep sleep and a horror of great darkness fell upon Abraham. We are forcibly reminded of the same scene when the favor . . . three were taken to Mount Tabor, and He was transfigured before them; and, as the Evangelist relates, that they were heavy with sleep, and of the fear that came upon them as they entered into the cloud, ere they heard the voice of God. In the 13th verse to the 21st, he is foretold the history of himself and his descendants, with the ultimate boundary of their possession, from the river of Egypt to the River Euphrates; which had its first actual fulfilment in the reign of Solomon (1 Kings iv. 21, 2 Chron. ix. 26), "And he reigned over all the kings from the River (Euphrates) even unto the land of the Philistines, and to the border of Egypt." This boundary, with the fact of the overthrow of the TEN KINGDOMS enumerated in the 19th to the 21st verses, are clearly typical of the period when the TEN KINGS and their armies being subdued, Israel is planted in her own land to be plucked up no more for ever; under the king who shall sit on the throne of David, and rule over the house of Israel for ever (Rev. xiv.)

"And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces." These are the two revelations of God. He is "a smoking furnace"; as the Apostle says, "Our God is a consuming fire"; and he is a "lamp of fire," "the true light, which lighteth every man that cometh into the world" (John i. 9). Under what aspect is this mighty God regarded by you? Is He a lamp to your feet and a light to your paths? Is he made unto you "wisdom, and righteousness, and sanctification, and redemption"? Or is he a smoking furnace, to consume you as an adversary? Israel proved him in these two characters,—her Deliverer and her Avenger.

No sooner has God thus revealed his purposes to the children of Abraham, "according to the flesh," than the type of this generation is immediately brought before us; and "Hagar, the bond-maid," is given to Abraham by the impatient Sarai, that, as she says, "that I may obtain children by her." Now, there was a purpose in all this, as we shall presently see, when the Apostle unfolds what he calls the "allegory," or type, attached to the history of these two women and their two sons. But, let us observe the first part of this allegory. For, as the bond-maid is the first to give birth to a son, and that in the ordinary course of nature, so "this Agar, which is Mount Sinai in Arabia, and answereth to Jerusalem THAT NOW IS, and is in bondage with her children" (Gal. iv. 25), has precedence in point of development over the offspring which is by promise; because the order is—first, that which is natural, and afterwards that which is spiritual. In other words, the purposes of God concerning the Jewish nation had a prior manifestation to the purposes afterwards revealed concerning the Church, or heavenly people, as I have shewn above. And as it was the especial purpose of God to manifest this in the descendants of Abraham, he is represented as the Father of the Circumcision, or Sinai family, whose covenant was in the flesh, and the Father of the Children of Faith; so that he might represent, in type, "THE FATHER OF US ALL." And from him proceed the two great families,—the Earthly and the Heavenly. The Heavenly Bride, and the Earthly Queen; the former adorned with heaven's spotless purity,—the "white robe," "which is the righteousness of saints"; and the latter with earth's magnificence,—"the Queen shall stand in gold of Ophir"; "she shall be brought unto the king in raiment of needlework; her clothing is of wrought gold" (Ps. xlv.)

Ishmael, the type of the Jewish nation, being born, the 17th chapter opens with another most gracious manifestation of the LORD to Abram, who reveals himself as the Almighty God, and calls on the patriarch to "walk before him and be perfect" (LXX., *amemptos*, "blameless"; see Luke i. 6; Phil. ii. 15, iii. 6; 1 Thes. iii. 13). "And Abram fell on his face, and God talked with him." How instructive is this! The ground of communion with God is holiness. "If we say that we have fellowship with him, and walk in darkness, we lie" (1 John i. 6). The terms of communion with God are not altered; it is still "Walk before me and be blameless." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us." So we see that the word "blameless" does not mean "sinless," but rather, as the margin renders it,

“upright, sincere”; nor, indeed, does the word “perfect” (*teleios*) signify sinless either, although it has been thus wrested by Armenian teachers, but is a term of maturity or growth as opposed to (*paidia*) “little children.” Thus Paul says, in 1 Cor. xiv. 20, “Brethren be not children (*paidia*) in understanding, howbeit in malice be infants (*népiazete*), but in understanding be *men* (*teleiōi*). And Greek writers use the word in the same sense. In Hebrews v. 13-14, “For every one that useth milk is unskilful (or has no experience in the word of righteousness): for he is a *babe* (*népios*), but strong meat belongeth to them that are of *full age* (*teleion*), even those who by reason of use have their senses exercised to discern both good and evil.” (“Raphelius says that Polybius applies it figuratively to the mind.”—*Park.*) In the famous passage (Matt. v. 48), “Be ye therefore perfect, even as your Father which is in heaven is perfect,” I recopy a quotation of Bishop Sherlock, “who observes that the precise meaning is, Let your love be *universal*, unconfined by partialities, and, with respect to its objects, as large as God’s is,”—as in Luke vi. 36, “Be ye therefore merciful, as your Father also is merciful”; with which the context fully agrees, as the 47th verse shews the contracted character of that love which only “salutes your brethren,” and the exhortation is to a godlike philanthropy.

Having declared the nature and extent of the covenant, the Lord proceeds “to call the things *that are not*, as though *they were*,”—“Thy name shall no more be called Abram. but thy name shall be Abraham, for a father of many nations have I made thee. As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be (mar.) And I will establish my covenant between me and thee, and thy seed after thee in their generations. for an EVERLASTING COVENANT, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an EVERLASTING POSSESSION, and I will be their God. And this is my covenant which ye shall keep, between me and you and thy seed after thee: every man child among you shall be circumcised.” Let me particularly call your attention to these three points: it was an *everlasting covenant*, an *everlasting possession*, and a *sign with a people in the flesh*; from which it is evident that an everlasting covenant, voluntarily made on the part of God, with a people not yet born, cannot be broken; that an everlasting possession must be as enduring as an everlasting covenant; that, therefore, there will be a future and eternal possession of the earth after her baptism of fire; and that the possession of such an earth, or portion thereof, will be the abode of the literal redeemed seed of Abraham. And to this our Blessed

Lord alluded, when, on being questioned by Nicodemus, he tells him—“If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things.” He had just communicated the fact, that, to enter the earthly kingdom, “a man must be born from above.” How much more, then, the heirs of the heavenly glory!

From this most important chapter, also, the Apostle Paul draws the contrast between the blessedness of righteousness by faith and the *pardon of sins as a result*, with the inefficiency before God of a justification by works; for he shews, in the first place, that the former is “reckoned of GRACE,” but the latter of “DEBT.” The one is imputed to me; the other is a duty, never performed, and, if even capable of being performed, only ranks me as an unprofitable servant,—as our Lord says, “Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.” The question immediately arises—Does this blessedness of pardoned sin and imputed righteousness come on the circumcision only, or upon the uncircumcision also? In what condition was Abraham when it was reckoned to him? And the answer is, in uncircumcision.” And the ordinance was received by him, as a “seal of the righteousness of the faith which HE HAD yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also.” And hereby the Apostle establishes the essential ground of all true hope—that faith is reckoned for righteousness. “Therefore it is of faith, that it might be by GRACE; to the end the promise might be sure to all the seed,”—both that which is in the flesh, and that which are by promise,—“Now we brethren, as Isaac was, are the children of promise.”

22nd and 26th verses—“And he left off talking with him, and God went up from Abraham. In the self-same day was Abraham circumcised, and Ishmael his son.” Now, there is something exceedingly significant in this; for the ordinance of circumcision is not made when the child of promise was born, but when he that was born after the flesh was given; and, as the Apostle Paul tells us that Ishmael and his twelve princes are types of Israel that now is, the completeness of the allegory is sustained in the institution of the ordinance in the time of the bond-woman’s child, and not in the time of the heir of promise. This closes the first part of the Abrahamic covenant. The scenes that follow are incident to the coming of the promised seed, and are full of the richest dispensational truths. I shall now briefly close, by drawing your atten-

tion to the same character of testimony that are common to the preceding dispensations:—

1st. The new order of things being intrusted to man in the person of Noah, he fails as his predecessors, and the curse follows.

2nd. The failure leads to a separation, of an election according to grace, and Shem receives the blessing.

3rd. Iniquity abounding, further judgment falls on the apostacy, by the curse at Babel.

4th. A call from the midst of the apostacy, of an election according to grace, in the person of Abraham.

5th. The promise of the future blessing by the seed, through the family of election, is given.

6th. Enlarged revelations as to the distinctive truths connected with the character, work, and mystery of the promised seed.

7th. Types of the two families—earthly and heavenly—Abraham and Lot; and the deliverance of the remnant out of the overthrow.

8th. The everlasting covenant and the blessings.

I explained in my Introductory Lecture, that while each dispensation contained in itself the features of the whole, yet that each succeeding one became much fuller in its details, and that consequently we shall find our subject will divide itself into distinct parts wherein more enlarged or explanatory events point out the future. It will not therefore be at all within the compass of a single lecture to expound a dispensation, as heretofore; but, as the sub-divisions are very marked and complete, we shall find ample food to satisfy our spiritual wants. And truly, brethren, this should always be a chief ingredient in our considerations. The Apostle says, “And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” If, then, the *very gift* of prophecy needed to be balanced by the deep-running love of God in the heart, how must we feel the absolute necessity of something deeper than knowledge to satisfy our souls. We want, and we must have edification; and unless, step by step, we are drawn nearer and closer to Jesus, we shall rise with feelings akin to the words of the lamentation of the Lord by Ezekiel—“And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not” (xxxiii. chap., 32d verse).

Let me, then, in conclusion, ask you to ponder upon these great events in the human family, and see in them the renewed trials on the part of God of what man is; and learn from them—first, God’s long-suffering

mercy waiting upon man ; then man's deplorable hardness of heart, and departure from the paths of peace and holiness. And ask yourselves, is man any better now ? Is he less vain-glorious—less a worshipper of the works of his own hands ? Or has man been rushing with increased velocity, “ waxing worse and worse, deceiving and being deceived ” ? You know he has ; you are conscious in your own souls that increased civilization and luxury has not brought increased holiness, but rather a thorough proud Laodicean condition, lukewarm at heart, and self-satisfied, “ rich and increased with good, and need of nothing.” I solemnly warn you to awake, and trim your lamps and gird up the loins of your minds, for “ the days are at hand, and the effect of every vision.” What can God do more for you ? His everlasting arms are open ; Jesus is pointing to the bosom of love ; behold the Spirit testifying, now is the accepted time, now is the day of salvation ; the doors of the eternal city are open, and the redeemed ones with their halleluiahs summon you. “ God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them ” ; and the last universal summons of the Bible is, “ Whosoever will, let him take the water of life freely ” (Rev. xxii. 17).

