

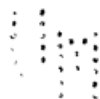
THE BIBLE AND THE AGE.



THE BIBLE AND THE AGE

OR

*AN ELUCIDATION OF THE PRINCIPLES OF
A CONSISTENT AND VERIFIABLE INTERPRETATION
OF SCRIPTURE.*



BY

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*"ὄν γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει,
τὸ δὲ πνεῦμα ζωοποιεῖ."—2 COR. iii. 6.*

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PREFACE.

THE subject of the present volume requires no apology. The author believes it to be one which, more than any other, possesses a permanent and intense interest to the vast majority of men and women of all ranks. The doubts and difficulties which have of late years accumulated as the effect of what are called *broad* views, and the incumbency which certain men of high culture feel binding upon them to free themselves from what they have been accustomed to consider the trammels and enchainments of a misunderstood and debased theology, have rendered necessary some effort to stem the torrent which is, to all appearance, in danger of producing a lasting injury to men's minds, since they are tending to lose their hold upon principles which we believe to be of the most vital importance, and the absolute parting from which would be fatal to all the best interests of humanity.

But the difficulty has hitherto been to discover and to present something better than the old and worn-out dogmas, by which it has been so long sought, but unsuccessfully, to support the failing credit which has hitherto attached, with ever-weakening force, to the Scriptures: to supply the void which the man of science and culture has so keenly felt, that, by reason of it, the Bible is slowly, but surely, slipping from his nerveless grasp. This want, with all her desire to arrest the

catastrophe, the Church has not hitherto been able to supply. No departure from the beaten track, the common rut of ordinary interpretation, has yet been seriously attempted, of such a nature as to arrest the attention of the educated, by its logical, consistent, and rational character, so that it may be felt that an altogether new light is thrown upon subjects of so absorbing an interest and of such immense importance.

The author feels convinced, however, that could such an intelligible principle be fully set forth, explained, and illustrated, not a few would welcome it, and lay hold upon it with eagerness and satisfaction. His own belief is that not only many, but *all*, will ultimately do so, although he is well aware that it is not to be expected as the work of a single generation. But that there exists an irrepresible tendency to endeavour to elicit the true Scripture meaning, to the quieting of the ever active and exacting intelligence, is shown by the interchange of ideas upon the subject between the Right Hon. W. E. Gladstone and the late President of the Royal Society, which lately appeared in the pages of the *Nineteenth Century*. The result of that passage of arms seemed, however, to us eminently unsatisfactory, both from the absence of an intelligible principle on the one side, and, on the other, from the exaggerated claims put forward, in the name of Science, to set aside as fantastic all such ideas as could not be strictly embraced in the scope of her inductions and inquiries. But the repeated recurrence of such attempts to explain the meaning of the Bible Record prove incontestably both the keen desire to understand the true meaning of Scripture, and the evident fact that up to this time that keen desire has not been gratified.

Attention is also directed to the fact that what is called the Mystical Interpretation of Scripture gains much more support in this day than it has ever previously done. It seems to be felt that the old belief in the purely literal interpretation was in process of being discovered to be

thoroughly unsatisfactory,—utterly inadequate to the objects in view; and that some modification, at least, of this old-fashioned dogma was desirable, if not absolutely necessary. The article upon this subject in the *Church Quarterly Review* for April, 1886, is a striking and significant sign of the times; and although the innovating principle therein advocated is scarcely carried to its logical and legitimate results, it is a great step in the right direction. The present work was written long before either of the articles above referred to had appeared; but it will be seen that the subjects of both are largely treated in it, and in fact constitute its entire burden.

“What is wanted,” says the *Church Quarterly*, “is to find the basis of a *reasonable* mystical exegesis. . . . Thoughtful students of Holy Scripture feel the want of some *intelligible principle* upon which to base such interpretations.” Such an intelligible principle and such a reasonable basis we believe will be found in these pages, and we therefore confidently hope that they will be recognized as affording an important contribution to biblical knowledge. Not that we desire to make any boast—very far from it; but it is only our sincere wish to make known the *Truth* which leads us to set a due estimate upon its value, and to emphasize our belief in its importance.

A sketch of the plan adopted by the author in this work may not be out of place here. After pointing out that the antagonistic attitude assumed by Science and Criticism, and especially by the former, is an entirely false one, and based upon entirely false assumptions, a scheme is unfolded, which affords a view of the Philosophy of Creation, in which it is shown that there must exist a definite relation between the Creator and His Universe; and further, what the character of that relation probably is. This is the key to the whole subject, and demands careful attention. From it is deduced an argument that a Divine Revelation or communication from the Deity is distinctly possible, and even absolutely necessary; and that, accord-

ing to the principles laid down, that communication must take a certain form—viz., that of the Holy Scriptures. It is then shown that the scope and aim of the Bible have been entirely overlooked or misunderstood, and the difficulties which have so long beset the interpretation of Genesis i. are totally dispelled and swept away. Copious proofs and illustrations are then given of the soundness of the principle of interpretation based upon the relations of the natural to the spiritual, as already expounded; after which the first three chapters of Genesis are word by word elucidated, and illustrated by comparison with all parts of the Old and New Testaments.

In order to comprehend the scope of the Old Testament generally, the Jewish Church forms the subject of the next chapter, and the fallacies which lie at the foundation of recent destructive criticisms are exposed. The true nature of that Church is clearly stated, and its essentially representative character pointed out, as affording the clue to those difficulties which have led the modern critic to reduce to chaos writings in which, as we possess them, perfect order reigns. The precise position in the spiritual economy of the human race which the Jewish Church occupied is defined, and the two special and dominant characteristics of that Church, Miracles and Sacrifices, are elucidated. Miracles are put upon a rational basis, and their *raison d'être* explained; and Sacrifices are shown to be consistent and reasonable modes of worship, of an entirely different nature and superior character to that claimed for them by the scientific ethnologist.

In order to embrace the New Testament in the Scriptural Unity by the application of the same principles, the question, "Why should there be four Gospels?" neither more nor less, is elucidated, and the reasons of the apparent discrepancies which have been remarked in the records of the four Evangelists exhibited. And in the concluding chapters the subject of Inspiration is touched on; weighty arguments in favour of the superhuman

character of the Scriptures are adduced, and their vast importance, and indeed their essential necessity to mankind at large, are absolutely insisted on.

The present volume is thus confined as much as possible to the purely *theological* aspects of the subject; and these, as the most important, are first laid before the reader. But the subject has also its *scientific* side; and should this work be found to merit attention, the author proposes to follow it with a sequel, which, starting from absolutely the same premises, develops the great questions of Matter, Energy, Life, Immortality, Evolution, and other kindred subjects, in a manner which he hopes will be found to cast a new and suggestive light upon these and kindred topics. Such a work is already in great part written.

C. C.

UPPER NORWOOD,
Midsummer, 1886.

“Religion, which certainly ought to put Truth at the highest, is charged with refusing to acknowledge Truth that has been proved. And Science, which certainly ought to insist on demonstrating every assertion which it makes, is charged with giving the rein to imagination and treating the merest speculations as well-established facts. . . . To propose to reconcile these opposites would be a task which hardly any sane man would undertake. It would imply a claim to be able to rise at once above both, and see the truth which included all that both could teach.”

BISHOP TEMPLE'S *Bampton Lectures*, p. 5.

“The most terrible form of enmity against God is not that which breaks out in foul oaths or passionate fits of disobedience, but that which deliberately drives the intellect to ignore all evidence of His existence, and to refuse an ear to any voice that speaks for Him, whether within the soul or without.”

WM. ARTHUR, *Physical and Moral Law*, p. 225.



INTRODUCTORY.

THE FALSE ATTITUDE ASSUMED TOWARDS THE BIBLE
BY SCIENCE AND CRITICISM.

THE progress of scientific discovery, and the step by step method of research by which alone a satisfactory scientific edifice is reared by industrious workers, have contributed results in the form of propositions which are greatly at variance with those which have for so long been held as deeply rooted and fondly cherished beliefs. Nature, the domain of Science, has lured onward her exponents by her sensible attractions, and has granted them the satisfaction of feeling assured that they have made secure advances, while yet, like good generals, keeping a firm hold on communication with their bases. For the clue to scientific progress is tangible, and therefore it can be steadily kept in view, and any apparent advance which for a moment loses sight of this tangible and sensible clue, is at once prudently abandoned as illusory and deceptive. Hence, Science can take no cognizance of matters which lack the definite kind of proof which she uncompromisingly demands for everything, and it results that the material, the visible, and the sensible only, in other words the *natural*, alone is admitted as within the scope of her inquiries and investigations.

The effects of this strictly observational and deductive character of Science are various upon different classes

of minds. In some it has resulted in a denial of anything beyond visible and tangible matter, and the forces which are observed to be associated with it, and these are claimed to be the sum-total of the Universe, and capable of producing all the phenomena of which they are cognizant; although it is admitted that there is yet a vast field with which they are not, and cannot be, acquainted—the Unknowable. Another class of minds is content with affirming its ignorance of all matters not appertaining strictly to visible and tangible Nature, or that are not amenable to direct observation and experiment; but at the same time they are careful not to deny the existence of what they only fail to comprehend. Others, again, distinctly admit their belief in the existence of a First Cause, of an intelligent and even personal character, and see nothing derogatory to the majesty of science in the admission of activities and influences outside and beyond the pale of her strict domain. And there are yet others who refuse to give up their faith in an Omnipotent and Omnipresent God, the existence of a spiritual world, and the immortality of the soul; but they argue that these are altogether untouched by scientific investigations, which apply only to, and are bounded by, visible and material Nature alone. The belief of the first two classes is limited to the natural and the physical, while that of the latter two embraces also the existence of a super-natural, or a super-physical.

It would seem, however, that the attitude of the typical scientific mind of the present day is a somewhat anomalous one, in that it either altogether distinctly denies the existence of the super-natural, or holds itself in such a neutral position that it refuses to affirm either its existence or its non-existence, but falls back upon a declaration of ignorance—or Agnosticism, on the ground that it has no bases of belief which are capable of *scientific* verification. Yet surely no one can hold any, even the most attenuated form of Theism, without thereby to

some extent admitting the existence of the super-natural or super-physical, although he may certainly profess that he is totally ignorant of its nature and its influence, inasmuch as Science, to which alone he trusts, is incapable of throwing any illustrative light upon it. And those who can brook no form of Theism whatever, if they be trained men of science, are fain to admit that, besides and beyond the *Known*, there is a far vaster field of the *Unknown*, of which not a small proportion is even characterized as the *Unknowable*. Yet if there be so vast a field which he despairs of Science ever unveiling—Science, which is the unfailing key to *Nature*—what, it may be asked, is this vast Unknowable but the extra-natural or super-natural? And even if it were contended that this Unknown was all amenable to science, it will not be denied that the Unknown is Infinite; nor will it be claimed for man that he is more than a finite being. How, then, can the finite ever compass the Infinite! There must ever remain a vast residuum—the Super-natural.¹

The Atheist, then, absolutely denies the existence of any such thing as Spirit, on the ground that positive and exact Science affords, in his opinion, no bases for such a belief, and to Science only is his appeal. Science is the alembic in which everything must be tested, and nothing for which Science fails to afford any foothold is worthy of rational credence. The *facts* of science must be capable of distinct verification, and nothing which cannot be shown to be thus verifiable can be admitted as tenable by any properly constituted mind. But yet the Atheist fails to offer any proof *against* the existence of Spirit, or the super-natural: the powerlessness of Science to verify the conception, or to offer any arguments in its favour, is for him sufficient evidence for its non-existence. Yet it must be allowed that it is but negative evidence at the best, and that the argument derivable from it gains no

¹ The accurate definition of what is to be understood by the Super-natural will be given farther on.

strength from anything of the nature of proof. But the mere absence of any evidence from the source indicated is, to some minds, sufficient disproof, and by them the super-natural is abandoned, denied, and even ridiculed.

The scientific Agnostic is equally unsuccessful in establishing any laws but those of Nature by means of his science. He does not, indeed, *deny* the super-natural, but he feels strongly that Science is for him a touchstone which, in the long-run, never deceives him; nevertheless he cannot discover that it advances him one jot towards the super-natural. He takes, therefore, the more philosophical attitude of nescience. He refuses adhesion to that towards which his science does not appear to conduct him, but at the same time he does not *deny* it, because to do so would be tantamount to asserting that for which he had no grounds in knowledge or experience—a proceeding which in his eyes would be immoral. He therefore contents himself with saying, "I do not know."

Meantime, the fact that the exact methods of scientific research *fail* to conduct the inquirer beyond the limits of the natural and the material, and in fact have never led the natural student to any realms other than those of Nature, is a significant one, which must be further dwelt upon. He assumes that if there be a super-natural, it should be approached, nay, discovered, by the avenues of natural science, and by natural methods of research—an assumption which seems to be parallel to that of one who would demand to traverse the air by the ordinary methods of terrestrial locomotion. If air and earth were of one and the same character, and stood upon the same plane, then indeed he could do so. He is at liberty to travel over the terrestrial plane throughout its whole expanse and by similar methods, but to rise into the air he must employ other methods suited to the difference of medium; he must frame some aërostatic machine, useless indeed for terrestrial locomotion, but indispensable for exploring the air.

For the spiritual—if we may at present postulate its existence—is the region of the super-natural, and not the prolonged natural. It must lie *above* the natural, as the atmosphere lies above the earth, and no methods of research applicable to the one can be conceived of as applying equally to the other. It is not correct to say (as did the authors of “The Unseen Universe,” p. 211), “There is undoubtedly an avenue leading from the one to the other, but unfortunately it has been walled-up, and ticketed, ‘No road this way.’” There can be *no* avenue leading *directly* from the natural to the super-natural, and the man of science has erred, not by walling-up an imaginary avenue, but by rejecting all approaches which do not start immediately from his own domain. He has proved satisfactorily that through the avenues of the material and the natural he cannot directly approach the immaterial and the super-natural; but he has not disproved the existence of the latter, nor has he attempted to indicate any other method of approach to it, but simply acknowledges the profound ignorance he feels upon the subject.

But the remarkable fact remains, that although proclaiming this ignorance concerning the super-natural, he argues as though its existence were absolutely disproved. That is to say, the man of science, although it is contrary to his principle to assert positively that there exists nothing beyond Nature, nevertheless studiously ignores the possibility of any such super-physical sphere, and ostentatiously leaves out of his calculation all reference to it—and thus, practically, denies it. However great may be the difficulty which he experiences in his endeavours to discern adequate causes for the phenomena of Nature, he is content to enlist what he regards as purely natural causes as all-sufficing, and to strain them beyond what they will legitimately bear in his fixed determination to exclude the action of anything higher; never for a moment admitting the bare possibility, far

less the probability, of a superior sphere of Cause, or using such probability hypothetically, as he often enough does, and does legitimately, with assumed natural causes. The consequence of this mode of proceeding is a dogmatism which is the opprobrium of Science, and an antagonism with minds less under the control of sense, and, if we may without offence make use of such an expression, more highly-pitched, which is equally injurious to the real interests of science and to the credit of its ardent and somewhat intolerant high-handed supporters.

And yet it might be imagined that there existed considerations which could not fail to point distinctly to something beyond the merely material and tangible in the world around us. Our material bodies are doubtless in all respects fitted to be in direct connection with the natural world, upon which they act and re-act; and thus the structure and functions of those bodies are legitimate objects of purely physical scientific research. Biology, whether animal or human, is one—it is a science which runs continuously from the one into the other; for the human body is indisputably in all respects on the same natural plane as that of the animal races. But it is otherwise with the *faculties*. Thoughts and ideas are in themselves immaterial abstractions, which, although they are asserted by some to have a material basis, yet cannot be themselves material. Even those who hold, in the name of Science, the fantastic dogma that thought is a *secretion* from the nervous tissue of the brain, cannot reasonably assert that the thoughts, ideas, and conceptions so secreted have any analogy to the material secretions of the true glands, such as saliva or bile. It is true that the brain as known to the anatomist is as much a material organ as the liver, but who will affirm that *bile* and *thought* have anything in common? Ideas and thoughts, moral and intellectual faculties, belong surely to a vastly higher grade of manifestations than the mere white and grey matter of the brain, which even in

their ultimate elements are indistinguishable, whether as appertaining to man or to the lower animals. But if any one should really hold that the brain stands in the relation of a cause to thoughts and ideas, we have the marvel of an effect being of an immeasurably superior quality to its cause; whereas we all know that, in the nature of things, the reverse must be the case.¹

And this superiority of mind to matter is the cause which renders it so difficult to trace the connexion between the two. We can observe and experiment upon the phenomena of mind—but only on mind as such, and independently of its correlative medium; for no physical processes are of any service whatever in this study. It is indeed true that we may go so far as to ascertain that morbid mental phenomena are *sometimes* accompanied by morbid lesions of the mind organ; but for the elucidation of the healthy development and normal phenomena of mind, it is vain to appeal to the mere physical structure of the brain. The two are doubtless correlative, but we must learn vastly more concerning the intimate structure and physiology of the brain, before we shall attain to the full significance of the correlation which we admit. There is no direct avenue from physics to metaphysics, from physiology to psychology—from brain structure to correlative mental phenomena. They are not continuous; like the subjects of purely physical science, but they are like the earth and the air, upon different planes, of which mind occupies the upper, its physical organ or instrument of manifestation the lower.

¹ We are glad to observe that some advanced evolutionists are teaching the untenability of this extreme doctrine. Thus, Mr. Fiske says: "By no possibility can thought and feeling be in any sense the products of matter. Nothing can be more grossly unscientific than the famous remark of Cabanis, that the brain secretes thought as the liver secretes bile. It is not even correct to say that thought goes on in the brain. What goes on in the brain is an amazingly complex series of molecular movements, with which thought and feeling are in some unknown way *correlated*, not as effects, or as causes, but as *concomitants*" ("The Destiny of Man," p. 109).

It has been so far endeavoured to point out that there is an antecedent probability in favour of the existence of something else besides visible and tangible physical nature, and that this something is of a kind altogether different in quality from matter, which cannot be regarded as an effect of matter, although it may coexist with it, and use it as a medium of manifestation, but which is something *superior* to matter—in other words, super-physical or super-natural. But whatever its quality, it is certain that it cannot in any case be *the same as*, or *identical with*, matter or visible nature. And therefore physical science can never expect to reach the realms and laws of spirit, and scientific men should not be surprised and rendered sceptical at the fact of its eluding the ordinary methods of scientific research. Other methods must be adopted.

The man of Science has many things entering into his calculations which he not only cannot see nor touch, but whose very existence he is unable definitely to *prove*. Such are molecules and atoms, and the presumed universal ether. He finds these things necessary for the advancement of his researches, and he therefore postulates them, and adopts them as hypotheses upon which to base his observations. Sometimes such hypothetical postulates turn out to be solid foundations upon which a super-structure of real advance may be built; and sometimes they are found deficient, untrustworthy, and even essentially false—and then the fabric falls, and they have to be abandoned. In either case the time arrives when the hypothetical bases become, in the progress of discovery, verified, or the reverse—that is, they not only serve as foundations on which to build the edifice of science, but that edifice, by a kind of reaction, aids in a retrospective discovery as to the truth of the original postulate. There are other hypotheses which are in the nature of things unprovable, yet, from the cohesion of the deductions derived from them, they are assumed as true, take a definite place in science, and are as serviceable and as

useful as though they were indubitably proven. There are also many phenomena whose causes appear to be absolutely unsearchable, and yet by the constancy of their behaviour they admit of being included in certain formulæ (loosely called laws) which are found to unite and embrace them all in such a satisfactory *nexus* as to throw at least some little superficial light upon their nature and character.

But all such phenomena are ultimately reduced to a physical basis; and therefore it is that when the observer arrives at the highest of all phenomena, the manifestations of mind and soul, he assumes that they also must be physical. But he has not yet succeeded in adducing any proof whatever of this position; on the contrary, in the absence of success, he has only involved the subject in a scientific gloom, which has been fain to take the place of the highest beliefs, hopes, and aspirations of the world at large for all time past. Let the man of science give reasons for his dogma that the phenomena heretofore called spiritual (by which we would not be understood as in the slightest degree referring to the so-called "Spiritualism") are purely natural, and continuous with the material—reasons, that is, equivalent to those which he offers for the existence and functions of an universal æther, and we will admit that he is within his province, and may use the belief as a hypothesis so long as it will stand. But no such proof is forthcoming. Æther, hypothetical and shadowy as it is, is yet, in the outcoming phenomena for which its existence is relied on, amenable to, and resolvable by, the powers of numbers. Mathematics may freely be applied, and will unfailingly solve the relations of the phenomena; but what most simple phenomena of mind can be approached by mathematical analysis? or can any power of numbers in the smallest degree solve the simplest problem of mental or moral life?

We therefore feel that we are legitimately at liberty to

adopt the hypothesis that the reverse of this is the case, viz., that there exists something which we call spirit or the super-natural, which is not in any respect identical with the natural and the material, nor continuous with it, nor in any direct or immediate relation to it, but that it is only correlative or correspondent to it—something which exists upon a higher or superior plane, which therefore no more can touch the plane of matter than can two parallel lines touch one another. Further, that from this higher plane it acts upon matter as a superior and prior influence; that is, as a *cause* of which the material or natural is an *effect*; and that the mode in which it acts upon matter can never by any possibility be direct or immediate, but must be indirect and mediate, by virtue of that relation between the subjective and the objective, admitted by all, and which we may most properly designate under its true name of *Correspondence*.

Of course, with a vast number of minds, including many men of science, the postulate of Spirit will be at once granted. We have put it in this form of a hypothesis for the sake of those who are unwilling at present to admit its validity; and we hope in what follows so far to maintain the probability of our hypothesis as to justify its submission. Meantime the Bible, rejected by them because they cannot verify it, maintains the pregnant statement that "God is a spirit."

But before passing on to the bearing of what we have submitted upon the Bible and its meaning, we must place upon record some other considerations relative to this debated subject. Since the votary of positive and exact science finds that no avenue is discoverable from its deductions to the existence of those things which are mainly treated of in the Bible, viz., the super-natural and the spiritual, how then can we approach these subjects with any hope of arriving at some definite conception of them, and some satisfactory and verifiable argument derivable from them? We reply, plainly by the aid of that

correspondence with the natural which constantly and invariably obtains in things spiritual—that definite relation which subsists between the plane of the natural and that of the super-natural, that necessary adjustment which for ever exists in the very nature of things between the objective and the subjective, by virtue of which, in the absence of any possible direct or immediate influence, the one corresponds in every, even the minutest particular, with the other. This (which we have simply put on record as a preliminary suggestion) we hope to make perfectly clear in the first chapter of this work, in which the precise nature of this correspondence is explained.

The world of Nature, the Bible tells us, was created by God. The man of science takes exception to this postulate at the very outset, and either denies the statement outright, or refuses credence to it as something which is positively *unthinkable*—in other words, unapproachable by scientific methods. To *create* is generally assumed to mean to make out of *nothing*, and “*Ex nihilo, nihil*” is an axiom scientifically unassailable. But it may be asked, where does the Bible assert or imply that God created the visible universe out of nothing? Nowhere; but it does give indications, when read intelligently, of the source of that material world—indications which, we venture to believe, when our Argument is further unfolded, will be generally recognized and appreciated. But if the visible universe were made at all, whether by God or by blind forces, it must, unless made out of nothing, have been made out of *something pre-existent*—and as pre-existent, therefore superior, and moreover, as adequate to such vast results, so also *causative*.

Now if we could conceive it possible that matter could be the cause of matter, then must matter necessarily be eternal, and there is an end of all thought or argument upon the question. But to produce effects, the cause must be necessarily more potent in character, more subtle in influence, than the effects it produces, so that it is not

conceivable that one kind of matter can stand in the relation of *cause* to another kind of matter. But it will be said, There is Force. True, there is Force *associated* with matter as an invariable law; but what is Force? None have answered that question, though we hope yet to throw some light upon that recondite subject. But to say that Force is the *cause* of matter would be a mere sounding phrase, signifying nothing, because at present at least nothing is known concerning the nature of Force, or of the Law of its relation to matter.

But we have shown that there is an antecedent probability in favour of the existence of spirit, as something superior, prior, and causative, and thus fulfilling the conditions indispensable to the requisite demanded for the production of material objects. And although the man of science may urge that matter is tangible and visible, and therefore real, while spirit, even if it could be believed to have any existence, must be shadowy, intangible, and unsubstantial, he so urges without due consideration, and with a very incomplete grasp of the subject. For if matter be the product of something anterior and superior, which bears to it no immediate relation, but only a mediate relation of correspondence, it follows that matter, or the natural world, is but the comparatively unsubstantial correlative of something which is essentially substantial and actual—far more potent, far more effective, far more *real*, than the matter which has sprung from it, as an effect from a *cause*. In a word, matter must be but the correspondent effect of that which produced it. Matter, instead of being the only substantial entity, must in reality be but an unsubstantial phenomenon, the mere unreal shadow of a pre-existing and vastly superior real causative existence and potency.

And, indeed, matter must be so far inferior to the pre-existing cause from which it was produced, as that, while it is fixed, hard, solid, inflexible, and unyielding—

in a word, conditioned—the hypothetical cause would be in the highest degree subtle, plastic, and adaptable—in fact, unconditioned. And this fixed and unchanging character of the effect would render it subject to laws from which the mobile causative influence would be entirely free. For just as the matter itself (or the natural world) only bears a relation of correspondence or correlation to the spiritual cause, so would the Laws of matter bear also a relation of correspondence or analogy only to those of spirit, or the super-natural. And although the world of causes must necessarily be subject to Law, no less than the world of effects (for without law there must be chaos, no less in spirit than in matter), nevertheless the world of causes must be held together by a code of Order, as immeasurably transcending the Laws of the material world, as must that same spiritual world of Causes in all things transcend the natural world of effects.

But now let us turn from this aspect of the subject to the Records which are impugned. Positive and exact Science, finding that no avenue is discoverable by its aid which leads from the seen to the unseen—from its discoveries and researches in Nature to the verification of those questions with which the Bible ostensibly occupies itself—it evidently offers no encouragement to its followers to place any confidence, from the standpoint of Science, in the statements and declarations made in its pages. For not only does Science fail to throw any light upon the subjects of faith and belief set forth in the Bible, but, moreover, whenever anything tangible in the way of natural knowledge is displayed in its pages, it is found that it will not bear minute investigation, such inquiry always resulting in the discovery that the alleged facts are either erroneous or untrustworthy. In a word, not only does Science throw no light upon the Bible, but also the Bible throws no direct light upon science. Science there is, occasionally set forth in a categorical form (as for instance in Genesis i.) which would seem to invite belief

and trust, but when closely examined by the light of *real* Science it is found to be unsatisfactory and illusory. The man of science, therefore, however unwillingly, feels himself bound to reject the Bible as an authoritative document, since he finds that it runs counter to that which he *knows*, and therefore (he argues) cannot be trusted in matters which he does *not* know; and with the Bible he rejects also all the beliefs derived from it. For nothing can be esteemed worthy of scientific faith which cannot be reached step by step, and deductively approved; anything short of this is mere unscientific lumber which only clogs progress and must be thrust aside. And in this category, he says, the Bible stands, and must be rejected *in toto*. No half measures will avail—either it is all true, or all false; and the latter is the judgment recorded.

And in this verdict Criticism concurs. For criticism has reached a development analogous to scientific progress, so that, by a rigid application of its canons to the sacred books, grave doubts are cast upon their value as standards of belief and faith—nay, even upon their very authenticity. They are asserted to be mere remnants of superstition, well adapted perhaps to a primitive, simple, unscientific, and illiterate age, but for the culture of the nineteenth century mere fairy-tales, and no longer worthy of the advanced intelligence of cultivated races. Their message is impugned, their science scorned, their history regarded with a superior smile, and their framework of the supernatural is loftily set aside as being no more worthy of attention or consideration than a fantastic dream. And the reasons for this critical *fiasco* are not far to seek. A minute and scientific study of the latter, according to strict philological and grammatical methods, has afforded results which its investigators have judged sufficient to cast doubts and discredit upon its historical trustworthiness; and such a scientific examination has led to the rejection of many parts of the Scripture documents, as well as to an extraordinary *bouleversement* of the chronological order of the

Scripture books. But such a jealous attention to *literal* testimony on merely grammatical grounds has had the effect of utterly obscuring the true meaning of those documents: their *spirit* has been passed by and lost, from the slavish punctilio which offers worship to the *letter*. The mere casket of the words of truth has been microscopically examined with the eye of an artificer, but the contained gems of wisdom have been entirely overlooked. The minute pattern has obscured the grand and comprehensive plan. The letter has killed, and the spirit which gives life has been missed and is denied.

It seems to be fully and conclusively settled by the upholders of these destructive doctrines that it is not possible that any sources of fallacy can have crept in to vitiate these conclusions, which are by a large number of persons adopted as final. To them it does not appear to be conceivable that there may yet be some mode, undreamed of by the world at large, of vindicating these writings, or of rehabilitating on rational grounds the faith and belief which have been the jealously guarded heritage of mankind at large for ages. Nor does it seem to enter into the scientific conception that the popular presentations of faith and belief of the present day may be to a great extent but ignorant perversions of the real and genuine teaching of a Book so venerable and so long revered; but these very popular beliefs are indeed taken as the basis upon which to pass judgment on the Book in question. But because upon their surface these writings present difficulties, and offer points of unusual complexity and startling statements not at once to be readily solved by exact science, or freely accepted by modern criticism, it is, without that due caution which would be deemed indispensable in a purely scientific inquiry, somewhat hastily assumed that there can be no other interpretation of them than that which is put upon them by men who are confessedly unable to enter into their spirit, and are not in harmony with their genius.

But we hope conclusively to point out, in what follows, that the true scope and meaning of these sacred writings have not yet been recognized, and that their true position and bearing have not yet been seized. And we trust to be able to show that, before finally rejecting them, there are certain weighty considerations which cannot easily be overlooked, or indifferently be slighted or set aside, when once they have been fairly stated and plainly laid before the intelligent and candid student, whether of literature or of science. For it is easy to assert that the Bible is untrue simply because it has hitherto been considered unverifiable; but if that be all, let any one only demonstrate that there exists a means of verifying it, and that argument must necessarily fall to the ground. And we doubt not that there are very few who would not rejoice to discover that it may not be necessary to fling away all one's cherished beliefs and future hopes at the bidding of an austere and tyrannical Science, or a cold intellectual Criticism, but that something, of which Science herself is but the minister, may be shown to dominate both, and to afford a clue to the mysteries of Nature, as well as of the super-natural, and above all of the Bible.

Such a basis of verification we believe to exist, and to be demonstrable; and this we shall proceed to explain and to illustrate.

POSTSCRIPT.—The advocates of the theory of Monism say that “the probability points towards the external world being of a character non-mental, and that although the whole universe is composed of ‘mind-stuff,’ the Universe as a whole is mindless.” Nevertheless the Monistic theory would seem to admit the suggestion of a “hyper-physical,” which is only another word for the supernatural. (See *Nineteenth Century*, July, 1886, p. 45.)

“ Language is full of metaphor,—that is, the whole structure and architecture of language consists of words which transfer and apply to one sphere of investigation ideas which have been derived from another. . . . All the analogies of human thought are themselves analogies of Nature, and in proportion as they are built up or are perceived by mind in its higher attributes and work, they are part and parcel of natural truth.”

DUKE OF ARGYLL, *Unity of Nature*, p. 308.

“ Truth so far, in my book ;—the truth which draws
Through all things upwards,—that a twofold world
Must go to a perfect cosmos. Natural things
And spiritual,—who separates these two
In art, in morals, or the social drift,
Tears up the bond of nature and brings death,
Paints futile pictures, writes unreal verse,
Leads vulgar days, deals ignorantly with men,
Is wrong, in short, at all points.”

Aurora Leigh, Bk. 7.



CHAPTER I.

FIRST PRINCIPLES, OR THE PHILOSOPHY OF CREATION ;
BEING AN AID TO THE SOLUTION OF PHILOSOPHIC
DOUBT.

THERE is no philosophical question of greater interest, we might even say which possesses greater fascination for the cogitative mind, than that which has reference to the relations of the external world to our subjective state; and there are not many subjects upon which so much metaphysical argument has been expended, with so little solid result in affording a satisfactory solution of the difficulty, as upon the rival speculative theories concerning this great question. Ever since Berkeley propounded the purely idealistic view, philosopher after philosopher, thinker after thinker, has taken up the subject, and the names of the best-known modern writers are found arrayed on one side or the other as Idealists or Realists—unless, indeed, it may be sought to discover some middle way which may be hoped to solve more easily the vexed question.

The common-sense objections evoked by the theory of Berkeley, pure and simple, have been felt to be overwhelming by minds widely differing in constitution. The intangibility of the results obtained by Science, when viewed from a standpoint which denies an objective existence to the Matter, with whose Laws Science is almost exclusively interested—the very grave difficulties in deal-

ing with scientific reasonings and deductions from a purely ideal standpoint—these are obstacles to the adoption of the Berkeleian speculation which very many would find to be serious enough to hinder its reception, and at the same time would offer a strong incentive to the endeavour to excogitate some more adaptable hypothesis—one which would not be open to these, we may say, overwhelming objections. And although some form of Idealism seems absolutely necessary to meet the requirements, when the ground is carefully explored, and a gross Realism would appear as untenable and as philosophically unsound as a pure, unpractical Idealism, a *via media*, it would yet appear, does not so generally commend itself to our metaphysical and psychological inquirers as might at first sight be supposed probable.

But to attempt a comparison of the views which have been set forth in the writings of Berkeley, Hamilton, Mill, Spencer, and others, would be only to occupy space which we hope may be more usefully employed, as well as to do over again what has already been so ably done by others. The object of the present chapter will be to endeavour to contribute something to the discussion, believing, as we do, that there are considerations which have hitherto been overlooked, but which may help to throw some light upon this abstract question, and which may also afford grounds for entertaining the hope that the *via media* which has been referred to may really exist, and may be satisfactorily defined.

The problem with which we are confronted is, in fewest words, to ascertain the precise mutual relation which exists between mind and matter, so as to be in a position to argue from the one to the other, and to effect a satisfactory balance or reconciliation between the two. This has scarcely been attempted by the philosophers, except in so general a way as to afford no practical test for the question at issue. States of consciousness have been carefully inquired into by the psychologist, and the mode in

which these states of consciousness are affected by the stimulus of external or material objects has exercised the skill of the metaphysician. And again, Matter, which is used in all scientific arguments and processes as though it possessed an undoubted objective existence—an existence which, if it could be proved not to possess, would by its absence cause the immediate and utter collapse of science,—matter is attempted to be handled as an independent entity, but in the very attempt it seems perpetually to elude the senses, and to slip away from the grasp, leaving apparently no objective solidity, no real mentally tangible existence.

But what is really required for the solution of this problem is, we would submit, not so much an unchallengeable definition either of matter, or of those states of consciousness by which we are apparently able to perceive its existence, but rather a due appreciation of the inherent relations subsisting between the two—the mutually interacting bonds which at once connect and dissever Matter from Spirit—the objective from the subjective. If any Law of Mutual Relation could be formulated, if it could be shown that Matter, or the objective external world, and what we call states of consciousness, spiritual perception, or subjective conditions, were in any way definitely correlated, it appears to us that we should be in a position to apportion to each its proper share in the phenomena of which we are cognizant in the external world, and to ascertain the value of our impressions, and how far that which is without ourselves may be rescued from the suspicion of a purely idealistic fantasy, and be shown to possess a real objective, and yet subordinate, value.

Now we believe that such a test exists, and that such a Law may be formulated; and we shall, in this chapter, endeavour to make it clear, and thus help to place the subject upon a sound practical basis.

The discussions upon this question have at all events well established one cardinal fact, viz., that matter is

cognizable to our perceptions in a manner which to the unthinking appears not a little startling ; and no fact is more clearly demonstrated than that our impressions of matter—that is, the methods by which natural objects affect our perceptive faculties—are not direct or immediate, but indirect and, as it were, roundabout ; so that those material objects, to all appearance so visible and tangible, in other words, so real, are not truly so. They are visible, inasmuch as they affect our minds through our eyes ; they are tangible, because they present to our minds certain impressions through the medium of the sense of touch which lies in the superficial nerves, or nerve extremities ; further, they are audible, because of the mental change they induce through or by the ears. But whatever they are, and however they are conveyed, one thing is certain, viz., that these external objects have not the remotest direct likeness or similarity to the impressions they convey, and absolutely no identity. We do not *realize* them ; we do not, and cannot, know them as they really are ; but we only recognize them according to certain ideas which alone we are capable of forming concerning them. The *things themselves* are as utterly unknown to us *as if they belonged to another world.*

And yet Science, which has to do solely and entirely with the substances and the changes belonging to this external world, is able to raise her structure of facts and deductions, and to act in all things as if the materials of which it is constructed were the realities which they seem to be. And this fact proves one of two things, either that we live in a world of illusions, and that we are ourselves but puppets, fooled to the top of our bent by spending our life and our energies in the classification and arrangement of dreams which are nought, and which at any moment may

“ Dissolve, and like the baseless fabric of a vision,
Leave not a wrack behind ; ”

or, it proves that the relations between mind and

matter are so nicely and so delicately adjusted, that we can treat the realities of matter as solid truths, or the idealities of matter as though they were sober realities;—in any case, that the interaction of the real and the ideal is absolutely stable and permanent, as well as admirably and perfectly balanced. But the very expressions we find ourselves obliged to use concerning the real and the ideal, and the relation between them, viz., by, and through, and through the medium of, &c., prove that our external perceptive organs are especially adapted for intercommunication, and must partake more especially of the nature of one of the factors between which they are called upon to act or to communicate, while they are so adjusted as to be capable of interpreting for the benefit of the other factor. And the factor in whose nature they participate is necessarily the objective or external, while they are yet in communication with, and interpret to, the subjective or internal; and thus they are specially and carefully adjusted to both.

It is plain that Man cannot, in any sense, be held responsible for that external Nature to which he stands in such an ambiguous relation. For Man is no Creator, but, on the contrary, he is created, no less than other Nature, whether animate or inanimate. And since he shares so much of the character of the created Nature, or the external world with which he is surrounded, the presumption certainly is that he shares also the same parentage as the Nature he sees around him. And if this is the case, which surely no one will venture to gainsay, then must Man and Nature necessarily be the product of the same mind. For we will not hold out the barren and unprofitable suggestion that either Man or Nature is the product of any merely blind force, devoid of intelligence or reason; but rather that the Visible Universe, full as it is of deep significance, and governed by unerring Laws, is the work of Intelligence of the supremest and most consummate order.

Now, since Man and Nature are the product of the same Intelligence—and by Man we do not mean only his animal organization, or his animal Life, but his whole collective faculties—then however curious and inexplicable the relations between the human mind and external Nature may appear to be, they must have some bond of connection; they must have some general combining Law which correlates them; there must be some common ground for both; they must all be parts of some great and comprehensive plan. And if we could discover that connection and discern the common ground, if we could but catch a glimpse of that great and comprehensive plan, we should then be in some position to formulate the Law of the Relation existing between the two. And it is this which we propose to endeavour to effect.

Man, we have said, is no creator. And yet this statement demands a certain qualification. We are apt to say of an artist that he creates certain results. It is in reality transformation which he effects, but it is transformation of such a kind that it may be said to approach or simulate Creation. For when a Man from a shapeless block of marble produces a perfect form, he transforms crude matter into a shape of ideal beauty. His abstract idea of the beautiful has assumed a concrete form, which has taken the place of the shapeless block which by itself conveyed no idea but of hardness and solidity. He has fixed and perpetuated his idea in a material form, and that is the nearest approach to creation of which he is capable. But his ideal thus presented, is capable of becoming also the ideal of the onlooker, because his subjective impression is so fixed as to permit of its conveying the same subjective impression to others. So also in painting. By the aid of crude colours, and upon a flat surface, he is able to transform his ideal in such fashion that it may become the ideal of others under whose eyes it may fall; for his conception has assumed a form which has the power of imparting to others the same subjective

impressions and ideal conceptions as those which dominated the artist's mind in its production; but which, nevertheless, until expressed in colour or in form, must have remained hidden in the recesses of the artist's consciousness, without any possible opportunity of outlet. For ideas cannot communicate themselves as ideas—they must first be expressed in material and visible forms. We cannot see ideas, although we know them to exist: but we can only see and appreciate what is embodied in form and substance, and through the medium of these alone we can receive our impressions of the ideas of others.

But why is Man, and Man alone, capable of expressing ideas of beauty in material forms? Why is he able to produce shapes of ideal beauty from a block of marble, or effects of light, colour, and the natural contours of a landscape, in such a manner as to excite admiration and sympathy in the beholder? Man did not create the human form or the natural landscape, and yet he, and he alone, is capable of being moved to feelings of admiration and delight at beauty, whether of the human or of the natural form; he alone is capable of imitating it, and not only of expressing ordinary rude and familiar forms, but also of idealizing known forms in such a manner that they represent by common consent something higher and more noble than anything which falls under his everyday observation.

If Man and Nature are indeed alike the creation of a lofty Intelligence, and Man (and Man alone) is in complete sympathy with the forms so created, can imitate them, and, so to speak, improve upon the everyday presentment of those forms (not indeed upon Nature itself, for every true artist would be the first to admit his own immeasurable inferiority), it follows that man must possess in himself similar, although inferior, powers—powers, that is, of the same kind, however vastly differing in degree—as those existing in the Intelligence from which Nature sprung. He is in sympathy with Nature, therefore he is

in sympathy with the Creator of Nature ;—and he alone is capable of loving and admiring the ideal of Nature, therefore must he be as to his mental and spiritual faculties, cast in the mould, as it were, of the Author of Nature, he must be endowed with powers similar in kind to those pre-existing, and doubtless self-existing, in the Creator of Nature and of himself. For, inasmuch as man is himself a part of Nature, and thus a product of the same Intelligence as that from which Nature generally springs, it follows that the Intelligent Author of Nature must have imparted to man some reflexion, at least, of the powers, faculties, and energies with which He is Himself endowed, or by virtue of which the Nature which He has created is instilled with those ideal forms of beauty which Man is thus rendered capable of recognizing, and from which he is able to derive the highest and the purest delight and satisfaction.

But there is another quasi-creation of Man's which is more universal than those which we commonly recognize as forms of art, and on this as well as on other accounts more adapted to illustrate the question at issue ; and that is the *art of Writing*. Every Language has its written character, and there is almost as great a diversity of such characters as there is of tongues ; and every form of writing is more or less understood and practised by those who use the corresponding language. But what *is* Writing, and what does it really signify ? If we go to its root and foundation, and examine into its *raison d'être*, we shall find that it throws a very decided light upon the question of the relations which subsist between the material and the immaterial, between the objective and the subjective.

Language, the great characteristic gift which distinguishes Man from the animal races, is of two kinds—spoken and written ; one, that is, appealing to the ear, the other to the eye. A deaf man is cut off from the one, a blind man from the other ; but to either blind or deaf one or other form is open. And, indeed, if both avenues to

internal consciousness be closed, there still remains the more generalized tact or touch through which, by the use of a new form of images, impressions may be conveyed. And both the ordinary forms of Language, Speech and Writing, are of the same essential kind, viz., objective—the one affecting our states of consciousness by means of the vibrations of ether, the other by means of the vibrations of air. But both the one and the other are essentially material in their character, and are existences apart from ourselves, whose domain is purely external—phenomena belonging exclusively to the external world. And yet they both equally affect our states of consciousness. But how?

Let us take Writing as the most useful for illustration. In writing we combine certain signs, which we call Letters of the Alphabet, into certain definite forms, which we call Words; and these words we arrange into sentences, which sentences convey to our minds a certain definite meaning. Let us first place ourselves in the position of the *Writer*. We have certain immaterial ideas evolved from our consciousness—ideas which are spiritual in their nature, and to which we otherwise seek in vain to give expression. We put them into Words—that is, we translate our ideas into written words; or, to put it more accurately, we *reduce* our ideas to material symbols. We *bring down* our immaterial ideas to the level of material signs, and fix them in material forms. But the words or signs which we use, and which thus perfectly express our ideas, are totally different in nature and character from those ideas themselves; the objective forms in which we have expressed them have not only absolutely no identity with those ideas, but bear to them no direct similarity whatever, but only a certain indirect relation—the relation of Analogy.

But not only do we thus reduce our ideas to writing, and thus fix the fleeting and impalpable conceptions in solid objective forms for our own use; but, like ourselves,

others are equally capable of using them. If we hand over such writing to another man, he also can understand the signs, he also can re-translate the material symbols into ideas, he also can unfix the objective forms and convert them into immaterial ideas and conceptions—he can *educer* therefrom the subjective meaning. He can, in a word, by the medium or instrumentality of the eye, bring himself under precisely the same subjective conditions as we ourselves were under when forming the characters. Nay, more: the same characters may be transferred to any distance, and may fall beneath the eye of one whom the writer has never seen, and never will see; and they are capable of producing identical results, viz., of *effecting a communication* between his mind and the mind of him whom he thus addresses.

A person who thus communicates his mind or subjective condition to another by means of written or objective symbols is said to *correspond* with him, and the written symbols are called *correspondence*; because, while these symbols have no kind of direct similarity to the ideas which they represent and which they are competent to convey, they have yet a certain definite relation of analogy which we call Correspondence. They answer, or correspond, to ideas in the first instance, and in the second our ideas are found to answer or correspond to the symbols; so that by translation and re-translation, by reduction first and afterwards by construction, objective signs act as a medium between mind and mind—between mind and symbol, and symbol and mind, respectively—the one precisely and exactly corresponding to the other.¹

¹ It is perhaps desirable that in this place the author should make the following observation. Ever since the instructive analogy of Writing occurred to him, he diligently inquired for any evidence of the use of that analogy by any writer in illustration of these subjects. He was, however, surprised at finding no allusion to it in any work, until quite recently he met with the following passage taken from Helmholtz, in Herbert's "Assumptions of Modern Realism," p. 54 :—"Perhaps," observes Helmholtz, "the relation between our senses and the external

Here, then, we have a definite clue to the precise relation which objects bear to ideas—in the case of those objects, or arbitrary symbols created by Man, which we term letters, and which constitute the Art of Writing. The letters have a real objective existence, for we ourselves have formed them, but we do not *realize* them; they differ essentially in kind from the ideas which they represent; they have no similarity, no likeness, no identity, but they yet bear a precise and definite relation to those ideas—they are their true and inviolable *correspondents*.

We have next to inquire: "If the arbitrary signs which we are able ourselves to create are of such a character, how does this throw light upon the nature and objective existence of the external world in general?" And first we would ask, what essential difference is there between the writing in a book, the book itself in which we write, and the natural materials from which the book is manufactured—the natural objects which produce those materials? Clearly there is not that difference between these things which there is between the characters or symbols of the writing, and the states of consciousness with which these symbols so precisely correspond. On the contrary, the symbols, the book, the rags of which the paper is made, and the vegetable flax from which the rags are manufactured, as well as the materials of the ink—all stand upon the same objective level. They are continuous, they are all objects, *outside* ourselves, one as much so as the other—the ultimate vegetable, or rather mineral which feeds the vegetable, as much so as the characters traced on paper with material solid pencil or with material fluid ink. Nature, and things manufactured from natural materials, are equally objective entities belonging to the world may be best enunciated as follows: Our sensations are for us only symbols of the objects of the external world, and correspond to them only in some such way as written characters or articulate words to the things they denote. They give us, it is true, information respecting the properties of things without us, but no better information than we give a blind man about colours by verbal description."

external world. And therefore it follows that, as the objective characters or symbols of writing are capable of producing a subjective condition which accurately corresponds to those characters, so also must other objects be equally in the same relation to mind: that is to say, *all* the natural objects of the external world must bear a relation of correspondence to the subjective conditions of the internal world within us.

But what is the true nature of this Correspondence as between purely natural objects and our states of consciousness? And how comes it that it must resemble the correspondence we have shown to exist between the artificial or arbitrary material objects of our own creation and our subjective states? To answer this question we must recur to what we have said about forms of beauty, and the power we possess of imitating them and taking delight in them. We have pointed out that our appreciation of the forms we have the power of producing—notably in sculpture and painting, and only in perhaps a secondary or more remote degree in architecture, and in every other Art—must be due to the fact that we possess faculties which are the same in kind as those which exist and subsist in the Intelligence or Mind from which all Creation emanated, differing indeed immeasurably in degree, but being radically similar in character or kind. And we have also shown that we could have derived these faculties from no other source, because we are ourselves members of the natural world, and in perfect harmony with it, and therefore products or creations of the same Mind which produced or created the rest of external Nature. Nevertheless, Man is the only form of Life possessed of faculties which are capable of inquiring into, and of admiring and loving, those works—the only being who is in sympathy with them; and he must therefore have been so endowed by special favour and for special reasons. For this sympathy with Nature, and this power of entering into its beauties and perfections in a limited and finite degree, is

universal among mankind. It is not confined to the sculptor, the painter, or the architect. The man of science, generally, is equally in harmony with Nature. The inquirer into the laws of Light and Heat, of Electricity and Magnetism, is a lover of a department or province of Nature into which he pours all his affections, and to which he dedicates all his intellectual powers. The Astronomer sees in the stars and their courses the objects which chiefly affect his mind, and to which he is content to devote the hours which others give to ease and rest. The Chemist loves to observe the attitude of inorganic substances toward one another, and delights to investigate their powers of combination and the inherent forces they possess of attraction or repulsion. The Zoologist is attracted by living Nature, and his mind is strongly affected by the relationship between the animal families, and the delicate complexities of their organization. The Ornithologist is only more restricted in his sphere of admiration, and finds sufficient in the tribes of Birds to occupy all the energies of his mind, as the Entomologist does in the tribes of Insects; and there is no zest in life, no occupation with which a man by choice employs himself, no genuine gratification which any man experiences, but is derived from some form or other of the study of Nature, the love and satisfaction which springs from the observation of the world around him, whether of men or things.

And this is so from the fact that he is not only in harmony with Nature, but also draws his greatest and chiefest satisfaction in life from the exercise of the power which he possesses of investigating, or in placing himself to some greater or lesser extent in unison and accord with some section or other of the external world of Nature which environs him. The coarsest and most uncultured and brutalized loves his dog, or his bird, or his pot of flower, and this love is the redeeming feature and bright spot of his otherwise darkened life.

If such is the attitude of Man to the world of Nature--

not of external man, for that aspect he shares with the animals themselves, but of internal man, which is his sole prerogative and characteristic—then let us next inquire what must be the relations of the world of Nature to the Mind or Intelligence which produced or created it—let us say at once, to God.

A man may be known or unknown to his fellow-men, according to whether or not he shall have produced some work by which other men may form their judgments concerning him. Multitudes of men live and die utterly unknown, having left no sign of their existence which we can interpret in such a way as to afford us the faintest insight into their characters or acquirements. And again, there are other men the details of whose ordinary life are almost or quite unknown to us, but who yet have produced works which have survived them, and have handed down to us such vivid pictures of their mental quality that there are none with whose inner life we are more familiarly acquainted—as examples of which Homer might be quoted, or indeed our own Shakspeare. We *know* these men, not because we have seen them, or have even read their biographies, but because by the study of those ideas and conceptions which they have fixed in the material forms of their writings they have left the impress of their souls, and have enabled us to read therein, not only their work, but also the vivid reflex of their minds. For every man's work must be the reflex of his mind; every man concerns himself with that which he loves, that with which he is chiefly in sympathy, that which chimes most in unison with his faculties; the Astronomer with Astronomy, the Chemist with Chemistry, the Artist with Art. And the wider are his sympathies, the more expanded and exalted his faculties, the more general and extended will be the scope of his affections and his intelligence. And thus the Poet is gifted with more universal and more comprehensive views, not only of objective, but also of subjective, existence; and his works declare at once the versatility, the many-

sidedness, the sublimity of his conceptions of Nature, and of his estimate of Man. But in the most comprehensive among mankind some bias is traceable, which we can appraise for good or for evil, and in it we recognize the man. The tree is known by its fruit, and the man by his work.

We have seen, too, how Man must of necessity follow afar off in the footsteps of the Intelligence from which he sprung, and which has dowered him with faculties the same in kind as those which he himself possesses, and which make Him what He is. Is God Love? So also is Love the most prized possession of Man. Is God Wisdom and Understanding? So also is there Wisdom and Understanding in man which is effective to the discovery, within limits which are yet undiscovered, of the works which His Wisdom and Understanding ordered and made. Is God righteous and just? So also may Man become righteous and just, if he will take those steps to righteousness and justice which he believes have been placed before him of set purpose for that end. Is God pure, pitiful, benevolent, good, and holy? So may Man be all these, and it is the end and object of his life to become so; instructions and exhortations to the pursuit of these virtues are constantly pressed upon his attention, and it is his gain, and to the advantage of the world at large, if he strive with all his might to attain to these perfections.

Now, if this Intelligence (which we call God) is the Author of Nature, then must His Creation stand in a certain definite relation to Himself. It would be quite impossible and incredible that a supreme Intelligence could produce an adequate and comprehensive work without that work carrying with it the impress of its authorship. Such a work proceeding from such an Intelligence could by no possibility be a hap-hazard jumble of fortuitous and irreconcilable parts, any more than the work of a great Poet could be disjointed, inconsequential, and destitute of arrangement or congruity; for in that case it must

also be void of beauty and without meaning. But such is not the World of Nature ; nor would the boldest materialist claim that it is otherwise than orderly and beautiful, however many things there might be which he failed fully to comprehend. But the Intelligence which is Order itself would impress that Order unmistakably upon His work ; and, that “ Order is Heaven’s first Law,” is a profound inspiration of the Poet, and an ultimate fact in Nature. Such primal Divine Order could only find its outcome in the Universal Law which indeed we find ruling everywhere—unerring, inviolable, and unassailable.

Again, the Universe is, like its Author, Infinite—infinite as a whole, infinite in its parts. For neither could the Universe, on the one hand, be the work of an Infinite Mind without being itself infinite ; nor, on the other, could the producing mind be infinite without the resulting work being also infinite ; for the work must be like the mind which produced it. But not only is the Universe an infinite whole, but it is also made up of an infinity of parts—just as the Mind from which it sprung must be made up of an infinity of virtues, qualities, and attributes which arise from the infinite subordinate train which have their spring and origin in the two great cardinal attributes of Love and Wisdom. For it could be by no other than by these great attributes that the Universe could be in the beginning created. For as all effects must have a cause, so that Cause must also be adequate and proportionate to the effects. But there must be, in the first place, a moving or impelling Cause, and, secondarily, an effective or efficient Cause ; and such a moving Cause is Love, and such an efficient Cause is Wisdom, and the Power resulting from these must take the form of perfect and inviolable Order.

Just, then, as the qualities and attributes of the great Creative Intelligence must of necessity be infinite, so must the parts which go to form the great whole of Creation be also infinite. And since nothing could be formed or

designed by Supreme Order which was fortuitous or indefinite, or inconsequential, it follows that every such part of the great whole—be it a mineral, a vegetable, or an animal (if good or useful)—must of necessity bear a definite and exact relation to some one or other of the infinite virtues, qualities, and attributes which primarily constitute and inhere in the Intelligence which gave them birth. So that while the whole Universe must be a faithful reflection of the infinite Intelligence from which it was produced—a book in which we ought to be able to read the great Author's mind as truly and as accurately as we can read the man's mind in the work of an artist or a poet—so also must each individual part be in orderly relation to the individual integral qualities and attributes which constitute the vast and comprehensive whole of the Divine Mind.

But the faculties and attributes of God, like the mental conceptions and ideas of Man, which are their finite reflexions, are immaterial; while the world of Nature is wholly material or objective. Between the two there is a great gulf. How, then, is it to be bridged? We reply: By the consideration of the analogies of human work we shall find the key to the enigma. For as a man, in his artistic creations (or quasi-creations), and more illustratively by the Art of Writing, fixes his finite ideal conceptions in material substances and forms, by which, and by which alone, he can make his ideas known to others similarly constituted and endowed, and thus *communicate* to others what would, but for that, be utterly incommunicable, unknown beyond himself, and locked up in the recesses of his own individuality—so has the original Creator of the Universe fixed His infinite archetypal ideas and conceptions in material forms, which constitute at once the framework of the material world and its living freight of vegetable and animal life, every substance and every individual of which (if good or useful) has its antetype in the Infinite Mind from which all alike primarily sprung, and from which they are, as it were, out-births.

Nothing in the visible world of Nature has any likeness, similarity, or identity with the faculties and attributes from which they were originally produced; but, just as letters and words *correspond* with human ideas to which they also have no likeness, similarity, or identity, so does every object of the material world *correspond* to some idea in the Divine Mind, which is thus reduced to material form, so that His reasoning creatures may have ever before them the impress of which He is the seal, and that thus He may not be absolutely hidden, as it were, behind a for-ever impenetrable veil, but may be known to those who seek Him—may, in a word, be in communication with them through the medium of the objects of the natural or material world, so that men may thus truly be enabled to—

“ Look from Nature up to Nature’s God.”

Moreover, to proceed further with the Analogy,—when Man reduces his thoughts and ideas to writing, and fixes them in material objective images, he expresses these subjective conceptions in their *ultimate forms*. They are the ultimate boundaries of matter, into which ideas or spiritual conceptions are, as it were, projected. So also when Love, Wisdom, and Power combined to transform the primary attributes and qualities of the Divine into fixed material forms, the natural or visible universe, so produced, became the ultimate expression, or the expression in ultimates, of the Divine Mind; and the Divine Order which ruled over the effectuating of that Creation found its ultimate expression in Natural Law. And while nothing in Nature is *identical* with the faculties and attributes which inhere in the Divine, but everything *corresponds* to those attributes and faculties, so also it follows that no Law of Nature is identical with any of the Laws of Divine Order, or in other words with the Laws of the Spiritual World of which they are the ultimate expression, but that the former (the Laws of Nature) are truly in strict correspondence only with the latter.

Thus it would appear evident that the natural or material world was the product of that great self-existent Intelligence which men, with few and rare exceptions, recognize as having been also the Founder of the human no less than of the animal races; and that His Creation—whether at any time direct, or in every case by an intelligently-guided Evolution (to which alternative we ourselves adhere)—is the expression, in ultimate forms, and fixed in substances which are in all particulars precisely correspondent to them, of qualities which are embraced under the general and comprehensive Divine Attributes of Love, Wisdom, and resultant Power—the motive, efficient, and active causes of Creation. And thus every inorganic substance, and every organized form, is the exact representative of some one or other of the infinite and countless attributes and qualities which make up the Divine. And by the fixing of these Divine qualities in ultimate forms, expression is given to what would otherwise be incommunicable—precisely in the same way as, by arbitrary forms which we, in a manner, create, we can fix our own ideal conceptions in ultimate forms which render these conceptions capable of being communicated to others similarly endowed as ourselves. Hence the whole natural or material world is a vast storehouse of symbols, which are so arranged as to have a definite relation to ourselves, of a twofold nature. First, a *direct* relation to our external selves, which are in immediate contact with external Nature, and which are thus enabled to make external Nature subserve to the well-being of our bodies, which are in direct communication with it. And, second, an *indirect* relation to our internal selves, which are only in mediate relation to external Nature, but which ought thus to be able to (as it is intended we should) make external Nature a medium of communication with that Infinite Intelligence which external Nature represents, and with which it is in direct correspondence—and without which we should be

as utterly cut off from such communication as a person is cut off from his fellows who is deprived of the possession of the faculties of sight, hearing, and touch, and is therefore utterly isolated and totally unable to *expand*. We should in such a case be in precisely the same condition as are the animal races, which, being destitute of any perception of the mutual relations existing between themselves and other Nature, are thus totally unable to hold any communication with that great primal Intelligence from which they spring.

For the great essential of *communication* is that the beings with whom we communicate must be similarly endowed with ourselves. If animals were similarly endowed with ourselves, therefore, they too could be in sympathy with Nature, and could comprehend the mutual relation existing between themselves and the external world—an endowment which no one can possibly claim for them. And on the other hand, if *we* were *not* similarly endowed as the Intelligence which we recognize as the Author of Nature, it would be quite impossible that we should be in a position to perceive that relation, or to hold any communication, howsoever unconsciously, with Him, through the medium of the ultimate forms of external Nature, which expressly correspond to His qualities and attributes.

Man admires and loves Nature, and spends his strength and his intellectual energies in unveiling its secrets, because he finds in Nature the reflexion and shadows of his internal self. For Man is in the image of God, who is also the Author of Nature, and therefore, from however afar off, Man is able to trace the conjunction between Nature and God, because, in so doing, he is tracing, however dimly, the conjunction between God and himself. It is not without reason that Man has been called the Microcosm—for if the world of Nature corresponds to the mind of God, so must the world of man's inner nature also correspond to the world of external Nature with

which he is surrounded ; and every faculty with which he is endowed must be in unison with something without it, to which he clings, and which is the object of his more especial love.

It may be objected that we do not, in point of fact, hold communication with the Author of Nature through His works, inasmuch as many men cannot see God, although surrounded by Nature, and that even to the best intentioned the communication is involved in doubt. All this is true enough ; but that we do not see God in it, is no fault of Nature's. The fault lies in ourselves. The same Sun brings forth the fragrant scent of the lily and the noxious odours of the carrion-plant ; but it is not the fault of the Sun—it is the result of the internal processes of the plants. And it is the bias and direction given to the internal life, and which is always more or less under our own control, which makes the difference in our capabilities of perception of the message borne into our minds by the external world and its lessons. The communication is there, for those who seek it, and it would not be difficult to point out its nature and definite character, whether in generals or in particulars. But until the fact is recognized, as it must infallibly be some day, little or no progress can be made in interpreting the symbols of Nature. But if what has been said in the foregoing pages be true (and we fancy it would be difficult to controvert it, in fact we are fearless of the result of any such attempt), until then we would leave the lesson to do its work silently, as we do not doubt it will in the end do it effectively.

NOTE.—It may of course be objected to the foregoing Argument that there are many things in Nature which are of such a character that they cannot conceivably be regarded as correspondent to any of the Divine qualities. We admit the existence of *evil creatures*, noxious, harmful, and void of use. But it must be borne in mind

that just as the Scriptures treat not only of Good and Truth, which are of God, but also of evil and falsity, which are of man,—so in Nature are there found representatives of both. But the latter—those things in Nature which are representative of the evil and false, while they correspond to nothing in God, yet do they correspond to something in man. For man, who in his normal and orderly condition is an image of God, and a reflection of the Divine qualities and attributes, in his abnormal and disorderly condition—the effect of sin,—is a perversion of the Divine image, and an inverted reflection of the Divine qualities and attributes. But we have not thought it desirable to complicate the Argument of this Chapter by entering upon this phase of the subject, which we have reserved for treatment in a more appropriate place in a succeeding volume.



“The assumption that there is a great personal First Cause, the moral and intelligent Governor of the Universe, and that from Him the Bible derives its authority, can never be verified. . . . Here then is the problem: to find for the Bible a basis in something which can be verified, instead of in something which has to be assumed.”

MATTHEW ARNOLD, *Literature and Dogma*, pp. x. xi.

“It is impossible to express abstract ideas except by metaphor, and it is not too much to say that the whole dictionary of ancient Religions is made up of metaphor.”

MAX MÜLLER, *Science of Religion*, p. 267.

This seeing of Spiritual Truths mirrored in the face of Nature rests not on any fancied, but on a real Analogy between the natural and the spiritual worlds. They are, *in some sense, which Science has not ascertained*, but which the vital and religious imagination can perceive, counterparts the one of the other.”

PRINCIPAL SHAIRP, *Poetic Interpretation of Nature*.



CHAPTER II.

THE POSSIBILITY OF A REVELATION, OR DIVINE COMMUNICATION, DEMONSTRATED; AND ITS NECESSARY CHARACTER INDICATED.

HAVING now established certain principles which go to the very root and origin of things, and which, we would hope, cast some, if but a faint, light upon the relations between Cause and Effect in Creation, we have next to inquire how these principles affect that Book which we have received as an ancient and precious legacy of Truth, the Scriptures—which have been handed down with reverence as a sacred deposit through so many ages; the Bible—which this present enlightened age vainly imagines that it is beginning to discover to be in reality something quite different from what it has been believed to be in all past ages. And we hope to show that the estimate placed upon it by many of the leaders of thought in the present generation is an erroneous one, formed upon entirely mistaken grounds, and in ignorance of facts and considerations of the very utmost interest and importance.

And in order to lay these considerations fairly and candidly before the Reader, let us commence by inquiring briefly, What object is the Bible believed to be intended to serve? and to what end was it written? The common consent of mankind points to a special and paramount object which has little or no direct reference to our

ordinary temporal or natural life and well-being. We are not taught in the Bible any lessons of worldly wisdom or prudence—unless they may be extracted from such passages as “Go to the ant, thou sluggard,” &c., and even such passages are not numerous; while the injunction to “take no thought for the morrow” exhibits the more wonted character of the admonitions it contains. (See, for example, Matthew vi. 19 to end.) For these admonitions and instructions are all directed to a part of man’s nature which the Bible universally assumes, but whose existence in these days is extensively questioned and largely doubted, and even indeed, by many, denied. The Bible is, if it really be what it professes to be, an authoritative statement or *résumé* of the relations subsisting between the human race and its Creator and Sustainer. And in order that our race may be in no manner of doubt concerning its own origin, that origin is therein first touched upon, and a brief yet comprehensive account is given of our first estate, and our earliest advances towards our present condition—not physically, but mentally and morally.

The primary ostensible object of the Scriptures is, then, evidently to appeal to Man’s higher and inmost life—to be a message from Him who declares Himself the Creator of our race, addressed especially to that inner consciousness which distinguishes us from the brute animals. It professes to be the link which binds us to the unseen—the assurance that there is a God who cares for us, and is persistent in His interest in our behalf; and it offers what purports to be a pabulum and support for that inmost part of us which is made up of the higher emotions and aspirations, the endeavours and strivings after the highest attainable ideal.

But it will be admitted that all these are apart from the mere business of earth. Food, and drink, and sensual impulses have nothing in common with these. Earth is indeed itself no fitting home for these, which in and for

their perfect development would demand a sphere more adapted to their requirements, and proportionately elevated above the sordid touch of Earth.

But if this be the primary ostensible object of the Bible, and the object which has been universally recognized as such by all who have received it in past ages, why should we expect to find in it a statement of authoritative scientific facts, or look to it for a verification of mere natural knowledge? True, there is an *appearance* of Science in the Bible, which we have to explain; but if the primary object of the Bible be in reality such as we have indicated, then it follows that *that primary object could never have been to teach natural science*. And if so, it is thus far relieved from the onus of any profession of posing as a record of accurate scientific truth. And however important for our material well-being *science* may really be, it is *not* our material well-being which the Bible professes to aid and to improve. Quite the reverse, indeed: for does not the Bible teach "He that *loveth* his life shall *lose* it" (John xii. 25); and not in one passage only, for this is its burden throughout.

And yet it is true we make our first appearance on earth, and in bodies suitable for contact with what is earthly and material. For every organism must be adapted to its surroundings; and the human body, for whatever ultimate reason it may have been placed here, must necessarily be so placed as to be in a certain stable and intimate relation with the material world of which it is at all events a *temporary* inhabitant. For on the harmony of those relations depends entirely the perfectness with which the ends and uses of our mundane state shall be carried out. Since, therefore, we are placed in a material world, our bodies must be formed of material substances, in order that the one may act and re-act upon the other; and under such circumstances we are necessarily restricted by certain laws and limits which govern matter, space, and time.

But we have already pointed out that this same Bible claims for God the Creator that He is a Spirit ; and we have pointed out that Spirit, as the superior and discontinuous Causative of matter, must not only be free from all these limitations, to which matter indeed is subject, but must also be something of an altogether higher quality, not being continuous with matter, but existing upon a higher plane, thus rendering impossible any *direct* or *immediate* communication with the material world or its inhabitants. And if such may reasonably be claimed as the essential quality of Spirit—a claim which will be supported by other important considerations as we proceed—it may no less reasonably be demanded : By what means, then, is it possible that the Creator, who is a Spirit, can hold communication with the creature, who is an inhabitant of a material world ? How is it conceivable that He could impart to us a knowledge of His interest in our well-being and progress ? how convey to man that message which the Bible professes to contain ? how express His will, by following which, His creature, Man, may obtain safe guidance ?

This is the difficulty which so many feel. Even if there be a God, say they, how could He reveal Himself ? How is it possible that He could make Himself known to Man ? No ; even if He exist, He is and must be inscrutable, and undiscoverable ; and we must for ever grope in vain in the darkness of the Unknowable, and in the obscurity of the Infinite ; for there is no hope of finding a resting-place for our feet, or an anchor for our hope. The quest is vain,—why trouble ourselves ? Let us keep to those things which we *know* ; let us pursue the path of scientific discovery and be content, and not disturb our minds with shadowy and intangible gropings after what must be forever concealed from the domain of real and positive knowledge.

But if we have carefully weighed the argument stated in the preceding chapter, we shall be able to perceive that

this hopelessness is not final; and that, although a purely natural Science cannot point the way to the relation in which the Creator stands to His creation,—in which God, who is a Spirit, stands to His human creatures, who are inhabitants of a material world,—that inability need not discourage us, far less lead to the assumption that no such relation is definable. For we have shown that the visible Universe is a complex arrangement of innumerable parts, knit together in a strict and intricate bond of interwoven relationship, and governed by wise and unerring Law. And as His created Universe, His material outbirth, His ultimate expression, is, so must He who made it be multi-form, even to Infinity, in His aspects, qualities, and attributes,—yet none the less final and complete in His all-embracing Unity, acting in all things according to a Perfect Order, from which He can never, under any circumstances, possibly deviate, since it is the expression of Perfect Wisdom and an essential part of His very Self.

And if such be the relation in which Nature stands to its Author, then must the Universe in general, viewed from the highest intelligent standpoint, not only bear the distinct impress of its supreme origin, but it must also in every part, even to ultimates, be the express symbol or image of the Divine Mind. Every such part, even to infinity, must be the outward and visible sign, symbol, or antitype, of one or other of the great typical qualities or attributes which unite to constitute the primordial Spirit from whence the Universe proceeds. In a word, everything in external Nature possesses, and maintains a connection with, its antecedent Cause in some ultimate quality which has ever existed as an integral of the inherent virtues, faculties, and powers, which endow the Divine Being. And thus the saying of the Apostle (Romans i. 20) is borne out logically and scientifically: “For the *invisible things* of Him from the Creation of the world are clearly seen, being understood by the things *that are made.*” And

also that cognate passage in Hebrews xi. 3, that "*things which are seen* were not made of *things that do appear.*"

Again, if Man bears to God the relation which we have shown cause to believe that he does bear—endowed as no other terrestrial animal is, with the power to enter into sympathy with Nature, and to love Nature as the work of One whose faculties and attributes he reflects afar off, and in a finite degree—it follows that the relation is not of a temporary or transitory character, dependent upon the will or choice of a derivative being. If the solar influences should be cut off from a plant or animal, it dies, nor can it carry on any of its vital functions without their aid. And what the Sun is to the natural world, the great arch-attributes of Love and Wisdom are to the world of spirit, and to the spiritual part of Man. They must flow in, if the spirit is to live—otherwise it must perish of inanition—of the privation of that *warmth* of heart which is essential to the activity of the Affections and Will, and of that *light* of intelligence which equally nourishes the mental processes of the Intellect and Understanding. For these are the spiritual analogues or correspondents of solar heat and light, and as necessary to the soul as those are to the body. The spiritual part of man can no more continue to live without its appropriate food, than can the merely animal part.

It follows, therefore, that Communication with its Source must always exist; and such communication could not for a moment cease without involving a spiritual catastrophe parallel to that which would happen in the natural world could the sun be blotted out of the heavens. And therefore, ever since Man has been Man, the Power which made him so by special endowments of a spiritual kind, and which enabled him to overtop the mere animal races, must also have maintained him in his superior position by a ceaseless communication of appropriate spiritual energy.

But we have shown that every particular of external

Nature stands in such a relation to its Divine Author as to form a mediate chain of communication between Him and His creatures whom He has so endowed as to be like-minded with Himself—in a position, that is, to be capable of comprehending the analogies existing between the material and the immaterial, the natural and the spiritual. For the Creator, in His desire to communicate with Man, to inform him of His will, and to impart to him the necessary instructions for his guidance, having designed everything for a foreordained end, could evidently by no means lose His hold upon either His natural or His spiritual creation, but could use as His medium (prepared by supreme wisdom and foresight for that purpose) the *natural symbols which correspond with the spiritual ideas* He wished to impart—in a mode, in fact, similar to that by which any man can communicate his ideas to his fellow-man at a distance, or when oral or direct communication was not practicable—viz., by written signs which represent, or correspond to, his ideas. Only this difference is observable—that God employs in His exalted communication with man *the multitudinous, nay, infinite, fixed and established symbols of the world of Nature*; while man, a finite being, has invented a *limited series of artificial and conventional signs* for his purposes of communication with his fellow-man, as sufficient for his finite and limited affairs, as the infinite variety of the natural symbols in the world of Nature is adequate for all the infinite and lofty requirements of the Creator in the government of the Infinite Universe.

It need hardly be observed, however, that in an age when students of Nature for the most part either entirely deny, or in their hearts entertain serious doubts concerning the very existence of Spirit, it is impossible that this correspondence between Nature and Spirit should be appreciated, or in any adequate measure understood. But that it exists we conceive that we have shown good reason to believe: and if it exist, then must it *always have existed*

from the very beginning and foundation of things. And we shall further give reasons for believing that the language of Analogy was universally understood in the most primitive and simplest ages of our race, and that men could once read as in a written volume the spiritual lessons everywhere veiled in the visible objects of the external world. It is no mere poetical license which speaks of

“Tongues in the trees ; books in the running brooks ;
Sermons in stones, and good in everything.”

They were and are absolute sober facts, with the qualification only that time was when the tongues spake audibly to the soul, and the books were legible to the spiritual eye ; but now, alas ! they are for the most part dumb and blurred, so that the message fails to reach men’s minds.

Time was, therefore, when oral communication was all that was necessary, and writing perhaps unknown and indeed superfluous. But the necessity for it arose in proportion as the power of reading the natural symbols themselves became enfeebled and gradually lost. Then would the artificial embodiment of the symbols in visible signs by degrees succeed—the first attempts at so doing having probably arisen from the impulse to transfer the symbols of nature into symbols of art in some form of corresponding writing. And we have clear evidence of the remains of some such a system of symbolic transfer in the ancient hieratic writing (or hieroglyphics) of Egypt, which is evidently much more nearly related to the natural symbolism referred to than are any of our modern forms of writing ; and probably also in other forms of ancient writing.

For it is plain that both speech and writing must have undergone considerable modifications and vast changes since the primitive times when both were more purely symbolic than they are in these degenerate days. For just as writing is (as has been shown) a material symbolism in

accordance with the laws of Correspondence, so also must *Language* be. For *Language* is spoken *Writing*, as *Writing* is visible *Speech*: the former appeals to the ear as the latter does to the eye, and both equally to the organs of sense. Just as the symbols of *Writing* are objective appearances which affect the mind through the eye, so also are the sounds of *Language* objective impressions which affect the mind through the ear; both are vibrations of material media which effect the common purpose of reaching the mind by the instrumentality of the senses. They are precisely parallel. The eye and the ear are equally channels of communication between Nature and Spirit, and it follows of necessity that the subjective condition induced by the sense of hearing must be of a similarly correspondential character to that induced by the sense of sight. If writing is correspondence, so also as surely is speech.

But speech, which *follows* and gives expression to ideas, must have preceded writing, and is characteristic of a simpler and more unsophisticated condition of mental progress. To "hear" in Scripture always means "to obey," and to "see" equally invariably signifies "to understand." It is not necessary to adduce proof of this. But *obedience* is what is required of the child, who does not yet see *why* he is called upon to obey; while understanding is the man's prerogative, who uses his intelligence to comprehend the dictates of his conscience, and the exhortations for his good. And when men were in their first state of innocence it was the *Will* which was in subjection to Good; the sway of the understanding followed afterwards. So that *voice* in the Bible always corresponds to Affection, either the affection of Good from Love (in its highest sense), or of Truth from Wisdom; while *Writing* is for the purpose of conveying to posterity, not affection or love, so much as the truths of wisdom—for these only can be conveyed by writing. Nor is there, it will be remembered, any absolute similarity between speech and writing.

But as we have observed, the time must surely have come when thought and speech alone would not suffice to carry down the true meaning of the symbols or correspondences of Nature. It then became essential that they should be committed to writing, and thus fixed in permanent forms, which could never be totally lost. However low Man might sink in spirituality, however deeply he might be immersed in love of self and the world, which are the antagonistic influences to spirituality, the symbols would then be preserved, their outer body at least remaining, and awaiting an age when their inner life should in God's own good time be resuscitated and restored.

Hence it is that while we may perceive, on the one hand, that there is a method of communication left open—purposely and wisely arranged and expressly and admirably suited to the object for which it was designed—a method which depends upon the strict and orderly correspondence between *spiritual* and *natural* things, as between antecedent causes and resultant effects—so, on the other hand, the only other requirement for the formation of a written word has also in the Divine Providence been fulfilled. The World of Nature is a vast system or series of symbols, capable of every possible degree of combination and utilization; but requiring for the fulfilment of its purpose and design one all-important condition, viz., that it should be understood by him who would use it. But whereas while, in a state of soul in which Man was very near to God (as we shall hereafter show good reason to believe men were, in the condition signified by their being inhabitants of Eden), the mere existence of these symbols surrounding him was sufficient to effect this communication; the communication would have become weakened and ultimately lost, had not steps been taken by the Divine Providence to fix that communication in the ultimate and permanent form of *writing*, in order that a means of conjunction should be provided, not for one age, or for one spiritual state, but for all ages and for all people,—for

all stages of spiritual decay or of spiritual restitution or development.

Such a permanent Record, communication, and means of conjunction is the Bible—a Book dictated to Man, and written in the strictly correspondential language of Nature; in which Spiritual Truth in all its completeness and fullness is conveyed to us under the definite and accurate symbolical, analogous, or, in other words, absolutely correspondential, language of the world of Nature. By virtue of this strict correspondence exists inviolable communication; the golden links which inseparably connect Nature with Spirit, as effect with its cause, are preserved in all their perfection of integrity through all the devastating phases of man's spiritual life, through descending Dispensations, through decay almost to extinction of all that distinguishes him as man. Through all this the Bible shines like a beacon—the great preservative, the great bulwark and mainstay of his higher nature, the potent means of his ultimate restoration and rehabilitation.

Such is the Bible—a communication from Him who is at once the Author of Nature, and the Creator and Father of mankind; couched in the language of what might loosely indeed be called Allegory—but it is Allegory of a remarkable kind, and definitely constructed upon the symbols which inherently exist in Nature, and are inviolably correspondent to the goods and truths of spirit, or the evils and falses which oppose them. And this communication is fixed in the ultimate material form of writing—the *litera scripta* which remains and endures through all material and spiritual changes: which embodies the symbols in a connected series, and renders them intelligible to every mind capable of interpreting them. But this condition is not precisely like the conditions of interpretation of any merely human book. The Grammar and the Lexicon alone will not suffice for the interpretation of the Divine Language—something more is required. Facility for reading the communication aright is depen-

dent to a large extent upon a perception of, and faith in, the unseen or spiritual world—a perception and faith which imply a certain condition of spirituality of mind and heart. For without this,—in the absence of not merely a due perception of the things of Nature (which is Science), but also of a fit appreciation of the things relating to Spirit (which is Religion), no one can read aright the Book of Creation, or can see in the objects and qualities of the things of the material Universe the virtues and attributes which inhere in the God of Nature, and with which, in a finite degree, Man is dowered by His gift.

We do not mean to imply, however, that no one is capable of understanding the correspondential symbols, according to which we propose to show that the Bible was written, without a certain amount of faith and spiritual-mindedness. We are quite ready to admit that the mere interpretation of those symbols may be regarded as a Science, or form of systematic knowledge, which may be pursued, like any other kind of science, by the aid of the Intellect alone. But we would be understood as insisting that the true and beneficent points of the spiritual lessons intended to be conveyed by the symbols of Nature cannot possibly be seized, or even understood with any degree of fulness, by one who is not so endowed; so that to read spiritually the Book of external Nature can never be learned by dictionaries alone, or be mastered upon mere critical or philological grounds. Such a student may skim the surface and be satisfied with the soundness of the theory, but that is all.

We have thus, we would submit, exhibited in a newer and clearer light the first and initial desideratum for the reception of the Bible, and have established the *possibility* of Revelation, as well as shown cause to believe its *probability*, nay, even its *necessity*, and the *Form* it would be likely to assume. It is no longer inconceivable or unthinkable, not even improbable; but, on the contrary, is a rational consequence of enlarged and enlightened views

of the relation which must subsist between the Creation and its Author. In subsequent chapters we propose to follow this elucidation to its logical and legitimate consequences, which are of wider scope and higher import than has ever yet been conceived of.



“A Divine Revelation of Science admits of no improvement, no change, no advance. It discourages as needless, and indeed as presumptuous, all new discovery, considering it as an awful prying into things which it was the intention of God to conceal.”

J. W. DRAPER, *Conflict between Religion and Science*.

“Two great fundamental ideas, common also in the non-miraculous theory of development, meet us in the Mosaic History of the Creation with surprising clearness and simplicity, in the idea of separation and differentiation, and the idea of progressive development and perfecting. We can therefore bestow our just and sincere admiration on the Jewish lawgiver's grand insight into Nature, and his simple and natural hypothesis of Creation, without discovering in it a so-called Revelation.”

HAECKEL, *History of Creation*, vol. i. p. 38.



CHAPTER III.

THE FINAL AND CONCLUSIVE VINDICATION OF GENESIS I.

BEFORE proceeding further, we are desirous of establishing, once and for all, an important and unchallengeable principle. To the reader who has followed the Argument thus far, it is not improbable that the term Correspondence, in its most general sense—as signifying some loose sort of relation between spiritual and natural things—is not new. It is, indeed, quite true that the expression is a familiar one, with that familiarity which too often breeds contempt. For many have heard of it, some few have looked indifferently into it; but still fewer have had a clear perception of its real bearing. The circumstance may be illustrated by the history of the scientific doctrine of Evolution. For the idea of Evolution was one which had presented itself to the mind of the philosopher as a possible, nay, even a probable, principle, centuries back. St. Augustine had hinted at it even in the fourth century; and, in more modern times, De Maillet and Robinet had contributed, according to the knowledge of their times, to keep it alive. Later, Lamarck did all in his power to recommend it, but upon unscientific principles; and in our own day the author of the “Vestiges” added his fascinating volume to the pleas in its favour, but with a science yet unripe. It was felt by many that Evolution was a philosophical conception, yet no one accepted it,—and why? Simply because none of the writers mentioned had established or even suggested a rational principle, or

indeed any principle which could be recognized as adequate either to explain it or to serve as a hypothetical basis for observation. The conception of Evolution, in default of this, remained in embryo, and failed of any power of development. And all previous writers, for want of such a practical principle, had fallen into palpable errors which, instead of advancing, only served to discredit the idea.

But when the "Origin of Species" appeared, all this was immediately changed; the hitherto abused and neglected principle of Evolution assumed a new meaning, and entered upon a new phase. And why? Simply because Darwin and Wallace enunciated a workable hypothetic basis from which it could be approached, and by which the facts could be tested. Henceforth (although the basis in this case was but hypothetical, and, as we believe, needed much correction) Evolution was accepted as a practicable Theory, and the face of the scientific world has been changed by its influence.

So is it also with "Correspondence." It has long been presented as a Truth, and has been backed by proofs; but it has never as yet met with general acceptance, as it most assuredly will, in time. By scientific men, indeed, it has been totally neglected, as too intangible,—too unscientific, let us boldly say,—to have any force, or to be considered worthy of notice. And the reason of this is, first, that it has not been understood; and, second, that it has never been advanced in such a form as to arrest attention. No correct practical principle has, up to this time, been formulated to make it a workable hypothesis; no philosophic basis has been suggested upon which its results may be tested. But that principle is now supplied, and that basis has been exhibited in the previous chapter. For in it is indicated, first, *why* there should be such an agreement existing between the visible things of Nature and the invisible things of Spirit; and this view has been clearly illustrated by pointing out *what* and of what nature must be the relation between the Creator and His Creation;

and, second, it has been therein shown *why* that agreement *must* also be of the nature, not of similarity or identity, but of *Correspondence*, illustrated by the parallel phenomenon of the known and recognized correspondence which exists between our (conventional) material signs and our (mental) ideas. This illustration not only places the subject of Idealism in its true position and correct light, but it also proves what is the real character of the correspondence between mental (spiritual) ideas and material (natural) objects—viz., not one of likeness or similarity, but of *analogical resemblance* of a definite kind, constant and invariable, and only differing in the cases of man and of God, in respect that the finite ideas of man are represented by *conventional* signs, established by common consent, and mutually comprehensible; whereas the Infinite Ideas of God are represented by the Infinite and immutable symbols of the world at large of visible Nature. These last symbols *represent* the Mind—that is, the numberless (infinite) Ideas of God from Whom they proceeded, just as *our own* written characters represent the finite ideas of Man, from whom also they proceeded. But in neither case are they identical, because the ideas and the resultant symbols equally in both cases are *not continuous*, and therefore cannot pass the one into the other; but they are discontinuous, because they lie upon distinct planes of being, the spiritual ideas occupying a plane above the natural symbols (like two parallel lines which can nowhere meet); and thus, while the latter are natural, the former are super-natural,—or, if it is preferred so to call it—hyper-physical. Here, as in an infinite number of cases, our language is a true guide, and the metaphors it contains really constitute a great storehouse of spiritual symbols, from which we might, if we would, derive endless profit and guidance.

In the previous chapters, then, we have endeavoured to present reasons (of such a character as might be considered competent to establish the results arrived at on a foundation of rational hypothesis) to assume—

I. That besides the Natural, there exists also a Super-natural, above the plane of the natural—superior, prior, and causative to Nature and its phenomena.

II. That the Super-natural (or Spiritual) is related to the Natural, not directly or immediately, but only by the medium of an analogical resemblance of a definite and immutable kind, called Correspondence.

III. That the considerations resulting from an inquiry into the meaning of the first verse of the Bible present us with a solution of the rationale of this Correspondence between the material and the immaterial, as between Nature and God.

IV. That the possibility of a Revelation is thereby demonstrated, and the nature of spiritual *communication* explained.

V. Finally, that the *primary* object of the Bible was *not* to teach natural science.

Let us now proceed to inquire what, then, is the meaning and significance of the presentation of Science in the Bible, and how it comes that natural science, although distinctly not its primary object, appears in the Bible at all; as, for instance, in the first chapter of Genesis. To understand this, and what relation this show of natural science bears to the real science of Nature, we must recur to what has already been stated concerning the real correspondence between Nature and Spirit. Nature and Spirit, we have contended, occupy two distinct planes of being, which nowhere directly meet; but the latter exerts a mediate influence upon the former by virtue of its correspondential relation to it. And we have also shown that spiritual communication is effected through the instrumentality of the objects of the world of Nature, which are symbols or correspondents of the spiritual causes from which they sprung, and can be used in combination, like any other material symbols, and can also be interpreted in their spiritual analogies by any mind which holds the

key to them; just as a series of arbitrary signs, such as written words, may be interpreted by one who similarly holds the key—that is, who is, first (and generally), of a similarly constituted mind; and second (and specially), acquainted with the language of the writer.

It follows, therefore, that natural symbols must not only be largely used in the Biblical writings, but also that every spiritual idea whatsoever is capable of being, and indeed must be, conveyed (as the only mode by which it can be conveyed) through the medium of such symbols, which are the *letter* of the word, in contradistinction to its *spirit*. Not only are natural symbols employed in an isolated or sporadic manner, but when occasion serves, or necessity arises, they are combined in a sequential form, of which the most striking instance, as far as external scientific aspect is concerned, is to be found in Genesis i. *For while the natural OBJECTS themselves are each correspondent to a spiritual quality, the PROCESSES of Nature, also, bear a similar analogy to spiritual processes,—they correspond the one to the other, just as the Laws of the natural world, as has already been pointed out, correspond to the Laws, or Order, of the spiritual world.*¹

Now we are all well aware that the first chapter of Genesis is, in its external and superficial signification, a description of the process of origination and development of the natural creation, briefly and tersely related in a few verses, which describe epochs of Creation under the

¹ We say advisedly that the Laws of the natural world *correspond* to the Laws, or Divine Order, of the Spiritual world. For it is not possible that they can be *identical*, as some contend—since, as we have shown reason to believe, there is no real identity between Nature and Spirit, but only a relation of correspondence; so that the latter can only exercise a mediate and indirect influence upon the former through the channel of correspondence. But if two kingdoms have absolutely no points of identity, it is impossible that the *Laws which govern them* can be *identical*; but those Laws must bear a relation to each other of a similar kind to the relation which exists between the two kingdoms which they regulate—a relation, that is, of *correspondence*.

form of "days," each of which is summed up by a connective form of words to the effect that the several "days" were made up of "evening and morning." The *general* agreement of the sequence of events therein described with that which Science affirms to have been the processes of development or evolution of the earth and its inhabitants, has been remarked by every one who has paid attention to the subject;¹ but where seriously or scientifically examined, this verisimilitude has ever seemed to fade away, and become intangible and illusory. And moreover, although the epochs agree in their general features, the connective form of words is utterly at variance with sober fact. Science has satisfactorily proved that the world and its inhabitants were *not* made in six natural days; and also no reasonable explanation has hitherto been offered of the unusual expression, "the evening and the morning were the first day," &c., throughout,—inasmuch as the *natural* day begins with morning and terminates with evening, and no ordinary day can be said to commence in the evening and end with the morning. Therefore the Scriptural account of the Creation, once firmly believed, and relied upon as a record of purely natural truth, has, with the progress of discovery, lost its authority, and men have discarded it as a mere childish tale, fit only for a primitive and unscientific age, but no longer tenable in the brightening light of advancing natural knowledge.²

¹ Thus Clodd ("Childhood of Religions," p. 51) says: "It is interesting to note that Science confirms in the main what is said in Genesis i. about the order in which Life appeared on the earth."

² The following passage from Clodd's "Childhood of Religions" illustrates the contemptuous kind of tolerance which is extended towards the Scriptures by this class of critics. "It is not wise or well to cast aside the Bible story. We can afford to be just to the past. However childish the ancient explanations of things may seem to us, they were the best that could be had. They were the work of honest men, who, were they living now, would gladly correct their narratives by the great discoveries of these latter days" (p. 21).

But let us pause a moment and recall what has already been pointed out with respect to the primary object of all Scripture, viz., that that object was assuredly *not* the inculcation of the truths of natural Science. Natural Science can take care of itself. "It needs no ghost" to aid the progress of scientific discovery. The human intellect has been found equal to its needs, and by the exertion of the intellectual powers, and by these alone, *all* the truths of Science which constitute the stones of the great scientific edifice have been collected and fitted together to form a symmetrical structure. What need of a super-natural revelation for these? Such a revelation would have been unintelligible to the age in which it was made, and superfluous in the present. Scripture, as itself tells us, is not of any benefit to the advance of any branch of science whose scope is bounded by the material, or whose domain is the visible mundane world of matter; but Scripture "is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction in righteousness*; that the *man of God* (not the *man of Science*) may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16-17). What remote connexion has this avowed aim with Science? Where is the parallelism between the man of God, and the man of Science? or between the exercise of the mathematical or physical faculty, and doctrine, righteousness, and perfection through good works? It is clear there is none whatever; and our position must claim the force of an axiom,—*that the primary object of the Bible was in no case intended to be the inculcation of any form of natural science.*

Yet we admit the introduction therein of a *form* of Science as a *secondary* and subordinate feature; not a subordinate *object*, however, but simply a medium for the conveyance of that which it has for its primary object. For the real and sole *object* of the Bible is, as we have seen above, something which has reference to our inner and higher nature—to righteousness, to moral perfection,

to like-mindedness with God. These are questions extraneous to mere external visible nature, and superior to it. They have reference to the super-natural,—to that plane on which God dwells, who is a Spirit. But, as we have already pointed out, the *only* method, either conceivable or possible, of establishing communication with this plane of Spirit is through the medium of its correspondences with matter; and we have moreover shown that these correspondences are fixed and permanent, and co-extensive with the world of Nature. Therefore, since the Bible, to be according to Order, must begin by dealing with man, with reference to his earliest stages of mental and moral, *i.e. spiritual*, development, it can only illustrate these, and make them appreciable and cognizable to our minds by means of the correspondences of the earliest and successive processes of the world of Nature, that is, of *natural* development.

Man has been called, and justly, the microcosm, because those who have had the greatest insight into his inmost nature have recognized in it greater or lesser analogies with the phenomena of the world at large; and in the first chapter of Genesis this idea is grandly shadowed forth, shorn of all the fantastic accompaniments of the philosophers of the sixteenth century. For the conception, however carried to extremes by those who were unable to distinguish effects from causes, is based upon the inherent relations existing between Nature and Spirit, and the correspondence and equilibrium which subsist between the external and the internal,—between the material development of the world of Nature, and the unfolding of the *moral nature* of Man. And this is so, originally and essentially, because the moral nature of man itself partakes of the prime character of Him from whom Nature itself proceeds, and who is Himself the supreme spiritual Cause of all phenomena, whether external or internal, whether material or moral. For if, as we have endeavoured to point out, the world of external nature is an outbirth

from the spiritual qualities and attributes of God,—and if, also, the intellectual, moral, and spiritual nature of man be at the same time finitely derivative from, and continent of, the activities of the infinite faculties of the same nature in God—then must the development of the one correspond with the development of the other, as having a common origin, and bearing the one to the other the precisely definite relation of analogy or correspondence, which we have shown to be inherent between Nature and Spirit.

Therefore are the *spiritual development of man, and his intellectual and moral growth, described under the material symbols of the growth and development of the natural cosmos*—the one answering or corresponding in all particulars to the other; commencing with that chaotic or formless condition in which both the soul and the world, its correspondent, alike primally originated, before homogeneity had given place to that heterogeneity or differentiation which is the progressive accompaniment of all improvement and development, whether in the moral or in the material world. And however sceptical the man of science may feel with regard to such a possibility, it is not only possible to trace the close analogy between the natural symbols employed in Genesis i., and the psychological development of the intellect and soul, but it is even a simple and a comparatively easy task, when once the key is seized, and the meaning of the symbols fairly and candidly recognized—which may be done by any one who does not wilfully close his eyes to it. The proof of this will form the subject of illustration later on in this work.

But it follows from this, that the *appearance* of Science as such in Genesis i. is an *appearance only*, which possesses but a *secondary* motive and character. As we have already remarked, it is not even to be regarded as a secondary *object* of the writing, but simply as a necessary medium for the expression of the spiritual ideas intended to be

conveyed, and which could not otherwise be conveyed at all. But inasmuch as the spiritual ideas are so conveyed, and so conveyed *because* of the analogy or correspondence which exists between them and the natural arrangement of the purely material symbols, it follows that the natural vehicle must, *in the main* (and in a secondary sense), be a true record of those natural principles of development, and of that natural sequence of events which truly corresponds with the spiritual sequence and development. Therefore the Science of the first chapter of Genesis *must* be (although not given with that object), in its broad features at least, *a correct record of the order of Nature*, but yet lacking in that scientific method, and positive accuracy, which would be demanded of a document which *professed* scientific teaching, or whose primary and avowed object was the impartment of scientific facts. For it is introduced not with any object, either primary or secondary, of exhibiting or presenting scientific truth, but simply as a vehicle for what *is* intended; and therefore no care is taken to present it with that kind of accuracy which alone could recommend a Revelation of scientific truth. It is the *letter* only, necessary indeed for the conveyance of the *Spirit*, but which nevertheless is held with a loose hand, as it were—in order that the contained spirit should be in no way hampered and confined by an unnecessarily strict attachment to what is of purely secondary importance. In a word, the scientific or secondary side of the first chapter of Genesis *must be* a true account of the cosmogony, as far as that cosmogony can be employed as a correspondent to spiritual development, and having due regard to the exigences of the primary and paramount object for which it was avowedly written.

But in a writing having a special and all-important aim, everything secondary must be purely subordinate, and must bend to the demands of what is primary and of sovereign importance. *That* cannot be permitted to suffer in the very slightest degree, however the secondary

or merely mediumistic signification may be varied to higher purposes. And hence we have, in the main, a remarkable agreement in Genesis i. with the facts of Science—an agreement which we have no hesitation in saying may be demonstrated for each period (termed “day’s” work) with modern discovery—an agreement which, the closer it is examined into, *with strict reference to the original text*, the more remarkably it becomes manifested.¹

Nevertheless, there are certain expressions used which science cannot assimilate, because they have reference to the higher signification, and are only explicable upon higher grounds; whereby their presence is not only easily accounted for, but is proved to be essentially necessary. These expressions are two in number: First, the word “day” used for each period of development, which gives the narrative the aspect of describing a creation effected in six natural days; and, second, the anomalous expression at the end of each day’s work to the effect that “the evening and the morning were the first (second) day,” &c.

The man of science takes exception to these expressions because he cannot reconcile them with exact science. He argues that whatever else may seem true, the whole account is vitiated by these complications, which appear to him but inexplicable vagaries. He cannot accept all, and since he has no standard by which he *can* select, he therefore rejects all; and the same process he applies to the Bible in general, with the same result. He does not hold the key, and therefore he cannot unlock the enigma. But he who does hold the key *accepts all*, because he cannot dispense with *any portion* of the narrative, which, thus illuminated, becomes a connected and rational whole.

First, then, with regard to the word “day.” It was

¹ This agreement does not fail to strike even those who are opposed to it as a Revelation. Thus Sir George Airy (“Hebrew Scriptures”) says, “It is the production of a writer who seems to possess an acquaintance with Natural History, and might almost be suspected of knowing some facts in Geology.” And Haeckel obligingly compliments Moses on “his grand insight into Nature.”

required of the word that it should be one which should be equally applicable to a stage of terrestrial development, and also to one of spiritual progress, and therefore it could never have been intended to mean literally a day of twenty-four hours. We ourselves use the word in the sense of an epoch, as when we speak of *our* day, when alluding to the present, or of *that* day, when referring to the past or the future; and no one hearing us would for a moment think of a diurnal period of so many hours. In Genesis it evidently refers to an epoch marked by the characteristics indicated, and of indefinite extent; while in the higher and primary sense it signifies a spiritual *state*. A single passage from the Old Testament, and one from the New, will sufficiently illustrate the uniform meaning of the expression in the Bible. Thus, Jeremiah (vi. 4) exclaims, "Woe unto us, for the *day* goeth away, and the shadows of evening are stretched out;" and again, Christ says (John ix. 4), "I must work the works of Him that sent me while it is *day*; the night cometh when no man can work." In both of these passages is signified, not a natural diurnal period, but a spiritual state; and so also in Genesis—not a thousand years, or any other arbitrary space of time is indicated, but a stage of terrestrial progress on the one hand, and a state of spiritual advance on the other—*both* of which could not be perfectly embraced by any other word.

The other expression is even more puzzling on ordinary grounds, and has given rise to endless discussion; and yet, on the principles already indicated, it will be perceived that it offers no real difficulty, but is simplicity itself; and on the other hand it affords a strong confirmation of the correctness of what has been advanced. We have already seen that each of the stages of progress in the natural creation corresponds to a stage of advance in spiritual development, and that each DAY figures a state of spiritual advancement under the correspondent image of a stage of terrestrial progress. So far all is clear;

but the question is, why should *the evening and the morning* be represented as constituting the day, in the place of the ordinary parlance of morning and evening. But the explanation of this curious expression only bears out and places in a clearer light the beautiful analogy we have been pursuing. In the original it reads thus, "And there was evening and there was morning, day one." And the phrase is evidently based upon, and significative of, the fact that *all spiritual progression is from what is obscure to what is relatively more clear and bright*; not from night to morning, because progress having been already made, the blackness of night (which is the correspondent of the darkness of ignorance) can no longer be predicated of what is already to some extent illuminated; but each successive advancing state passes from the shades of evening to the clearer light of morning; each evening being less obscure, and each morning more bright, until at length the soul emerges fully equipped and thoroughly furnished into the perfect light of the morning of the sixth day. This mode of speech is further illustrated by the Prophet Daniel, who uses it (viii. 26) with the same symbolic meaning: "And the vision of the evening and the morning which was told is true, wherefore shut thou up the vision, for it shall be for many days." And again the Psalmist exclaims (Psa. lv. 17), "*Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice;*" thus describing the progress of his mind from a state of obscurity to one of full illumination.

No better illustration could be given of the principle that in all these writings verbal scientific accuracy is made to subordinate itself to the hidden spiritual lesson veiled beneath the letter.

In what has been so far advanced, we have endeavoured to show that the exact form of the first chapter of Genesis is precisely what we might suppose it would assume were our views of its correspondent character correct. For, first, we should reasonably imagine that a communication

made to men for objects such as we have indicated would commence with the very beginning of things, whether in the world of Spirit (as far as it concerned man), or in the world of Nature. But the world of Spirit cannot be adapted to man's comprehension, as an inhabitant of a material world, except through the medium of the analogies or correspondences which exist between it and the world of Nature. But these correspondences, we have seen, are exact and definite, and the origin and progress of man's spirit (or soul) bear a definite and precise relation to the origin and progress of the natural world. The one is therefore shadowed forth under the symbols of the other. But the one is the real primary object of Revelation; the other but a secondary or mediate form of narrative, of no real or absolute importance in itself, and is therefore allowed to retain a certain colouring, inconsistent with the requirements of exact science.

And yet this colouring, which has proved such a stumbling-block to the man of science, does not involve the details of the narrative itself to any great extent, but only the connective expressions. For the correspondence being perfect, the narrative, to be true to the spiritual meaning, must also be true to the natural meaning; and we venture to affirm, after long and close examination, that due regard being had to the wording of the original Hebrew, and in the absence of the prejudices which have been implanted in our education by the imperfect translation of our Authorized Version, the accordance will be found more and more perfect the more closely it is studied.¹ And we are told therein how the

¹ Surely no stronger confirmation could be offered of the truth of what we are advancing than the fact (for it is a fact) that while there are certain difficulties of reconciliation according to the commonly received translation, a correct interpretation at once disperses these difficulties, and effects a perfect agreement. We doubt not that before these sheets are printed, the Revised Version will be in the hands of the public, and we trust it will result in establishing juster and more unprejudiced views. [We need hardly say that this was written before

external world of Nature originated, and by what stages it was developed, not because such knowledge is of any use or value to the man of God on the road to perfection, but only in order that by means of such a narrative we may be in a position to understand how the internal world of man's intellectual and moral nature, with all its accompaniments, was also originated and developed.

Nor is this true alone of Genesis i. It is indeed plain that the succeeding chapters have a different construction, although formed of the same, and other precisely similar, symbols. But the spiritual history of man's development having been told through the correspondential language of the development of the natural world, the *further progress* of man till such time as he is represented as a denizen of "Eden" could not be told by correspondents which embraced further physical developments—for no such further physical developments yet existed. Another form of construction therefore was necessary, and has been adopted, in consonance with the spirit of the remote time to which these early chapters refer, and at which they were originally composed, if not written. That form of construction was not, however, the historical, which could hardly then have existed, but the mythical; that is to say, the symbols were arranged in the form of a consecutive narrative, whose external meaning was not history, but only such a form of story as was suitable for conveying the spiritual meaning of the symbols employed. The early chapters of Genesis, therefore, with the exception of the first, are neither chapters from Nature nor from History, but a simple vehicular narrative of a kind suited to the genius of the age—(something rather of the nature of *parable*)—but having no further import to us in this secondary sense than in so far as it expresses outward truths of doctrine or

the appearance of the Revised Version. That Version is now in the hands of every one, and some remarks upon it as regards the early part of Genesis, pointing out some inaccuracies which still demand correction, will be found in an Appendix at the end of this work].

instruction ;—such as may be found in verses 3 and 24 of chapter ii.

For it is to be observed that the Bible was written for all ages,—for an age when the simplicity and genuine moral condition of Man rendered him competent to read the symbols with accuracy and ease ; and also for an age like the present, when the very existence of the symbols as such is unknown or denied. Therefore, in the *external* meaning of the Bible is to be found all such true doctrine, reproof, and instruction in righteousness as are sufficient to keep mankind in the right path, if they will diligently follow it in the right spirit,—not by inquiring too curiously into its mere secondary meanings, and rejecting it if they be not found to fit in exactly with their prejudices or ignorances, but by the endeavour to put into practice those precepts which they find inculcated from beginning to end of the Sacred Volume. In other words, not by applying to the mysteries of faith and of internal spiritual things the test of the mere natural science of external things,—always remembering that there is no community between the two, and that such a process must inevitably result in a darkening of spiritual knowledge, and a confusion of spiritual ideas (cf. Job xxxviii. 2). But in any case, one who merely gathers doctrines is in but a low state of spirituality,—if indeed he may be called spiritual at all,—unless he bring them forth or illustrate them by his life. Therefore, although such doctrine may be learned from the external sense of the Bible, it is not enlightened and rendered practical without at least some aid from the internal sense,—and the more aid it so receives, the more living it becomes.

The earliest chapters therefore do not purport to be History, although written in the narrative style as though recording the rise and fall of peoples ; for the style of construction is simply that most convenient for the conveyance of the spiritual truths correspondent to the symbols used. The Prophetical books are not even cast in the

form of narrative, but rather in that of poetical exhortation and denunciation, expressed however, of course, under strictly correspondent symbols. Real History steps in with the call of Abraham; for then the primitive Dispensations having closed with the Flood, and been epitomized in the early chapters,—the heritage of a long past age,—a new Dispensation, on a new basis, commences with the selection of Abraham, as the best or most representative man who could be anywhere discovered by Him who knew all men, to be the Founder of a New Dispensation, or Church, on earth.

But although we have said that real History begins with the call of Abraham, we must not for a moment lose sight of the principles we have already laid down as to the primary and secondary significations of the Bible. The letter, *whatever its form*, can be nothing more than the vehicle of the primary meaning,—the arrangement or construction of the natural symbols which convey the correspondent spiritual teaching. Therefore, as far as regards external or superficial structure, the Historical books must stand in precisely the same category as the first chapter of Genesis, which we may call the Scientific book; only, instead of being based upon a connected chapter of natural phenomena, they are founded upon the extended historical basis of the acts and fortunes of the Jewish people, dating from the very first vocation of Abraham, their Founder.

For the Jews were the expressly raised or appointed *representative* people of God, not so much selected or chosen by Him, as raised up and established with the object of keeping alive upon earth a Church. For it is absolutely essential that a Church of some kind should always exist, and when one Church, in the ever steadily declining condition of mankind as to spirituality and purity of life and doctrine, ceased to exist, another must take its place, more suited to the mental and spiritual capacities of the then existing phase of the human race.

Dispensation after dispensation, age after age, had been consummated, each on a lower platform than the last, and now the Jews were raised up—not so much to *be* a Church, as to be *representative* of a Church, which spiritually no longer existed: the only practicable and possible Church of which that age of the world admitted. For in the Jewish age, a Church could only exist mediately, through correspondences and representatives, and the History of the Jews, from first to last, was a representatively-ordered History, in which every event, every circumstance, and every regulation, every minute detail, from the beginning to the end, was of a solely and purely *representative* character. For the Jewish Church, as we have said, was not a genuine Church, but only the *representative of* a Church, kept alive, in default of anything better being possible, until the epoch should arrive when a real and genuine Church could be established in the fulness of time, and on a basis altogether new. The Jewish worship was of an exclusively *external* character: for they were incapable of worship from any interior principle, and therefore they could only *represent*;—but as they were solely and exclusively immersed in externals, they could therefore represent as well, and indeed even better, than other nations.

But it is a mistake to suppose that the Jews were *chosen* because they were *better* than other nations, which they were in no sense; but while it was possible for them to keep alive a kind of worship by representatives, they were in total darkness and profound ignorance of the real character of the God they worshipped, on account of their utter obscurity of mind as to spiritual things (Isa. xxix. 10–14 and 18; Jer. iv. 22). Hence spiritual truths were not vouchsafed to them;—they could be instruments of representation, but they could not recognize the interior meaning of the representatives of which they were the instruments. Thus Isaiah at the very outset of his prophecy (i. 3) exclaims, “The ox knoweth his owner, and

the ass his master's crib; but Israel doth *not know*, my people doth *not consider*." ¹ Their God could only manifest Himself to them in accordance with their low and debased spiritual quality, and hence He appeared to them as angry, jealous, wrathful,—in the smoke and clouds and darkness of Mount Sinai,—in lurid lightnings and consuming fire,—appearances which accorded with their own mental state of evil and falsity. Therefore no *real* spiritual truths were entrusted to them, for they could not have understood and assimilated them, and therefore they must necessarily have violated and profaned them; and for this reason the immortality of the soul was never mentioned, nor was the hope of a future state ever held out to them. Their spiritual faculty was firmly closed.² But yet, since what was external in the representatives of a Church among them was in all things specially and minutely ordered and kept in perfect correspondence by God Himself, and was therefore holy,—spiritual communication of a phenomenal kind could and did take place by virtue of that correspondence (cf. Numb. xvi. 38, and 46–50, &c.)³

From all this it follows that the History of the Jews was a purely representative History, ordered in every particular with a special view to such representativeness, through the medium of correspondence between each and every of its acts, and true worship. And if it be asked, What is true worship? we reply — the activity of the inmost

¹ "Only those who have carefully read the Pentateuch, the Historical Books, and the Prophets, with the express view of ascertaining the extent of this element, can have any adequate idea of the space occupied by invective, rebuke, and reproaches addressed to the nation, though mingled, it is true, with the most inimitable touches of pathetic remonstrance on their wilfulness, wickedness, and folly."—H. ROGERS.

² "But even unto this day, when Moses is read, the vail is upon their heart" (2 Cor. iii. 15).

³ This question of the representativeness of the Jewish Church is more especially dwelt upon in Chap. viii., and in the second chapter on Miracles: in which chapters ample proof is afforded of the correctness of the statements here advanced.

affections of love and truth towards the Deity, which bring a man into conjunction with Him, and thus conduce to his salvation,—which is God's glory.

Therefore, we should not read the Historical Books of the Bible for the purpose of perfecting ourselves in Historical Study, any more than we should read the first chapter of Genesis with a view to perfect ourselves in Scientific Study. The History, it is true, is there, in the one case, as the Science is there in the other. But the spiritual lessons conveyed by the correspondences of Jewish History are the primary and paramount object of that portion of the Bible. The *History* of the Historical books is as secondary and as unimportant to the Man of God seeking perfection, as is the *Science* of Genesis i. The Bible is, in fact, no more a Book of History than it is a Book of Science.

The proof of this lies not only in its own consistency and reasonableness, but may be found in the Bible itself. St. Paul (Gal. iv. 24), in referring to the narrative of Abraham and his two sons, adds, "which things are an allegory;" and in Heb. x. i. we read of "the law (of sacrificing) having a *shadow* of good things to come." But the strongest confirmation, amounting to absolute proof, of this view, is afforded by the Seventy-eighth Psalm, which opens thus: "Give ear, O my people, to my law; incline your ears to the words of my mouth. I will open my mouth *in a parable*; I will utter *dark sayings of old*; which we have heard and known, and which our fathers have told us." But what is this parable, and what are these dark sayings of old? The whole long Psalm of seventy-two verses which follows this exordium consists of a summarized *history of the Jews*, commencing with Jacob (or Israel) and ending with David, or contemporary history. There is nothing beyond this. And thus we may fully perceive that all God's dealings with Israel, His representative people, were not merely, like the history of other nations, of only a temporal historical value (1 John

ii. 16, 17), but that they were verily *parables*, *dark sayings*—lessons of spiritual correspondence, recorded therefore for the instruction of the mankind of all after ages, in all things belonging,—not to this world only, or even chiefly,—but to the human soul, to Heaven, and to God. And this indeed naturally and inevitably follows from the view we have given of the representativeness of the Jewish Church, of which it was said (Matt. v. 18), “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” For that Law was ordained in every jot or tittle as a shadow and correspondent of spiritual things. Hence David says, “*Open Thou mine eyes that I may behold wondrous things out of Thy Law*” (Psa. cxix. 18).

If further proof were needed, it is amply supplied by the Book of Revelation. That book,—written long after the period of Jewish History as recorded in the Historical Books of the Old Testament, and referring prophetically to events which, in the opinion of many, are even still unfulfilled,—is yet however interspersed with references to incidents and characters from those historical Books which evidently possess an important representative meaning. For it is to be observed that places of ancient importance are incorporated in the prophecy under the same meanings as are attached to them in the Old Testament,—such, for example, as Sodom, and Egypt, and Babylon,—names which once played their part among the nations, but which (the first and last most evidently) will not again, materially, at all events, be brought into the prominence anticipated for them. And not only such names of places, but also names of persons, good and bad, which occupy niches of importance in the Historical Books, are found again in the Revelation,—such as Jezebel, Balaam, and David. These names in the Revelation are evidently purely representative, and have not the remotest direct reference to the individuals who once bore them. And they are representative, in the Revelation, of precisely

the same principles which they represent in the Historical Books, and are introduced into this last Scripture to represent certain principles which by their lives they represented in the Old Testament, under a dispensation in which everything was representative. For everything relating to the Jewish people in its minutest particular was under the direct representative governance of God, who had raised up this people to represent on earth a Church which was no longer capable of really and spiritually existing, but yet which it was absolutely essential for the existence of the human race should be supported (representatively, in default of any other possible mode), until, in the fulness of Time, Christ should come to establish the Church in Spirit and in Truth.

Hence we may realize the grave error into which those have fallen who have applied the strict canons of historical criticism to the Bible-History, and especially to the early History, of the Jews; and have been unnecessarily astonished and alarmed to discover that certain external, or literal, statements will not bear the test,—a test which they were not only never intended to bear, but which it is at once useless and mischievous to attempt to apply to them,—since it does not so much as touch in the smallest degree the primary and essential object of the writings,—that object which is at once vital and paramount. The failure of the attempt has in many cases been ruinous, not only to the critic himself, but also to his followers, who have taken his lucubrations for gospel, unwitting that he was but a blind leader of the blind, and that his deductions instead of being words of wisdom were mere fallacies of ignorance. And hereby is afforded a most apt illustration of the too much forgotten aphorism of St. Paul which it is the primary object of this Work to emphasize: “For the letter *killeth*,—the spirit giveth Life” (2 Cor. iii. 6—comp. John vi. 63).

“ Spirit of beauty,—thy presence confessing,
God can we see in a sparkle of ore,
Flowers and shells to our heart are expressing
Love like its own, but transcendantly more.”

T. T. LYNCH.

“ On this rests the possibility of a real, and not a merely arbitrary teaching by parables,—that the world of Nature is throughout a witness for the world of Spirit, proceeding from the same hand, growing out of the same root, and constituted for that very end. All lovers of Truth readily acknowledge these mysterious harmonies. To them the things on earth are the copies of the things in Heaven.”

ARCHBISHOP TRENCH, *On Parables*, p. 13.



CHAPTER IV.

PROOFS AND ILLUSTRATIONS OF THE FOREGOING POSITIONS.

THOSE who have endeavoured to apply the canons of criticism and the arguments of Science to the purpose of undermining the authority of the Bible, and its authenticity as a Revelation, cannot fail, if they have followed the Argument thus far, to perceive that they may have been somewhat hasty. Ignoring all the lessons of History, and all the deep-seated and cherished beliefs of Christendom, they have waited till this age of enlightenment to use the authority of culture and Science to bring discredit upon truths which mankind have for ages held sacred. They have denounced as superstition that which, not having felt it themselves, they refuse to admit to have any foundation in others. They look down as from a pinnacle of intellectual pre-eminence upon those less highly endowed, and loftily waive aside their simple convictions with the *ex-cathedra* assurance that they are baseless and unverifiable. They have never realized the significance of those words of the Apostle, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, have part therein; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty," &c. (1 Cor. i. 26, 27). They have in fact

attempted to apply the test of the mere external things of Nature to the verification of the internal things of Spirit, —and not having succeeded (as it was utterly impossible that they should), they have denied the Truth, and hastily made proclamation that where they have failed it is impossible that others should succeed!

But although Truth may be denied, happily it cannot be destroyed; and it will yet shine forth to confound the wise, and to teach the prudence of a sober reticence and a discreet forbearance in matters of such high import. Those who have so boldly used their intellect and culture for the purpose of destroying the Bible, are, for the most part, just those who most loudly claim to do battle in the interests of Truth. What if they should be found in arms against it, and in the ranks of its direst enemies!

But we must now proceed to offer further evidence of what has been advanced concerning the nature and structure of the Scripture writings, and the true key to their interpretation and meaning. For it will doubtless be asked, Where are the proofs of all this in the Bible itself? How can these views be established in such a manner as to carry conviction,—the kind of conviction which the man of scientific training will alone deem sufficient to satisfy the intellectual faculties with which God has endowed him? For although we believe that there is a kind of faith which is both desirable and necessary to be brought to bear upon spiritual things, nevertheless we think that we are not called upon to receive as articles of religious belief anything of which our reason and intelligence absolutely disapprove. For they are God-given faculties, and are doubtless meant to aid us in all such inquiries, and not to throw a stumbling-block in the way of Truth. They are not sufficient of themselves for the discovery of spiritual Truth, but they should *assent*, and not be outraged by arbitrary and unreasonable dogmas. Nor would we desire to advance anything which, if not absolutely proveable, was yet in the least degree opposed to reason.

On the contrary we believe that, to a mind divested of educational prejudices, the views herein inculcated are unassailable, and must carry conviction.

It is the somewhat singular doctrine of the day, not confined to the Agnostic alone, that it is contrary to sound critical principle to judge the Bible by any other standard than that by which we should judge a book written by any of ourselves. Of course, if there exist no reason beyond those ordinarily given to feel that the Bible is of Divine origin, it may be so. The views usually held concerning inspiration are so vague and unsatisfactory,—so wanting in any sound and rational foundation, that it is not much matter of surprise that the advanced critic should attach to them but little weight. Only one thing can really justify the consideration that the Bible ought not to be judged by the ordinary canons of human criticism, and that is, the assurance that it is not a human book. The common views of inspiration afford no such assurance, because they have no sound basis of such a character as to give any solid or permanent satisfaction. Practically the Bible is, even by many good Christians, regarded as a purely human book, and subject to the imperfections and fallacies of a human production. They are willing to believe there is good in it, but not that it is all good, and the difficulty is to discover a *standard* by which to distinguish what is good from what is worthless. In the absence of this standard the Bible is regarded even by some good men with doubt and distrust, and is allowed to be criticized by the ordinary canons.

But this standard we have here supplied. We have shown that the Bible is written upon a special, extraordinary, and peculiar plan, which has no parallel in any human book, but is absolutely *unique*; and that its object and its character alike separate it from every other category of writing, and give it a place apart. If it be shown that the Bible is written upon a definite principle, by virtue of which it differs from every other known book—if

the principle upon which it is written is one admirably adapted to convey spiritual lessons, and to appeal to the highest and inmost nature of Man,—to inform him of matters which otherwise, and of himself, he could not know, and by means which even now are undreamed of by the world at large ;—and if, further, those means imply an absolutely perfect knowledge in the writer, or dictator, of the analogies and relations subsisting between the world of Nature and the world of Spirit,—then, indeed, it must be conceded that the Bible is something more than a mere human book, and that the reverence with which it has been for ages regarded is explained, and fully justified. And if it be of such a character, it certainly cannot be judged by the canons of ordinary criticism, which must be entirely inadequate, since the critic, whoever he may be, must learn from *it* the standard by which only it is capable of being judged. And such a Book is the Bible.

As a corollary to this claim to judge the Bible by common standards, it is assumed to be both unreasonable and dangerous to suppose that the Bible contains any other meaning than that which lies upon its surface. This assumption of *unreasonableness* is based upon the alleged amenability to criticism of which we have been speaking ;—the *danger* has been supposed to lie in the fact that if we once allow a hidden meaning, we thereby open the door for every variety of private interpretation,—a result certainly to be deprecated, and the bizarre effect of which has, in more than one instance been unfortunately displayed. But if it can be shown that there exists a definite standard of interpretation, such as that which we have given fair reason to believe really does exist,—the established correspondence between the natural and the spiritual, and the application and use of the former as the symbol of the latter,—both the unreasonableness and the danger disappear, and in their stead we have a perfect reasonableness, and a path of absolute safety,

the Bible itself, owing to its uniform consistency, being a court of appeal by which any part may be tried or tested by comparing it with any other part.

But the denial of the claim for the Bible of any other meaning than that which lies upon its surface, may be placed in its true light by a simple reasoning. We call the Bible the Word of God,—it claims *itself* to be the Word of God,—and if our Argument be correct it is proved thereby to be the Word of God. Let us, then, compare it with the *Works* of God. We well know the perfection of structure arrived at in those works. We know how vastly they differ from, and transcend the works of man, more especially in their *internal* structure. Compare for instance a statue—man's handiwork, with a living and breathing human being; the handiwork of the Creator. The statue has a beautiful exterior, and if tinted, might almost be imagined to be instinct with life: but scratch below the surface, and it stands confessed as structureless and dead. Whereas the living and breathing man possesses not only a fair exterior, but within, he is found to be a complicated and exquisite piece of work, which, the more minutely it is examined, the more wonderfully complex and delicate are found to be its organization and adjustments. When the unaided eye can detect no more, the microscope will reveal a new world of minute and beautifully adapted arrangements and exquisitely balanced infinitesimal parts which subserve to the general purpose of the whole, and afford endless employment and study for the philosopher and the student. And even when the microscope fails, we know there are problems and marvels still hidden which we cannot solve, depths which we cannot fathom. Mystery within mystery, we peer in as far as we are able, and are at length forced to admit that we lose ourselves in the contemplation,—that far more remains unknown than all that we have discovered, and that we have only succeeded in unveiling the grosser portions, as

it were, while the finer and more ethereal elements evade our finite powers, and we stand wrapt in amazement at the contemplation of the wondrous and unsearchable secrets of the Infinite wisdom of the Creator.

And as the *works* of God are, so should His *Word* be. Not, like the mere writing of a Man, which lies all upon the surface, but containing depths of profound Wisdom, lying depth within depth, not to be deciphered by the careless and superficial, but such as may afford *endless* scope for the spiritual student, as His works do for the natural student; and which must yet, after the profoundest study of which we are capable, leave still a residuum which angels desire to look into, but which even they must fail finally to exhaust.¹

But in order to afford *proof* of this internal meaning, we must go to the Bible itself, for if its internal evidence do not afford such proof of the truth of the rational propositions which have been advanced, then can such proof nowhere be found. The Author of "Literature and Dogma,"—than whom perhaps no one has more contributed to sap the claims of Scripture as an authoritative statement of the Divine will towards man, because he reduces God to a mere impersonal abstraction, and the Bible to a tolerably moral fairy-tale,—assures us, "that from Him the Bible derives its authority *can never be verified.*" He goes on—"Here then is the problem: to find for the Bible a basis in something *which can be verified, instead of in something that has to be assumed*" (Pref. p. xxxi.). And this is what we are now supplying, and what can no longer be reasonably characterized as an impossibility. We feel convinced that were the Author in question to apply the acumen of his critical intellect to the internal examination of the Bible on the principles here laid down,

¹ "Now I must tell you a great and awful truth, which ignorant Christians fear to confess; The Scripture is like a man's body, where some parts are for the preservation of the rest. So the sense is the soul of the Scripture,—the letter is but the body."—BAXTER.

he would no longer wander hopelessly in the quest of *something that can be verified*. But the misfortune is that prejudice is so strong in many minds that it is most difficult to uproot it, which however must be done, before Truth can spring up in its place.

We claim then, for the Bible, that it is written upon certain plain and definite principles,—viz., that the symbols of the world of Nature are applied to their correspondences in the world of Spirit. And since these natural symbols are perfect and unerring correspondences of spiritual ideas, there can be no chance or arbitrary selection of words for the purposes intended. It follows therefore that the Bible is thoroughly consistent throughout, as far as regards those books which are written upon this principle. For it is true that all the Books of our Authorized Version are not so written, though to one who has made the subject his study, it is by no means difficult to distinguish at once between such as have a correspondential basis, and such as have not; and the former alone are authoritative, although the latter may indeed have been, and probably were, to some extent written under the influence of the Divine Spirit, and are certainly profitable for instruction in righteousness.

It may be laid down therefore as the first canon of interpretation, that *the same word or form of expression has always the same general signification in whatever part of the Bible it may be found*, if it be written in correspondential language. But in every writing the precise meaning we are to attach to any word may vary within certain limits with the context, and the same rule will apply to the meaning of the symbols used in the Bible. It need hardly be said that in a highly complex work like the Bible, which exceeds in subtlety and complexity every other book, the combinations of symbols are infinite, and the modus of interpretation is not confined to a simple explanation of uncombined symbols, but the student must be prepared to exercise his faculties with the disentangle-

ment of figures of various degrees of complexity, which yet may be mastered with a facility and a certainty which will be in direct proportion to the diligence and whole-heartedness which he brings to the task. But we maintain from long experience that no fantastic or deceptive tricks of language will be anywhere found in the Bible, but that, any of the symbols having been once mastered, they will be found to throw more or less light upon every passage in which the same symbols are met with; and moreover, they will never be found to mean something distinctly different. In this perfect consistency lies the inherent proof of the Truth of the method we are advocating—the verification desired,—and the basis in the Bible for something that can be verified, instead of in something that has to be assumed.

Something may here be said concerning a remarkable and characteristic feature of the Bible which has struck all who have critically studied it,—viz., what is called “parallelism,” which has been described as “a mode of speech by which similar or contrasted ideas, and, indeed, ideas related in many other ways, are expressed in various forms of antithesis. . . . The *prodigious extent* to which this occurs in the Bible beyond every other, even Oriental, book, has been a puzzle to commentators, who have seen in it ‘a substitute for the metres which are such essential adjuncts to poetry in general.’” (Henry Rogers.)

But this remarkable feature of the Bible has a deeper meaning than any mere poetical exigency, and really arises from the subjects with which the Scriptures deal throughout, viz., *Good* and *Truth*. These two essential foundations of Order, which are the universal projections, as it were, of the primary Divine attributes of Love and Wisdom, are, however, entirely distinct from one another, and although there can be no genuine Goodness without Truth, or genuine Truth without Goodness, nevertheless Goodness takes precedence of Truth—as the heart (or Will) takes precedence of the head (or Intellect). Still

they are complementary the one to the other, and should act in perfect accord. And in the Bible, as a rule, the first part of the verse refers to Good, and the second to Truth. This rule is not however absolute, and it sometimes, though by no means frequently, happens, that Truth occupies the first place.

The parallelism in question, therefore, arises from the balance of these two great principles—one half the verse relating to Good and the other to Truth:—a fact which may be easily demonstrated when the symbols are understood. Thus, there are certain expressions which are invariably used in combination,—run in couples, so to speak,—because they complement one another, and unite Good with Truth. Such are—joy and gladness,—justice and judgment,—wood and stone,—peoples and nations,—gold and silver,—bread and wine,—purple and fine linen,—and endless others. If, however, we were to attempt to select passages in illustration, we might quote the greater part of the Bible. One may be taken at random to illustrate our meaning. “Deliver me, O Lord, from the evil man, preserve me from the violent man” (Psa. cxi. 1)—where the *violent* man refers to those who violate *Truth*,—as the *evil* man is he who perverts *Good*.

Perhaps, however, the most satisfactory way of illustrating the whole subject, and of affording presumptive proof of the views we have been advancing, will be to take some of the common symbols at random, and see how they are handled in the Bible,—with what consistency, and with what meaning, and at the same time with what eminently beautiful result;—a result not even confined in its importance and illustrative light to the Bible alone. But before doing this, a *second canon* of interpretation must be borne in mind, and that is the following. No one will deny that the Bible, addressed to Man, and leading him in the way of *Goodness* and *Truth* must deal, not only with these two great subjects, but also with their *opposites*, viz., with *evil* and *falsity*. For it is from these that men must be

withheld, and against these must they be guarded, and of these the evil example must be held up as a warning. And therefore *the same natural symbols are used sometimes in a good sense, and sometimes in the opposite sense*;—and *in this respect only* do the symbols seriously vary in their signification. But when this does happen, the reader can have no manner of doubt as to whether good or evil, truth or falsity, is implied. In illustration of this let him refer to the use of the word “mountain,” for instance (which corresponds, in general terms, to the highest love, of the Lord,—and in its opposite sense, to the love of self and the world), in Psa. xxx. 7 and Ezek. xi. 23; and compare them with the use of the same word in Isa. xl. 4; Jer. li. 25; and Zech. iv. 7. Or, further, take the expression “high mountain,” in Isa. xl. 9, and compare it with Isa. lvii. 7. It would not be difficult to multiply such examples indefinitely which illustrate this characteristic feature of the Bible; but these will suffice.

But for internal evidence from the Bible itself of the truth and consistency of its correspondent symbols, and in proof of all that we have previously set forth with regard to the mode in which the Bible has been written,—in a word, *to find first a basis in something that can be verified*, we will take certain correspondences, the first which occur to us, and illustrate, as briefly as is consistent with perspicuity, their meaning in various parts of the Bible. Let us, for example, inquire into the treatment of the natural object “stone,” and see how it is employed—an examination which will also necessarily entail a reference to other and subsidiary symbols.¹

“Stone,” then, in its primary sense, represents *ultimate Truth*. Although, of course, all materials have their repre-

¹ It is not unfrequently charged upon those who quote passages from Scripture to confirm their views, that they select those texts which suit their purpose, and omit others which tell against them. That charge cannot be brought in the present instance. We assert, without fear of contradiction, that if, for the elucidation of the subject

sentative meanings, there were certain commonly-known substances which were correspondently arranged in a descending scale of excellence. These were gold, silver, brass, iron, wood, and stone. *Gold* signified the highest Good, as being the noblest, most beautiful, and most indestructible of metals,—while *silver* denoted the highest Truth, as only second in excellence to Gold. A second or middle degree of Good was represented by *brass*, while *iron* answered to the same degree of Truth;—and the lowest or ultimate form of Good had for its correspondent, *wood*, and the ultimate form of Truth, *stone*. Hence we read in Isaiah (lx. 17, 18), where the Prophet is speaking of the future kingdom of the Lord, and His glorified Church—"For *brass* I will bring *gold*, and instead of *iron* I will bring *silver*; and instead of *wood*, *brass*, and instead of *stone*, *iron* . . . and thou shalt call thy walls Salvation, and thy gates Praise" (comp. Deut. viii. 9). In Gen. xi. 3, we read that the profane builders of the Tower of Babel said, "Let us make *brick* . . . and they had *brick* for *stone*,"—*i.e.*, they had the false instead of the true; for *brick* being a base and artificial substitute for stone, signifies what is false. Thus "to burn incense upon altars of brick" (Isa. lxxv. 3) means to offer up worship upon a false foundation.

In the most ancient times *stones* were used as landmarks, and witnesses of what was true,—the bounds or *terms* of which defined peoples and families, and were held inviolable according to primitive law (Deut. xxvii. 17, &c.). For the erection of such stones, see Gen. xxxi. 45-53; comp. also Gen. xxviii. 22 and xxxv. 14, and Joshua xxiv. 26, 27. In later times however, when the original meaning had been lost, a degenerate age, by a perverted veneration,

we have selected, every single passage were referred to in which it is mentioned, the meaning would be found to be invariably the same within the limits indicated in what we have termed Canons of Interpretation. And the same is true of any other symbol. This we distinctly affirm, and fearlessly challenge its disproof.

worshipped the stones themselves under the name of Termini. But in their original use we see the rationale of their correspondence, for as the boundaries or ultimates of Order, they signified also Truth in ultimates.

We have just remarked that brick denoted a false foundation for the altar. For the *altar* represented *worship*, and the stones of it, the holy *truths* of worship. But there were two kinds of Altar (Exod. xx. 24, 25)—an altar of *ground*, (not properly earth (*éretz*), but ground (*adamah'*)—for the difference between the two, see Gen. ii. 6, illustrated in Chap. vi.)—the *good ground* of the parable of the sower, significant of the *good* as distinguished from the *true*, which latter the altar of *stones* represented. But not alone of earth and stone were altars made. An altar of *brass* is mentioned in Ezek. ix. 2; an altar of *wood* in Ezek. xli. 22, &c.; an altar of *gold*, which was also the altar of incense, as in 1 Kings vii. 48, and Rev. viii. 3. The significance of these substances has been alluded to, but the altar of stones was the one in ordinary use. (Comp. 1 Kings xviii. 32.) Of such an altar of stones it was distinctly ordered that “thou shalt not build it of *hewn* stone, for if thou liftest up thy tool upon it, thou hast polluted it.” (Comp. Deut. xxvii. 5, and Josh. viii. 31.) For *hewn* stones aptly represented the truths derived from *self-intelligence*, which have no life in them,—the stones must be *whole* stones, or as we might call them, *living stones*. But hewn stone is characterized by its proper quality in Isa. ix. 9, 10, and Amos v. 11.

So also the Law of the ten commandments was written on “tables of stone” (Exod. xxxi. 18), for similar reasons; for the Tables are said to have been written “by the finger of God,” signifying Divine Truth from the Lord Himself; and on stone, because the commandments were the whole Law in complex, the Divine Word in the ultimates of Truth (John xvii. 17). And David went to meet the Philistine with only five smooth stones,—pure truths of the Word,—and with such a stone he prevailed to over-

come Goliath, who typified the false doctrine of a barren faith uncombined with the fructifying principle of Charity,—for such a doctrine did the Philistines¹ represent,—wherefore the Israelites, who denoted the real spiritual Church of Jehovah, were always at war with them: and for the same reason the Philistine God, Dagon, fell to pieces before the ark of the Lord.

And like as the altar, so was the Temple—at least the later temples—built of stones (Mark xiii. 1, 2); though, as there was an altar of *ground*, signifying Good, and an altar of stones, signifying Truth,—so also was there a Tabernacle mainly of wood (in which *stone* is not mentioned), and a later Temple of Solomon built of stones, covered with cedar (internal Truth)—2 Kings vi. 7, 18. For as stones represent Truths, so does wood denote a form of *good*, whence *wood* and *stone* are so often spoken of in connexion, idols of *wood* and *stone* referring to perversions of the *good* and the *true* (Jer. iii. 9). For *wood* bears the same relation to things of the will, as *stone* does to things of the understanding (Ezek. xxvi. 12; Hab. ii. 11). The Temple at Jerusalem in its highest sense represented the Humanity of our Lord, whence He said (John ii. 19, 21), “Destroy this temple, and in three days I will raise it up . . . but he spake of the temple of *his body*.” And the stones of which the Temple was built were sometimes put for the Temple itself, and spoken of moreover as *the stone*. Hence “the Stone which the builders refused, the same is become the head of the corner” (Matt. xxi. 42). And Christ is called the “stone of stumbling” (Rom. ix. 33), and again by Peter (1 Pet. ii. 4) “a living stone, disallowed indeed of men.”

¹ Nor was *this* an arbitrary correspondence,—for nothing herein is arbitrary or disorderly. The correspondence of geographical names, as well of names of persons, is based upon a distinct and beautiful Order, which, however, space forbids our diverging to dwell upon in this place. Some allusions to it, however, will be found in the remarks upon Genesis ii. 11 (the rivers of Eden), and in the chapter on the Jewish Church.

And as stones themselves are but fragments of the living rock,—so God, the Fountain of Divine Truth, is called “*the Rock*.” “Ascribe ye greatness unto our God (sings Moses, Deut. xxxii. 3, 4). He is the Rock, His work is perfect.” “The Lord is my Rock” (says the Psalmist, xviii. 2). “Who is a Rock save our God?” (ver. 31). It was from the Rock, representative of all Truth in complex, that the *waters* (living water—representative in all cases of *knowledge*) poured (Exod. xvii. 6. Comp. Isa. xlvi. 21). And in another form we see it in Jer. xlviii. 28, “Leave the cities, and dwell in the Rock,”—where *cities* mean false doctrine, for city always means some form of doctrine, as the “city of Zion,” “city of Truth,” “city of Jehovah,” &c.—but in this case the opposite, or *false* doctrines.

Even the punishment of *stoning*, so common among the Jews, partook of the correspondent quality attaching to the word (or object). There were two forms of capital punishment among them: hanging upon a tree—or wood (Deut. xxi. 22, 23), “for he that hangeth upon a tree is accursed of God,”—and stoning with stones. Wood, we have seen, is a correspondent of good, and therefore the punishment of “hanging upon wood” was apportioned to the *evil-doer*; while stoning with stones was the lot of him who perverted *Truth*. In Exod. xvii. 4 we read that Moses cried, “What shall I do unto this people? they be almost ready to *stone* me.” Just before, we read “there was no water for the people to drink” (ver. 1). They were without *knowledge of truth*, and, not recognizing Truth in Moses, they were now ready to *stone* him, *i.e.* to bring violence on the principle of Truth, which Moses represented.

Further most important and interesting uses of the natural symbol “stone” will be found in the chapter on Sacrifices, to which subject they will be found more properly to belong. But it is of course impossible in this place to illustrate every passage of the Bible in which

“stone” is a prominent object: and we can but offer a brief and imperfect sketch of the correspondential aspects of this important symbol. Yet must we by no means quit the subject without a reference to *precious stones*. The expression “precious” is applied in the Bible to many and various things, as precious seed, precious fruit, precious things of the hills, or of the earth, precious substance, &c., and it always represents the *spiritual* quality of things good and true. But “precious stones,” still so designated by us, were in an especial manner correspondents of *spiritual truths*, because of their greater or less translucent properties, denoting the splendour of Truth shining in or from them. Hence the breastplate worn by the High Priest consisted of twelve precious stones (Exod. xxviii. 17), one for each of the tribes. Each precious stone had its special significance, and their arrangement in four rows of three was also highly suggestive. By the Urim and Thummim they revealed responses of Divine Truth, by means of the correspondences of the manifestations in the stones, and hence it was called the “Breastplate of Judgment.”

So also in Revelation (xxi. 19, 20) we read that the New Jerusalem was to have its foundations “adorned with every precious stone,” and twelve are also here specified, by which are in like manner signified the Divine Truths, upon the basis of which the future Dispensation was to be established. For Truth, like every great spiritual principle, exists in three degrees—*inmost* (*i.e.* Divine or celestial), inner (or spiritual), and outer or exterior (which we have called Truth in ultimates). The true symbol of the first is Light itself; of the second, precious stones, within which Light seems to shine, and which represent various kinds of Truth according to their brightness and their colouring; and of the last, *opaque* substances, such as stone, rock—or in other places white linen garments—are the appropriate emblems.

But it would require a dissertation to do even slight

justice to the beautiful significance of these precious stones and their arrangement. But one remark suggests itself. Those who have no conception of these matters, nor even the faintest idea that they have any meaning at all, have fallen into a serious error. They have ignorantly imagined that this correspondence of the most precious material things as illustrative of the highest spiritual matters, was but a coarse, sensuous, and vulgar imagery, signifying nothing beyond, and therefore worthy only of the gross conceptions of the money-loving Jew. And thus a brilliant and popular writer charges the Jew with "sheltering his Deity in a golden tabernacle, building in his altars with ceilings of cedar,—and believing that he would tread streets studded with gems, and find eternal life in mansions blazing with precious stones." But we are now in a position to see that this picture arises from a mere want of knowledge of the subject upon which such strictures are indulged in; and that these expressions in the Bible are no more intended to picture a coarse material realism, than, according to the same principles, should we expect to meet with the crude reality of *Hell-fire* in a world of Spirit. These things are material *correspondents* of the spiritual quality they represent; and by means of such images alone can such spiritual truths be conveyed. And *gold* forms so large a part of this imagery, not because it is here sought for as the foundation of worldly opulence, and source of material luxury,—but because, being at once the most beautiful, valuable, and indestructible of material substances, it is the fit correspondent to spiritual riches, "which neither moth nor rust doth corrupt," and spiritual blessings (Matt. vi. 19–21),—and the true representative of the highest GOOD (Rev. iii. 18).

In further illustration of the subject, and as cumulative proof that the correspondences we have referred to not only really exist, but also form the sole and entire basis of Scripture-writing, and therefore, of course, of Scripture interpretation, let us select some symbols from the organic

world, as we have already done from the inorganic. These symbols will be found further illustrated in their place in the elucidation of the First Chapter of Genesis. But still, it will be convenient somewhat more fully to illustrate the subject at this stage by bringing out the signification of the leading features of the natural creation, and see how they convey ideas concerning certain elements of the human soul and its faculties. These features are Trees, Fishes, Birds, and Beasts. First, then, with regard to Trees. On the third day, the dry and barren *Earth* (or external nature of Man) was to be fructified, which was first effected by the insemination of the "green herbage of grass," then by the production of "the seeding seed," and lastly by the springing up of the "fruit-tree making fruit."

Here we may benefit by our Lord's own illustration: "So is the *kingdom of God*, as if a man cast seed into the *ground* (or prepared *earth*), and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself (spontaneously), first the blade, then the ear, after that the full corn in the ear" (Mark iv. 26-28). And from other passages we learn that it is the *Lord* who sows,—the seed is the *word*,—and the ground is the *world*; *i.e.* the inhabitants of the world, or Man. The *trees* which ultimately arise in this ground are significant of all kinds of *knowledge*, chiefly of *Truth*, while the *fruit* of a tree denotes the *knowledge of good*. The meaning of Trees on this line is everywhere evident in the Scriptures, but may be best illustrated by Ezekiel xvii. 24. "And all the trees of the *field* (*i.e.* the Church) shall know that I the Lord have brought down the *high tree*, have exalted the *low tree*. have dried up the *green tree*, and have made the *dry tree* to flourish. I, the Lord, have spoken and have done it." The trees, it is said, shall *know* this, thus showing that trees signify *knowledge*; and the illustration evidently renders it plain that by "bringing down the high

tree" is meant the humiliation of intellectual pride, and so on.

For the same reason *groves* of trees were used as spots suitable for worship. For as a *mountain* signified the highest principle of good in worship, so a *grove of trees* signified the spiritual things of *truth*; and true worship was offered in *mountains and groves*,—as we read of Abraham that he "betook himself to a mountain on the east of Bethel . . . and there he built an altar unto the Lord, and called upon the name of the Lord" (Gen. xii. 8). And again, "Abraham planted a *grove* (or tree), in Beersheba, and called there on the name of the Lord" (Gen. xxi. 33). Such worship in groves was, however, afterwards forbidden,—because, in later times, the corrupt Israelites imitated the idolatrous nations around them, who only possessed the symbols in a perverted form, and made *high places* (instead of worshipping on *mountains*) and *graven groves*, "*under every leafy tree*" (Judges iii. 7; 1 Kings xiv. 15, 23, &c.). That such was the case we are expressly told, 2 Kings xxi. 7, "(Manasseh) set a *graven image of the grove* that he had made" in the Lord's House. Again, "neither shall he respect what his fingers have made, either the *groves*, or thy solar statues" (Isa. xvii. 7, 8).

Such graven groves (or trees) are commonly noticeable on Assyrian sculptures; from which it is evident that these, and a multitude of other heathen idols, were but perversions of the natural symbols, the true *correspondences* of which had once been known, but had become lost; and thus the *external* came to be worshipped instead of the *internal*;—*i.e.* Nature instead of God,—the letter, as it were, instead of the spirit. But when the groves were *not* graven, but natural, as at the beginning, they signified ascriptions of worship made in them according to the trees which composed them. Thus *Olives* (as also oil) signified the highest Good—*Vines* (as also wine) the highest Truth¹—hence they are usually coupled together;

¹ Our Lord called Himself the true Vine because He was the Truth (or the Word), made flesh.

while *Fig trees* (and figs) represented *natural good*. (See Gen. iii. 7, explained in Chap. vii.)

Of other trees, *Cedar* represented the higher Truth, for internal purification,—and hence is antithetic to Hyssop, or the lower Truth, for external purification (Numb. xix. 6; see also ver. 18 and Psa. li. 9). Hence also of Solomon it is said that “he spake also of trees, from the *cedar* tree that is in Lebanon even unto the *hyssop* that springeth out of the wall” (1 Kings iv. 33). Similarly, *Oaks* signified external, or mere natural perception; and hence Abram, on his first arrival in *Canaan*—that is, on his first entrance into the Church of the Lord—came “unto the *oak* (or oak-grove) of Moreh” (Gen. xii. 6; see Revised Version),—thus receiving his first and earliest perceptions of the knowledge of God in an external manner. That this is the meaning of *Oaks*, a reference to their employment by the Prophets confirms. “They who forsake Jehovah shall be consumed, because they shall be ashamed of the *oaks* which ye have desired. And ye shall be as an *oak* casting off its leaves, and as a garden which hath no water” (Isa. i. 29, 30)—*i.e.* as a *mind without knowledge*. So also with other trees, but these illustrations must suffice.

Again, let us glance at Birds. “*Fowl* let fly in the expanse of *Heaven*” (Gen. i. 20). They therefore were significant of something connected with the *internal* man, and they represent the rational and intellectual truths, and perceptions of such truth, and the soaring freedom and aspiring nature of such perceptions. Thus when Jeremiah laments the degradation of the Jewish Church, after proclaiming the earth as once more *without form and void*, he exclaims, “I beheld . . . and all the *birds of the heaven were fled*” (iv. 25). And Hosea, as the messenger of the Lord, declares (ii. 18), “And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground.” Does any one imagine that such a cove-

nant was to be literally made with such animals? and can any one fail to perceive that they are used as representatives or correspondents of such qualities in man as we have described?

Trees signifying in the highest sense the spiritual perceptions of internal truth, they represented therefore the mental perceptions of the spiritual man,—and thus the *man* himself; and the *birds* which made their nests in the branches signified the rational and intellectual truths with which he is furnished. Thus also in Psa. civ. 16, 17, the trees of the Lord, and the cedars of Lebanon, signify men spiritually endowed in the higher degrees, and the *birds* which make their nests in them are the truths with which they are stored. See also Ezekiel xvii. 23, and Daniel iv. 12, where the *tree* is spoken of as a shelter for the *beasts of the field* (good affections), and for the *fowls of the air* (rational and intellectual truths).

“The moving creature that hath life, which the *waters* brought forth abundantly,” were of course *fishes*, and the great sea-monsters (*hattanninim*)—not whales, but translated in other parts of Scripture “dragons.” These all signified living principles of various kinds, advancing ideas, and moving thoughts and affections in the *external* man. For they were inhabitants of the *waters*, which we have already spoken of as signifying the knowledge of truth, whose home was in the intellect. These *waters*, however, now in their collected form of *seas*, and *beneath* the firmament of Heaven, be it observed, represented the body of knowledge of a moral kind accumulated in the memory of the external man. And it is called *seas*, not only as an accumulation of waters, but because of the conflict which is ever liable to arise from such accumulation, and which occasionally disturbs the otherwise placid surface of the mind, as waves disturb the surface of the sea.

The *moving* principles therefore in these seas are correspondent to *fishes* and monsters of the deep, the

more vitalized and the more important the more they are recognized as coming from the Source of Life. And by this means we come to understand the words of the Psalmist (Psa. cxlviii. 7-10), "Praise Jehovah from the *earth*, ye dragons and all deeps, beasts and cattle, creeping things and flying fowl." Not that the Psalmist calls upon the unreasoning animals to praise the Lord, but upon those principles and affections of man, whose development is here described under those symbols.

Finally, with regard to *Beasts and Cattle*. As we might naturally suppose from their appearing on the last day, and the same day as the perfected man, they signify higher qualities than those we have hitherto referred to. They symbolize indeed the various affections of spiritual goodness in their degree. Our lowest affections correspond with the "creeping things of the ground," while those of the higher nature are represented by the stately "cattle of the plain," and "beasts of the earth." For as animals may be arranged in two classes—the docile and harmless, and those which are fierce and hurtful; so are our affections of two kinds—those which are of a gentle and useful character, and those which, although necessary as parts of our complete human nature, are yet liable, if unchecked, to obtain a mastery over us, and, like the fierce beasts of the earth, must therefore be kept in subjection. Such affections, repressed and kept in their proper place, are useful, and play a definite *rôle* in the aggregate of the faculties; but otherwise, like fire, they prove violent masters, and, if permitted, would overpower the better affections, and hold a tyrannous sway over them. The passages already quoted from Hosea ii. 18, and Psa. cxlviii. 2-10, prove the signification of such animals when used in Scripture, and their representative meaning is confirmed by other passages. And this is indeed the reason why *wild beast*, *cattle* and *bird*, as well as *man*, all enter into the formation of the composite

“living creatures” which were about the throne in the Old Testament (Ezek. i.), and in the New (Rev. iv).¹

It was also on account of the characteristic correspondences of the former of these classes that such animals were used in sacrifices, thereby representing the offering up or sanctification of the good affections to which they corresponded. And it is not improbable—nay, it is evidently the fact—that the same circumstance was the efficient cause of the *animal-worship* which has so largely prevailed among the most widely separated nations, and for so long a period of time. Were it not that we are desirous to confine the present work to the illustration of the Scriptures and their connexion with their Author, we should like to have dwelt upon these subjects; but we must defer what we have written on them to a future opportunity.

The full elucidation of these latter (organic) symbols will be found in their place in the next chapter on Genesis i.—but they have been anticipated here in order to afford greater confidence to the reader who is about to follow us to the test of the Bible itself, in the elucidation, verse by verse, of the first three chapters of Genesis.

Space forbids us to pursue the subject further, and we shall therefore proceed to the more systematic vindication of the Scriptures, in proof of the truth of the propositions we have submitted. But we must premise, however, that the study of these analogies and correspondences, followed to its legitimate conclusion, not only pours a flood of light upon these writings, but also leads to considerations of the highest importance, which throw more or less illustration upon problems of the utmost interest to the biologist, the physicist, and the ethnologist. The true conception of

¹ These mysterious forms, which have given rise to so much discussion and controversy, are perfectly explicable on the principles here laid down; but, as they do not come strictly within the scope of our subject, we cannot here dwell upon them.

the nature of the correspondence between the spiritual and the natural, when once fully grasped, will be found to be a master-key which unlocks not a few of the most secret mysteries of Nature—mysteries which have heretofore been deemed beyond the reach of scientific induction.



“ There does not appear the least intimation in Scripture or tradition, that Religion was first reasoned out : but the whole of History and Tradition makes for the other side, that it came into the world by Revelation. Indeed, the state of Religion in the first ages of which we have any account, seems to suppose and imply that this was the original of it amongst mankind.”

BUTLER'S *Analogy* (Part ii., chap. ii.).

“ The moral progress of the religion of the Bible, and the scientific tendency of the Bible taken together, indicate a great historical process of revelation. There seems to be a historical development of something which is not given by history itself. Within the natural, there are signs of a supernatural evolution. A divine life is in the world, working through history, and in a special and unique manner in Israel, for far-off ends. We have seen thus far, the signs of its workings ; we have still to behold this divine power in its perfect historical manifestation, and to follow this supernatural evolution to its last and highest consummation.”

NEWMAN SMYTH, *Old Faiths in New Light*, p. 184 (Scribner).



CHAPTER V.

THE PRIMARY ELUCIDATION OF GENESIS I:—I. THE RISE.

THE Arguments and illustrations already laid before the Reader give strong confirmation of our position, which is, that the Bible is a communication made to man from an All-wise Being, written—that is, reduced to a material form—upon an immutable system of material symbols which accurately and in every particular *correspond* with the spiritual meanings intended to be conveyed. Enough has been said to place the subject on such a footing that no one can henceforth pretend to treat it with contempt or neglect, nor can any one who professes to use the weapons of criticism or Science against the Bible, henceforth pass it by in silence without incurring a charge of prejudice and disingenuousness.

We propose now still further to push the proof, even to demonstration, of the absolute truth of that position, by a close and searching examination of a connected portion of the Scriptures, and that without doubt the most generally interesting portion; since it will be found not only to illustrate our subject, but also to throw most important light upon some of those topics on which the opponents of the Bible chiefly depend. For the portion we propose to examine by the aid of the key which we have indicated, is the early part of Genesis, which contains what purports to be an account of the visible world and its inhabitants, and of the primæval history of the human race.

We are all well aware what is the external or apparent signification of these first three chapters of Genesis, and it is on the strength of that external or superficial meaning that they are rejected by the man of science and the advanced critic. Let us endeavour to point out what further signification they are intended to convey.

As the natural, apparent, or literal reading evidently applies to the beginning of the natural and external Creation, and to the development of the natural and visible world,—so does the correspondent primary and internal meaning refer also to a *beginning*, but of another kind;—of something, that is, which must be related to the natural world purely through the channel of correspondence, or exact mutual relation or Analogy. But we have seen that natural things in general correspond to spiritual. The first chapter of Genesis, therefore, must enshrine, veiled under the correspondence of natural truths, a precise reference to matters having a purely spiritual signification. And as the outward and natural expressions describe the progress of *organic* life on the Earth through all its stages in an orderly manner, until Man appeared upon the scene complete in the image of his Maker;—so must the correspondent spiritual meaning have reference to the gradual progress, which must have been no less of the nature of a development, of that spiritual Life of man which is correspondent to the natural truths.

That these things are so we shall now proceed conclusively to exhibit, always having regard to the perfect consistency which we claim for the method of Scripture interpretation which we shall adopt. And we shall make each successive verse of these three most interesting chapters the subject of a special examination, in as brief a manner as is consistent with clearness, and with the object we profess to have in view. Every article of interpretation will, moreover, be compared with collateral passages from other parts of Scripture,—certain passages being preferred to others for this purpose, not because

they are those only which tell for a preconceived theory, but simply because they are most genuinely illustrative, and will be most readily understood by a student who approaches the subject for the first time. For we have already remarked, and we confidently reiterate it, that the closest examination of the Scripture writings will only result in *demonstrating* their unity and consistency, and such close study we invite and plead for without any fear of refutation. In this manner we believe it will be made clear to any unprejudiced mind that the principle of interpretation is no arbitrary one, but rather of the nature of a master-key which opens the most widely-separated Books of the Bible with equal facility and certainty.

The first chapter, then, commences with these words: "In the beginning God created the Heaven and the Earth." It may be remarked in passing that the real opening of the chapter, and the grand exordium of the whole Bible, lies in the first four words, which indicate at once the limits of Revelation on the one hand, and of scientific and rational induction on the other. They are these: "*In the beginning, God.*" Beyond this, Revelation does not inform us, and further than this no finite Reason can ever penetrate. The natural meaning of the verse is obvious, and will be accepted by every one who admits in any form the existence of God. But no less plain is the correspondent spiritual meaning. For what is meant by Heaven in the Scriptures but the *Kingdom of God*? And our Lord declares to us, "Behold, the Kingdom of God is within you"—*ἐντὸς ὑμῶν*—(Luke xvii. 21). It is therefore, as indeed we might have judged by analogy, correspondent to the *internal nature* of man; and everywhere in Scripture it bears that meaning. Whereas, Earth—the antithesis of Heaven—corresponds to man's *external nature*. For every man possesses an internal and an external nature,—the one complementary to the other, and both equally essential to the perfection of his being, as a Man. It cannot be imagined that the prophet Jeremiah was alluding

to the physical creation of the external world when he exclaimed, "I beheld the Earth, and it was without form and void; and the Heavens, and they had no light" (Jer. iv. 23). And yet he uses the identical words employed in the second verse of Genesis i. But he uses the same language of correspondence to express the same spiritual idea; and under the natural symbol of a formless and void earth and dark heavens, he evidently refers to the ruined condition of the Jewish Church of his day,—both as to its external and its internal quality.

Now this *internal* nature and life of a man, called Heaven, is that which has relation to unseen and spiritual things,—that is, the Soul: while his external nature and life, called Earth, have reference to material or mundane things. The Heaven and Earth, therefore, can only refer, correspondentially, to that internal and external nature, which together constitute the whole Man.

Hence the Prophet Isaiah commences his prophecy with these remarkable words, "Hear, O Heavens, and give ear O Earth!" (Isa. i. 2). But the Prophet was not really addressing the whole visible Universe of Nature, but Man, whose whole being was thus summed up and symbolized. (See also xiii. 12, 13; xlix. 13; Deut. xxxii. 1, &c.) And again in Isa. li. 13-16, we find this most illustrative passage, "And forgettest the Lord *thy Maker*, that hath stretched forth the heavens and laid the foundations of the Earth. . . I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." This fundamental truth or principle will hereafter be much insisted upon, and might be much more largely illustrated from the Scriptures.

Now it is evident that before the Soul (or Heaven) could advance to any perception or consciousness of its own existence, or its destiny, the external nature (Earth) must rise above the level of *brute* nature. But in the second verse we are told that "the Earth was without form, and

void" (or wasteness and voidness): that is, that the *external* nature was as yet unpossessed (*dispossessed*, in Jeremiah's words) of that orderly arrangement of faculties which, in a later stage, characterized it,—and was empty of all those graces and excellences which were afterwards to distinguish it. The external nature of man was, in fact, as yet like empty and barren *earth*,—a condition which receives further illustration in that it is later on (Gen. i. 25, and ii. 6) called *ground*, as having then become fit for the planting of good seed.

"And darkness was upon the face of the deep." The word *deep* here signifies an abyss, such as the mind of man was immersed in at a time when he was without any knowledge of good or truth;—without spiritual life, and therefore dark, since no light had as yet shined into his soul. "So He led them through the *depths, as through the wilderness*" (Psa. cvi. 9). And when Ezekiel is describing the desolation and corruption of the Jewish Church, reversing the process, he says (xxvi. 19-21), "Thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee . . . I will make thee a terror, and *thou shalt be no more.*"

In this early condition of humanity, our race might be compared to an infant, in whom indeed Heaven (or the Soul) already exists, but in a rudimentary condition. The infant is merely corporeal,—unconscious of its endowment, and even of its faculties; and unable to advance its own life, until those faculties have been not only first awakened, but also so arranged and educated by progressive intelligence as to afford a leverage, as it were, for the soul's growth. This state, indeed, as here exhibited, presented a *virgin page*, as to spiritual things, upon which, in the succeeding verses, is described the gradual unfolding (or development) of capabilities which were destined to culminate in the work of the sixth day.

For in the primal state of man's nature, the Heaven, (or *internal* man) indeed existed, but merely existed—as a germ,—rudimentary, dormant, and without any perception which should yet indicate its existence. It existed truly,—but as in a man in whom the *SECOND birth* has not yet begun; and it was, therefore, as yet destitute of spiritual knowledge. He was indeed capable of acquiring knowledge by observation and instruction (as an infant is), but such knowledge was as yet ungained,—for *darkness* was on the faces of the deep.

We may diverge here for a moment from the strict purpose of this Chapter to point out some most important views which this mode of regarding the text suggests as to the rise of our race when thus endowed (with soul). There is every reason to believe, both on physiological grounds, and in accordance with the Record, that the first rudimentary forms of Life on the earth were coincident with the first faint ray of *Light*, which indeed only then rendered them possible; and that successively higher forms of Organization resulted from gradually advancing powers of reception of higher degrees of Life. These were, however, only degrees of *animal* life,—and the forms investing them were purely animal forms. But these animal forms all pointed towards a higher form, which should also result from a yet higher *degree* of Life,—this higher *form* being the Divine form, and the higher Life from which it should result being the Divine, or Spiritual, Life. When therefore organization, by a slow development, had reached that point that it was at the apex, as it were, of the purely animal kingdom, it required only the rudiment of the spiritual Life to effect that transition in organization which should result in the Divine form.

But since the outward material conditions remained unchanged, the animal life, still in *rapport* with the external world, was not abolished, but instead thereof, further developed;—while the spiritual life, in the form of the rudimentary soul, would tend more rapidly to develop the

organization from the merely animal to the human. And as human faculties gained strength and development, in the same proportion the purely animal instincts and characteristics (that is to say, those instincts which now specially characterize the animal races, and distinguish them from Man) would decline and fade away.

This process was doubtless a slow one; but the soul, or faculty for a higher life, must have commenced in a no less rudimentary form than the commencing rudimentary animal life of the primary organism. The Law of Continuity demands this—for this Law, as we understand it, would have the effect of precluding, first, any suddenly-reached perfection; and, second, a sudden change of any kind that had not previously been prepared for,—it may be by processes whose action was silent and invisible until in due time their results demonstrated their previous working. And not only the Law of Continuity, but also Analogy, which, alone, would not, perhaps, be a safe guide, concurs; while the statement of the Bible that the Earth (or external Man) was at first “wasteness and voidness,” proves that the internal man, or soul, was at that period, although existent, nevertheless in so primitive (or rudimentary) a condition that as yet it had no appreciable influence upon the faculties of the external man.

The possession, however, of even the rudiment of a soul, will have raised the recipient to a higher pinnacle or *plane of Life* than the mere animal; and the new Life being spiritual in its essence must have placed its possessor in *rapport* with its Creator of a much closer kind than its mere animal life could ever have done,—in fact in *spiritual rapport*. It follows then, that just as being before a form of Order, the Divine could flow into him by a natural or mediate correspondence, so now, being possessed of soul, albeit but in a rudimentary condition, the Divine could henceforth flow into him by an immediate (and ever increasing) spiritual activity or operation. And thus, by this spiritual operation, Good and Truth (of

which indeed all spiritual Life consists) could flow into the rudimentary soul, nourish it, and remain hidden therein until drawn out afterwards by the advancing progression of the spiritual part and its high faculties—in other words, when *Light* sprung up.

Now spiritual *knowledge*, such as this primary inflow really represented, is always spoken of in Scripture as *water* of some kind, to which it corresponds. Thus in John iv. 10-14 we read that Jesus answered the woman of Samaria saying, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee *living water*." (See also Jer. ii. 13.) It was these waters, thus derived, upon whose face the Spirit of God is said to have moved at this early stage of human development. And the word *moved* (Heb: m'rahkhe'pheth) signifies *hovered*, or *incubated*, (cf. Matt. xxiii. 37),—as though for the purpose of bringing forth something from them in due time, when circumstances should so permit of their development, as to vivify them, and to make them productive, so that they might be converted into the earliest germ of spiritual Life. The waters are indeed the cradle of Life, and the first organisms were those formed in them by the inflow of spiritual activities, through correspondence:—and thus was now repeated, *on a higher plane*, that process of vivification which had been first used by the Creator to people the *earth* with Life.

But these were so far but initiatory stages of the soul, just as they are represented by initiatory stages of preparation for the earthly Life that was to be. We now come to the real work of progress, as set forth in the six days of creation. Of the true meaning of this word "day" we have already spoken—but at this point let it be remembered that the favourable conditions for the development of Life in these waters began to arise with the first great change in this primordial state of things, when God said, "Let there be Light." The meaning of this is tolerably

obvious;—but there are yet points in connexion with it which deserve especial attention.

It will be remarked that each of these creative processes is prefaced by the words "God said;" and this well illustrates the consistency and deep meaning of the sacred writings, if we compare this expression with the opening verses of the Gospel by St. John, wherein the *Word* is described as the Creator of all things; and then this remarkable verse follows (John i. 4), "In Him (the Word) was *Life*, and the *Life* was the Light of men." So this beginning of conscious Life of the higher kind in man, sprang from the Light of the *creative Word*. And so, also, in the natural correspondent, the first dawnings of terrestrial Life (in the waters, over which brooded the Divine influence) were, there is every reason to believe, coincident with that epoch when the first struggling beams of dawning Light penetrated to the earth's surface, and rendered life and organization alike, and (except for the conditions of prior and posterior) simultaneously possible in their primary forms.¹ To the subject of this operative power of the Word, or *Divine Truth*, we shall have again to recur.

But the phrase, "Let there be Light," in its higher meaning expressed, not only let some illumination² be shed upon this darkness (or ignorance), which so overshadows all the yet only rudimentary interior life as to prevent any perception of the good and the true,—this *abyss* possessing as yet neither good nor truth (the deep);—but also something more. For it is further said that God therewith divided the Light from the Darkness. This natural result points to the correspondent fact that the inflow of Light brought with it *perception*. What the man in his mere ignorance possessed of mind,—which

¹ The Apostle well illustrates this passage in 2 Cor. iv. 6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God."

² "Thy *Word* is Truth"—and Truth is Divine or Spiritual *Light*.

must have been at least as much as previous (or lower) animals possessed,—was mere darkness; and its very darkness was illustrated by the first influx of Divine Light,—for that Light illustrated its own higher qualities as coming from above. Hence it from that time distinguished the *day* (or Heaven-derived illumination) from the *night* (or earth-derived knowledge). For *day* is the time of Light, and Light is correspondent with Truth,—while *night* is the bygone period of darkness, and its correspondent, Ignorance. And when a man walks in the light of spiritual intelligence, he walks in the day; but if in his own earthly self-derived light, he walks in the night. Thus our Lord says, “I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the Light of Life” (John viii. 12).

We need not repeat here what has already been said with respect to the meaning of the word “day” in Chapter III., beyond reminding the reader that we explained it as a term which equally embraced its external signification of a stage of terrestrial progress, and its internal meaning of a state of spiritual advance. Also the connective “expression,” which has given rise to such volumes of controversy—“the evening and the morning were the first day,” &c., has been fully elucidated, and shown to signify the advance from a state of comparative (spiritual) obscurity to a higher state of comparative (spiritual) illumination,—each successive evening being less obscure, and each successive day more bright, until at length the full illumination of the sixth day was arrived at, when the soul emerged equipped and furnished, “in the image of God.”

No better illustration could possibly be afforded of the principle laid down in Chapter I. that in these writings verbal literalness is in every case made subordinate to the hidden lesson veiled beneath the natural writing; and thus is a mythical cast given to that which, when disentangled from it, shines out as *natural Truth*.

But when, it may now be asked,—since the Heaven of a man's nature already exists, and some illumination is now given,—when does this Heaven begin to assert itself? When did the internal nature of man first begin to become *conscious* of its own existence? When did man begin to *recognize* that he had something within him of a higher nature than he had previously conceived? The Record, as might be expected, supplies the answer to this question, and this brings us to the work of the second day.

And this is the Record: "And God said,—Let there be a firmament (or expanse) in the midst of the waters, and let it divide the waters from the waters. And God made the firmament (or expanse), and divided the waters which were under the expanse from the waters which were above the expanse" (vers. 6, 7). The waters *beneath* the expanse signified of course (as before) *knowledge* of some kind, and in this case that body of knowledge which man had gained concerning *natural* things, or those which refer to the earth and time, gathered by the external man;—while the waters *above* consisted of the collection of *spiritual* knowledge, accumulated in the soul by the *internal* man. Both these classes of knowledge had been progressing, but now is first made the distinction between the two; for now, for the first time, are they discriminated by means of an endowment which affords a recognition of the higher powers of the soul. This endowment is the expanse, which God called Heaven—that Heaven, indeed, which *existed* at the first day,—but is now first *recognizable* as such by man, owing to the advancing orderly arrangement of the knowledge acquired by, and springing out of that first illumination of the *darkness* which had once been upon the *face of the deep*. When the Psalmist exclaims, "Praise Him, ye heaven of heavens, and ye waters that be above the heavens" (Psa. cxlviii. 4), he is not invoking the senseless cloudy reservoirs; but under the names of sun, moon, stars, waters above the heavens, &c., he is calling upon the

love, faith, intelligence, and knowledge in man to unite in praises to the Lord,—under the same natural symbols as those used in the first chapter of Genesis.

Thus man, at this stage, discovered that he was possessed of an internal Life (or internal man) which must be nourished by suitable food,—not bodily or natural food,—but spiritual food, even Good and Truth from above.

The next state of spiritual advancement, typified by a stage of physical development, is expressed in vers. 9, 10, which read thus: “Let the waters under the heaven be gathered together into one place, and let the *dry land* appear. And God called the dry land *Earth*, and the gathering together of the waters called *He Seas*.” Both the seas and the earth, it will be remembered, are *beneath* the firmament of Héaven, and therefore belong to the *external* man. In the preceding state was gained by man the first recognition of his internal nature, from and through which, as from within to without, God was really working in him. A faculty was thereby opened,—the spiritual faculty,—through which flow into a man the Good and Truth which come from above. But Man does not yet recognize the source of this *knowledge*, which is therefore stored up in the external memory, while the real external nature is recognized as unproductive and barren—*dry land*, or *Earth*. The body of knowledge of a moral and religious kind thus accumulating in the memory of the external man[†] is called *seas*,—spiritual knowledge being, as before mentioned, spoken of as *waters*. And it is called a sea, not only, as previously observed, because it is an accumulation of waters, but because of the conflict which is liable to arise from such accumulation, and which occasionally disturbs the otherwise placid surface of the mind, as waves disturb

[†] It will always aid the comprehension of this gradual development of the higher faculties of our race, to apply the process to the individual.

the surface of the sea. Meantime the external nature itself, or *earth*, is recognized as *barren and dry*, for the reason just suggested. But it may be observed that this is necessarily the succeeding stage to the last, for the last was the recognition in himself by man of an internal nature, and it was the cultivation of this nature (necessarily from within) which resulted in the due appreciation of the inferior character of his external nature.

Moreover we see here how deeply the analogies are carried. We have already pointed out that the *waters* were the nursery of organic *Life*,—that the first organisms appeared therein, when Light struggled through sufficient to impart the rudiments of organic form; and now we perceive that, in the development of that microcosm, the human soul, it was in the *seas* that the first vivification of the higher life commenced—while as yet the *land* was still *dry* and barren.

But the same day's work clothed this dry land with verdure;—for it was no less necessary that the *land*, or external nature, should be cultivated, than the internal; only the internal, or spiritual nature, necessarily takes precedence of the external, or merely intellectual nature. The “green herbage of grass,” the “seeding seed,” and the “fruit-tree making fruit,” have to be in turn inseminated into the good ground. The intellectual nature must be utilized as soon as possible, and be made to produce those results for which it is fitted, in an orderly manner, and to fulfil that *end* which the Eternal God requires of every person as well as of every thing, viz., *use*. But by the Law alike of Development and of Continuity, this must be performed gradually, and from less to greater, in an ascending series. Consequently a beginning is made by the *tender herbage of grass* (Heb. root—to sprout forth), of slight and limited use; but yet which leads to other uses of a more vigorous nature,—the “seeding seed,” whose seed is in itself. Here is a great advance,—for *seed* is capable of indefinite reproduction. But this is not

all,—for the fruit-tree *yielding fruit* in time succeeds,—plainly speaking of successively and accumulatively progressive powers of insemination and production exhibited by the ever-developing moral and intellectual nature, but which yet only shows forth possibilities of the fifth and sixth days. Our Lord Himself more than once (Matt. xiii. 37; Mark iv. 31) makes use of the figure of a germinating seed as illustrative of development in the soul; and we would here draw attention to the marked insistence (in the secondary or scientific sense) of the expression the herb *yielding seed*, and the fruit tree yielding fruit, *whose seed was in itself*; because it appears to countenance development by the reiterated assurance that every precaution and provision had been made in the All-wise Providence of God that not only the Good and Truth in the mind, but also their analogues, the herb yielding seed, and the fruit-tree yielding fruit on the earth, could never be permitted to die out by failure of succession, but, on the contrary, should be always developing to higher results and ends—as a necessity of the virtue originally implanted in them by their Maker.

Again, as after each day's work there has been a progress from a state of comparative obscurity to a state of comparative light,—an advance has been made from the shades of evening to the brightness of morning. “And there was evening and there was morning, day (stage) third.”

The fourth stage of spiritual development corresponding to the appearance of the Sun, moon, and stars, is one which perhaps requires less explanation than some of the preceding, because it commends itself to the judgment as comparatively simple and obvious. If there be any truth in Correspondence at all, there is one correspondence which above all others is at once grand and comprehensive, and yet plain and intelligible. It is this, viz., that as God Himself is the Source of all the Goodness and Truth which exist in, and in a sense constitute, the Universe,—so the Love and the Wisdom, of which these are respect-

ively the expression, are the grand and all-embracing qualities of Him who has founded and sustains that Universe. But *Love* is eternally associated in our minds with *warmth and heat*, while *wisdom* is equally immutably associated with *brightness and light*;—that is, material heat and material light are the true correspondents of the two great fundamental qualities of the Divine. As the world of Spirit is governed by One whose attributes are comprehended in the great spiritual and eternal qualities of Love and Wisdom, so is the material world presided over by a material Power, whose primary influences are embodied in Heat and Light. Hence the Sun is the natural sign and symbol of Divinity, the absolute representative of, or correspondent to God. For without the Sun, this world could not exist. Withdraw its heat and light, and all the recesses of our system would be cold, and darkness, and death. And so, in like manner, without the Love and Wisdom of Him who is the Sun of Heaven, all *spiritual* Life would be reduced to a similar condition, and annihilation would be the lot of all.

The first dim light which penetrated the cloudy veil of earth was sufficient to permit of that faint illumination which was absolutely necessary for the primary awakening of our spiritual and moral faculties. But it was only now, that the *source* of this Light could be recognized,—that the awakened soul which was filled with the accumulations of knowledge (referred to under the name of *seas*), and the intellectual sense, primarily bare and void, had been instilled with an orderly development of results and uses;—like a barren land clothed with a fruitful vegetation. It was only now that the spiritual and mental powers had become sufficiently developed to be capable of taking to themselves that real internal principle of Divine Love which had been leading them tenderly, but as yet invisibly. And so also, the moon,—a complementary luminary,—evidently corresponds to Faith (or truth derived from love), just as the light of the moon is directly reflected from the

Sun, but without its heat. Hence these two luminaries are said to have been set in the firmament of Heaven (or the internal man); and their object was to rule,—the one the day, and the other the night;—the Sun, or Love (that is) to rule when a state of clear illumination existed,—and the moon (or Faith) when that illumination was obscured; as it is said, “For we walk by faith, not by sight” (2 Cor. v. 7).

It was these two great Lights which were appointed to divide the day from the night,—to distinguish between *states of illumination*, and *states of comparative obscurity*; and also to be for signs, and for seasons, and for days, and for years. In other words, to be the sources of all those infinite varieties and mutations of spiritual condition which give a zest to our spiritual progress, such as all who have happily awakened to the knowledge and development of these faculties, recognize and appreciate.¹

“The stars also.” This brief passage comprehends all the Universe not included in sun, moon, and earth: and prove, if anything could prove, that only such things are treated of in the Scripture as really concern man, primarily

¹ It may be remarked in this place that the difficulties which some have raised, even with the best intentions, with respect to the presence of Light on the globe before the unveiling of the Sun, appear to be easily explicable, both on natural principles, and on those of spiritual Analogy. According to the theory of the primitive condition of the Earth most generally accepted, the Sun must have been a luminous body, although not, perhaps, so perfect in its development as now,—while the Earth was undergoing *condensation* and *radiation*;—and therefore there can be no question of the existence of the light-giving globe even at the time that “darkness was upon the face of the Earth”—that darkness having been solely due to the inability of the solar rays to penetrate through the thick vaporous envelope which enshrouded the nascent globe.

So also, spiritually,—although the state of man which corresponds to it was without form, and void, and dark;—yet the Sun of Heaven no less existed, and by degrees made its presence perceptible upon the hitherto unenlightened soul. The parallelism is as complete as it is beautiful. The spiritual processes are truly correspondent to the material.

in a spiritual sense,—and only secondarily in a scientific (or temporal) sense. The mediæval astrologer would find little consolation or encouragement in this passage. But the stars, here, as elsewhere (being light without heat), mean some kind of *intelligence*,—or rather intelligences (to pluralize the word), as diverse and as numerous as they are themselves—of changing aspect and hue,—of varying clearness and brilliancy ;—all those intelligences, in fact, such as a development which had reached this fourth stage could be conceived capable of accumulating. And here occurs another of those delicate agreements such as we have before had occasion to refer to. The dissipation of the clouds which would be sufficient to render visible the sun and moon, might yet leave sufficient of their veil to obscure the stars ; and hence we find their appearance distinctly announced after that of the sun and moon, and in what might be legitimately imagined to be a *later* epoch,—just as we might suppose these varied phases of intelligence to have rapidly increased in diversity and in strength, *after* the direct and immediate reception of the interior lights of Love and Faith, freed from the intervention of obscuring clouds.

A passage in St. Matthew which has given rise to great discussion is rendered clear by this elucidation. Christ is prophesying the “end of the world”—which simply signifies the *consummation of the age* as a Church or dispensation ; and He says, “The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken” (Matt. xxiv. 29). The prophets Isaiah (chap. xiii. 10), Ezekiel (chap. xxxii. 7), Joel, and Amos, in more than one place, all use the same expressions, and they are also found in Rev. vi. 12. Some of their prophecies were fulfilled at the coming of Christ, without, however, the occurrence of that physical disturbance and ruin foretold by the prophets. The reason of which evidently is, that they were not meant to be literal or scientific teachings,

but they refer in these passages, as elsewhere, to spiritual facts under material correspondent symbols; and their interpretation is, that, in the generation spoken of, there should be an eclipse almost to extinction of heavenly Love (the sun darkened),—a withdrawal of the Light of heavenly Truth (the moon shall not give her light),—and a gradual decadence of those heavenly intelligences which marked the advanced condition of the internal man (the stars falling from heaven): so that the result would be that the age (or Church) should undergo such a spiritual cataclysm as would be equivalent to the powers of the heavens being shaken.

The fifth stage of spiritual progress now follows, when we are told—“God said, Let the waters bring forth abundantly the moving creature that hath Life; and fowl let fly upon the face of the expanse of Heaven.” “And God created the great sea-monsters, and every living thing which moveth, which the waters brought forth abundantly, after their kind; and every winged fowl after his kind.” We see here at once the result of the vivifying power of the Love and Faith, symbolized by the Sun and Moon, whose unveiling, as it were, was the work of the previous day. The waters, gathered together into seas, became animated with numberless living creatures, which represented *living principles* of various kinds. The waters truly *existed* before,—next they were *collected* together—now they are *peopled* with a crowd of advancing ideas, and moving thoughts and affections. For at first the external man was inseminated with principles having correspondents in the vegetable kingdom, of low, unconscious vitality, as it were,—for these principles were believed to be self-derived, and there was therefore no consciousness of their true source—since the full rays of the Sun had not yet exhibited them in their true light. But now, when it is discovered that they are of heavenly origin, that very knowledge vivifies them, and makes them productive. And be it observed, that springing from the *waters*, all these ideas

represented *truths* of religion, whose home was in the *intellect*;—for the intellect always acts as the precursor which gathers knowledge, though that knowledge remains upon a lower stage or plane, until it is grasped and acted on by the will, and planted in the heart, when it becomes internal.

The moving creatures that have life, therefore, which the waters brought forth abundantly, represent those new thoughts and ideas, chiefly relating to Truth, which stirred the external man *through* the internal;—the more vitalized, the more they are recognized as coming from the source of Life. These ideas and principles vary, from the comparatively simple—described as the *moving creature that hath life*—to the more complex, the great “sea-monsters.” And here be it observed, that the word translated “great whales” does not mean so,—but is usually in other parts of Scripture translated *dragons*. And by this we come to understand the words of the Psalmist (Psa. cxlviii. 7-10), “Praise Jehovah from the *earth*, ye *dragons* and all deeps, beasts and all cattle, creeping things and flying fowl.” Not that the Psalmist calls upon the unreasoning animals to praise the Lord,—but upon those principles and affections of man whose development we are here describing under these symbols or correspondences.

But winged *fowl* were not included among those animals already spoken of, which naturally would be fishes and reptiles;—for *fowl* distinctly follow after,—and moreover have a different sphere: “Fowl let fly above the earth in the open expanse of *heaven*.” They are therefore more associated with the *internal* man. For while the fishes and reptiles produced by the waters represent the lower plane of knowledge, *birds* represent the *rational and intellectual perceptions*. And they were to fly in the open expanse of heaven, to signify the soaring freedom of such rational and intellectual perceptions as were characteristic of this advanced stage of Man’s spiritual development.

That such is their signification we may gather from Jeremiah, who laments their degradation, saying, "I beheld, and lo, there was no man, and all the *birds of the heavens* were fled" (iv. 25). And Hosea (ii. 18) exclaims, as the message of the Lord—"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground." Does any suppose such a covenant was to be really made with such animals? and can any one fail to perceive that they are representative of such qualities as we have here described?

We have now arrived at the last of the Creative Days, when God said, "Let the *Earth* bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth" (ver. 24). The distinction between this and the fifth day is evidently in the *source* of its productions;—the fifth day deriving moving things, and great sea-creatures, from the collection of waters or seas,—the knowledge stored up from within in the memory of the external man. *Now* we find moving creatures, and cattle, and beasts of the field, springing not from the *dry* (or barren) *land*, but from the cultivated earth, which was therefore now becoming *good ground*, having been primarily furnished with sprouting grass, herb, and fruiting trees.

X And here it must be mentioned that the whole faculties of man may be divided into two great groups,—those constituting the *will*, and belonging to Love or Goodness (springing as it were from the Heart)—and those constituting the *understanding*, and belonging to Wisdom or Truth (springing as it were from the Head). Every faculty we possess may be referred to one or other of these great groups, but of them the Understanding, or Intellect, is subordinate in importance to the Will or Affection. They may act separately and antagonistically, but it is when they are in the most complete accord that the man becomes perfect; because the Understanding, in which Truth reigns, is capable of recognizing that Truth

as an abstraction, without the co-operation of the Will : and hence the *mere knowledge of Truth* is useless, unless it be also felt and acknowledged in the *heart*, as the guide of action.

Now the *waters* or *seas*, as follows from what we have said, are really correspondent to the Understanding, as being collections of various kinds of knowledge,—while the *ground*, which we have seen to be gradually inseminated with good things corresponding to the productions of the vegetable world, represents the Will or Affection. That Will we have traced from the time that it was barren and unproductive, till the present stage, when we find it bringing forth, as it is expressed in verse 24, “creeping things, cattle, and beasts of the earth.” By these living productions are symbolized the various affections of spiritual goodness in their degree. Our least affections are *vivified*, and are represented by the creeping things of the ground,—while the higher affections in general correspond to the stately cattle of the plain, and beasts of the earth. For as animals may be ranged in two classes, the docile and harmless, and those which under certain conditions are fierce and hurtful,—so are our affections of two kinds, those which are necessarily of a gentle and useful character (the cattle), and others again which, although necessary as parts of our human nature, are yet liable to attain a mastery over us, like the fierce beasts of the earth. Such affections, kept in proper subjection, are useful, and play a definite *rôle* in the aggregate of the faculties ; but otherwise, like fire, they are bad masters, and if permitted, overpower the better affections, and hold sway over them. The passages already quoted from Hosea (ii. 18) and Psalms (cxlviii. 2-10), prove the signification of such animals in the Bible ; and it is confirmed by others ; and hence it is that wild-beast, cattle, and bird, all enter into the formation of the composite living creatures which were about the throne of Jehovah in the Old Testament (Ezekiel) and the New (Apocalypse).

But now comes the crowning act—or rather, now follows that crowning result which is the outcome of all that has gone before. For “God said, Let us make Man *in our own image*, after our likeness,—and let *them* have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth. So God created Man in His own image, in the image of God created He him; male and female created He them” (vers. 26, 27). This is indeed the result aimed at throughout, but which could only be achieved by a process of slow development,—through all the successive circumstances of strict continuity. From the period when the first illumination of light pierced the darkness of the primitive soul, how great a change has taken place! not only in the heavenly or internal nature, but in the great twin faculties of understanding and will. Both have been furnished with thoughts and affections of a gradually ascending order, and in a continuous series,—both have been, step by step, raised above the mere animal plane to which they were originally most nearly allied, until at length the time had arrived, when the orderly arrangement of Man’s faculties, both as to his external and internal being, was complete and perfect, and the Heaven and Earth of his nature, once dormant, formless, and void, were alike furnished with every spiritual and moral endowment which constitute and characterize a *Man*,—both as to his understanding and intellect (male), and his affections and will (female). For such a *Man* the Prophet Jeremiah looked in vain (and not merely for a specimen of a male human being), when he exclaims (iv. 25), “I beheld, and lo, there was no man;”—and again (v. 1), “Run to and fro, and seek if ye can find a man,”—at an epoch when the Jewish Church, the last representative of true manhood, was perverted and ruined. Such a *Man* was in the image of God,—a correspondence, that is, of the *ideal of Divine Order*, not only as regards physical organization (which would result in physical or mundane Life)—but also

as regards that spiritual completeness and perfectness, which result in the fulness of the higher Life of the Soul.

Thus then Man became an *image* of God,—though not yet His *likeness*; for it will be remarked that though it was said (ver. 26), “Let us make man in Our image, after Our likeness,”—the succeeding verse only verifies half this resolve—“So God made man in His image” (ver. 27). How this happened will be explained in due course. Meantime, we will just advert to the fact that the man thus formed was perfect in his degree as far as regarded *spirituality*:—but there is a degree yet *beyond that*, to which man may attain, just as the spiritual is a degree in advance of the natural. But this will appear more clearly as we proceed to the explanation of the second chapter of Genesis.

Meantime, this spiritual Man in the image of God was not single and alone, but “*male and female created He them.*” In the secondary sense this is but what the occasion demanded, since they were commanded to be *fruitful* and multiply; but the primary sense must mean something more recondite. It refers indeed to those two complementary endowments, under which all the faculties range themselves, the *Understanding* and the *Will*. Who does not recognize that the special characteristic of the male sex is the Intellect and Understanding,—of the female, the Affections and Will? These two should be, in their true and properly-balanced condition, in a state of accord, and then, and then only, does each fulfil its end. To the Understanding is given to *know*, and to the Will to *do*. If ye *know* these things, happy are ye if ye *do* them” —though it is, unhappily, possible to know and yet not to do, when the Understanding and Will are, as they too often are, at variance. United, they are married and fructify,—apart, they are barren and unfruitful.

But the command was, “Be fruitful, and multiply, and replenish the earth, and subdue it.” Let the things belonging to Good fructify, like the fruiting tree in the

good ground: and let the things belonging to Truth multiply and increase;—and thus let the Earth (or external man) be filled with everything that springs from Goodness and Truth (or virtue and intelligence)—and let it be brought into subjection by the higher principles of the internal man. “And have dominion over the fish of the sea, and over the fowl of the air, over the cattle, and over every living thing that moveth upon the earth.” The man is now *spiritual*, and his spirituality is the state in which the things of truth,—wisdom, understanding, and intelligence, are predominant; and through these are developed the things of good,—affection, virtue, and love. Hence this domination proceeds in the direction from the external to the internal man,—from the fish to the bird,—and from the bird to the beast, in ascending order. And that this is so is proved by Psalm viii., where David describing prophetically the Lord, under the figure of the supra-spiritual or celestial man, refers to the same figure in the *reverse order*; because in such a man the domination alluded to proceeds from *internal to external*, or to Faith and Truth *from* Love and Goodness. “Thou madest him to have dominion over the works of thy hand; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea; and whatsoever passeth through the paths of the sea” (Psa. viii. 6–8). And by having dominion, evidently is signified the power of placing in their due subordinate position the lower things belonging to external knowledge or scientific truth (fish of the sea), or mere intellectual ideas (birds of the air), or appetites pertaining to the external man (creeping things of the earth).

But man, having now arrived at such a degree of spiritual perfection as to be in the *image of God*, it follows that he must be *kept* in it by means correspondent to those which would be used to keep the *body* in health;—and this would be by suitable and wholesome food. And

so the soul must be nourished by good and truth, which constitute the spiritual pabulum necessary for its support and growth. Hence it is further said, "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." It will be remembered that the living things of the vegetable world were divided into three categories—the green sprouting herb,—the herb bearing seed,—and the fruit-tree yielding fruit. The herb bearing seed has, as before remarked, reference to the productions of *use*,—but the seed is after all but the first stage of the *ultimate use itself*, or *fruit*; the first being more especially predicated of Truth, the latter (and the highest) of *Good*, which is at the *summit of all*, especially if it be *conjoined with Truth*.

Similarly, the beast of the earth, the fowl of the air, and the creeping things of the earth,—which we have already seen to represent the moral, intellectual, and natural affections of the man,—are to be nourished by every *green herb*,—the general expression for simple truth and good—which shall hereafter develope to the seeding seed and the fruiting tree.

We have thus completed the survey of the first chapter of Genesis, in its primary sense; which is now seen to give us a sketch of the upward progress of the spiritual, moral, and intellectual faculties of man, from the time when they began first to be awakened, to their ultimate developments in the man, made in the "image of God."

It might at first sight be imagined that the first three verses of the second chapter had been inadvertently cut off from the first, as appropriate to the commencement of a new one. And yet, when it is fully understood what is the primary meaning of the Record, it will be found that whoever placed them in their present position exercised a sound discretion, and had a full perception of their meaning. For the first chapter, as we have seen, is a narrative of the progress of man to a spiritual state, or

the *image* of God. It yet remained to advance him to the *likeness* of God. In other words, it was necessary that he should rise to the supreme degree, which represents the highest. For as there are three heavens,¹ so are there three degrees of the mind,—the natural, the spiritual, and the celestial: each degree, as the word implies, being a *step above* the last,—not, that is, capable of being, by any possibility, developed one out of or into the other on the same plane,—but discontinuous, like parallel lines, which nowhere touch. The germs of these three degrees exist in the soul of every one of us; but they must be awakened and brought to life, one after the other in orderly succession.

The second chapter, then, begins by simply indicating this third degree,—and then, at the fourth verse, commences an orderly description of the stages by which this degree was reached after the complete development of the second, or spiritual, degree. Hence it is that the second chapter bears the aspect of a *new creation*, and that it has been imagined to be of the nature of a repetition of the first,—or a modified story developed from the first under succeeding influences of race or age. It is really nothing of the kind;—but the second chapter is an orderly continuation of the first, written under the form of symbols, correspondences, or representatives,—but having this important difference.

The first chapter refers to the development of the *spiritual* in man,—the natural and orderly evolution of the spiritual faculties which arose out of his possession of soul. That orderly development corresponded to the orderly development of the Earth and its freight of life, culminating in the human form, as the image of his Maker. And therefore that development was recorded

¹ See 2 Cor. xii. 2. It may here be remarked that the original word used in the first verse of Genesis is not singular, as usually translated, but plural (*hash-shā-ma'-yim*),—as is the Heaven of the Lord's Prayer, as every student of Greek knows (*ἐν τοῖς ὑπερανοῖς*).

under those symbols, and the record went *pari passu* with terrestrial development; so that the complete unfolding of spiritual development corresponded with the orderly record of natural development. Thus the external (or scientific) narrative of the Creation became the vehicle of the internal (or spiritual) history of the human soul.

But that with which we have now to do is something *above this* and on a higher plane.¹ It has no longer any correspondent in terrestrial things as a whole, or as a development, but it is a matter, not of earth at all, but entirely heavenly in its nature. It could not therefore be told under the symbols of a *natural* development, but only under the form of a mythical or allegorical narrative, formed of independent and non-consecutive symbols. The myth takes, indeed, the form of a narrative of the garden called Eden, with its rivers and trees, and the formation of man, and of woman from his rib (or bone), culminating in the perfect celestial condition of innocence

¹ Let us make clear, before proceeding further, certain peculiarities of terminology which we are constrained to use. Man in his earliest condition is natural, like the beasts,—and the process described in the first of Genesis is that through which, from being natural, he became *spiritual*—*i.e.*, the Divine life was instilled into him, and his spiritual faculties were awakened and developed. This was done up to a certain point, but not the point of ultimate possibility or perfection. When a man does that which he knows to be just and right from a principle of Truth, he does it worthily, and is thereby sanctified. He has become spiritual, and is in the image of God. But yet there is a stage beyond. God is not only Truth, but also Love; and Truth (wisdom) alone operates in the first chapter. A man does right from a sense of inviolable duty, because he *understands* that it is right, and he cannot do otherwise than follow his sense of Truth. But the time comes when in his further progress he comes to *love good and truth for themselves*. He no longer acts from truth alone, or from a sense of responsibility and duty only, but from an interior principle of Love, the highest and inmost principle. He would not have it otherwise. The cross to him is a cross no longer, but a crown. Jehovah, the Father, who is Love, now works in him—he has attained the highest point of development, he is in the *likeness of God*,—he has become *celestial*. In such a man the highest or inmost degree of Life is opened. Truth no longer compels Love, but Love embraces Truth.

when "They were both naked, the man and his wife, and were not ashamed."

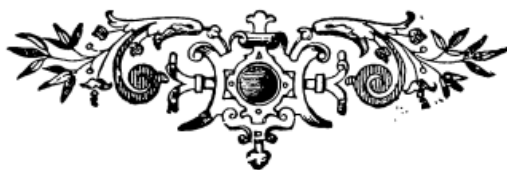
Here was achieved ultimate and complete perfection. But every one acknowledges that we are a fallen race; and the third chapter describes the process of that Fall under a similar narrative form, and terminates with the consequent loss of that Eden which, in their condition of perfection, they had worthily occupied. Thus the first three chapters of Genesis occupy a vast space in the history of the human race,—from the time when Man's *bodily* evolution from pre-existing forms had rendered him capable of being endowed with a rudiment or germ of soul, all through the process of the development of that soul to a state of (spiritual) perfection, of the first degree, in the image of God. Then a further large space of time must be allowed for the greater and superior development of that spiritual man to the celestial or heavenly, the highest degree,—when Man was not only in the image of God, but also *after His likeness*. And then once more, his gradual decline from this celestial condition to a state in which he was no longer a dweller in Eden must have occupied no small period, until Paradise was closed upon him for ever upon earth—only to be regained in Heaven hereafter. Truly a vast space of time is here embraced! What ages must have rolled over this development, first of a spiritual and then of a celestial state,—in the maintenance of this celestial condition, and lastly in its gradual decline and Fall—who can tell! But all is tersely and grandly told in the Sacred Record in three brief chapters of seventy verses;—and so told (such is the perfect character of the symbols employed) as to leave no gap, no deficiency, which is in the nature of a wanting or even a defective link, in the whole inspired chain.

It seems necessary for the consecutiveness and finality of this work that these two chapters should also be elucidated in proof of what we have advanced. No doubt it is possible that some who may be unwilling to admit

the truth of the principles here advocated, may cry out that the explanation which, it is here asserted, affords the clue to these hitherto obscure and utterly misunderstood chapters of Genesis, exists nowhere but in the fertile brain of their inventor. But surely no one who brings to the study a mind in the least degree unfettered, can be satisfied with any such arbitrary and foolish dismissal of the subject. The Bible coheres together throughout, and the only way to prove the Bible is *from the Bible*. And such proofs we have brought from one part—and will yet bring them—for the illustration of another part, that the onus of disproof clearly rests with those who would cast doubt upon its consistent, rational explanation. *Magna est veritas, et prævalebit*,—and no amount of carping or adverse criticism, either by agnostic or sceptic, can summarily dispose of, or thrust aside, the inherent beauty and truth of the system we are endeavouring to elucidate. If men have hitherto given up the Bible, and delivered themselves over to Epicurean doctrines because they have lost faith through default of intelligent scrutiny, now indeed they are bound to return and see whether they have not erred, in throwing aside a pearl of great price, and of more value than all the purely exoterical science which the hardest self-dependent intellectual exercise ever heaped together.

Moreover, the absolute truth of the past history of this Development and Fall under the representative symbols which have been partly, and will further be continuously, explained, give the key to much that is interesting in the primitive history of other races, into whose hands these symbols have fallen, and have become the special property of a caste set apart for their guardianship, and whose business it was to unveil them to a chosen few of the initiated. We see now how the various legends of a golden age of innocence, of a garden of Eden, and of a serpent, so universally diffused through all nations: of the trees of the garden, and in later times of a Flood, an

ark, and a dispersion, have arisen. We may now be in a position to understand that all these remarkable stories could have had no other source than this original Revelation to mankind which we call the BIBLE—from which, in process of time, the narratives handed down orally from generation to generation have become corrupted and debased—their meaning lost—and only some few of the details of the myth correctly transmitted,—thus giving origin to mythology after mythology—degraded and reconstructed, and again reconstructed and degraded,—built upon as a foundation by sages and philosophers, until little or nothing is left of the original pure and sound representative myth, beyond its bare outlines, by which we may recognize its Divine origin and foundation, and its identity with what we have constantly at our side, but yet have never properly valued, or even been able intelligently to read, or consistently to understand.



“Among many peoples we find that in old times, belief was far purer than it is now. According to the legends collected by the negroes, heaven was then nearer to man, and the supreme God made Himself known to them, while He is now silent.”

WAITZ, *Anthropology*, vol. ii. p. 168.

“The study of the ancient Religions of mankind I feel convinced, if carried on in a bold, but scholarlike, careful, and reverend spirit, will remove many doubts and difficulties, which are due entirely to the narrowness of our religious horizon; it will enlarge our sympathies, it will raise our thoughts above the small controversies of the day, and at no distant future evoke in the very heart of Christianity a fresh spirit and a new life.”

MAX MÜLLER, *Lectures on the Science of Religion*, Preface.

“In extraordinary and wonderful actions, which require some supernatural impulse and enthusiastic movement Homer never introduces the Deity as depriving man of freedom of will, but as moving the will. He does not represent the heavenly Power as producing the resolution, but ideas which lead to the resolution. The act, therefore, is by no means involuntary, since occasion only is given to free operations, and confidence and good hope are superadded. For either the Supreme Being must be excluded from all causality and influence upon our actions, or it must be confessed that this is the only way in which He assists men and co-operates with them; since it is not to be supposed that He fashions our corporeal organs, or directs the motions of our hands and feet to the purposes He designs, but that by certain motives and ideas which He suggests, He either excites the active powers of the will, or else restrains them.”

PLUTARCH, *Life of C. Marcins Coriolanus*.



CHAPTER VI.

PRIMARY EXPLANATION OF GENESIS II.:—2. THE SUMMIT.

THE second chapter of Genesis differs from the first, then, as to its vehicle. It is no longer correspondent with creation or development upon this earth, because it refers to matters of a higher import, relating to the higher education or development of the spiritual faculties and powers of Man. The vehicle used, therefore, is the narrative form of myth, every symbol being definite and used with the strictest consistency throughout.

It will be remembered that in Chapter i. verse 26 it is written, "Let us make Man in our image, after our likeness"—and in verse 27 we further read, "So God created Man in His image"—but nothing is here said of His *likeness*; though that too must follow. The second chapter differs from the first in that God having already made man (in general) in his image, now proceeds to form what in the secondary (external) sense would appear to be a special man, who is spoken of several times as the Man, and afterwards called Adam (ver. 19), from whose rib Eve was said to be made. Moreover, in Genesis v. 1 we read, "This is the book of the generations (or nativities) of Adam. In the day that God created Man, in *the likeness of God* made he him." We may therefore perceive that though the race of Mankind, made in the first chapter, was made in the *image* of God (as is there distinctly

stated), he must subsequently have been made in the *likeness* of God ; and this is the process described in this chapter, immediately consecutive to the first in the primitive history of mankind. We have seen that to be made "in the image of God" signified to be raised to the perfection of spiritual life by a gradual development of the soul, at first implanted as a rudiment or germ. To be made in the *likeness of God*, then, signifies a still further development to a higher degree than the spiritual—viz. the celestial,—the highest,—and bearing the same relation to the Divine Love and Goodness, which the Spiritual Man bore to the Divine Wisdom and Truth.

The second chapter therefore is not in any sense a repetition of the first,—but a *continuation* of the subject under the (from one point of view) entirely different style of writing necessitated by it. And the subject is introduced by a statement occupying the first three verses, to the effect that man having been made spiritual, and a certain work in him having been accomplished, he was blessed and sanctified. After which (in ver. 4) commences the description of the various stages of progress to the celestial life of Love, until at length the consummation was reached in the perfection of goodness and innocence which characterized the dwellers in Eden.

After this introduction, we will proceed to the text of Chap. ii., "Thus the Heavens and the Earth were finished and all the host of them." Man's nature, internal and external, was completely furnished, and balanced in a spiritual perfection. And on the *seventh* day God ended His work which He had made,—and thus was described its holiness. For nothing is more assured than the sacredness of the number *seven*,—as numerous passages in the Scriptures amply prove. Thus the Ark *rested*, after the flood, on Mount Ararat in the seventh month, on the seventeenth day of the month : and the meaning is parallel with that which we are now considering. And again, in Isaiah xxx. 26 we read, "Moreover the light of the

moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound,"—the *Sun* here also representing Love, and the *moon*, Faith, precisely as in Gen. i. 16. In fact, such passages as Psa. cxix. 164; Rev. i. 13, xv. 1, 7, 8, and numberless others, which even a glance at a concordance will supply, prove incontestably the sacredness and completeness of the number *seven*.

Six days were taken to complete the work of the spiritual man,—a work equivalent, as before said, to the new-birth, *i.e.* regeneration. But we all know that for such new-birth, or regeneration, temptations must be overcome, battles with evil must be fought, combats with error and falsity surmounted; and when these were completed at the end of six days, God is said to *rest* from the work which He had effected. Hence the seventh day is a sabbath, a day of rest; and hence God is said to have blessed the seventh day and sanctified it, because on that day man became not only the image of God as on the sixth day,—but also His *likeness*. Hence "the Son of Man is Lord also of the Sabbath" (Mark ii. 28)—being indeed that Lord in whose likeness man became on the seventh, or sabbath day, and therefore at once its type, its founder, and its master. And for the nature of that sabbath, and a true view of its sanctity, we may turn to Isaiah lviii. 13, 14, where *to keep the sabbath* is expressed as signifying the doing of the will of the Lord in preference to one's own,—and the reward, internal and external tranquillity and peace,—the state and reward of the truly regenerate.

And it was *God* who rested when man was rendered perfect—for although we may "work out our own salvation with fear and trembling," "*yet it is God that worketh in you both to will and to do of His good pleasure*" (Philip. ii. 13), or as it is expressed under the same symbols in Isaiah (xliv. 11, 12, 13, 18): "Thus saith the Lord, the

Holy One of Israel, and his Maker, . . . *I* have made the earth and created man upon it ; *I*, even my hands, have stretched out the heavens, and all their host have I commanded. *I* have raised him up in righteousness, and I will direct all his ways. . . . For thus saith the Lord that created the heavens ; *God Himself, that formed the earth* and made it ; He hath established it, He created it not in vain, He formed it to be inhabited : I am the Lord, and there is none else.”

The next verse (4) begins the description of the process of change by which man, from being spiritual, became celestial. The six days of his regeneration or formation in the image of God have been described under the natural symbols of six stages of terrestrial creation or development. What follows is the description of what has but little echo in our own experience,—a higher state, to which we cannot now reach—when the battle was over, rest attained, and a condition corresponding in holiness to the sabbath, only remains to be effected. The second chapter, then, from the fourth verse, relates entirely to this seventh day, and shows under identical symbols, but in a form no longer corresponding to natural processes, the course of development from the spiritual to the celestial state of *innocence*. Instead of a corresponding natural narrative, then, we have a purely mythical vehicle, but equally readable with the same key. Let us proceed to apply it.

In this elucidation of the earlier chapters of Genesis, full as they are of difficult questions and long debated controversies, we desire not only not to shirk any knotty points or apparently unintelligible expressions, but rather to search for them and bring them into prominence with a view to showing how completely the key we are affording illustrates and explains them. And here let us first notice a remarkable change of expression. All the events of the first chapter, and up to this time, were said to have been effected by God (Elōhīm')—henceforth it is Jehovah

God (Y'hōvāh' Elōhīm') who acts. This difference between the Elohist and Jehovistic portions (as they are called) of the creative history has been much commented upon, and has even been supposed to denote a different authorship or a different age of writing. But this has arisen solely from an entire misconception of the scope and meaning of the whole narrative. We will endeavour to point out what this peculiar variation of expression really signifies, and how it accurately falls in with and strongly confirms the view we are expounding.

There are two things which require notice in this remarkable change of expression ;—and first, the fact that throughout the first chapter the word translated “ God ” (Elohim) only is used,—whereas in the second chapter, the expression “ Lord God ” (Jehovah Elohim) is uniformly applied to the creative power. The reason of this will be more apparent when the whole account is properly understood. The first chapter, as we have already indicated, describes the spiritual development of the human race through all the stages correspondent to the development of the terrestrial and organic world. This is said to be effected by God (Elohim), because the spiritual degree has chiefly relation (as has already been observed) to Wisdom and Truth, *i.e.* to the Intellect. But the second chapter describes the further development of the spiritual man to the celestial degree, in which Love and Goodness are predominant—*i.e.* the Affections and Will, wherefore it was effected by Jehovah God ; or, as translated, the *Lord God*. Man, before being made spiritual, did not exist as a Church (which is the bond of conjunction of Man with the Lord), and under such circumstances God (Elohim) is spoken of, as being a name less Holy than Jehovah. And wherever *things of Truth and Faith* only are referred to, the rule is invariable, that God (Elohim) is said to be the agent,—whereas, whenever the *higher things of Love and Goodness* are the subject, Jehovah is the name applied. For, as we have already pointed out,

the Creation was impelled by Love, but effected by Truth. "By the word of the Lord (*i.e.* Divine Truth) were the heavens made." Wisdom is the *efficient* cause, of that of which Love can only be the *moving* cause. For so it is with ourselves—our Will impels—but it is the Understanding which carries into execution.

This is the reason of this change of appellation. But there is more that needs to be explained. The word God is in the original a plural word (Elohim), and signifies Gods or Powers. But in all these writings there is a wonderful consistency and coherency, and whenever anything occurs which appears remarkable, it is inevitable that the more attention is directed towards it, the more reason becomes apparent for what at first appeared strange. The use of the word Elohim in other parts of the Bible fully illustrates its meaning in the first chapter of Genesis. Although a plural word, it is there usually conjoined with a singular verb, but in the making of man it is said, "Let *us* make man in *our* image after *our* own likeness. And God (Elohim) created man in *His* own image." God is El, or Elohim, as to His power and might,—as may be seen from such passages as Psa. lxxxix. 6, "Who among the sons of the mighty (Elohim) can be likened unto the Lord"? (Jehovah); Psa. xviii. "My God (El) my strength" (ver. 2). "It is God (El) that girdeth me with strength" (ver. 32). "My God (El) shall be my strength" (Isa. xlix. 5). But the term Elohim is applied occasionally to what cannot be directly and immediately God Himself, as in the Eighty-ninth Psalm, above quoted. And in Psalm lxxxii. 1, we read, "God standeth in the congregation of God (El),—he judgeth among the gods" (Elohim). And in ver. 6—"I have said, ye are gods (Elohim), and all of you children of the Most High";—a passage quoted by Christ Himself in the New Testament (John x. 34, 35): "Jesus answered them, Is it not written in your Law,—I said, Ye are gods? If he called them gods unto whom the word of God came," &c. Now

here is the key to the difficulty. Those to whom the word of God came, refers to angels in whom the power or strength of God dwelt. And the Apostle, in Hebrews i. 13, 14, says, "To which of the angels said He at any time, Sit on my right hand until I make thine enemies thy footstool. *Are they not all ministering spirits?*" Thus those endowed with special power are called Gods (Elohim), be they angels or men,—as in the case of Moses, who, when he was ordered by the Lord to go before Pharaoh, was told, "See, I have made thee *a god* (Elohim) to Pharaoh" (Exodus vii. 1). Thus every angel, or appointed messenger filled with power from the Lord, was an *Elohim*.

God is, or exists as, primarily two great attributes, Love and Wisdom, as has already been explained. Of these, Love is the moving cause of things, while Wisdom is the energetic agent. Love, the impeller, cannot *act* of itself,—it requires the agency of *Power*, which comes through Wisdom. See an important passage in Jer. li. 15. So also in ourselves, whose faculties are faithfully reflected from the Divine source, *determination to action* is the result of the operation of the will and understanding combined. For the outcome of Wisdom is Truth, and the Word is Truth. It was by the *Word* that the Heavens and Earth were framed, through the subordinate agency of those "*unto whom the Word came,*"—that is, the Powers (or Elohim) through whom it pleased Jehovah's Love to perform the creative processes, at least as far as the building not only of the material and organic Universe, but also of the spiritual internal man, in whom Truth rules, and faith. But when the spiritual man has to be *further developed* to the *celestial*, then it is that *Love* comes into play—Love is the ruling impulse; and Jehovah, who is God more especially as to Love, alone forms the celestial man.

This important distinction has been a great stumbling-block to those who, having no perception of its real mean-

ing, have seen in it only a human arbitrary phraseology ; and has led not only to futile arguments against the Bible as a Revelation,—but also to erroneous theories,—such as that this portion of the Bible was a collection of fragments by various authors ; and to all the apparent difficulties raised by critics who had not a true intelligence of the subjects they were discussing, however great may have been their eminence in their several branches of natural Science. Thus the late Astronomer Royal speaks as follows, “ The first chapter, ending at chap. ii. ver. 3, is entirely Elohistie. It ascribes the Creation to the Gods, or Great Powers. The striking feature in this account is the division of the work of Creation into six days, and the resting of the *creating Gods* on the seventh day.” And Professor Max Müller even deduces from the plural form, Elohim, the theory, so little supported by reason or analogy, that true Monotheism could not have arisen except upon the ruins of polytheistic faith. But such theories melt like snow before the sun, when the real basis is understood.

Let us now begin, at ver. 4, the narrative of the second chapter. And it will be remarked that an entire change of form and expression accompanies the change in the designation of the Creator. Here, instead of God creating the *heaven and the earth*, we read that Jehovah God made the *earth and the heavens*,—instead of the expression *earth*, only, we now read of the *field* and the *ground* ; and instead of man being spoken of as the *last* formed, we now read *first* of man, and afterwards of trees, beasts and fowl. For all these changes in the narrative there are essential reasons. They have long been puzzles to the commentator, who has hitherto found no reasonable clue to them, but if it can be shown that they are reasonable and consistent, it will go far to prove for the Scripture a claim to consideration which few in these days are disposed to admit for it. Let us then inquire into the reasons for these changes.

In the primal development of the internal man, known as the Heaven, the external man (or earth) played an important part; for this development commenced, as we have seen, from without. But now that is so far completed, and an accord is at length established between the two; henceforth the further advance is begun and continued *from within*. For, as before said,—that Man had become an *image* of God on the sixth day was due to the influences of Divine Wisdom and Truth proceeding from *without* to within—but now, on the seventh day, his *likeness* was effected by the impulses of Love and Goodness proceeding from within to without, and thus influencing the external man from the internal. Hence, what was before *dry Land* (Earth), now fertilized and productive, becomes the *field* and the *Ground*—“He took also of the seed of the *land*, and planted it in a fruitful *field*.” (Ezek. xvii. 5). And the *Ground*, *ă-dā-māh'*, specially means the Church as to true worship,—as receiving and nourishing the seeds of faith. Hence of Noah (Gen. ix. 20) it is said “And Noah began to be a *man of the ground*.” And this is especially in contradistinction to *Earth*, wherein no real Church could exist. Thus (Jer. xxiii. 8): “He brought the Seed of the house of Israel from the northern *Earth*, from all *earths* whither I have driven them, and they shall dwell on their own *ground*”—translated, *land*. And in Joel i. 10, “The field is wasted, and the ground mourneth, because the corn is wasted.”

But to proceed:—“And (the making of) every bush of the field before it was in the earth, and every green herb of the field before it sprung up” (ver. 5). The narrative still refers to the time when man was yet but spiritual, although now upon the road to become celestial. This verse, therefore, is, so far, but a statement of the preliminary condition of the external man, when as yet it was still in the condition of *earth*, and not converted into *ground*,—unfurnished with that which would make it

ground;—as it is expressed in our Bibles, “before it was in the earth,” and “before it grew.” For “Jehovah God had not caused it to rain upon the earth, and there was not a man to till the ground.”

The objections that rain must have fallen upon the literal earth before this,—and that man had already been formed in the first chapter,—will now be seen to be due to a slavish following of the letter to the entire neglect of the real primary spiritual meaning. For we have already said that this second chapter is written in the purely mythical narrative style, and is, in its true and primary meaning, an orderly *continuation* of the first (in the sense, however, of being *consecutive* rather than continuous. For the degrees of the soul-advancement they refer to are not continuous, but *grades*, starting from new principles). The first chapter is complete in itself, in the correspondent natural style, which could not be adapted to the second chapter, which treats of things to which natural phenomena have no direct or consecutive analogies, such as were suitable to the first.¹

“I will cause the shower to come down in his season; there shall be showers of blessing” (Ezek. xxxiv. 26). This is the key to the passage in question, which evidently means that the state of tranquillity spoken of as following the perfection of the spiritual, and the commencement of the celestial, state, had not been arrived at, *until* the “watering of the faces of the ground,” which immediately succeeds. “My doctrine shall drop as the rain,—my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the

¹ The reader will perhaps pardon the repetitions in certain places of important principles, such as here stated. The Author is quite aware of them, and has admitted them, because he well knows from experience that the emphasizing of these principles by re-iteration will greatly aid the comprehension of the whole subject. Such essential principles are liable to be missed if only cursorily stated, and the Author is content to sacrifice literary style to some extent to the more important end of the reception and recognition of these fundamental ideas.

grass" (Deut. xxxii. 2). That there was (as yet) no *man* to till the *ground*, then, does not neutralize the statement of the first chapter that man had been already created;—but to *till the ground*, required something more,—viz., a *man*, so complete in his spiritual development as to *act from within*, by those impulses of love which only affect the celestial man, whose preliminary condition we are yet considering, and concerning which this is the last statement. For we now read that "a mist (or exhalation) went up from the earth, and watered the faces of the ground" (ver. 6), which surely signifies the result of that peace and tranquillity which followed the final cessation of the combats and temptations of the external man, when the first stage of celestial progress is secured.

And now follows the important step (ver. 7)—"And Jehovah God formed the man, dust from the ground; and He breathed in his nostrils the breath of lives; and man became a living soul" (or, soul of life). As it was said (ver. 5), "there was not a man to till the ground,"—so a man (or man) in this sense is now made,—complete accord being thus indicated between the will and understanding. For now for the first time is the external man in complete subjection to the internal,—and the time has arrived when that external part becomes truly *living*; for he had received the breath of *lives* (dual), *i.e.* the life of *faith* in the understanding, and the life of *love* in the will. And thus was completed the celestial state of man. The *spiritual* man had attained a high state of balance, in which his thoughts and acts proceeded from what is external to what is internal,—to love and goodness, through faith and truth. But to act from the *moving* principles of love and goodness is a higher condition than when the moving principle is faith and truth; and when a man attains to this, his thoughts and acts proceed from what is internal to what is external,—and his state is truly *celestial*. Henceforward he is in the enjoyment of an exalted state of tranquillity and peace,—a mental, moral,

and religious environment which are indicated by what follows in the succeeding verse.

For we read (ver. 8), "And Jehovah God planted a garden Eastward in Eden; and there He put the man whom He had formed." Many have been the fruitless inquiries as to the geographical position of this (supposed) once favoured spot,—inquiries which have arisen from a total misconception of the meaning of the verse, and a vain belief in the literal meaning of the narrative. As a literal narrative it either conveys no meaning, or a false one; for from it men have deduced all manner of vague and useless theories; and from that part of it which is contained in the succeeding chapter has sprung that erroneous belief in "the visiting on Adam's descendants, through hundreds of generations, of dreadful penalties for a small transgression which they did not commit."¹ And even if the story of a garden and trees, and a rib-made woman, and the subtlety of a talking serpent—if all these were literal truths, what benefit could we derive from such simple old-world tales, in their merely literal sense? Would they be worthy of their position in the very forefront of the Scriptures? Not so—but they are merely the *vehicle* of Divine Truth,—the *symbols* of an exalted wisdom,—the *continent* of matters of the deepest interest to the philosopher, and of the highest importance to the man.

We may reasonably suppose that a *garden* has a definite place in the symbolical language of the Bible. In Isaiah (li. 3) we read—"Jehovah shall comfort Zion, He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the *garden of Jehovah*; joy and gladness shall be found therein, thanksgiving and the voice of melody." In such a passage as this, if we did not recognize the representative meaning of *garden*, and of *Eden*,—we could not fail to be struck with the identity of the symbols in such widely removed

¹ Herbert Spencer, in *Nineteenth Century*, January, 1884.

parts of the Bible as Genesis ii. and Isaiah li.:—for it distinctly shows that the plainly mythical narrative of unknown age, and the prophetic utterance of Isaiah of Jerusalem, some seven centuries before the Christian era, were based upon the same external lines, for the conveyance of analogous ideas. When, too, the prophet Amos says (i. 5), “I will cut off him that holdeth the sceptre from the house of Eden,” it is plain that in the conception of Eden there was something more than a mere literal *garden* filled with trees and flowers. But in Ezekiel, Eden is mentioned several times, and in xxviii. 13 is called the “garden of God,” as by Isaiah the “garden of Jehovah.” Ezekiel, in the above passage, exclaims, “Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God.”

A *garden*, then, evidently 'means intelligence, or a well-ordered mind,—as we have already seen (Gen. i. 12) that the herbs, plants, and trees (of which such a garden is composed), refer to the various forms of good arising from knowledge. And when we notice how Isaiah says in the above passage—“He will make her wilderness like Eden, and her desert like the garden of Jehovah,”—and thus places the *garden* as an *antithesis to Eden*, we recognize the meaning of Eden as *love* or goodness,—the garden being *intelligence* or knowledge.¹ And the difference between the garden of *God*, and the garden of *Jehovah*, also distinguishes the understanding, knowledge, and faith of the spiritual man, from the same qualities in the celestial man—which constitutes one of the many proofs

¹ This dual or antithetic form of expression is (as we have already remarked) one of the most marked features of the Scripture writings. One half the verse seems nearly always an echo to the other; and this always has reference to these two great attributes—the one part referring to Love, or Goodness (that is, to the Will)—the other to Wisdom, or Truth (that is, to the Understanding). This may be easily verified in numberless cases.

of the consistency of Scripture writing, and of the truth of our principle and method of interpretation.

And that "Jehovah God planted a garden *eastward* in Eden" where He placed the now celestial man, is explained by the words of Ezekiel (xliiii. 1, 2), "Afterwards he brought me to the gate, even the gate that looketh toward the East; and behold the glory of the God of Israel came from the way of the East," &c. "The East is where the Sun rises,—the spiritual sun is in the East, as the natural sun is; and the spiritual sun being the emanation from the Lord, it follows that the *East* means *The Lord*. Hence it is, though without knowing why, that we turn toward the East in our churches, and that the churches themselves are built east and west with the altar at the East end.¹ So that the whole verse (8) signifies that the newly-made celestial man was gifted by Jehovah God with the intelligence which flows in by love from the Lord,—(from the *internal* to the *external*, as before said).²

And Jehovah God caused to spring up from the ground every tree desirable for sight and good for food; and the tree of life (the lives) in the midst of the garden, and the tree of the knowledge (or Science) of good and evil" (ver. 9). Here we learn that all these productions of the garden of Eden were not, as it were, in the garden when the celestial man was placed in it, but were formed by Jehovah God out of the ground—that is that *ground* or external man in which the seeds of faith and love had been planted, and from which spring all trees (or all kinds of Knowledge, in a spiritual sense,—but here *perceptions*, being in the higher or celestial sense),

¹ Here indeed is a *survival* worthy of the name—a survival from the very earliest epoch of our race; and we may plainly see of what it is a survival—a remnant of a long past age when these correspondences were generally known and understood.

² A full elucidation of this subject will be found in Chapter XII. on "The Four Gospels."

either pleasant to the *sight* (*i.e.* perceptions of *truth*) or good for *food* (*i.e.* perceptions of *good*). The general meaning of *trees* has already been dwelt upon towards the end of Chapter IV. and is best illustrated by Ezekiel xvii. 24. The *trees*, it is said, shall know that I, the Lord, do this,—showing that they signify *perception*:—and it is clear that, bringing down the “*high tree*,” signifies the humiliation of intellectual pride, &c. Again (Ezek. xxxi.) the Assyrian is compared to a cedar of Lebanon, and it is said (ver. 9) “all the trees of Eden that were in the garden of God, envied him.” And *Assyria*, as we shall see presently, (v. 14) symbolizes the *rational principle*.

But two trees in this garden of Jehovah claim our special attention, viz., “the tree of lives (*dual*, two lives) in the midst of the garden,—and the tree of the knowledge (or science) of good and evil.” The first of these signifies the perception of love, and truth (or faith) springing from love. These are the lives breathed into the external man to make it truly living like the internal, when the man became celestial. In the natural man the will is mere *desire*,—but when in exalted states that will is in subjection, the Lord takes possession of it, and it becomes the most important part of a man’s nature, through which He acts and performs that good which no man can do unaided. It is the man’s *central principle*, and thus is said to be placed in the *midst* of the garden—though its position will be found hereafter (in chap. iii. ver. 3) changed, not arbitrarily, but in accordance with the hidden wisdom of the whole narrative. This Tree appears again at the other extreme of Scripture, in Rev. ii. 7, where we read, “To him that overcometh will I give to eat of the *tree of life*, which is in the midst of the *paradise of God*”—where the meaning is obviously, that to him who faints not in the hour of trial, who resists manfully, shall be given to be imbued with the highest good,—that good which springs from the inmost principle of love to God, which can only be

granted to such as are in full delight of heavenly wisdom.

But while the tree of lives denotes love and faith derived directly from the highest source, the perception of good,—the other tree, the tree of knowledge of good and evil, has a very different meaning. There is a knowledge which is essentially of earth,—a knowledge necessary, in its subordinate position, to the equal balance of our faculties. It has its uses, or it would not be in the garden—but its *fruit* is deadly to eat.

We have seen that all the faculties of the mind and soul of a man have been originally placed there by God, who has also nurtured and developed them within us. He made man a receptacle of the activities or operations of His own arch-attributes of Love and Wisdom; and all that man possesses is from Him. “A man can receive *nothing* except it be given him from heaven” (John iii. 27): and “Do not err, my beloved brethren: every good gift and every perfect gift is from above, and cometh down from the Father of Lights” (James i. 16, 17). But although this is the case and cannot be gainsaid,—no less is it true that for the performance of all the complex functions of our moral and spiritual life it was necessary that man should feel as though he acted from himself. In other words, we are to act, not as under dictation, but as having freedom of choice as from ourselves,—but always with the reservation that we are to recognize that we possess absolutely no self-existent life or power of our own, but that we derive all from God. As long as we recognize this we are safe,—but once forget it, and we cannot fail to go astray,—by transferring our dependence from God’s omnipotence to our own weakness. The tree may grow in the garden, and subserve its useful, nay, its essential purpose in our nature, but we must abstain from plucking the *fruit* of it, for it would lead us astray to our spiritual destruction and death. It is the spiritual and celestial mind which recognizes most distinctly this dependence,—the natural or

carnal mind is wont to rebel, and imagine itself a god. And the Apostle but echoes the warning given with respect to this tree, when he says (Rom. viii. 6), "For to be *carnally*-minded is death,—but to be *spiritually*-minded is life and peace."—But we anticipate.

In the further description of this garden of Jehovah, or garden of delight, which was eastward in Eden, we read of its being watered by a river which divides into four. "And a river was going forth from Eden to water the garden; and from thence it was divided, and became (or was) to four heads" (ver. 10). Eden is *Love*, and a river, *wisdom*;—the garden of *intelligence* was therefore watered by *wisdom proceeding from love*:—and *waters*, we may remember, always signify knowledge. To water the garden, therefore, denotes to supply the intelligence with wisdom and truths. In Psalm lxxv. 9 we read, "Thou visitest the earth and waterest it, thou greatly enrichest it with the river of God"—the *river of God* here meaning the Word of God, which is the fountain of wisdom;—more clearly illustrated in Rev. xxii. 1, where is described "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb"—denoting the day when that Word is to be received and understood in its pure and genuine spirit. And the whole subject is amply illustrated in a remarkable passage of Ezekiel (xxxii.), "The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his branches became long because of the multitude of waters, when he shot forth."

The names of these four rivers, and their environment, are the subjects of verses 11 to 14. Because one of these, Phrath, is identified, in form, as the name Euphrates, well known geographically, numerous attempts have been made to include this stream as one of the boundaries of the garden of Eden—with what result need hardly be here

stated. But geographical as well as proper names have their definite correspondent meaning in Scripture, and each of these rivers conveys an idea, which combined, assumes a highly complex character, and is scarcely to be translated into a language which would be appreciable to the minds of the present age. Pishōn is nowhere else mentioned in the Bible; Gī-khōn and Khiddékel occur but rarely; but Euphrates is not unfrequently mentioned. The first two possess no geographical reality, while Khiddékel has been imagined to be identical with the Tigris.

Briefly, however, we will endeavour to explain the meaning of these verses (II-14). Let it be observed that the original or parent-river is not distinguished by name—for it is really the infinite Wisdom which springs from the Divine, and waters the garden of the soul,—into which it enters by four streams, each of which perform definite offices in rendering productive the various faculties whose perceptions they awaken, or, in other words, fertilize and render fruitful. Thus we can recognize the scope of each head, and classify them under definite names. And there are four heads, because there are four *degrees of the mind*, viz., the celestial, the spiritual, the rational, and the natural,—although strictly the rational is an intermediate degree, no less necessary however, inasmuch as it opens *downwards*, as it were, into the natural, and *upwards* to the spiritual. It is that degree which is the intermediate between the two planes of spirit and matter.

As we should expect from this classification, the first river is the one which specially influences the celestial man, in which the intelligence is inspired from the highest source, viz., love from the Lord. This is further proved by the addition,—that there is *gold* in that land of Havilah (the mind), and that the gold of that land is *good*. Gold corresponds, as the most precious and incorruptible of earthly metals, to good;—and good (or pure) gold, to the highest celestial good, as silver means intelligence or

truth. Thus says Ezekiel (xxviii. 4), "By thy wisdom and intelligence thou hast gotten thee riches; thou hast gotten gold and silver into thy treasures." "I counsel thee (Rev. iii. 18, the Lord is speaking to the Church of the Laodicæans) to buy of me *gold* tried in the fire, that thou mayest be rich." And once more, Jeremiah, deploring the failure and decadence of *good*, exclaims (Lam. iv. 1), "How is the gold become dim! how is the most fine gold changed!"

And as gold corresponds to good, so do *precious stones* correspond to *truth*,—as do stones of all kinds in their degree—and especially the *Rock*, of which stones are fragments. This is well illustrated in Ezekiel (xxviii. 12, 13), "Thus saith the Lord God, Thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden, the garden of God,—every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold." And in Exodus xxviii., we read likewise of twelve precious stones arranged in threes and set in pure gold to form the breastplate of the high-priest: whereby was signified every essential particular of truth and faith.¹

¹ It may be objected that there appear to be many symbols of the same principle, and some have even gone so far as to characterize them as "a mere series of tautologies" (Kellogg, "The Jews," p. 94). It is doubtless the case that, of the two great and prime principles of *good* and *truth* the symbols are very numerous, especially of truth, which is more multiform than good. We may illustrate the subject by comparing Truth with its correspondent, Light. How many kinds and varieties of Light are there! How complex are their Laws! How wonderfully intricate are the mathematical processes by which they are elucidated by the Optical philosopher! And if this is the case with Light, which is the mere natural correspondent of Truth, how much more must it be the case with Truth itself, the spiritual ante-type of Light,—how many symbols must be necessary to express the infinite varieties of Truth,—all signifying Truth, yet no two having identical meanings. Now it is *water*, as a purifier,—now a *sword*, as a piercing discernor,—now *blood*, as the vivifying principle carrying

And as the first river was as a stream of Good, watering the celestial man,—so the second, Gihōn, is as a stream of Truth flowing into the spiritual man,—divine wisdom which gives him power to think correctly and clearly about spiritual things. The word translated Ethiopia is *Cush*. It has not any definite *geographical* meaning, any more than the rivers have. It implies *blackness*, and refers to the understanding, which is mere darkness and blackness without the encompassing or inflowing stream of divine wisdom which is symbolized by the second river, Gihōn. “And the name of the third river is Khiddēkel, that is it which goeth toward the East of Assyria” (ver. 14). We have already indicated that the third degree referred to is an intermediate degree between the spiritual and the natural, viz., the *rational*. This is signified by Asshur, or Assyria, while Egypt corresponds to the scientific,—or knowledge of the merely external or natural. A conscientious study of the Bible will prove that these correspondences are not arbitrary, but genuine, as clues to the internal meaning. In Isaiah xix. 23–25, we read: “In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the *Egyptians shall serve with the Assyrians*. In that day shall Israel be the third with Egypt and with Assyria, even a blessing *in the midst of the land*, whom the Lord of Hosts shall bless, saying, Blessed be the Egyptian, My people, and the Assyrian, the work of My hands, and Israel Mine inheritance.” In this passage it is evident that *nations* are not meant,—but it refers to the time when these three great faculties or degrees of the mind, the natural or scientific (Egypt), the Life through the Body as Truth does through the soul,—now *silver*, as the paler counterpart of the precious gold—white, as gold is red,—now the *moon*, as that representative of the truth of faith which affords its light by a reflection from the sun in states of obscurity,—now *stones*, as the truths of which the temple of worship is built—or precious stones in which shines the translucent light which represents spiritual or internal Truth, &c.

rational (Assyria), and the spiritual (Israel), should each occupy their true relative position, and due order,—the lower in subordination to the higher,—when the result would be the inflow of Divine blessing, and the perfect performance of their respective duties and functions in harmony, and according to order. And the third river going eastward has reference, as before, to the Lord, to show that the clearness of reason symbolized by Hiddekel is of the Lord, and flows from him through the internal, into the external rational principle.

We have already insisted upon the canon that external science, whether physical, historical, or geographical, is not an object of Scripture, beyond being a vehicle for the real primary or spiritual meaning. And also that names, whether personal or geographical, represent, not persons or places, but principles. Yet must it not be imagined these are used at random, but only according to a strict and wise Order. This Order, as it affects geographical names, may thus be briefly indicated. If the relation of the various faculties were completely perceived, we may understand that they might be so arranged and presented as to be pictured to the mind as a map in which the inmost principles should form the central portions—while other principles of the mind might be grouped around in their various relations as to direction, and relative proximity or distance, according as they were more internal or external. Now of such a map, *Israel* would be the centre,—because Israel always represents the Church as appointed by the Lord, in which alone was true worship offered—(as, in that dispensation, the representative of worship ordained among the Jews was the only real form of worship existent on earth). And the land of Israel is Canaan, and the centre of that land is Jerusalem, where the temple was—and the Temple always represents worship,—for there *God dwelt*. But grouped around Canaan were certain countries constantly referred to in the prophetic books, not because of their geo-

graphical position, but of their spiritual relation. The river Euphrates was the boundary of Canaan in the direction of Assyria, and therefore had a distinct representative signification of the external knowledge, or scientific principle of the memory, which principle is equally the boundary of the rational principle in that direction, signified by Assyria; as the *river of Egypt* signifies the boundary of the external scientific principle, which Egypt represents (see Gen. xv. 18). For both Assyria and Egypt are external to Canaan, each as it were beyond its river, and each therefore represented principles external to the inmost spiritual principle, represented by Israel or Canaan. Yet these principles are good, if kept in their subordinate places, and without them man is not man. Therefore they may be sanctified, and rendered serviceable to man's highest ends, as shown in the passage quoted in the text—but if allowed too great predominance, they tend to overwhelm and destroy his spiritual life.

“And the fourth river is (Phrath) Euphrates”;—representative of the outermost or lowest principle of the mind,—the scientific or merely natural knowledge of matters relating to religion,—such matters as are gleaned from mere historical studies in the Bible, without any reference to their application. Thus the land given to Abraham was to extend from the river of Egypt to the great river, the river Euphrates (Gen. xv. 18)—to signify that the two boundaries of the spiritual principle were in the natural mind. And thus the four interdependent qualities of the mind, which successively impart their activity from the higher to the lower, and which all flow from the main stream of divine wisdom, are represented as four rivers irrigating the “garden of Jehovah,” and filling the celestial man “with the Spirit of God (as it is expressed of the builder of the Tabernacle and the Ark, in Exodus xxxi. 3), in *wisdom* (inmost), and in *understanding*, and in *knowledge*, and in all manner of *work*.”

manship": i.e. external or outward manifestations of science.

In ver. 15, we read that the man so furnished was placed in Eden, to dress it and to keep it,—to act in it (that is) not as though it were *his own*, but to use it as a talent, for the proper employment of which an account would be required. And then comes the critical command, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day of thy eating thereof, thou shalt surely die" (vers. 16, 17). Of what is signified by *eating* of the tree of knowledge we have already spoken. As to eat *naturally*, is to take in and assimilate for nourishment—so *spiritually* it means, to know intimately and gain perception of a thing. Therefore all the trees, representing the various forms of good arising from knowledge, were freely left at man's disposal,—he was at liberty to acquire perceptions of good to any extent;—but the prohibition only referred to the tree of the knowledge of good and evil, whose representative meaning has been already explained. For the effect of *partaking* of such a tree is shown by Ezekiel xxix. 3: "Thus saith the Lord God, Behold, I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, and which hath said, *My river is mine own*, and I have made it *for myself*": and again at ver. 9, "And the land of Egypt shall be desolate and waste, and they shall know that I am the Lord: because he hath said, The river is mine, and I have made it."

Another entirely new and most important phase of the subject now follows. In ver. 18 we read: "And Jehovah God said, It is not good¹ that man should be alone; I

¹ It is worthy of remark that this is the first false note in Eden. In the first chapter God saw everything, and it was good. But now the time has come for an important change—"And God said, It is *not* good." What was not good, why the crisis had arrived, and how it was to be met, are all fully explained in the text.

will make him an help meet for him." The man placed in the garden, was, as may be safely supposed, not a single human individual, but a race thus represented. The time when God had created man in His own image, male and female, was already far distant in a past age, and even that consummation left the *first physical* creation of Man far behind. But the spiritual man had been further developed, as to his soul and intelligence, into that celestial type which occupied the garden of the Lord. Such men, as we have seen, desired only to live *alone*, that is, to be guided solely by their Maker. Ignorance of evil, and dependence upon a strong hand, are not the highest states of life. To avoid evil simply because we are ignorant of its existence is the condition of the child; the innocence of ignorance has, however, in the process of time, to be put off, and another and superior kind of innocence to succeed,—viz., the innocence which *knows*, but still will not *do* evil—the innocence of knowledge. As the child advances to years of discretion, he learns the existence of sin and evil, the innocence of ignorance is put off, and he, by degrees, learns to avoid the evil he sees and knows, and remain innocent,—not indeed in his own strength, but yet with a certain freedom of choice which relieves him from entire dependence upon an invisible guidance. This freedom of choice or free-will, is what the celestial man is now to be endowed with,—a dangerous but essential gift,—in order that he may assume a responsibility, and learn to *choose* the good and *avoid* the evil. Thus the Lord saw the time had come when it was no longer good that man should be under His sole and undivided guidance. "I will make him an help as with him," or "I will make for him a helper, as in his front," as it may be translated,—the root of the word meaning to *surround*, to *help*. "Lo, the people shall dwell *alone* (we read in Numbers xxiii. 9), and are not reckoned among the nations." And in Jeremiah (xlix. 31), the same idea is thus expressed, "Arise, go up to the quiet

nation, that dwelleth confidently, which have neither gates nor bars, which dwell *alone*." The help meet for him to obviate this, was to endow man with a feeling of possession, with a sense that although the Lord was acting in him as before, nevertheless he had himself some ownership of himself, as it were, so that he could by his own self choose what he would do. As it is expressed by the Apostle (Philip. ii. 12, 13): "Work out *your own* salvation with fear and trembling—(still, however, never failing to remember that) it is God *which worketh in you*, both to will and to do of His good pleasure." More will be said of this anon.

"And out of the ground Jehovah God formed every beast of the field, and every fowl of the heavens, and brought them unto Adam to see what he would call them" (ver. 19). There are few conceptions of the earliest records of Genesis more grotesque than that of the animals being all marshalled before a first man to receive names from him. The onomatopoeitic theory of nomenclature deduced from this fancy is sometimes ingenious, but will not bear serious examination. The story is but the vehicle of more important truths. We have already seen that by *beasts of the field* are signified things relating to the will or affections; and by *birds of the heavens*, things relating to the intellect and understanding;—and by bringing these unto the man to see what he would call them, is signified, to enable him to recognize fully the nature of those celestial and spiritual qualities with which he was endowed, in order that he might understand how he was gifted, and what was the nature of the guidance by which he was kept in his lofty state of goodness and intelligence.

In Scripture much importance is given to *names*, simply because by a name much was learned concerning the inward quality of a person or thing. And to call by name meant to be deeply and thoroughly acquainted with a person's nature. Thus Isaiah says (xliiii. 1): "But now

thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel : Fear not, for I have redeemed thee, *I have called thee by thy name*, thou art mine."

It is here to be remarked that in this verse we first read (in the Authorized Version) of the name *Adam*, usually applied as to the *father of all living*. But this is thoroughly misleading to the unlearned, for the word translated *Man* in the creative record thus far, is always *Adam* in the original ; and it first appears in chap. i. ver. 26 ; where it is said, " Let us make Man (*Adam*) in our image." Consequently the race created, male and female, at the first was *Adam*, no less than the man, or race, afterwards placed in the garden of Jehovah ; and wherever *man* has been mentioned, *Adam* is the word in the original. From this it necessarily follows that the idea that Adam was a single and special *man*, the father of all living, is an erroneous misconception, arising out of the caprice of the translators in giving the same word two different interpretations ; and interpreting the word *Adam* as *man*, nine times, and then at the tenth, retaining the Hebrew word *Adam*, as though it were a proper name. This has done infinite mischief, inasmuch as it has produced a rooted belief that Adam was a *person*, which is not what the Bible represents. But unless we suppose (which is impossible) that the events from the sixth day of creation, all through such time as the word Adam (or man) is used, were the ephemeral transactions of a single life, instead of the events of a vast epoch of human development, Adam (or, the man) could not have been an individual man, but the race of *mankind*, whose spiritual history is here traced in Revelation.

In Genesis v. 3, we read that Adam was 130 years old when Seth was born. But Cain and Abel were born much earlier, say within the hundredth year of Adam, according to the apparent (or natural) chronology. But it is utterly incredible that all the events of these two chapters (ii. and iii.) should have occurred in the space of

a hundred years, embracing as they do, the elevation of man from the spiritual to the celestial condition,—the events of the garden of Eden, the Fall, and the expulsion from Paradise. Some good people imagine all these circumstances to have been the work of two or three days; but they must have a strangely inadequate idea of the importance and indeed the very nature of the subject. The “mills of God,” we may be sure, do not grind so rapidly as this would seem to demand.

Verse 19 goes on to say, “And whatsoever Adam (or, the man) called every living creature, that was the name thereof.” And further (ver. 20) “The man (or Adam) gave names to every beast (or cattle—*i.e.* tame) and to the fowl of the *heaven* (not *air*, but the same word as in Genesis i. 1), and to every (wild) beast of the field; but to man found he not a helper as with him” (lit., as in his front). The signification of these verses evidently all depends upon the meaning of giving *names* to the animals in question. The beasts, tame and wild, correspond, as aforesaid, with the affections of a higher or lower character,—all such affections having a definite *rôle* in the mind of man, but that the lower require to be kept in subjection by the higher;—while birds we now know to signify intellectual thoughts.

To follow the strictly correct classification of Genesis—the (tame and docile) cattle represent the highest affections (celestial, from love), the birds of the heaven, the intellectual affections, (spiritual, from wisdom)—while the (wild) beasts of the field, are the lower affections of the merely natural man, which must be tamed and brought into subjection.

But here it will be noticed is one of those apparent (literal) inconsistencies, which, properly understood, *prove* the record to have the lofty origin and deep meaning we claim for it. For the birds were said (chap. i. ver. 21) to have sprung from the *waters*, whereas now we read that Jehovah God formed them out of the *ground*. But in such

apparent discrepancies lies the very consistency of the spiritual history, and of its plan and symbols. For it has been more than once mentioned that the first chapter referred to the elevation of the soul from the natural to the spiritual, in which process the intellectual affections (birds) sprang from the waters in accordance with the correspondence of Nature;—that is, from the *external knowledge of truth*;—whereas we are now describing the higher or celestial developments in which these intellectual affections sprang, as has often been said, from the higher and more interior principle of love in the regenerated man, and hence the “fowls of heaven” are now recorded to have been formed out of the “ground.”

But the signification of man giving them *names* is best illustrated (and herein lies the proof of the genuineness of these symbols, that they are all capable of being exactly illustrated from the Bible itself) by such passages as Isaiah xlv. 3-4: “That thou mayest know that I, the Lord, which *call thee by thy name*, am the God of Israel. For Jacob my servant’s sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me.” Such calling by name then signifies the acquisition of a true perception of their intimate nature and quality. “He telleth the number of the stars (truths or intelligences—as *wandering stars are falsities*), he calleth them all by their names” (Psa. cxlvii. 4): that is to say, He who implanted these various grades and categories of mental and spiritual intelligence fully comprehends the quality of each and every one of them. And again, in Isaiah xl. 26:—the same idea. “Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number, He calleth them all by *names*.” And thus is better understood such a passage as that in Rev. iii. 4, 5: “Thou hast a few *names* even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be

clothed in white raiment, and I will not blot out his *name* out of the Book of Life." This real internal quality, signified by names, is the reason why in early Scripture History persons were always called by some names indicating such quality, and having such meaning; and is also the reason why, throughout Scripture, names are so largely employed as representative symbols in a way similar to the use of natural objects.

"But to man found he not a help meet for (or, as with) him." For none of these affections and thoughts afforded the man that sense of ownership which was desirable for him, and necessary for the exercise of his free will. And therefore such a sense is specially given to him. And the manner of the gift is symbolized in the following verses: "And Jehovah God caused to fall a deep sleep upon the man, and He took one from his ribs, and He closed the flesh instead of it. And Jehovah God builded the rib (or bone) which He took from man to a woman, and He brought her unto the man" (vers. 21, 22).

This is perhaps one of the most cherished passages of the literalist, who thus accounts to himself for the closeness and dearness of conjugal relations. And indeed we are not intending to deny that such was the intention of the record, in its outward sense. But while the bare literal sense is merely a portion of the mythical vehicle, the contained spiritual sense, on the plan of all that has preceded, beautifully and accurately describes that great change in man's nature which marked this epoch. For such it was; for before this, the man knew that he lived and moved from Jehovah God alone, but when he began to believe that he lived and acted, as it were, from himself, it is as though a deep sleep fell upon him; out of which he seemed to awake, when at length he recognized that this ownership with which he was now endowed was only an *appearance* to enable him to act with freedom of will, and consequent responsibility. For while he had actually a new faculty, involving a more specific and definite in-

dividuality, which made him free to act and think as it were of himself; he was always bound to remember that this ownership was but a *gift* and not to be abused. For every man holding under another, must, however independent, give something *in fee* as a recognition of suzerainty, the refusal of which would be an act of rebellion.

Now in this sleep it is represented that a *bone*, and a bone of the *breast* (rib) was taken from him with a special object. A bone,—because a bone possesses but a low vitality,—and a bone of the breast, because, being near to the *heart* (the seat of affection) it was yet dear to him. And so, in this ownership, dear as it was to the man, there yet was but little true vitality. And this use of the word *bone* for this purpose is illustrated by the vision of dry bones in Ezekiel xxxvii. 1-10. We need hardly quote the words of this well-known passage, but simply point out that the bones have the same meaning as in Genesis ii.: for this self-hood, or feeling of ownership in man, is, as we have said, not a *self-existence*, but as viewed by God, a *dead* thing, and like bones, very dry. It is God's power alone which can vivify it by putting into it that real life which it does not of itself possess.

“And the rib which Jehovah God took from the man, *builded* He into a woman, and brought her to the man.” Woman was already created, when God made man in His own image, male and female: but here a woman is said to have been builded out of the rib, and evidently no literal statement is intended to be conveyed, whereas what is intended under the figure of a *woman* is evident from the history of the same woman in the third chapter,—by whom, indeed, the man fell. The rib was the bare, dry, and dead, self-hood of man,—to make which useful and safe for the service for which it was intended, it was necessary that it should be vivified by the Lord,—in other words, recognized as from the Lord, the only source of Life. “Again I will build thee, and thou shalt be built,

“O Virgin of Israel,” says the Prophet Jeremiah (xxx. 4)—to *build* meaning to *raise up* to a higher state; for this self-hood or ownership—was akin to and afterwards degenerated into—a love of self and the world, to the exclusion of higher things. So that when Jehovah God vivified this self-hood, he raised it, or builded it, as though to a woman. And in the same chapter (Jeremiah xxxi. 22) we read thus, “How long will thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man,”—as the rib compassed the heart,—as the flesh, with a higher vitality, substituted for it, compassed the seat of the will and affection in man,—so shall a woman, the self-hood vivified by the Lord, compass (or flow into, Gen. ii. 11) a man,—a man, that is, spiritualized (Jer. v. 1)—a man who recognizes that he does not live for himself,—that his self-hood is derived from, and vitalized by, Jehovah. “And He brought her unto the man”—*i.e.* gave the man to possess this gift or endowment of ownership or self-hood.

“And the man said, This now is bone of my bone, and flesh of my flesh; therefore she shall be called woman (or wife), because she was taken out of man” (ver. 23). Literally, “This is bones from my bones and flesh from my flesh; this shall be called woman, because from man this was taken.” Moreover, the word man in this *last* case is not *Ādām*, but *īsh'*, and the woman, *ish-shāh'* (see margin)—and the same word is again used for *man* in the next verse; but in the last, *Adam* once more. The difference is that *Adām* is equivalent to *homo*, or mankind; while *īsh'* answers to *vir*, a male human being, characterized by wisdom or understanding:—Eve (chap. iii. ver. 20) being in Hebrew, *Khav-vāh'*, which signifies Life. But it is not the woman built from the rib of the man (*ish*) who is so called, but the wife of the man (*ādām'*).

We have already seen what bone and flesh signify,—bone, the self-hood, natural and dead,—flesh, the same vivified by the Lord through the recognition of its source

and origin. The change in the word which signifies man is important, since *vir*, to which it is equivalent, implies a man in the highest sense,—therefore the *internal* man, full of wisdom and goodness. It is the same word as is used by the Prophet Isaiah (xli. 28) where he says, “I beheld, and there was no *man*.” But the self-hood we have spoken of was a property of the *external* man; and it had already been promised as a help meet for him,—something to which he might become attached. The self-hood had been given him, endowed with spiritual life, although it had been something lifeless when taken from him;—and thus presented to him as something he might love and cherish, it is represented as a woman or wife. In all men must this process be effected as the basis of what is known as regeneration. The self-hood naturally coils round the heart (as a rib), but in its natural state it is devoid of life or spirituality. It must therefore be removed, and raised to a higher condition, and be endowed with another and superior life, so that we may by its aid acquire wisdom and learn and practise goodness as though of ourselves. It is a privilege which we may love and cling to, so long as it is not abused,—a beautiful and loving *helpmate* in our spiritual advance and progress.

“Therefore shall a man (*vir*) leave his father and mother, and shall cleave unto his wife, and they shall be one flesh” (ver. 24). It is evident that from the time when it was perceived that it was not good for man to be alone, a germ of danger to the stability of the perfection of his celestial condition had begun to develop itself,—from which ultimately resulted the Fall, described in the third chapter. From the time when man was no longer altogether under the Divine guidance, a disturbing element began to appear, which gradually developed to a destructive magnitude,—of which this verse begins to give us some indication. For the power of acting and thinking as from self, bore as its first fruit an inclination to retire,

as it were, from the security of the internal man, and to act from all that was good and true in the external man. This is the signification of leaving father and mother, and cleaving to the self-hood which is represented by the wife. Marriage is here indicated and founded; and in Matthew (xix. 4-6) our Lord quotes this account in these words: "Have ye not read that He that made them from the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and cleave to his wife; and they twain shall become one flesh? Wherefore they are no more twain, but one flesh." Man was created *homo* (Adam) male and female (Gen i. 27)—and in a subsequent stage of his history, woman, representing the self-hood, was said to be made out of the man (*homo*), who thus became *vir* (*ish*), a male only—and thus there is a continual desire for reunion,—for the *vir*, thus reunited, becomes again the *homo*, or complete man. Therefore shall a man (*ish*, or *vir*) cleave to his wife (*isha*), and they shall become one flesh,—the expression *one flesh* signifying one *man*, as *all flesh* means all men. "All flesh shall know that I the Lord, &c." (Isa. xlix. 26); "I am the Lord, the God of all flesh" (Jer. xxxii. 27), and in many other places.

And in this stage the conjunction between the man and his wife having been effected according to order, it was good, as ordered by the Lord; the loss of innocence by the infraction of the laws of the garden of Jehovah related in the next chapter had not yet taken place. Therefore the man and his wife are said to have been "naked and not ashamed," to represent that innocency: as is evident from the fact that, when they had lost that innocence by the abuse of their privileges, shame came upon them, and they covered their bodies, and concealed themselves among the trees of the garden.

NOTE.—In the Introduction to François Lenormant's "Book of Genesis" we are told that "many attempts

have been made to invalidate the conclusions of criticism ; but, to select a few instances, no one has ever been able to explain how it is that man and animals are created by Yahveh in chap. ii., after having been created by Elohim in chap. i. ; how it is that the name of Yahveh is said in Gen. iv. 26, to have been known to men ever since a period before the Deluge, when, in Exod. vi. 3, it is said to have been unknown to the patriarchs," &c. The first of these difficulties has however been fully explained in the foregoing chapter ; and the second will be found completely illustrated in Chap. VIII. The remaining instances mentioned in the same paragraph would have been equally clearly explained on the same principles, but that they do not fall within the scope of the present work.



“The chief purpose of the mystery, we venture to suggest, is to give in a concrete form,—as far as the nature of the things and human capacity allow,—an account of man’s departure from the Almighty . . . If the whole be counted an *allegory*, the underlying truth is not the less intense or real.”

C. W. GOODWIN (in *Essays and Reviews*).

“The visiting on Adam’s descendants, through hundreds of generations, of dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim,—are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of these to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible. So too must die out the belief that a Power present in innumerable worlds, throughout infinite space, and who, during millions of years of the earth’s earlier existence needed no honouring by its inhabitants, should be suddenly seized with a craving for praise, and having created mankind, should be angry with them if they do not perpetually tell him how great He is.”

HERBERT SPENCER (*Nineteenth Century*, Jan. 1884),

“Religion; a Retrospect and a Prospect.”

“For as in Adam all die, even so in Christ shall all be made alive.”

I COR. xv. 22.



CHAPTER VII.

PRIMARY INTERPRETATION OF GENESIS III.:—3. THE FALL.

LET us now advance our inquiries to the third chapter of Genesis; and here we find a continuation of the narrative in the mythical form which which was begun at verse 4 of the second chapter, and continued until the introduction of the real historical character, Abram, in the eleventh chapter. But as the second chapter contains under this mythical exterior an account of the rise of the human intelligence and soul to the highest of which they are capable upon this sphere of earth,—so the third tells how from that exalted pinnacle they fell, and forfeited their possession of the garden of Jehovah in which they had been symbolically placed.

This Fall and forfeiture took its rise from the gradual abuse of that self-hood, or feeling of ownership, which we saw in the second chapter given to man, as a help with him, to enable him to accumulate knowledge, and to act as though from himself,—in order that he might thus be possessed of a freedom of will and consequent responsibility; and moreover of a power of truly reciprocating the love poured into him from the Divine Love, and using the wisdom flowing into him from the Divine Wisdom, for their true and proper end, which is what is to be understood as the glory and praise of Jehovah. The manner in which this important change came about in man's internal and external nature and condition, can only be

known from the spiritual meaning contained under the natural symbols of these chapters, which are of much greater antiquity (in all probability) than the other portions of the Bible,—chapters which were probably originally handed down by oral tradition from persons who had at first a true perception of their genuine meaning and origin; and as this perception was gradually lost they were reduced to the most ancient form of writing, in order that the symbols might be handed down to posterity.

The universality of serpent-worship receives illustration from this chapter, wherein we learn the true meaning of the serpent as a natural symbol; and it is not difficult, when this is understood, to apply it to the vast number of instances in which the worship of the serpent is known to have occurred in different ages, and in various parts of the world. The third chapter begins thus—“Now the *serpent* was subtle (or crafty) above every beast of the field which Jehovah God had made” (ver. 1).

We have alluded elsewhere in this work to the parallelism between the order of the unfolding of the faculties in the *individual* and in the *race*. The infant at birth is merely corporeal;—beyond the power of sucking at the breast, nothing is possessed, excepting only the power of breathing and of sleeping. And succeeding to this, before the acquisition of intellectual ideas, a sensual life is unfolded in its turn, depending upon the development and use of those external adjuncts which are the *gates*, as it were, of the body, and usually (and correctly) designated the *senses*. These senses have their value as preludes or avenues to the development of the *reasoning* faculty, which comes by observation and comparison, based upon previous experience of a lower kind. The period next succeeds when the *new birth* is possible—when it is possible for a regeneration or reconstruction of the fallen nature to take place, by the opening up of an interior nature, or spiritual degree,—founded chiefly upon a knowledge and application of the truths of religion. And this

stage may still further progress to a yet higher degree, which we have called the *celestial*, in which love or *good* is the moving principle, rather than truth,—in which, that is, the heart, the will, and the affections, are the determining cause of action, rather than the head, the understanding, and the intellect alone.

Thus there are three degrees of Life;—the merely natural or sensual, the spiritual, and the celestial;—the *rational*, as we have elsewhere explained, being intermediate between the natural and the spiritual,—the antechamber between that which is merely of the body, or of the external man, and that which is of the soul, or spiritual (*viz.* the internal) man. Now all these degrees exist in, or constitute the nature of man, and are therefore each, in their turn, and in their degree, essential to the proper balance of every mind: and each one, even the lowest, performs a necessary function in the aggregate of our nature, *provided only* that it is kept in subjection and in its proper subordinate place,—not unduly exalted and permitted to rule, where it is only intended to serve. Our first and lowest nature is natural (on the level of external Nature)—corporeal, and sensual;—our second nature is intended to be rational, intellectual, and above all *spiritual*,—and ultimately *celestial*. Hence the Apostle justly says, “Howbeit, that was not first which is spiritual, but that which is natural; and *afterward* that which is spiritual” (1 Cor. xv. 46).

But even our sensual nature,—that which has relation to the senses of seeing, smelling, hearing, taste, and touch,—is no less good in its degree than are those higher faculties dependent on intellect and soul. And when God had completed what we have shown to be not only outward Nature, but the whole external and internal nature of man, we are told “God saw everything that He had made, and behold it was *very good*” (Gen. i. 31). For we are permitted to “*use this world, as not abusing it*” (1 Cor. vii. 31),—for these things all have uses which we

are no less bound to develop than other and higher uses. But yet every one will agree that the gratifications of sense are of all things most liable to take too firm a hold upon our minds,—that the delights of the corporeal senses are of such an insidious and subtle character that they require constant watching in order that they may not overpower us, and destroy us by a too ready yielding to their blandishments; if we pay too much heed to the voice of the charmer. For “their poison is like the poison of a serpent” (Psa. lviii. 4).

Hence this sensual principle is most aptly symbolized by the *serpent*—a “serpent more subtle than any (wild) beast of the field which Jehovah God had made.” And inasmuch as all evil arises from the abuse or undue exaltation of the sensual principle, the various forms and modifications of evil are represented in Scripture by various kinds of serpents—asps, cockatrices, fiery serpents, &c. At first the term serpent was applied (as in the first verse) to a sole reliance on that knowledge which depends entirely on sense; which is also the meaning of the passage in Jeremiah xlvi. 22—“The voice (of Egypt) shall go like a serpent”—for we have already remarked upon the meaning of Egypt being external or merely sensual science. But in its general meaning, the symbol of the serpent refers, as above indicated, to an undue exaltation of the sensual principle, which is equivalent to an inordinate love of *self*; because the mastery of this principle drove out the love of God and of others, and concentrated the affections upon self-indulgence and self-gratification.

And yet in its properly subordinated position it was a valuable adjunct to man’s nature:—the things of sense, placed under the government of the rational faculty, conduce to circumspection and discretion: and it is possible to be as our Lord exhorted His apostles to be,—“*wise as serpents*, and (yet) harmless as doves.” And it was this (or such a) serpent which said unto the *woman* (insinuated, that is, to the *self-hood*), “Yea, hath God said,

ye shall not eat of every tree of the garden" (ver. 1). And thus were subtly instilled the first doubts in those, who, no longer implicitly trusting to the revealed, began to admit into their minds the *influence of unaided sense as more worthy of credence.*

And here be it observed there is no word whatever of the Serpent being the Devil, or the Devil being even *in* the Serpent. The idea of a rival power of Evil, as such, is not presented by the narrative in any conceivable form; but the catastrophe of the Fall of man is distinctly traced to the undue preponderance of the lowest or *sensual principle*, and its subtle whisperings to the *self-hood*. The conception of a power of Evil antagonistic to God is but a corruption of the genuine Revelation, which arose in later times, when the true import of the sacred symbols or correspondences began to be lost,—while no countenance whatever is given to the idea in the original Record. The reference to the dragon "that old serpent called the Devil and Satan" in the Apocalypse (xii. 9), evidently has the same meaning as here in Genesis. In verse 3 of Revelations xii., he is spoken of as "a great red dragon." It would too much diverge us from the present subject to enter here upon an explanation of the import of the Dragon of the Revelations,—but we would simply point out that the symbol or expression *serpent* everywhere has the same signification,—and "that old serpent called the Devil and Satan" refers to those who have raised the sensual principle into undue prominence, with all the consequent evils,—those who are in the love (or lust) of Evil being known by the term *Devil*, and those who confirm themselves and errors and violations of truth and faith, being called *Satan*. For in all cases in Scripture, the continual duplication of the phraseology has reference to the double or dual attributes of God,—*not of Good and Evil*—but of Love and Wisdom, or their opposites, Evil and Falsity,—and the double or dual faculties of man—the will and the understanding.

And, be it observed, as indeed has been already noted, that the key to what is known as the *Fall* is not in the first verse of this third chapter of Genesis, but is found earlier; and the first discordant note is struck in chapter ii., verse 18. Throughout the first chapter, God saw everything that He had made, and called it *good*,—and on the sixth day, He declared it *very good*. But when man had been finally perfected and established in Paradise, their descendants by degrees conceived an impatience of living *alone*, and lusted for freedom,—a freedom which God, knowing that liberty was in the end necessary, was pleased to grant them. But it is there for the first time said (ver. 18), “It is *not* good”—and from that moment the decline commenced. Neither is this the place to vindicate the wisdom of God in granting that liberty which was so disastrous to the spiritual condition of the race as it then existed. We have here only to explain the first rise and fall of humanity as recorded in these three chapters. A careful study of the Scriptures in general, upon the same principle, supplies the full explanation which here we can at the best only faintly outline.

But yet it seems desirable to hint in this place at the evident purpose of God, and to give a clue to that great and long-debated question—the Origin of Evil. We have shown how from the first, the mental, moral, and spiritual faculties of man were evolved in him under the special guidance and control of his Creator. This development was carried out, and could have been carried out in no other way, than by the agency of Divine Wisdom (or Truth, called the Word), never leaving man wholly to himself, but working in him to the full capacity of his finite powers as a recipient and continent of the operations and activities of the Divine faculties of Love and Wisdom. These faculties were instilled into man for a special purpose,—viz, that a being might exist endowed with powers transcending those of the merely animal races and capable of appreciating and of finding his chief happiness

in inquiring into the marvels of the Universe, and also following afar off the steps of and reciprocating the Divine Love. Hence was man endowed with wisdom,—of the same *kind* as his Creator's, only finite in degree. And, to be capable of sharing in the higher degrees of happiness and blessedness, he was also endowed with Love from the Divine Source. Love, as we have already observed, was the moving Cause of all this, as Wisdom, or Divine Truth (the Word), was the efficient Cause. But Love requires—nay, imperiously demands, a return. Up to the time that man was in Eden, he had never been left absolutely free to act. It was essential that every step of his advancing life should be directed by God,—and therefore at the same time impossible that man should have an independent share in his own development. His love and his wisdom were therefore dependent on God. He loved God—but, although not precisely on compulsion, still without a freedom of will to do otherwise. He was like a child who, innocent from ignorance of evil, has had no temptation, and has never conquered from strength of resistance. But this state of things was but preliminary.

The child learns in time that there is evil to be known and avoided. He falls from his innocence, only to be reconstructed upon a higher principle—that of freedom of choice and selection of good in spite of the blandishments of evil. So with man,—his love to the Lord, and performance of good from the absence of knowledge of evil, was not that kind of love and goodness which could satisfy the Divine Love. So man having been first fully stored with good and truth, which he could never wholly lose—for a *remnant* was always left), was then at length endowed with a freedom of choice,—a *free will*, which has been described under the name of a self-hood (woman). God well knew the danger of the gift,—the fall which would result,—the terrible depths to which mankind would be precipitated in the struggle, before he could be reinstated upon the new and permanent basis:—but it

was inevitable, and in His wisdom it was effected. God alone also knew what it would cost Himself. He did not condemn man to ages of suffering from sin, with no regard to Himself—but even when man fell, he made known the way of escape in which Himself was to be the sufferer,—to suffer for man's sake. Free-will was given,—man chose the evil way—he suffered, almost to extinction; but in the critical hour, as he had promised, God Himself stretched out an arm of flesh and lifted man from the abyss,—into which he can now never again be plunged.

“And the woman said to the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die” (vers. 2, 3). We have seen that the fruit of the trees of the garden symbolized perceptions of truth (trees pleasant to the *sight*), and perceptions of good (trees good for *food*). But we must notice here a change of considerable import; for in chapter ii. verse 9, we read that the *tree of lives* was placed in the *midst* of the garden, whereas now the woman places the *forbidden tree* (of knowledge of good and evil) in the midst.

But this is exactly as it should be, for it must be remembered that a change has come over things, and the *state* of the soul in which the sensual principle (the woman) is unduly exalted,—has undergone an alteration. So that whereas the tree of lives was at first *in the midst*, that is, it was the central point of interest and attraction in the soul;—*now*, the *tree of knowledge* occupies that position and is spoken of as *the tree which is in the midst of the garden*.

We have here a most instructive illustration of the spiritual nature of these symbols. If it could be understood by persons who are only accustomed to regard natural and corporeal things that *spirit* is something far higher, and upon a different plane, it would be seen that neither time nor space rule in the spiritual world,

—but *state* or *condition* only; and that the *state* of the soul determines its surroundings. Hence everything which appears to the soul is in correspondence with its affections of good and truth; and as these states vary, the surroundings vary accordingly. Thus the creations of the spiritual world are instantaneous and ever-changing; while it is in the natural world of matter only that the creations being fixed in hard and unyielding matter, they are settled and unchanging from year to year, and from age to age;—variation only taking place by slow degrees, and any improvement or development necessarily assuming the character of an evolution.

Thus the Tree which was at first in the *midst* of the garden, and which, if a real Tree, must have remained in that position, was now displaced, and the subordinate Tree occupied its place, in accordance with the change of spiritual *state* experienced. The Tree of the knowledge of good and evil was the most prominent in their minds, and herein lay the danger.

That they should not touch this Tree, then, signifies that they were not only not to believe, but not even to *think*, that the good and truth of faith originated from themselves, but to acknowledge God as their true source. And the penalty was, that they should surely *die*. But this death did not consist, as insinuated by the serpent, in the death of the body;—but it was really something far worse,—the death of true wisdom and intelligence, the death which follows the indulgence of the external nature, or carnal mind. “For to be carnally-minded is death” (Rom. viii. 6). In other words, not natural, but *spiritual* death would be the penalty.

“And the serpent said to the woman, ye shall not surely die” (ye shall not, dying, die). “For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods (Elohim), knowing good and evil” (vers. 4, 5). The careful consideration of these chapters sets aside entirely and finally the erroneous

idea that they refer to a single pair of human beings, placed for a brief period in a garden; for every verse, almost, indicates a *change of state* of the race or community (and in truth the earliest Church on earth)—which changes could only have been brought about then, as now, slowly and in protracted periods of time. At first a doubt arose in men's minds, insinuated by the sensual principle, whether what had been handed down to them concerning matters of religious faith and truth, were really as represented;—then the question cropped up, whether they could not be made matters of inquisition by the external principle or carnal nature. *Now*, this restlessness was still farther fed by self-love, which desired to act under its own guidance rather than the Lord's. All these changes must have occupied long periods of time,—and concerning these long periods we could have no conceivable information, but for that contained in these three early chapters of Genesis.

To know good from evil is in the eyes of most people a highly-prized gift. It is just that kind of worldly knowledge on which most persons pride themselves, and by the possession of which they claim to exercise power,—or to be as gods (powers, Heb. *Elohim*). And those who see only natural things, but are blind to spiritual things, are just those who claim the greatest wisdom as theirs, and look down, as from a higher pinnacle, upon those, really better endowed, but at the same time truly humble, who distrust their own knowledge and guidance,—who, for the simple reason that they have perceptions of higher things, refuse to bow down to things seen only. Such men do not exist in the present age only,—but have been in all ages, and no less in that early age of our race described in the third chapter of Genesis. And many men who in this day refuse, as untenable, the outward narrative of the tree and the serpent, and seeing nothing more, set aside the Scriptures with it, can never bring themselves to imagine that they are, in their own persons,

living instances of that process which is symbolized under the myth they despise because they cannot comprehend it. And if there be such, the more their eyes are closed to spiritual things, the more would they aver that *their* eyes alone are open; and so indeed it seems to them,—but merely *seems*.

“And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to cause to understand; and she took of the fruit thereof, and did eat; and she gave also to her man (*not* Adam, but ish—*vir*) with her, and he did eat” (ver. 6). It will be recollected that the state of man was elevated in the first chapter to the spiritual, and in the second to the celestial degree,—in which degree all things act from the highest interior principle of Love, or goodness, whose seat is in the will or affections (the heart). Of this the *woman* is representative,—and this more clearly indicates why it was the *woman* who first partook of the fruit of the tree. The tree was first *good for food*,—an expression already remarked, as having relation to the will;—but it was also *pleasant to the eyes*, in which expression, however, perceptions of truth are meant, for although chiefly symbolical of the will, woman has of course no less, in her degree, the faculty of understanding also—just as the man symbolizing the latter, possesses also the former in a subordinate degree. And regarding the woman as the self-hood looking with longing eyes at what was forbidden, the expression *good for food* signifies a perversion of love (lust), and *pleasant to the eyes*, a perversion of truth (phantasy). And that it seemed to be a tree to be desired to cause intelligence, therefore evidently does not mean intelligence of a true kind, but that false or deceptive knowledge with which one regards the delights of the world and the flesh,—the fallacious wisdom of the serpent. She did eat therefore, and she gave to her man (*vir*) with her, and he did eat. In other words, the *rational principle concurred*, and confirmed the delusive reasonings

of the sensual principle, and the seductive allurements of the self-hood.

And what was the natural consequence? "The eyes of them both were opened, and they knew that they were naked" (ver. 7). The expression, their eyes were opened, is always used in Scripture for that unveiling of the internal perception which consists, not in seeing with the outward natural eye, but with the mental or spiritual vision. The natural eye may be without light, and yet the soul be illuminated,—and, on the other hand, the natural eye may be keen, and yet the spirit may be darkened. And as the man and his wife were formerly naked, and not ashamed,—now that they *perceive* their nakedness, they recognize that their innocence has departed, and their conscience clearly proclaims their guilt. The self-hood, in whose interest they acted, finds itself deserted by higher faith and intelligence, and left naked and alone. To be naked, and ashamed (or conscious of evil), means therefore to be stripped of the truths of faith,—such truths of faith being represented by garments; for such spiritual things clothe the things of love (or charity) as garments clothe the body. Such garments, therefore, always signify truths relatively inferior, as the "body is more than raiment;" and hence to use one out of many illustrations, we may point to Rev. iii. 18, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and *white raiment*, that thou mayest be clothed, and that the shame of thy nakedness do not appear:" where gold tried in the fire signifies, as always, the good of love,—and white raiment, the truth of wisdom, or faith, without which truth or faith is nakedness, with shame.

"And they sewed the leaves of the fig-tree, and made themselves girdles" (ver. 7). The fig-tree is always mentioned complementary, as it were, to the vine;—for as the vine signified spiritual good, so the fig-tree, natural good, either conjoined with spiritual good, or separate from it, as when the figs fall untimely (Rev. vi. 13).

Here it means that those who had lost their *spiritual* innocence took refuge in *natural* good, concealing what they had acquired of evil under the covering of natural good, the felt necessity of which was of the nature of an excuse.

“And they heard the voice of Jehovah God walking (or going to itself) in the garden in the breeze (or air) of the day, and the man and his wife hid himself from the face of Jehovah God, in the midst of the *tree* of the garden” (ver. 8). We note here some words inaccurately translated, which have in the original their significant meaning. The fallen race still retained some of their perception which resulted in an impression,—the voice of Jehovah God going to itself—in the breeze of the day;—the expression referring to the dulled perception which alone was left to them in this extremity.

Nevertheless this impression or dictate caused them to fear—for they hid themselves; or, as the original has it, the man and his wife hid *himself*, for the race and its selfhood were one (*ish*, not *Adam*). And they hid themselves—not in the midst of “the trees of the garden”—(as our Bible has it), but amongst “the *tree* (*etz sing.*) of the garden.” For this garden of the soul in which God’s voice was heard as an internal dictate, was no longer a paradise with many trees good for food and pleasant to the eyes. These had disappeared with the *state* of which they had been the representatives and accompaniments, and their present changed state could boast only of so much of perception (*tree*) as was to be found in their *natural goodness*,—a single poor tree in which alone they could now take refuge.

And this impression or dictate—the voice of conscience—they feared, knowing their guilt. “And Jehovah God cried unto the man, and said unto him,—Where art thou? And he said, I heard thy voice in the garden; and I was afraid because I was naked, and I hid myself” (vers. 9, 10). These verses are so plain by the light of

what has gone before, that they need no further illustration, and we may pass on to the next verses. "And He said, Who told thee that thou wast naked? hast thou eaten of the tree whereof I commanded that thou shouldest not eat?" (ver. 11). Nothing but the loss of innocence and the consciousness of guilt (the Lord well knew) could lead to the discovery that they were naked;—and but one command had been given, by disobedience to which such guilt could have been incurred, and such knowledge acquired. The seduction of the self-hood, arising from the ascendancy of the sensual principle, had indeed opened their eyes; not, however, to the good things promised, but to doubt and scepticism, and to a desire to weigh the things of faith in the balance of the external senses, to the dulling of spiritual perception by the denial of truth, and the consequent lapse into falsity and evil living. "And the man said, The woman *whom thou gavest to be with me*, she gave me of the tree, and I did eat (ver. 12). And Jehovah God said unto the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eat" (ver. 13). The rational principle (man) here admits that it has been seduced by the self-hood, which it so much prized;—and the self-hood confesses that it had yielded to the enticements and allurements of the sensual principle, which had got the upper hand, and by its subtlety and speciousness had become the ruler, where it should have been kept in subordination and dependence.

The curse which Jehovah pronounced upon the serpent next follows, and requires more attention than the last three verses, which have been sufficiently explained by what went before. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (ver. 14). The serpent was *first* addressed, as the original cause of the evil; and the

perception that the sensual principle was at fault is meant by God *speaking* to it. We have already dwelt upon the significance of cattle and beast of the field, as affections of good,—the highest qualities of the spiritual, and, in turn, of the celestial, principle. But when we read that God cursed the serpent, we must bear in mind certain principles which will be laid down in another place. God the Maker and Sustainer of all things neither curses man, nor any other of His works. He is infinite Love,—and whatever quality he possesses, he possesses in an infinite degree. To curse any one or any thing would imply anger or hatred, which are incompatible with infinite Love. To say that God is angry with the wicked simply means that the wicked place themselves in such an attitude towards Him, that they cannot avoid the feeling that they are hated of Him whom they have themselves set at nought. “For God is kind (even) to the unthankful and to the evil” (Luke vi. 35), but they know it not, nor can be easily induced to believe it,—vainly imagining that He is even such an one as themselves. And therefore when it is here said that God pronounced the serpent cursed above every beast, and every wild beast of the field, the meaning is that the sensual principle *turned itself from the higher affections*, and found its most appropriate association with what was lower and merely corporeal, and thereby *condemned itself*.

In Psalm xliv. 24–25 we have an illustration of this verse, by which may be readily understood the true meaning of the curse of the serpent. “Wherefore hidest thou thy face, and forgettest our affliction and our oppression? For our soul is bowed down to the dust, our belly cleaveth unto the earth.” Here also it is man averting himself from God, and fondly believing that the reverse is the case; and under such adverse circumstances his belly is said to cleave unto the earth. So the serpent’s condemnation was that it should go upon its belly, to indicate that henceforward the sensual principle having

severed itself from the higher principle of good, could *no more look upward*, but must grovel with downward aspect, directed only to what was earthly and low-pitched. A real serpent, as we know, naturally crawls with belly to ground—and must have done so before its so-called curse;—but the sensual principle, which it represented, was at first an orderly principle of the nature of man, and therefore *erect*. It was only when it became the enemy of good and truth—the too presuming dictator where it should have remained simply the modest subordinate and minister, that it lost its erectness, and became prone, and kindred to earth. “I have broken the bands of your yoke, and made you go erect,” says the Lord in Leviticus xxvi. 13—as a man may yet walk, if he overcome the bonds in which he is held by sensuality, and becomes no longer a slave, but more than conqueror.

This utter depravity of the sensual man is still further illustrated by the serpent *eating dust* all the days of its life. A real serpent lives not now on dust, nor ever did;—but the heathen,—those not of the church of Jehovah,—who were yet in bondage to this principle, were they who, in the words of the Prophet Micah “shall lick the dust like a serpent, and like creeping things of the earth they shall move out of their holes; they shall be *afraid* of the Lord our God, and shall fear because of thee” (Micah vii. 17). For what more appropriate symbol of the utterly corporeal, all that is vile, and useless, and accursed than *dust*; wherefore, as at the first, so in all ages, and in all states, “Dust shall be the serpent’s meat” (Isaiah lxxv. 25).

And further it was said, as to the serpent, “And I will put enmity between thee and the woman, and between thy seed and her seed: it (he) ¹ shall bruise thy head,

¹ The reader of our Authorized Version (and we may now add of the Revised Version also) may perhaps stumble slightly at the word “it” in this place. The Hebrew word is a demonstrative pronoun, *masculine* singular,—and is used in chap. ii. ver. 11, where it is the

and thou shalt bruise his heel" (v. 15). This verse has always been believed to bear the earliest reference to the future coming of a Messiah, and justly so—though the true grounds for the belief have hardly been understood. The serpent, which is addressed, is, we have seen, the symbol of that sensual principle which has by its undue exaltation become our bane,—that principle which is an orderly factor in the constitution of the human mind so long as it is kept in subordination to the rational and spiritual principles, but which otherwise exhibits its disorderly preponderance in all the odious forms of self-indulgence and self-love. Therefore, the *seed of the serpent* is representative of those very evils of every kind which are thus begotten;—for indeed all evil has its rise from this source, inasmuch as *self-love casts out* those other loves of God and one's neighbour, upon which, we are told, hang all the Law and the Prophets. Hence the reference to that *old serpent* who deceiveth the whole world, in Rev. xii. 9.

We have seen, moreover, that the *woman* symbolized that self-hood or sense of ownership, dear to the man, which in its first introduction was vivified, as it were, by Jehovah, and therefore innocent and pure. These previously advancing, and now declining, states of man were evidently the work of long periods of time,—and this self-hood had, at this period, fallen from its original purity, and become worldly and perverted. But when the woman was first formed in her integrity, marriage was instituted between her and man. Now marriage itself is a great symbol of the union of the eternal principles of wisdom and love—of truth and goodness—of faith and life. And another great principle is thus symbolized by marriage, namely, the union of the Church on earth with the Lord in Heaven,—by which union alone the Church has been

word *that* occurring after *Pishon*. It here refers to one of the *heads* into which the *river* was divided. But both *head* and *river* are in Hebrew *masculine substantives*.

maintained in all ages. Hence the Church is always designated as a bride, or a wife—a virgin or a woman. “Thy maker is thine husband, Jehovah of Hosts is His name” (Isaiah liv. 5); and when the new Jerusalem, the Church of the future, was seen in the Apocalypse, descending from Heaven, it appeared “prepared as a *bride* adorned for her husband” (Rev. xxi. 2).

And what the *seed of the woman* signifies is illustrated by the passage in Revelations (xii. 17), where we read “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, *which keep the commandments of God*, and have the testimony of Jesus Christ.” Thus the *seed of the woman* are those of the Church who keep the commandments of God,—who keep their faith in God in spite of difficulties, and persecutions, and fallings away. But when the Lord came in the Humanity, He came as the *seed of the woman*. Hence, the woman’s seed is called He in the verse under discussion,—and that He should tread upon the serpent’s head, is now seen clearly to have implied, that He, in the fulness of time, should crush the very root and source of the dominion of evil. Thus (Psa. lxviii. 21), we read “God shall wound the head of His enemies.” For the *head* denotes the highest principle, the most interior,—as the feet the lowest and most exterior: the head is the seat of intelligence, to which the body is as it were the servant to carry out its behests; and to which again the feet are the supports and carriers.

Hence also the *heel* signifies the *lowest or outermost material principle*—*i.e.* the life which our Lord laid down under the persecution of evil men,—the corporeal life of the natural humanity, thus bruised by the seed of the serpent. And thus is explained such an obscure passage of the Psalmist (xlix. 5), “The iniquity of *my heels* shall compass me about,”—signifying the tendency of the evils which flow in from the lowest natural principle to overcome higher mental states—the fact which the Apostle deplors in Romans vii. 24.

We now address ourselves to the curse (so-called) upon the woman. "And to the woman He said, Multiplying, I will multiply thy sorrow and thy conception; in sorrow shalt thou bring forth *sons*; (*bā-nīm'*—masc.-plural) and thy husband shall be thy desire, and he shall rule over thee" (ver. 16). To those who vainly imagine that this was a literal *curse upon a primæval woman*, there are many considerations which should arrest their judgment. Do they imagine that there were no women before this? and if so, why should this woman's conception be greatly *multiplied*? Moreover, all physiologists are aware how little some races suffer in child-birth, so that the curse would appear to be very partial,—while the progress of science would seem to have modified it yet more. But while it is a general law that conception and child-birth should ever be accompanied with some physical pains and dangers, the so-called curse (which is, however, no curse), merely takes this general natural law as a basis for spiritual correspondencies and representatives.

For the fallen and perverted self-hood, in its original purity had been turned towards the Lord, and readily followed the highest dictates, so that what proceeded from it was holy and good, and the orderly manifestations of an accordant will and intellect were brought forth with the accompaniments of delight and happiness. But now the case was different: the character of the self-hood was changed,—the perception of the higher and more internal principle was become difficult and laborious; and the out-births of truth and faith (*sons*—not daughters, and therefore not *children*, as in the Authorized (and Revised) Version) could henceforth only be accompanied, not with pleasure but with struggle and temptation. That *sons* represent things of *truth*, and *daughters* things of *good* is everywhere apparent in the Bible. For the natural birth is but a type of the spiritual birth. "That which is born of the flesh (said our Lord to Nicodemus) is flesh; and that which is *born* of the spirit is spirit" (John iii. 6).

Our souls have to be born as well as our bodies, and the great principles of understanding will develop themselves later : and not until these have become established can they beget sons and daughters,—that is to say, *thoughts* and *affections*. And of these thoughts and affections, these goods and truths of the Spirit, there are generations succeeding generations, just as there are generations succeeding generations of the natural man.¹

That the desire of the woman should be to her husband, seems at first sight a singular item of the condemnation, inasmuch as that would appear to be the natural and proper course of things, and one on which the happiness of the marriage-tie must be in great part dependent. But the word husband or man (*vir*, not *homo*) in the original, affords the clue. For while Adam (translated *homo*) signifies the complete man, male and female,—that is, the united intellect and will,—when *ish* (translated, *vir*) occurs, it always means the *rational principle alone*,—and therefore the signification of the desire of the woman to her husband is plainly, that real intelligence having suffered a paralysis, as it were, from its having consented to the action of the self-hood, the rational principle alone remained as a substitute for spiritual wisdom ; and to this rational principle the self-hood was henceforth subject, looking to it alone for guidance ; and such guidance and control is meant by the man ruling over her.

“ And to the man he said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it,—cursed is the ground for thy sake ;—in pain shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth for thee, and thou shalt eat the herb of the field. In the sweat of thy face (nose) shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken ; for dust thou art, and unto dust shalt thou return ” (vers. 17, 18, 19). Here again it

¹ “ New Studies in Christian Theology,” p. 5.

is hardly possible to conceive that the earth was cursed with a barrenness which it did not possess before. For although some regions of the earth are naturally sterile, there are others again of a surpassing fertility. Nor is it necessary to imagine that such is the real meaning of the words, beyond the indication of that necessity for labour which must have been the lot of man in every age. But on the principle which we have found so satisfactorily to solve all the phases of this most remarkable record, we may also read these passages with profit and advantage. No curse is indeed here intended as proceeding from God, but the *ground*, so represented as cursed, it will be remembered in all cases represents the *external man*, throughout this and the second chapter. And we know that he is called *ground* in this chapter, because the man, formerly called simply *earth*, has herein become regenerate, and like ground in which good seed (seeds of love and goodness) has been sown. And as the self-hood, which is the source of the evil by which he has fallen, is proper to the *external man*, therefore the *ground* suffers. Not however as cursed by God, but as the result of *turning away itself* from good and from God,—in the assent given by the rational principle to the deceptive influence of the self-hood. And that he should eat of it in sorrow all the days of his life, signifies,—that as long as that dispensation lasted, the effects of the evil would be felt: and, that man should live (eat) in the fruition of sorrow, anxiety, and unhappiness, consequent upon the loss of innocence, and the descent from a higher to a lower ideal.

Doubtless natural thorns and thistles were not unknown in the primitive floras of the globe, but the thorns and thistles here alluded to are those signified by Isaiah (xxxii. 13): “Upon the land (ground) of my people shall come up thorns and briers”—and by Hosea (x. 8) “The high places of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars.” The “*high places of Aven*” are evidently here significant

to the evils of self-love, and the thorns and thistles are explained by our Lord Himself (Mark iv. 18, 19) in the Parable of the Sower; "These are they which are sowed among *thorns*. And the *cares of this world, and the deceitfulness of riches, and the lusts of other things* entering in, choke the word." And Ezekiel tells of a time when man should once more turn to the Lord, and reverse his own self-condemnation,—and says—"And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them that despised them; and they shall know that I am the Lord" (Ezek. xxviii. 24).

And what is it to "eat the herb of the field"—but to *live* a life of the world, worldly—the life of a beast; which has forfeited some at least of the spiritual privileges of man;—as we read in the Prophet Daniel, of Nebuchadnezzar, king of Babylon, "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee *to eat grass* as oxen, and they shall wet thee with the dew of heaven" (iv. 25).

The last part of this denunciation reads so naturally that it might be superficially imagined to have no deeper meaning,—but while man does and always did earn his bread more or less by the sweat of his brow, as it were, and certainly always must return unto the dust; other and more internal significations are contained as the real spiritual kernel of which the letter is but the external husk. To *eat bread* means, not only to assimilate bodily food, but also to nourish the soul with that which similarly builds it up and strengthens it, viz., with good,—spiritual and celestial good. "He that eateth of this bread shall live for ever" (John vi. 58). For "Man shall not live by *bread* alone, but by *every word* which proceedeth out of the mouth of God" (Matt. iv. 4). This is spiritual bread—this is that *bread of Life*. But when Mankind had declined from its former state of good and truth,—when Man was fallen and had turned himself from God, and

become the slave of his sensual and corporeal principle, he loathed this bread, as the Israelites loathed the Manna when they began to speak against God (Numb. xxi. 5). It was no longer easy to eat of the bread of life,—it could only be obtained laboriously,—by the sweat of the brow. It could be offered him as before, but when man turns himself from God, he cuts himself off from the blessings he before enjoyed, and which flowed into him like the air around him. And thus they eat bread in the sweat of the face,—until they return to the ground,—the *ground* as it was before,—the ground, regenerated, from which man had wandered,—and unto which he *must* sooner or later return. “For dust thou art, and unto dust shalt thou return.” Dust—the most useless, defiling of substances,—the fit emblem of what is corporeal—nay, infernal. Corporeal had man become in his desires and affections. He had averted himself from God,—and God’s face seemed to be hidden from him;—he was like those referred to by the Psalmist (civ. 29), “Thou hidest Thy face, they are troubled: Thou takest away their breath, they die, and *return to their dust.*”

The closing scene of this unhappy narrative occupies the remaining verses. “And the man called his wife’s name Eve, because she was the mother of all living” (ver. 20). The proper name Eve (khav-vāh’) signifies *Life*,—and the name was applied to the woman (or wife) but not as the primæval woman from whom all the human race is descended. The narrative does not pass from spiritual to literal in any such arbitrary or inconsistent fashion as this would imply. We know what the woman symbolizes, and we have seen what is meant by *Life* in this narrative. The *living* are not simply those living in the body, but those in whom *spiritual* life is established. Such alone are the truly living—“to be spiritually-minded is life and peace”—but “to be carnally-minded is death.” We have seen that a distinction is made between man (Adam, *Lat.* Homo) and man (ish, *Lat.* vir). Whenever

man (Adam) and his wife are spoken of, man signifies the essential good which belongs to, or constitutes the Church; and the woman, faith, which is the Life of the Church, and thus the Church itself;—but when man (ish) and his wife are the subject, the man signifies the Intellect, and the woman the Will,—the two together constituting the whole man. Now it is the man (Adam) who calls his wife Eve, or Life; and she represents the first Church on Earth,—the mother of all those who possess living truths of faith; for those alone who possess such faith can be said to be *living*. That a woman and a wife have a similar signification, and that both mean the Church may be seen from Isaiah liv. 5, 6, “For thy Maker is thine husband, the Lord of Hosts is His Name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called. For the Lord hath called thee as a *woman* forsaken and grieved in spirit, and a *wife* of youth”—*wife of youth* referring to this first early and original Church.

“And Jehovah God made to the man and his wife coats of skins, and clothed them” (ver. 21). We do not see any necessity for the literal belief that God Himself supplied the man and his wife with garments. Those who could sew fig-leaves together, could also doubtless have made coats of the skins of kids and lambs—sheep and goats. But the internal meaning refers to the significance of these symbols when used as raiment. That which is highest and most interior requires no clothing, hence the (*celestial*) man and his wife were at one period naked;—a step lower does require it—that is, things *spiritual*, and *à fortiori*, things *natural*, are clothed,—the former with *white raiment* (Rev. iv. iv.),—beautiful garments (Isa. lii. 1),—brodered work (Ezek. xvi. 10), &c.,—and the latter, the natural, as inhabitants of this world, with *skins*. For skin denotes what is external, though it takes its special meaning from the animals whose skin is referred to—kids and sheep signifying, as before said, things

relating to good and charity (or love). Now, although this primitive Church of which we are speaking had fallen from its first estate, as we all do after the innocence of childhood is put off or lost,—yet, like us, it was no less principled in good both spiritual and natural; and therefore were they clothed in skins, which signify this spiritual and natural good,—as the exterior garments of those so endowed.

In the next verse, we have again the expression which has given rise to so much discussion, where Jehovah God speaks of Himself in the plural number, which some have vainly imagined to be an indication of a plurality (*i.e.* Trinity) of *persons*. “And Jehovah God said, Lo, the man has been as one of *Us*, to know good and evil; and now, lest he put forth his hand, and take also of the tree of lives, and live for ever”—(ver. 22). It is no mere caprice that God calls Himself by several names in the Scripture, but each one has a definite meaning, according to the word spoken, or the act done; and it would too greatly enlarge this work, nor would it come quite within its scope to fully explain all the distinctions implied,—for which a separate treatise would be necessary. But we have already, when pointing out the difference between the so-called Elohist and Jehovistic divisions of the creative Record, shewn that that which, read without knowledge, gave countenance to the Fragmentary Hypothesis,—when intelligently studied, confirms the Divine character of the whole, and shews the consistency and coherency of the whole as a great primæval revelation. We shall not therefore here further dwell upon the expression “one of us”—than to say, that the word Elohim, translated God when applied to the Lord—and sometimes gods, when (as in Psa. lxxxii. 1, and lxxxix. 6) it is applied to men (or angels) — always expresses *power*, as the creative Power in the first chapter of Genesis. In other places it is applied to *strength* generally, as in Isaiah xlix. 4, 5; lv. 7, &c.;—whereas, Jehovah signifies *that One*

Power from which all other powers are derived; and Jehovah God, the One only God of Heaven and earth.¹

Man, by eating of the fruit of the tree of the knowledge of good and evil, had learned the evil art of believing that he lived and was intelligent from himself alone, without the aid of Jehovah, from whom all his life and intelligence were really derived. He had become like that one referred to in the 2 Thess. ii. 4, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." He had become

¹ The names El (God, pl. Elim);—Eloah (pl. Elohim—very often used);—Elohim (Gods, or Powers); Helyon, or Helyonin (Most High, and Most Highest, plural); Adonim, (pl. Lord);—Shaddai (Almighty);—Jah, (I am, Exod. xv. 2; Psa. lxxviii. 4); and Jehovah—the tetragrammaton,—the unspeakable Name,—signifying "I am that I am," and denoting Him as self-existent, and the Source of Life:—and their combinations, El-Elim (God of gods, Dan. xi. 36);—Jehovah-Elohim, (Gen. ii., &c.);—Jah-Jehovah (Isa. xii. 2, and xxvi. 4);—Adonai-Elohim;—Adonai-Jehovah (Gen. xv. 2 and 8);—El-Shaddai (God Almighty, Gen. xvii. 1);—and Jehovah-Sabaoth (Jehovah of Hosts), &c;—all have definite significations, and are applied, not arbitrarily, but in every case with especial and exact reference to the occasion on which they are used. But a name possesses in Scripture a far higher significance than it does in these days,—and the *Name of God* most especially attaches to it a sacred character which is constantly referred to in the Bible.

Hence we meet with such expressions as, "Blessed be Thy glorious Name"—"They shall hear of Thy great Name"—"We will call upon Thy Name"—"How excellent is Thy Name in all the earth"—and numberless other passages, in which *name* is put for *quality*; and the Name of God signifies His inmost nature and character. By His name He revealed Himself to His people in ancient times—in proportion as they could receive Him,—and this is meant by that passage (in Exod. vi. 3): "I appeared unto Abraham, unto Isaac, and unto Jacob (as) God Almighty" (El-Shaddai)—not *by the Name* of El-Shaddai, as our Bibles suggest the meaning to be, for these words do not exist in the original—"but by *my Name* JEHOVAH was I not known to them." For He had not revealed Himself to the earliest patriarchs as the Jehovah of Love,—the Father,—but as the God of Faith only:—but to Moses He had made Himself more fully known by *His Name*, JEHOVAH.

over wise—wise with the wisdom of the foolish—wise in his own conceit.

But there was worse behind. A man may know too much,—too much, that is, for his condition; and Truth is of such a nature as not to be lightly handled without danger. There are many passages in the Bible which would be incomprehensible, but for this knowledge. When a man receives Truth intelligently into the mind, he may either act according to his knowledge, or otherwise. If he does so act he is one of those blessed who *hear* the Word of God, and *keep* it. But this is not possible in the case of those who, under the subtle influence of the serpent, found their reasoning concerning spiritual truth in externals,—who argue from the selfhood, and the mere scientific perception, whether the truths of faith are as represented in the Bible, or no. Such reasoning cannot fail to result in negative (agnostic) views,—and it is well if they are no worse than merely negative or agnostic. The danger is that such truths should become despised, and an attitude assumed, first of indifference, then of contempt, and ultimately of blasphemy and profanation. For Truth cannot be blasphemed with impunity, and its quality is such that, if profaned, it acts on the soul as a virulent poison, instead of a refreshing draught. It becomes the polluted spring of death, instead of the water of Life. And its result as indicated by this verse is illustrated by Ezekiel (xiii. 17-19), “Set thy face against the daughters of thy people which prophesy out of their own heart; and prophesy thou against them. . . . Will ye hunt the souls of my people, and will ye save the souls alive unto you? (or, will ye cause the souls to *live* unto you?) And will ye pollute me among my people, to slay the souls that should not die, and to save the souls alive that should not live, [by your lying towards my people that hear your lies?”

Man was meant to live for ever, and therefore a pre-

caution taken *against* his living for ever can only refer to a life which is not truly life,—the life which, as mere existence, cannot be blotted out, but which yet is but the life of death. But although God does not take precautions against man living for ever, which would be but to defeat His own designs,—He does take precautions against his so living that his life would be a mere inversion of that order which He has established. In later times, when the Jewish Church was founded as a mere outward and representative Church, it was expressly ordained that they should *not* know the Truth directly or immediately, but only mediately through signs, symbols, and correspondences, to the end that they should not be *able* to profane it. For of so external a nature were they, as the last stage of descent and decadence from the primæval pure Church that they could no longer comprehend internal things; and therefore, if they had been instructed in them, they would inevitably have despised them, and profaned them, and brought themselves to utter destruction and ruin. This is the reason that all spiritual Truths were so involved in dark sayings as to be incomprehensible to them at the time, though valuable later on as confirmations when their fulfilment had arrived. It was better that they should reject the truth with a darkened understanding (though that was bad enough), than that they should, with their eyes open, despise, and ultimately (as they assuredly would) blaspheme and abuse it. Hence we read in Isaiah vi. 9, 10, “Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and understand with their heart, and convert, and be healed.”

The next verse (23) need not detain us,—for its explanation will be evident from what has preceded. It is this,—“And Jehovah God sent him forth from the garden of

Eden,"—deprived him (that is) of the intelligence and wisdom of which he might now make so dangerous an use,—“to *till* the *ground* from whence he was taken,” by which is meant, restored him to that natural condition from which he was previously raised.

“And He drove (or cast) out the man, and He placed at the east of the garden of Eden, cherubim and a flaming sword, (or, a flame of a sword), which turned every way, to keep the way of the tree of *lives*.” This is the concluding verse of the history; which we will proceed to explain. To be cast out from the garden of Eden,—“the garden of the Lord,”—evidently signifies an awful fall from intelligence and goodness, a separation from the celestial good in which the earliest Church was nourished. For that Church, we have seen, was celestial, which signifies that it was ruled by love,—and no succeeding Church has been of such a character, for from that period until the coming of Christ in the flesh there was a gradual degradation through the descending degrees of celestial, spiritual, and natural. And this renders it the more difficult for us to recognize the nature of this most Ancient Church, for it was principled in qualities which we of these days do not, and cannot yet, share. But as man had now fallen from his pristine condition, it became more and more necessary to keep from him those profound truths which he was capable of receiving into his intellect, but which would inevitably, if received, have been profaned in the will. To prevent this it is figuratively stated that Jehovah placed “cherubs, and a flame of a sword,” as guardians of that tree of lives, whose signification has been already explained.

We have here a great light thrown upon a subsequent circumstance of importance in the worship of the Jews. It will be remembered that the ark of the covenant containing the testimony was guarded by two cherubs—(Exod. xxv. 22)—and this was the chosen habitation of God, “who dwelleth between the cherubim.” The

presence of God here signifies the same as *the tree of lives*, viz., those things belonging to the Lord, which were *most holy*; and to protect them from being profaned, it was guarded by two cherubim of beaten gold, representative by their figures of those cherubim which kept the way of the tree of life. “The Lord reigneth, (saith the Psalmist)—let the people tremble; He sitteth between the cherubim; let the earth be moved” (Psa. xcix. 1). “Thou that dwellest between the cherubim, shine forth” (Psa. lxxx. 1).

And, lastly, the flaming sword (or, lit., the flame of a sword) has a similar meaning and use;—for flame is always representative of love of some kind, and a flame of a sword is an inverted or destructive love, such as is self-love, which so blinds the mental eyes that all attempt to reach the mysteries of faith through it becomes abortive; as in Ezekiel xxi. 15, “I have set the point of the sword against all their gates, that their heart may faint, and their ruins (or offences) may be multiplied.” And this verse indeed may serve as a gloss upon all that has gone before, inasmuch as it throws light upon that very concealment of the spiritual sense which we have been at pains to unfold. The *literal* sense of the Scripture acts as a guard over the spiritual sense. No evil consequences of importance follow the various reception of the letter, for that which it conceals and guards remains intact, whatever doctrines may be founded upon the literal sense; but to violate the internal sense, when known,—to wrest it to evil and falsity for the purpose of confirming evil and false lives,—is to *profane* it,—to offend the Holy Spirit of God, and to commit that sin against the Holy Ghost which cannot be forgiven a man: since it drives away that operation and influence by whose aid alone can regeneration be effected.

“What connexion is there between a history of hard facts belonging to the real world of actual human life, and a set of ecclesiastical doctrines which appear to be read into them? If we could answer this question we should probably be able to deal with the other difficulty to which we have referred. If we could get at a *reasonable principle* on which Mystical Interpretation could be based, we could better judge whether any given piece of patristic exegesis conformed to it or not.

“And indeed we can hardly suppose in any case that the history of peoples or of individuals was modified merely in order to furnish types of other things for our edification. ‘Men,’ as Messrs. Jennings and Lowe say, ‘are not appointed by God to lead good or bad lives in order that the life of Christ or Judas may be symbolized.’ We must evidently take a larger and deeper view of the whole question if we are to rest the Mystical Interpretation of the Bible upon a truly rational basis.”

“The Mystical Interpretation of Holy Scripture.”
(*Church Quarterly Review*, April, 1886.)



CHAPTER VIII.

THE JEWISH CHURCH; AND ITS PLACE IN THE OLD TESTAMENT.

IN order to understand the unity of the Scripture writings, it is absolutely necessary that a reasonable and coherent conception of the nature of the Jewish Church, and of the historical position of the people called Jews should be entertained,—not such an erroneous and chaotic view as that arrived at by the tortuous road of German critical scholarship; but upon principles demonstrated in this volume as at once rational and consistent.

How much has been written upon the subject of Jewish History, and to how little purpose! Volumes, essays, prolegomena, historical studies, criticism learned and profoundly studied,—or rather over-studied and over-strained,—have from time to time appeared,—all having for their avowed end and aim the disentanglement, as it is termed, of the historical from the mythical, the elimination of difficulties and inconsistencies from the Hebrew records, and the piecing together and bringing into an imaginary consecutive accord, the supposed fragments of the so-called Jehovistic, Elohistic, and priestly documents, which, it is asserted, are all jumbled together in a sort of chaotic heap;—or which resemble a labyrinth, to which it is imagined that Criticism, and chiefly German criticism, alone holds the clue.

And yet what is the result of all this learned web spun around the Old Testament with an accumulated weight of ponderous verbosity which buries the subject fathoms deep, and which, while it redounds to the literary ingenuity and academic honour of the learned critics, nevertheless utterly destroys the primitive significance of the Records thus ruthlessly handled? What is it but a darkening of counsel with words without wisdom?—we repeat it advisedly, words without wisdom, because the words by which the brilliant critic and schoolman fondly imagines that he is illustrating the subject and unravelling its difficulties, are words which, in reality, fail to do anything but to obscure it,—annihilating it beneath the accumulations of a new and ungenial literature, from which it could never be capable of emerging, were it of an ordinary nature, and did it not shine through the superincumbent mass by its own inherent brightness and lustre.

The great alleged discovery of modern German criticism is what is known as the Grafian hypothesis, viz., the hypothesis that the Levitical Law, and the connected parts of the Pentateuch were not written until *after* the fall of the kingdom of Judah; and further, that the Pentateuch itself, in its present compass, was not publicly accepted as authoritative until the reformation of Ezra. In other words, the German school of advanced criticism teaches that the precepts of the Law were not, as they profess to be, Divine institutions given from Jehovah by the hand of Moses, which regulated the life of the Israelites during their wanderings through the wilderness, but that they belonged to, and were the characteristics of, a much later and a comparatively recent age;—that the Mosaic ordinances, as we read them in the Books of the Pentateuch, were not written by Moses at all, but that they were a *growth* which developed itself a thousand years or so subsequent to the age in which Moses existed.

This extraordinary and monstrous *bouleversement* of the Sacred Scriptures, and of the record of Jewish History

which they hand down to us, is founded upon what modern criticism styles internal evidence,—and is largely accepted by scholars. But let not the Bible Christian be alarmed at the portentous proportions of the innovation, which is, it is true, sanctioned by high names in scholarship and criticism, yet is, we dare affirm, the result of an utter and entire misconception of the whole scope and meaning of the History which it so ruthlessly attempts to overturn. Nothing could in the slightest degree justify such a sweeping and destructive criticism of documents so venerable, short of the distinct discovery of a comprehensive clue, of a character and importance which should suffice to shed an illumination over the whole subject. And further, such a clue ought to be capable of rendering it in the highest degree probable—not only that the writings in question were but a medley of incoherent fragments of different ages and by different authors, which had been carelessly edited by one who was utterly incompetent to the task, and who had so inextricably mingled the documents that the combined and resultant work shewed neither sense nor meaning;—but also that a careful and ingenious re-arrangement of them was capable of restoring to them their true and original significance, and of bringing into prominence a genuine and hitherto unknown key which should infallibly unlock their acknowledged difficulties and mysteries.

But we contend that the bold assumption that any such clue is held by the German critics, however learned, is utterly illusory, and that it is they who have so hopelessly entangled the Jewish documents as to present a mere chaos where formerly reigned the most perfect and super-human order. And it is because they have utterly and entirely missed the great underlying principle of these writings, that they have lost themselves in a maze of fond speculation and a labyrinth of misleading theory, spun from their own brains, and by which they have striven to supersede the noble and stately order of the

grandest documents the world possesses or ever did possess. In their endeavour to cast discredit upon these, they have merely blinded themselves to the majestic significance of writings which are not for any one age of the world, but for every age,—past, present, and to come.

It will be our endeavour in this chapter to present considerations which shall place the Jews and their history in what we believe to be their undoubtedly true light; and to point out the gross misconceptions which have arisen concerning their genius and economy, their significance in the march of human progress, and their meaning in the sacred records. And further, to elucidate a great underlying principle constant in these writings, entirely overlooked or set aside not only by the German, but by other hostile critics nearer home,—a principle, without a comprehension of which, no one can approach the Old Testament with any other than a mischievous result,—but yet a principle which, once understood, renders the whole Record clear, and divests it of all those obscurities and mysteries with which it has been enshrouded by those who would demand a wholesale transposition of its orderly elements.

The leading questions which confront us in our endeavours to understand and to elucidate the scope and character of the Old Testament as the pioneer, or germ from which was evolved the Christian religion, and to bring it into actual and reasonable reconciliation and accord with the New Testament, as parts of one great Whole, are,—first, Why should the acts and doings of a Semitic race, still existent, but existent apart from Christians, occupy so large a portion of the Books which we have so long been in the habit of reverencing, as not merely ancient and historically interesting, but also as the inspired Word of God,—spoken, not to the Jews alone, but to all mankind? Why should what so many believe, and justly, to be the Divine Message, take the form chiefly of a History, full of revolting details, and abounding with

records of deeds which shock our modern sense as mere history,—which appear to be discordant with Christian morality, and which describe the acts of a people so perverse, so evil-disposed, so ungrateful, and so full of iniquity, as were the Jews of old? And, again,—How does it happen that these records, whether simply historical, or in turn monitory or minatory, of a single people should act as the link which connects the Old with the New—the avenue of the Divine Providence which conducts from the most ancient peoples, whose history would appear to survive only in the form of mere myths, to the comparatively late times when the great message of Christianity heralded peace and good-will, prosperity and progress to the entire human race?

To furnish any satisfactory reply to these questions, we must rehabilitate the Old Testament, and afford some consistent view of the Jewish people, and of the precise nature of their position and presentment in Old Testament History; and for that end we must not only enter upon some examination of the character and genius of the Jewish nation as it is set before us in these Books, but we must also go back to their very origin and commencement,—an origin which lies far back beyond the epoch of their reputed founder, the patriarch Abraham. In an age long anterior to Abraham, when, after the Noachian flood, a new covenant had been established to replace the old, which had been consummated;—in other words, when a new Church had been founded upon earth, in succession to that primitive one which had been devastated,—upon an entirely new basis, and raised upon those remnants of good and truth which had survived the fearful disruption of the first great Church begun with Adam;—then were those remains of the good and truth of the precedent Church (which were represented by Noah and his family) appointed to be the depositaries of the promises of God and of the knowledge of the sacred things of the Church

But this new foundation was necessarily upon a lower

platform than that on which the first Church had been builded, for there had been a great falling away; and the Noachian Church could only view things from a lower standpoint than its more spiritual predecessor. For at the catastrophe of the flood, nearly all love and faith had been annihilated upon earth, and the human race was in danger of losing altogether that connection and communication with God, which are absolutely essential to its moral and spiritual well-being,—to all, that is, which constituted humanity. Animal races could exist without such conjunction; for they possess no special faculties by which they can communicate, or be conjoined, with the spiritual nature of their Creator. But with Man it is different: for it is by virtue of such communication and conjunction that Man is Man: and if they ceased, Man would cease to be Man, and would become once more a beast. Therefore that communication and conjunction has never for a moment ceased,—never, that is, has been for a moment entirely lost, from the time when Man was innocent in Paradise until the present day. But with every successive re-establishment of the interrupted conjunction, or at the consummation of every effete age and the re-founding of every new dispensation, each new dispensation has necessarily occupied a lower platform, in proportion as the past age had been devastated of that which made it a Church,—viz., spiritual knowledge,—goodness and truth, charity and faith. These were not *dead* indeed, but they had become lowered, debased, and displaced,—first, from more internal to less internal, then from internal to external, and lastly from external to more external.

Now Noah, who was representative of the quality of this new and less spiritual Church or dispensation, is said to have had three sons. And these three reputed sons represent the three great streams or divisions of doctrine and worship which characterized the descendants of the Church which was founded in Noah. Of these three it is

evident from Gen. x. that one, Shem, excelled the other two in quality, signifying indeed that true *internal* worship, and (comparatively) pure doctrine which were more or less wholly wanting in both Japhet and Ham. But let it be carefully observed how this Shem is introduced (in ver. 21),—not like “the sons of Japhet,” “and the sons of Ham,”—but thus:—“Unto Shem also, *the father of all the children of Eber*, the brother of Japheth the elder, even to him were (children) born.” But Eber was not the immediate descendant of Shem, since intermediate children are mentioned; and then Eber, (ver. 24) to whom were born two sons, Peleg, (or division) and Joktan—and in his son’s days was the earth divided. In the next chapter (xi.) the genealogy of Shem is carried through Arphaxad, Salah, Eber, and Peleg only, down to Nahor, Terah, and finally to Abram, who was thus the immediate ancestor of the Jews.

In Gen. xiv. 13 Abram is designated “Abram the Hebrew.” So that the term *Hebrew* is one which is applicable to the Jews by virtue of the descent of Abram, their founder, from the family of Shem, whose third descendant was Eber. And as Shem was the father of all the children of Eber, so was he the primary progenitor of the Jewish race, who were descended from this Eber, through Abram. And the distinction was allotted to Eber, not as a mere descendant of Shem, like Arphaxad, Salah, and the rest, but as it is at the outset expressed by the passage, “Shem was the father of all the children of Eber,” which evidently refers to the similarity of quality between the two. Thus, therefore, as Shem was the representative of one great branch of the Noachian Church,—and that the best of its day,—so was Eber also representative of another, but necessarily lower and less spiritual Church, which was the Hebrew Church, whose posterity constituted the Hebrew nation,—a nation developing long afterwards into the Jewish in the person of Abram.

But the age of Abram was greatly posterior to that of Eber, and that which had been in the age of Eber a comparatively pure worship became gradually degenerated, and was so far lost in Abram's day that it was as though it scarcely existed. Hence the necessity for a new Dispensation. In the age of Abram, who was a real person,—and probably the first real *person* mentioned in Holy Writ,—the Bible gives us no reason to suppose that there existed any internal worship or any true knowledge of God. In the days of Eber, indeed, God had been known and worshipped as Jehovah, as we learn from Exod. iii. 18, —“Ye shall say unto Pharaoh, *Jehovah, the God of the Hebrews*, cometh to meet us.” (And again in Exod. v. 2.)

Now this Hebrew nation, whose founder had been the patriarch Eber, the descendant of Shem, occupied the land of Canaan, as we learn from Gen. xl. 15, and that land, even long afterwards, was known as “the land of the Hebrews.” It is not to be wondered at, therefore, that there still lingered in that country some slight knowledge of Jehovah, the God of the Hebrews. Thus we read of Balaam that he was a Syrian (Numb. xxiii. 7) and he knew the Lord as Jehovah (see Numb. xxii. 18, &c.), which is corroborated by Jonah (i. 9), “I am an Hebrew, and I fear Jehovah, the God of Heaven.” Yet Abram, who had been brought up in Ur of the Chaldees, did *not* know God as Jehovah till long after, when it was specially revealed unto him. He knew God as El Schaddai (see Exod. vi. 3). For Abram was an idolater, as is distinctly stated by Joshua (Josh. xxiv. 2): he served other gods, the gods of “those who were beyond the river.” And not only Abram, who was brought out of Ur of the Chaldees, and from an idolatrous nation and family,—but also his immediate descendants, Isaac and Jacob, had their own gods, and knew but very little of Jehovah. The God whom Abram had worshipped in Chaldea was El Schaddai or the God Schaddai; and he was not suddenly torn from all his old beliefs and miraculously converted to Jehovah, but

he was led by slow degrees and by Divine instruction to entertain clearer notions of Jehovah, the true and only God. Even Jacob only acknowledged God as *his* God, on condition that He would bring about certain events to his (Jacob's) satisfaction; and all three, Abraham, Isaac, and Jacob, held in their hearts to the gods of their fathers, acknowledging only by name the God who was leading them to such great issues.

But although there may have existed some few in that age who acknowledged Jehovah, and were better acquainted, intellectually at least, with the true God who had once been worshipped by the now corrupt and degenerate Church, it did not please Jehovah to select any of these as the nucleus of His new Church and dispensation on earth. He preferred rather to choose a man who, although, intellectually, he was more ignorant of the true God, yet was one living in charity and faith, and who worshipped from the heart. Such a man was Abram, and him He called from Ur of the Chaldees, and from his idolatrous family, in order that, under the Divine leading, he might, through his posterity, found the nation which should be the medium of the establishment of the new Dispensation. God did not, as we have already remarked, forcibly convert him from his external idolatry, but He allowed the change to be wrought slowly, so that the work of education was the charge of generations; and it was not till He sent Moses, four hundred years later, that He declared Himself to the Jews, through him, as the One God who was the God of Abraham, the God of Isaac, and the God of Jacob (Exod. iii. 15); and further as the "Lord God of the Hebrews"—and ultimately in a remarkable passage (Exod. vi. 3) as JEHOVAH,—that supreme Name by which He had been worshipped in the most ancient times of pure and genuine internal worship. "I appeared unto Abraham, unto Isaac, and unto Jacob, as God Schaddai, but by *My Name* JEHOVAH was I *not* known to them."

Abram, then, was a Hebrew, and the Founder of the

nation and Church of the Jews ; but it was as Jews, not as Hebrews, that they were to become representatives of a Church on earth. Although, however, Abram was thus called, and was himself of pure Hebrew descent, the Jewish people were of a descent which corresponded with the character they developed, and with the evil and stiff-necked generation which they approved themselves later upon every occasion, through centuries of years. It will be remembered that the first-born of the twelve patriarchs, or sons of Jacob, Reuben, as well as the second and third, Simeon and Levi, were cursed by their father on his death-bed (Gen. xlix. 3-7), and the fourth son, Judah, became the head of the family—"thy father's children shall bow down before thee" (ver. 8)—as to the posterity which was to constitute the Jewish nation. Judah, then, was the acknowledged father of the Jews, properly so called ; and when the ten tribes (of Israel) were carried away captive, lost and absorbed among the Gentile nations (1 Kings xii. 20), Judah alone remained to carry on the destinies laid upon the race of Abram the Hebrew. For although the Jews of our Lord's day always claimed to have Abraham for their father, they were no less descended from Judah ; and from him they not only derived their name, but from him also began the increase, prosperity, and enlargement of the Jewish family.

Now there were three stems in the Jewish nation arising out of Judah, (Numb. xxvi. 20),—one from Shelah, one from Perez, and a third from Serah. The first of these, Shelah, was the son of Judah by a Canaanitish woman (Gen. xxxviii. 2, 5),—an union strictly prohibited on many occasions (Gen. xxiv. 3 ; Exod. xxxiv. 16, &c.), and therefore eminently unlawful : while the second and third, Perez and Serah, were the fruit of an even more abominable intrigue, namely with Judah's own daughter-in-law—an act emphatically cursed in Leviticus xx. 12. Moreover Judah himself "thought her to be an harlot ;" and it is therefore plain that when the Jews, the descend-

ants of the tribe of Judah, declared to our Lord—"We be not born of fornication,"—they asserted that which was not correct, ignoring, whether wilfully or not, the true facts of their primitive history. And this impure origin of the Jews, as distinguished from the Israelites, has its correspondent interior meaning, a meaning which has a most important bearing upon their position as a people whose *rôle* it was to represent a Church—a bearing to which we shall have occasion to recur.

In still earlier times, while there had yet remained with the men of a more ancient Church and dispensation much of real spirituality and of interior goodness, the Church had been representative;—that is, the worship conducted by it was animated by a genuine principle of interior holiness; and their ritual was possessed of an internal which was perceived by the worshipper, who looked beyond the mere formula to that which the formula spiritually signified. Under these circumstances a truly representative Church existed; but in the ever steady declension of the spiritual condition of mankind, such a truly representative Church could exist no longer. Instead thereof, the only substitute which could be found possible at this stage of the world's history was a form of worship and a race of people who, while they could not represent a Church; could yet be *representative of* a Church. That is, that the worship which they practised should be of such a nature that it should be perfectly and accurately representative of true worship, and yet that those who practised it should not do so from any interior principle, which indeed they no longer possessed,—or if they did, it was in so weak and degenerate a form, that had they used it as a guide to their representative of worship, they would only have marred its beauty and perfection. But it is obvious that those who practised such a form of worship would be utterly incapable of initiating it themselves, or even of regulating it,—still less of perfecting it, by their own unaided powers.

It was requisite therefore for the fulfilment of these conditions that a people should be appointed for the performance of these functions. A Church *must* exist, but such was the condition of mankind that only the lowest form of worship was possible,—that, namely, which was representative of qualities which no longer existed in the human mind. Since therefore these spiritual faculties were decayed almost to extinction, the representatives which were to be the medium of worship could be best exhibited by a people in whom such spirituality was altogether extinguished,—a people immersed in exterior and corporeal love,—a people utterly blind to the genuine interior principles of goodness and truth. For had there remained any glimmering perception of true spiritual things, there would have been a pressing danger lest the meaning of these representatives should be at first accepted, and then rejected after imperfect inquiry, and finally abused and despised,—a course of action which would have amounted to profanation of the worst and most fatal kind,—and such as would have brought spiritual destruction on those who practised it. For a truly representative Church, such as had formerly existed, required a perception of internal things. The Church could not represent internal or spiritual things unless those who formed that Church had a true perception of such things.

But it was different in a later age. Such perception of spiritual things was fast dying out,—had not indeed absolutely died out when Abram was called, or otherwise no Church could then have been founded. But inasmuch as it was in the mind of God to establish a representative of a Church in the place of what had been a truly representative Church, it was necessary that there should remain no half perception of the Truth, which would have been far worse than no perception at all. Therefore in the early days of the descendants of Abraham, the glimmering perceptions of good and truth which they at first possessed were gradually eliminated, in order that, in the

people who were to form the representative of a Church, there should be no internal at all. The representatives were to be external representatives of internal things, and those who practised worship by these external representatives must be themselves solely external, having no appreciation of spiritual or internal things;—from which it follows that the representatives must necessarily be of Divine appointment, since only the Ruler of the spiritual world could comprehend and thence order and appoint the true and accurate external or natural representatives or correspondents of what was internal and spiritual.

From these considerations we can understand how it happened that the early history of the descendants of Abraham was equivalent to a *dispossession* of all internal truth, in order that they might more completely and perfectly conduct worship by means of solely external representatives, of the internal meaning of which, ultimately, they were totally ignorant. How this dispossession was effected we shall indicate in what follows; and its effect was that they came to be under the belief that worship consisted solely in externals; and consequently the system of worship by external representatives of internal things was carried on safely and effectively under the Divine supervision. Thus the Jewish people are characterized in Deut. xxxii. 28 as “a nation void of counsel, neither is there any understanding in them.”

But a most singular and extraordinary impression seems to prevail with certain critical schools as to the character and *morale* of the Jewish nation. They are represented as constantly and ardently striving after righteousness,—as ever persistently tending to that holiness which was indeed inculcated by their spiritual teachers, prophets, and ambassadors bearing the message of Jehovah;—as ever, through evil and through good report, attached to the God of their fathers, ever faithfully adhering to Jehovah and His Laws,—and as being, through all their backslidings, unalterably steadfast to the

One God and His commandments. Some even, with a perfectly incomprehensible perversion of the plain reading of History, go so far as to affirm that the Jews elaborated a system of monotheism out of the polytheistic elements into which they were born, and which constantly surrounded them, and would even have us believe that they possessed an *instinct for monotheism!* It is in vain that Isaiah declares that "their land is full of idols—they worship the work of their own hands" (Isa. ii. 8); and Ezekiel denounces them in that "ye pollute yourselves with all your idols, even unto this day" (Ezek. xx. 31); and that "Israel went astray from me after their idols" (Ezek. xlv. 10), &c., &c. The deliberate statements of some of these critics, who it is to be supposed are not ignorant of what they are criticising, are simply astounding. What reader of the Old Testament is there who cannot see the glaring fallacy contained in such a statement as this, taken from Mr. M. Arnold's "God and the Bible"? "Through progress and backsliding, amid infectious contact with idolatry, amid survival of old growths of superstition, of the crude practices of the past, amid multiplication of new precepts and observances, of formalism and ceremonial, amid the solicitation of new aspects of life, in material prosperity and in material ruin:—more and more the great governing characteristics of the religion of Israel accentuated and asserted themselves, and forced themselves on the world's attention: the God of this religion with His eternal summons to keep judgment and to do justice, the mission of this religion to bring in everlasting righteousness. And this native, continuous, and increasing pressure upon Israel's spirit of the idea of conduct and of its sanctions, we call the Eternal that makes for righteousness,—the revelation to him of the religion of the Eternal. Really we do not know how else to account for the evident fact of the pressure, than by supposing that Israel had an *intuitive faculty, a natural bent for these ideas*,—that the truth was

borne in upon him, revealed to him. How else are we to explain this pressure on him? We put aside all the preternatural," &c., &c.

Really the simplicity of the question and of the assumed explanation would be even more surprising, were it not for the apparent determination to look no farther than the surface, and the persistent refusal to accept all rational explanation.

In view of the facts of History, no passage in all the literature of the subject strikes us as being so surprising, or so remarkably illustrative of the anomalous attitude of the critical mind which in the face of all evidence seeks to support an assumed theory. If such was the intention of the Jews,—if such was their natural bent—how is it that we meet with such passages as the following, so repeatedly throughout the Jewish Record? "Because Manasseh, king of Judah, hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah to sin with his idols: Therefore, thus saith the Lord God of Israel, Behold I am bringing such evil upon Jerusalem and Judah, that whoso heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab, and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall become a prey and a spoil to all their enemies. *Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, EVEN UNTO THIS DAY*" (2 Kings xxi. 11-15). Had the critic never remarked this and numberless other passages to the same effect? For this is but one of a thousand, such as we may find on nearly every page of the Old Testament, in which the persistent disobedience, self-will, ingratitude, idolatry, and general wickedness of Israel are lamented

and threatened with dire punishments,—threats which were not empty words, but which ultimately resulted in the dispersion of ten out of the twelve tribes, while the remainder were reserved to consummate their iniquity by the denial and crucifixion of their Lord, and to bring down a perpetual self-invited curse upon themselves and their remote posterity. Let us open the Bible *absolutely at random* in the pages of the three great prophets, and, without turning a page, we read thus: “O that thou hadst hearkened unto My commandments” (Isa. xlvi. 18). “Ah! sinful nation,—a people laden with iniquity,—a seed of evil-doers,—children that are corrupters; they have forsaken the Lord, and have provoked the Holy One of Israel unto anger, they are gone away backward!” (Isa. i. 4). Again, “For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey My voice. *Yet they obeyed not, nor inclined* their ear, but walked every one in the imagination of their evil heart” (Jer. xi. 7, 8). And once more in Ezekiel, “Wherefore I caused them to go forth out of the Land of Egypt, and I gave them My statutes, which if a man do he shall even live in them. But the house of Israel rebelled against Me in the wilderness; they *walked not* in My statutes, they **DESPISED** My judgments; their **HEART** went after their idols” (Ezek. xx. 10-13, 16).

Where, in these and numberless other passages, is there the faintest support to the critic's baseless assertion that the Israelites must have had an intuitive faculty,—a natural bent for ideas of righteousness and the worship of the One Jehovah? Where is there the least excuse for confounding the hortatory and minatory utterances of the messengers sent from time to time for that purpose, and the acts and deeds of the people called Israel. The message was persistent, powerful, and persuasive,—the effect was null;—the people, the great mass of the nation, increasingly despised it and set it at nought,

utterly reversing the verdict of the critic, and falsifying his *ex cathedrâ* dictum. But the explanation of this perversion of history evidently lies in an inability to understand the source whence the Prophets derived their inspiration. It would be indeed a marvel if they alone stood out, in their own power and strength, and denounced such judgment against their stiffnecked and backsliding fellow-Jews,—if by them, as mere men, the unbending and unswerving course of righteousness and holiness should have its inflexible way through and above the festering mass of Jewish corruption. While the critic is forced to admit a something, he knows not what, which makes for righteousness, his refusal to admit what he contemptuously terms a preternatural cause, lands him in inconsistencies and errors which utterly vitiate his whole theory, and reduce it to a mere tissue of assumptions of the most dangerous kind.

But the misapprehension concerning the place of the Jews in Sacred history, and their attitude as an ancient Church is absolute and universal,—just as the misapprehension of the whole scope and meaning of the Old Testament is general and most misleading—the one proposition indeed embracing the other. The Jews are represented by nearly all writers to have been God's chosen people, in the sense of being His favourites—His Elect—whom He condescended to conduct from the very beginning of their racial existence through a series of wonderful scenes, events, and victories over their enemies, solely in virtue of certain advantages which He had promised, for no particular reason, to Abraham, their progenitor,—some would say because of their intuition of righteousness, their natural bent for holiness, or their instinct for monotheism. But nothing can be more purely gratuitous than such crude suppositions.

The Jews were indeed the descendants of him whom Jehovah had called from the far distant country of Chaldea to come and dwell in that region wherein the

Church had formerly flourished, before it had decayed and had become almost totally devastated by the evil and falsity which had gradually usurped the place of the good and the true of which the Church was (as every genuine Church must be) composed. Abram had still some remains of this goodness and truth, and he was called to be the progenitor of a race which was destined to carry on the representative of a Church which it was in the Providence of Jehovah to establish on earth, as a last link between Himself and mankind,—a last dispensation between a fallen Church and that restoration which should finally take place through the Divine agency of Christ.

For it will be evident to every thinking person that it is essential to the growth and cultivation of the spiritual faculties in Man,—those sublime faculties which distinguish him from the brute,—that *conjunction with the spiritual source* of those faculties should never cease to exist, and that they should be kept in exercise by the acknowledgment of that Source and of their dependence upon it. Could it be possible that such conjunction should be totally cut off from mankind, they would cease to exist as such, and would once more be indistinguishable from the beasts which perish. But from the very first such a conjunction has been effected and sustained (as has been shewn in the early chapters of Genesis) by means of the establishment and continual maintenance of a Church upon earth;—and at no time has such a Church been absent or extinguished. It has decayed—become perverted and devastated by the growth and ascendancy of evils and falses which were the direct opposites of the good and the true originally implanted in man; and this decay has been the source of all the ills and miseries of decadent nations. For since the Fall, there has been a constant tendency downwards,—an inability in our race to raise itself, or to recover its lost position of spirituality and holiness. From time to time

a crisis has occurred when the Church has been in danger of being extinguished;—and that crisis has been the consummation of the age, and the beginning anew of a dispensation more suited to the successive conditions of our race. Therefore, we repeat, each successive dispensation has been on a lower platform than the last—for in each there has been a gradual but sure decay of spirituality, and an equally gradual but sure growth of sensualism and materialism. From Adam to Noah,—from Noah to Abram,—were epochs marking the gradations of such a decadence;—and when the last named was called to be the founder of a new Church, it was already so far ruined and devastated that its spiritual basis in man had all but faded away, and a new *system* was necessary as the only practicable foundation for the requirements of the age. This new system was a system of representatives—the representation of qualities which no longer existed—a system in which genuine worship of a direct kind was no longer possible, and as a substitute for it, a representation only of such worship could be practised under Divine teaching,—the last stage of Man's protracted fall from holiness, and the determining cause of the great central event of Human History—the coming of Christ in the flesh.

But those who descended from Abram were not an exemplary race,—they were not necessarily good men because they boasted of being a chosen people. Their history sufficiently testifies this. They were born and multiplied in Egypt, and there were special and providential reasons why it should have been so. Abram as we have said was possessed of remains or remnants of the good and the true which had once been the prerogative and characteristic of a Church. This much was necessary, in order that he might be a recipient of the promises of Jehovah, and on behalf of his coming descendants, might incorporate them, as it were, into their heritage;—that he might be a depository of the purposes

of Jehovah, and of his intentions in the coming race. But the great principle which governed mankind inexorably and universally before the coming of Christ, and the new and glorious dispensation of rehabilitation, was a principle of decadence. Every nation and every Church had begun with a knowledge of spiritual things, and ended by their perversion and extinction, and the replacement of them by purely natural and material conceptions;—until now so little was left that there was not spirituality enough anywhere through the length and breadth of this earth to suffice for the foundation of a new spiritual Church. Still, in Abraham and his immediate descendants, there was yet too much remnant of that spirituality to be suitable for the establishment *in them* of a mere representation of such a Church. For the absolute success of such a representation of a Church it was necessary that the people who were to be the representatives of it should be utterly external in their ideas and modes of thought,—utterly destitute of spiritual insight. Had they possessed any remains of such insight, or insight only in a slight degree, they would inevitably have so treated the representatives as to examine into them, and attempt to gauge them by the aid of merely external faculties,—to test them by mere material ideas,—a course which could but have one result in a decadent race, viz., first, after acceptance, a denial, and subsequently a contempt of them,—in other words, pure and simple profanation, which would have been equally pure and simple destruction to the race, on behalf of which they were entrusted with the representation of a Church. This could never be,—for the counsels of Jehovah were in behalf of mankind, and *could* not fail. It was therefore essential that the coming Jewish people should first be so divested of that scant remnant of interior knowledge and genuine spirituality that they might be utterly external and material. And this is what is signified by the passage in Isaiah (vi. 9, 10): “Go, and tell this people,

Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed:" a passage in part quoted by our Lord Himself (John xii. 40). (See also Jer. v. 21, &c.) Then indeed could Jehovah teach them, by the mouth of their leaders and prophets, the details of representation, and they could accept them of these leaders and prophets; and although without any knowledge of their interior signification, they could practise them under Divine guidance, and yet being at the same time utterly immersed in externals, they could neither pry into them by the low standard of their merely natural minds,—nor deny them,—and thus could not profane them.

Thus, the people, whose destiny it was to carry on worship by representation in the days of the final ruin of the Church on earth, were not necessarily a good people,—but on the other hand they were necessarily a bad people. For no people could ever be a *good* people which possessed no interior insight—no spiritual perception. For it follows from this deficiency that they must be totally absorbed in mere material or purely natural things,—and especially in the love of self and the world, which is enmity against God, and therefore they must necessarily have been evil. And this, not only because they were the last remnant of the men belonging to a fallen and ruined Church, but also because they were the men who were required to practise a grand system of representatives with an unflinching diligence and an unquitting readiness. Not with faith—for faith there was none; but a task essential to the existence of the human race having to be performed, those who were appointed to perform it must by no means be in a position to mar, and ultimately to ruin, it by an ignorant and wicked profanation. The human race was come to such a pass, that no

Church of humanity was able to keep it alive by the agency of a genuine and direct worship. It had passed out of Man's hand, and must henceforth be kept in the hand of God alone, and under His sole control, unaided by Man's co-operation except in the form of a blind obedience:—until in the fulness of time He should establish that new and upward Dispensation which Christ should inaugurate, when the Jewish Dispensation itself—that of mere representation—was consummated, had become effete, and was even, low as it was, now no longer possible.

Now Abram was not such a man as the later Jews became,—nor was Isaac,—nor indeed was Jacob; though each in succession was possessed of less spirituality than his progenitor. And while Abram was called from Ur of the Chaldees, back to that Canaan wherein the former Churches had flourished, it was not in the Providence of God that his immediate descendants should remain as dwellers upon that sacred soil. Before the representation of a Church could be founded, it was essential that the descendants of Abraham should become, first, a nation,—and, second, that that nation should be divested of any remaining interior spirituality which they might have inherited from their founder. Therefore, in the Providence of Jehovah, they were led into Egypt (the representative of external or natural science) in the third generation from Abraham, before their numbers had greatly increased, and were detained there for four hundred years,—increasing in numbers, but at the same time decreasing in goodness and truth, until at length they emerged, a numerous and a stalwart race, but an unbelieving and a stiff-necked people, utterly external and materialized,—a people who required a leader, and for whom Jehovah had already prepared such a leader to be his instrument in the foundation and establishment of the representation of a Church. And through this instrumental leader, Moses, He indoctrinated the people

who were to be the representatives of His Church on earth, with all those representative symbols which made up the great structure of representative or ceremonial worship. And the Jews, without knowing the interior meaning and significance of the external representative symbols, nevertheless listened to Moses as the mouth-piece of the great God who, as they could not fail to perceive, was conducting them, and who was equally clearly the Author of the utterances of their leader; and who confirmed His supremacy and authority by signs and wonders which appealed to their material and external minds, and kept them at once in awe, and in the semblance of an enforced and unwilling obedience.

Hence it was that while the Jews were most fully and accurately informed of the *external* character of the representative symbols by which every detail of their worship was to be regulated,—as well as of those upon which their tabernacles, their temples, their priestly ordinances, and their instruments of worship, were to be scrupulously modelled,—they were *not* taught their *interior* meaning; they were *not* gifted with any insight into the signification of any of the numberless symbols and countless niceties of detail which were enjoined upon them, and which they were commanded to carry out with such precision and exactitude, and the smallest deviation from which invariably brought down swift and condign punishment, as an effect invariably follows its cause: so that Jehovah was a terror whom they feared, rather than a benevolent Being whom they loved.

For the same reason, also, and as a necessary corollary, no internal spiritual truth was, or could be, entrusted to them—for no knowledge or appreciation of real internal and spiritual things was possible to them. It has often been remarked how scant are the references to a future state in the Old Testament, and, in fact, that immortality is never mentioned, and the sceptic has indeed used this fact as a confirmation of unbelief in himself and others.

But it will be seen from this view of the case that it would have been impossible to have instructed such a people in the meaning and the hopes of immortality and a future state. They were incapable of entertaining so spiritual a conception, and it would only have contributed to imperil them still more, from their tendency to a gross materialism, which would inevitably have led them further into the depths of a fatal profanation.

In like manner also no true conception of God was vouchsafed to them, for they were totally incapable of comprehending His spiritual qualities. Jehovah therefore appeared to them according to the quality or power of reception possessed by their own souls,—as it were the reflection of their own sensual and material ideas,—and in no other way was it possible that He could appear. The Goodness and Truth which flowed from the Divine Love and Wisdom in rays of spiritual Heat and Light, became to their eyes the burning and consuming fire and the blinding and lurid lightnings of Mount Sinai,—their spiritual influences undergoing distortion in the gross Jewish mind, and thus becoming perverted into destructive agencies. The genial warmth of Divine Love was to them a *devouring* fire, and the illuminating Light of Divine Truth was to their perceptions obscured and converted to smoke and thick darkness. Hence we read (Exod. xix. 18) “Mount Sinai was altogether on a smoke, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace.” And again) Exod. xxiv. 16-17), “The glory of Jehovah abode upon Mount Sinai: and the sight of the glory of Jehovah was like a devouring fire on the top of the mountain before the eyes of the children of Israel.” And once more (in Deut. v. 23-25) we read, “It came to pass when ye heard the voice out of the midst of the darkness, and the mountain was burning with fire, ye came near unto me, and said, . . . Why shall we die, for this great fire will consume us.”

All these striking appearances were correspondent natural phenomena to the great spiritual events which were taking place—as *everything* in the representative Jewish Church was strictly correspondent or representative. No one can see Goodness and Truth with the eyes of evil and falsity—for Goodness becomes perverted and distorted when viewed through the medium of an evil mind,—Truth becomes error to one who regards it with the eyes of falsity,—as chastity itself becomes smirched in the eyes of an adulterer. David exclaims (2 Sam. xxii. 26, 27), “With the merciful Thou wilt shew Thyself merciful, and with the upright man Thou wilt shew Thyself upright. With the pure Thou wilt shew Thyself pure; and with the froward Thou wilt shew thyself unsavoury.” Nothing can be clearer than this to the thoughtful mind; and the different aspects which Jehovah seemed to wear to the rebellious Jews and to their more devout leaders are thus explained, and fully suffice to prove that which in the nature of things is self-evident. Thus it happens that certain apparent contradictions have arisen in the Bible, such as occur when in one place it is said that “God is angry with the wicked every day” (Psalm vii. 11); and in other places that He is “slow to anger and plenteous in mercy,”—the burden of the whole Psalm ciii.; or, as more clearly expressed in Isaiah xxvii. 4, “Fury is not in Me.” Or again when the expression is found, “It repented the Lord” (Gen. vi. 6); while in another place we read, “God is not a man that He should lie; neither the son of man that He should repent” (Numb. xxiii. 19). In each of these cases qualities are attributed to Him which existed only in the perverted or obscured imaginations of the speakers. Only when he speaks Himself does He vindicate His Eternal Love and His infinite Wisdom against the querulous misrepresentations of His rebellious people.

Thus, the perceptions which the Jews had of the attributes of Jehovah were altogether tinged with their

own wickedness, sensuality, instability, and rebellion. They had no power to see Him as He really is, but their estimate of Him was distorted by being formed through the medium of their own evil hearts. Moreover they were strongly addicted to idolatry, in other words, to the worship of visible images, and they conceived of Jehovah as of no other than one of their own images, *idealized*, indeed, to the height of their own powers of imagination, but yet not in the faintest degree *spiritualized*. Thus they could think of him no otherwise than as what Mr. M. Arnold terms "a magnified and non-natural man,"—His mere external form being all that they could realize—a notion unspiritualized by the least conception of Holiness, Sublimity, or of any of those lofty Divine attributes which characterize the Supreme Being.

It was for a similar reason that things were permitted to them which to us appear to have been, and indeed were, immoral and abominable. It is not that the standard of morality varies from age to age, and that there was a time when that which is now abominable was not so, and was even virtuous. Righteousness and justice are eternal principles, but it is man's power of perception and appreciation of these eternal principles which varies according to the quality of his mind, and the relative virtues and vices of civilized and savage man may be so divergent as to be almost antithetic. But the mistake is, to suppose that such enormities as were committed by the Jews were *commanded*, whereas they were only permitted as being in accordance with the nature of those who perpetrated them. Such deeds were the cruel and outrageous destruction of the Amorites, which agreed with the perverse and wicked character of the Jews, of whom Moses their great leader said when about to leave them, "Their wine is the poison of dragons, and the cruel venom of asps" (Deut. xxxii. 33). Their diabolical treatment of the Canaanitish nations was indeed representative of the unsparring war between the spiritual principle

which the Jews, it is true only externally, represented, and those infernal and wicked principles which were represented by the fallen and perverted Canaanitish Church. And the Jews merely followed the bent of their own depraved tastes and appetites, and satiated their lust for cruelty in so ruthlessly destroying them. But the mistake is to suppose that they had it in commandment from Jehovah to act in this manner. For Moses said to them, "Speak not thou in thine heart after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord had brought me in to possess this land, but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart dost thou go to possess their land, but for the wickedness of these nations the Lord thy God doth drive them out from before thee. Understand therefore that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiffnecked people" (Deut. ix. 4, 5, 6).

So utterly evil indeed were they that when they had been delivered from the bondage of Egypt, their conduct was so ungrateful and abominable that God ordained that only two of that host should enter into the promised land,—their children only should inherit it. Not that the children were any better than their parents had been,—they were presumably worse—but they had not *yet* rebelled, they had not *yet* proved stiffnecked, idolatrous, and ungrateful. They had good leaders,—noble, God-sent and God-fearing prophets and teachers, who ever strove to keep alive the promises held out to the steadfast and the righteous. But these last were the few exceptions; the great mass of the people were wicked, gross, unstable. And the character of their descendants was but a repetition of that of their progenitors. "Ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers," says our Lord to them (Matt. xxiii. 31, 32). And

again, when the Jews answered Him, We be Abraham's seed, "Jesus said unto them, Ye are of your father, the devil, and the lusts of your father ye will do" (John viii. 44). And further, in Matthew xii. 39, He calls them "a wicked and adulterous generation" in accordance with their representative origin; and their especial characteristics in His day were those of the Jews of old, viz., cruelty, avarice and unbelief.

Notwithstanding all this, however, there was nothing incompatible—however it might appear so to a cursory or uninformed observer—with their *rôle* as handers-on of the representative of a Church. A Church was *with* them, although there was no Church *in* them. They were able to be *representative of* a Church,—and even the more able, inasmuch as they were solely in externals,—for they could thus carry out the external representatives without giving a thought to their internal signification, which was thus allowed and enabled to rest secure and sacred, enshrined in symbols whose inner meaning was safe from prying curiosity and wicked profanation. But the very position of the Jewish people as the final race of the decadent human family,—the consummation and end of the old Dispensation,—necessitated their being as bad as human nature could be, as low as it could fall. It was destined indeed to fall so low as to need Divine intervention to arrest its destruction and to avert its final doom;—and the last and lowest depth of human degradation was necessarily the worst—the darkness before the dawn. To these indeed, vile as they were, was entrusted the most sacred of deposits,—the Word, which conjoined man with his Maker, and kept his soul above the level of brute nature. But while they paid a superstitious reverence to the letter, they were grossly ignorant of its spirit—and thus it became possible to them to fulfil this all-important part of their trust,—the handing down of the Divine Word.

They entertained moreover exaggerated notions of their own importance, imagining that as the chosen of Jehovah

(as they believed) they must surely be worthy of such exalted choice. Yet did this not prevent them from being only with the utmost difficulty withheld from the grossest idolatry. For being altogether natural-minded, and without a particle of spirituality, they utterly failed to appreciate their own position, or the issues to which they were being led. Of the spiritual nature of the Church of which they were representative they were utterly ignorant. That God was a Spirit, and that they that worship Him must worship Him in Spirit and in Truth—was a new revelation made by Christ to the woman by Jacob's well. The Jews only regarded their religion as a potent engine for their national and individual aggrandizement. It was to them a distinguishing badge of which they were proud with a selfish and egotistic vanity. It was their "being separated (or rendered excellent) from (or above) all the people that are upon the face of the earth" (Exod. xxxiii. 16) of which they were proud, and which made them acknowledge Jehovah in name, while at the same time they hankered after golden calves, and the abominations of Moloch. There was neither love nor charity, truth nor faith in them,—for these things are internal; but instead thereof only a hollow and fatal self-love, and a perversion of everything which tended to Goodness or to Truth.

And so it was also in later days when Messiah had come to them only to be rejected. They wanted a Messiah who should lead them to material victory. They "trusted that it had been He which should have redeemed Israel"—not from sin and spiritual death, but from the hated Roman yoke; and they could ill brook a deliverer who to their clamours to be led to victory calmly replied, "My kingdom is not of this world." For they knew not their need,—the vail was upon their hearts,¹—they were

¹ "But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament: which is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart" (2 Cor. iii. 14, 15).

the imaginary whole which needed not a physician,—grasps after the worldly shadow, while they ignored and made light of the real spiritual substance.

We are now in a position to afford a reply to the questions which suggested themselves in the early part of this chapter. Why should the acts and deeds of a Semitic race, still existent, but existent apart from Christians, occupy so large a portion of the Books which we have so long been in the habit of reverencing, not merely as historically interesting, but also as the inspired Word of God,—spoken, not to the Jews alone, but to all mankind? Why should that which so many believe, and we maintain, justly, to be the Divine Message, take the form chiefly of a History, full of revolting details, and abounding in records of deeds which shock our modern sense as mere History,—which appear to be discordant with the canons of Christian morality, and which describe the acts of a people so perverse, so evil disposed, so ungrateful, and so full of iniquity as were the Jews of old? And, again, How does it happen that these records, whether simply historical, or, in turn, monitory and minatory, of a single people, should act as the link which connects the Old with the New,—and be in fact the avenue of the Divine Providence which conducts from the most ancient peoples, whose history would appear to survive only in the form of mere myths, to the comparatively late times when the great message of Christianity heralded peace and good will and prosperity to the entire human race? The explanation of the phenomenon may now be more clearly understood.

From the remote period described in the second chapter of Genesis, when Man was placed in a condition of lofty spiritual endowment in the garden of the Lord, a continuous and unbroken era of decadence had passed, with results the most disastrous to our race. The Fall, described in the third chapter, was the outcome of that great mental revolution which had enabled man to cease

to remain in absolute dependence upon Jehovah for the integrity of his very thoughts, and had left him endowed with a freedom of will and of action which was ultimately to place him upon the far loftier pinnacle of a higher grade of perfection; but which was nevertheless destined to work to that consummation through difficulties and trials of the most supreme and agonizing character.

The first speedy result of the gift of freedom of choice was a perversion of the endowment, of a kind which was almost inevitable when man was left in any measure to himself, and which divested him of the bloom of that spirituality which had been stamped upon him with the impress of Jehovah Himself. The gift quickly began to be abused owing to the inherent tendency which he displayed to use the new acquisition as a means for exalting the sensual faculties as inquisitors over the higher and spiritual; and the necessary and primary result was, that the former obtained an undue influence and preponderance which was greatly to the disadvantage of the latter,—the lower began to triumph over the higher. That spiritual insight which had hitherto characterized them, and which had kept them in close communion with their Maker, gradually became obscured and enfeebled; and instead of the full and direct intercourse which had hitherto been their privilege, they were reduced—first, to a weakened communion,—then to a lower grade of communion of a more or less indirect character,—and ultimately to a communication of a merely indirect and mediate character, and of a purely representative kind, through the intervention of the symbols of external Nature, with whose signification they continued indeed for a long period to retain a certain limited comprehension and appreciation.

But once entered upon the downward road, there was nothing *in Man* which was capable of self-restoration. It was absolutely necessary that he should go on to the bitter end, until, in Jehovah's own good time, He could

Himself intervene, and determine the critical moment for the turning point of the depressed scale. Thus one Dispensation was closed, and another opened, more than once in the long course of ages, for the time must come sooner or later when each one in succession could no longer be carried on *on the same lines*, and a re-arrangement became absolutely necessary. Therefore was each Dispensation founded on a lower platform, as it were, than its predecessor, for each in succession was more materialized than the one which had been closed, each in turn more nearly approaching that final consummation beyond which it could not pass without absolute peril to the whole human race, regarded as a race distinct from, and superior to, the mere animal races, as endowed with internal and spiritual qualities, or soul.

When the first great Dispensation was closed through the overwhelming of the first decadent Church by a flood of evils and falses; as is also expressed by Daniel (ix. 26) who, when he is speaking of a time of the destruction and corruption of truth and good, says, "and the end thereof shall be *with a flood*" (compare also Psa. lxxix. 15, Isa. lix. 19, Jer. xlv. 7, &c.); which swept it off the earth, and brought it to utter destruction,—the small remnants of good and truth, providentially left as a spark from which to rekindle anew the flame (Isa. xlii. 3),—and represented in this instance by Noah and his family,—were collected together to re-establish the Church upon earth on a lower basis. But this in turn became demoralized and effete, and in the end the adoration of Jehovah had everywhere given place to a perverted worship of mere material idols; and the spiritual mysteries of Heaven and its King had been utterly profaned and polluted by a base service of infernal powers and of gods which were no gods. Spiritual darkness involved mankind in a fatal obscurity, and the knowledge of God was *almost* totally lost and obliterated from the human mind.

Now, once more, had a supreme moment arrived in

human history, and such was the condition of our race when God in His Providence once more, in the person of Abram, established a new Dispensation. For although the spiritual condition of mankind was at so low an ebb, and the whole earth was dark and idolatrous, and no longer capable of the perception of internal things, there was yet one last way left by which an acceptable worship could be rendered,—one final step or degree of descent before reaching the abyss,—and that step must yet be taken,—that final stage must yet be passed through, before the final consummation could be effected. No longer could worship be of the direct character which had been possible in the golden age of the world, when man could converse immediately with a spiritual Jehovah, using His material creation as a primary means of communication with Him: nor could that worship be carried on through the indirect and secondary medium of symbols whose significance was known, though less perfectly, and appreciated, though more obscurely, than heretofore,—this age of silver was also past. But there yet remained a way—a *dead* way, it might be called—a way adapted to this third age, of iron,—and that way was the application of the material symbols as representatives of spiritual things,—representatives without a key,—uncomprehended,—yet which, nevertheless, if used in strict accordance with a definite sequent arrangement, and in furtherance of a certain accurately prescribed ceremonial order, could be accepted as an external form of worship in lieu of that internal spiritual worship or genuine conjunction which in this degenerate age was no longer possible.

To effect this necessary, and, under the unhappy circumstances, desirable end, the Jews were specially adapted from their origin and character,—a corrupt race in which all genuine good and truth, charity and faith, were at the lowest ebb,—a people in whom interior wisdom and spirituality of mind had become extinguished, and had

given place to a hard materialism, and a purely sensual intellectualism. This people having been first prepared for the *rôle* they were destined to perform by a series of experiences, the tendency of which was to still more completely empty them of all interior perception,—were at length fully fitted to the task of carrying on the only kind of Church possible to this era of human history,—a shadow only of the reality, viz., the *representative of a Church*. For this indeed the Jews were admirably adapted, having been specially prepared for it by unerring Wisdom—yet no less also was this representative of a Church always under the law of continued descent and decadence. For this shadow of a Church could no more continue to hold its ground than could the precedent superior Churches, but must, like them, gradually sink to an ever lower level,—and indeed now to the lowest; so that nought could henceforth arrest its final doom but a special Divine intervention, and an extreme measure, the failure of which was an absolute impossibility. That Divine intervention and that extreme measure was summed up in the birth, ministry, and death of Christ, the new and *living* way, which has turned the scale of descent, has caused the retrograde to become the progressive, and has converted the inevitable decline, against which man alone was powerless, into a sure and certain and steadily-advancing course of progressive *ascent and elevation*.

But it is a self-evident proposition that if it were owing to the total absence of interior perception that the Jews were so perfectly and admirably fitted to be the visible agents of this representative of a Church, the representatives, of the significance of which they were so profoundly ignorant, could neither have been originated nor regulated by themselves, but must have been the outcome of some far higher Intelligence. For it is utterly impossible that any man at that darkened age of the world could have had any acquaintance at all with the representatives of spiritual things, far less any familiar acquaintance with

them; and still less was it possible that any human being then existent could have been so intimately informed concerning them, unless from a higher source, as to permit of his ordering all the niceties of sequence and delicate shades of ceremonial ordinance in so perfect a manner as to effect that *communication* which could only flow in as the result of the most accurate and infallible correspondence. Such a task would require universal knowledge, such as no man ever did or ever could possess. No *man* could have availed to effect this, however skilled in the wisdom of the wisest of the ancients—nay, not even the wisest of the golden age of mankind could have been so apt or so perfectly instructed as to be capable of such profound and all-embracing wisdom, not only in material, but also in spiritual things. Jehovah alone could be the dictator and the director of this vast and perfect system of representative correspondences. He alone, who had raised up such a people for such an end, could so regulate and guide their representative of worship, by indoctrinating their leaders with every minute and special detail of the vast subject, as to secure the result which was so essentially important, viz., the perfect conduct of an external ceremonial worship by a people who were ignorant and incapable of any interior knowledge or perception. For by such ceremonial and representative of worship was it necessary to bridge over, as it were, the lowest spiritual dispensation of decline and decadence, by the instrumentality of a people absolutely incapable of helping themselves, until the fulness of time should arrive for the inauguration of the Dispensation of rehabilitation by Christ the Lord.

And this brings us to a very important consideration, which is indeed the key-note of the whole Jewish Story as it is related in the Old Testament. For, since God, the Author of external Nature as the outcome and reflex as it were of His own great internal or spiritual attributes, could alone be perfectly conversant with that external

Nature in its representative relation to spiritual things, it follows that He alone could give those minute directions to the Jewish leader which should suffice to forge an absolutely perfect and effective chain of correspondence between Nature and Spirit—between the external and the internal,—an inviolable link of communication with Himself by the medium of the representatives afforded everywhere, and in all their inalienable integrity, by the world of Nature. Hence His careful and minute directions to Moses with respect to the construction and ornamentation of the Tabernacle and its appurtenances, the instruments and utensils of ceremonial worship, as well as with regard to the conduct of the ceremonial ordinances by the priests and Levites. Each and every of these, in every detail had its own representative meaning which alone could render perfect and available that link of communication with spiritual things which was essential to the union of the Church, however imperfect, with Jehovah, its Head and its Life. The smallest deviation from the prescribed order would have sufficed to snap the link asunder, and to disconnect, as it were, the symbol from its meaning, the type from its antitype,—to cut off the spiritual inflow which alone could keep the Church from absolutely perishing.

And not only were visible things thus representative, but also the invisible—such abstract matters as law and commandments, which were all framed upon a similar principle of representatives of such an inviolable nature that it was said of them that “not one jot or tittle could pass from the Law, till heaven and earth pass, until all be fulfilled” (Matt. v. 12). For nothing was internal with them; but, in default of this, the external form of internal things was absolutely and scrupulously essential. Whatever was commanded, whether as a rule of conduct, a ceremonial ordinance, or a material aid to worship, was in every case strictly and inalienably representative,—being the natural symbol of something spiritual and Divine.

Israel itself represented in the abstract that Spiritual Church which it alone could represent, (but which it could *only* represent); and Mount Zion, the holy Jerusalem, signified the kingdom of the Lord; the centre of that Spiritual Church, to which all other peoples and places bore a definite reference, according to their respective distances, and relative positions to that central and sacred spot. For it was in that land that the first spiritual Church was raised. It was in that land that the Church of Noah had flourished in its day. It was to that land that Abram was called, there to found the representative of a Church;—and there finally the Lord Jesus made His appearance in fulness of time to establish upon that same sacred soil the true spiritual Church which should ultimately embrace the whole world, and last for ever.

Hence the Israelites were necessarily led by God Himself,—and hence that Theocracy, so long recognized but so little understood. Jehovah, from the very first installation of Abram as the progenitor of the race which was to be representative of a Church, until the end, was necessarily the Director, Conductor, and Guide of the Jewish people in all their affairs, small or great—for great or small alike were of equal importance as representative of higher things. A leader having been selected from among them, he was carefully instructed by representative means as to the revelation with which he was to indoctrinate his people, and he thus became the medium of communication between Jehovah and His representative race. In all their affairs every detail was effected by means of representatives, and without representatives nothing whatever could be imagined to take place or to exist. For Jehovah was a Spirit who thus and thus only could hold any sort of communion with His people. And in order that that people might be the instruments of His high purposes, every act of their existence, whether political or social, whether public or private, had a repre-

sentative meaning, and was guided by their Supreme leader, Jehovah, upon the lines of correspondence, or representative symbols. So that the whole history of the Jews from beginning to end had a representative signification in general and in particular; and their entire sum possesses an internal meaning which can only be fathomed by keeping this cardinal fact always fully in view. From beginning to end their acts and deeds were ordered by Jehovah, in the sense of being based upon a grand and orderly series of representatives, as being not only the sole available means of communication and conjunction with Himself,—but also the only possible medium by which He could, as it were, keep touch of His people, (or His Church), and guide them to their destined and necessary consummation.

This conception may strike some as singular from its novelty, and to others it may appear overstated, until the full significance of the Jewish Church is thoroughly mastered; but when it is, there can be not a moment's hesitation in accepting it as the only possible solution of the question. We have in other parts of this work alluded to the importance of the subject of this representative History, and its bearings upon the Divine character of the Scriptures; and it is only by a general and comprehensive survey of the whole subject, that the unbiassed mind will be enabled satisfactorily to grasp the pregnant significance and sublime unity of the whole.

Moreover, it is for these reasons that Miracles, those utterly misconceived stumbling-blocks of the sceptic, were not only possible, but characteristic of this dispensation. The subject is too extensive and important, as well as interesting, to be dismissed in the closing paragraphs of this chapter and in the succeeding chapters special attention will be found to be devoted to their elucidation,—a course which seems not only desirable, but is absolutely necessary to the unity of the whole subject. We would here only draw attention to their significance and appro-

priateness in the representative dispensation of the Jewish Church. For Miracles were in all cases purely representative in their nature. That communication which could only be effected by this perfection of the correspondence between outward and spiritual things took on a phenomenal aspect in an age when this correspondence through purely representative symbols became the regular order of things. For by the very perfectness of this correspondence, and the dominant usage of representative symbols, special and remarkable results of abnormal influence, or influence of abnormal intensity, arising from high potentialities of spiritual communication, were rendered possible, and resulted in phenomena to which in these days we are totally unaccustomed, and which we call miraculous. These phenomena lasted as long as the Church was representative, and even until shortly subsequent to the time of our Lord, who came to consummate this external, material dispensation, and to inaugurate a new one upon purely internal and spiritual principles. During His ministry they not only remained in force, but constituted a remarkable feature of that ministry, inasmuch as the causes just referred to were heightened by the lofty and compelling influence of His personal presence. But after that, they died out—not suddenly, but gradually,—just as the dispensation itself did not come abruptly to an end, nor a new one as suddenly commence; but like everything else which is under the sway of the Divine Order, a gradual change from the one to the other slowly extinguished the conditions and possibilities of miraculous phenomena.

Not a few persons, failing to read the Scriptures aright, and entirely ignorant of the representative character of the Jewish Church, vainly imagine that the Jews shall one day return to Palestine, rebuild their city and temples, and arrive at great material prosperity. They base this idea upon the *literal* interpretation of the promises of the Bible; and their belief is strengthened by the particular

topographical specifications met with in such passages as Jer. xxxi. 38-40. But in no instance do the promises of Scripture refer to *material* prosperity; the soul, not the body, is the object of its solicitude. Moreover, names of persons and places have no reference to the persons and places themselves, but to the principles which they represent, as is evident from the occurrence of such names as Balaam, Jezebel, Sodom, &c., in the Apocalypse. They are all purely representative. The material prosperity of Israel is a thing of the long past, gone for ever—the world cannot go back to it. But under the symbols of material prosperity, the ultimate triumph of the genuine Church of God, the *New Jerusalem*, is signified—that spiritual Church of the future which was faintly shadowed forth by the purely external representative Church of old. The Scriptures do not hold out mere mundane triumphs as the prize to any man or set of men,—still less to those who were representative of this Church on earth, and whose *rôle* it was to be the protectors and guardians of the Word, as the medium of conjunction between God and man. The Jews will never return to Jerusalem on earth, but those who are faithful to their trust will indeed ultimately be gathered to that one fold over which there is but one Shepherd, even Christ the Lord: who reigns supreme in Mount Zion, the spiritual Jerusalem.

Thus it may be clearly seen that the Jewish Church was an integral portion of the orderly series of events which were factors in the providence of God to keep alive those principles of good and truth which are essential to the integrity of the spiritual nature of Man, and without which he could rise to no higher level than that of the brute creation. And it was Semitic, because it descended through Shem, that one of the descendants of Noah who represented those highest spiritual principles of charity and faith which alone could avail to constitute a Church. The whole course of human history as related in the Bible has been dictated by perfect wisdom, and guided

by a supreme Order through its various epochs; and those epochs may be briefly characterized as follows:—

I. An epoch of *ascent* from the germs of spiritual life to its perfection in the image of God, described in Gen. i. under the representative symbols of natural creation.

II. The further advance of man to the highest development of celestial character grounded upon the dictates of Divine Love in the Heart and affections, as distinguished from the lower ground of Truth in the Intellect: and this occupies chap. ii. up to ver. 17.

III. Up to this point it had been the directing hand of the Lord alone which had raised Man and kept him in his high state of perfection; but now a new epoch begins, inaugurated by the gift of a power of choice between good and evil (chap. ii. ver. 18 to end)—a gift which resulted in what we know as the Fall, which occupies chap. iii. to ver. 21; a Fall due to the improper use of the choice afforded, and the unrighteous subordination of the spiritual to the sensual, the internal to the external.

IV. The gradual decadence of the first Church from this starting point occupies the succeeding early chapters of Genesis, from chap. iv. to the end of chap. vii.; wherein this first Church or Dispensation is consummated by a flood—not of material waters, but of their perverted representatives, ruins of Truth and Faith—and thence of Love and Charity,—in other words, a devastating Flood of evils and falses (Isa. lix. 19). And the whole record of this epoch in the Bible is written in a mythical or symbolical form, with no pretension to real history,—but, as it were, in spiritual cypher, epitomizing events which occurred in the early ages of the human race, the language used being the *language of the Church which then existed*, but now long since lost, extinguished and buried in the long past.

V. The same may be said, further, of the language used in the description of the next epoch, beginning with chap. viii. and ending at chap. xi. ver. 26, and

depicting a new Church or Dispensation, founded in Noah, upon a lower basis, and upon the remains of spiritual Good and Truth which had escaped the devastation which had overtaken the first truly spiritual Church. It was an intermediate stage of human decadence between the primary stage of declension and the epoch of the worship of the golden calf in Horeb: and at its consummation a new adjustment of human affairs was rendered necessary, though no longer possible upon the basis of the old.

VI. In this new arrangement Abram comes upon the scene (chap. xi. ver. 26), and the remains of good and truth, which were in him, indeed, little more than traditions, were utilized as the foundations of a new dispensation, which should be based upon lines of *representation only* of that which itself indeed no longer existed. This is the Jewish Church, of which we have been speaking,—and whose history occupies the entire remainder of the Old Testament; a Church which was indeed no Church, but only representative of that which could no longer possibly survive; the last weak link between Man and his Maker;—a link which, ever weakening, ultimately snapped, and left mankind adrift upon a sea of mere unmixed evil and falsity, helpless, hopeless, and despairing.

VII. Thus closed the era of decadence, and with the opening of the New Testament comes the era of regeneration, to be accomplished by the agency of Christ. The Gospels record His birth, life, ministry, and death; and the Epistles are their commentaries, written by those who lived nearest to the days of His presence.

VIII. And lastly: the Apocalypse reveals the manner of putting the seal upon the dispensation of Christ, by showing how the days would surely come when all those things which it was impossible that He could teach to the benighted Jews should be made known in the process of time to more enlightened and succeeding peoples, when, in the progressive education of the world they should be

able to hear and to understand. So that the great benevolent designs of God should henceforth advance unchecked; and the Truth which makes men free should go on with His sword upon His thigh, conquering and to conquer, to the ultimate establishment of Man in a new Heaven and a new Earth wherein dwelleth righteousness;—not the enforced righteousness of an infantile state, (as in Eden) but the mature innocence grounded in the highest Wisdom of those who can refuse the evil and choose the good.

NOTE.—Dr. Arnold, with a far-reaching insight, which has not been shared by some of his successors and critics, has indicated that he comprehended, at least to some extent, the true nature of the Scriptural writings, in the remarks which may be found in various parts of his “Sermons on the Interpretation of Prophecy,”—from which we extract the following passages: “Prophecy” (and the same may be said also of other sacred writings not strictly prophetic) “is busied with general principles; and, inasmuch as *particular nations, persons, and events, represent these principles up to a certain point,*—so far also is it concerned with them.” “Generally the language of prophecy will be found to be hyperbolical as far as regards its historical subjects, and only corresponding with the truth exactly, if we substitute for the historical subject the *idea of which it is representative.*” “But if it be asked, Why then was the language of Prophecy so strong, if it was not meant to be literally fulfilled? I answer, that the real subject of the Prophecy in its highest sense is *not the historical, but the spiritual Babylon.*” “And it will be found, I think, a general rule in all the Prophecies of Scripture, that they contain expressions which will only be adequately fulfilled *in their last and spiritual fulfilment.*” These, and many other passages of a similar character, show that Dr. Arnold, although not possessed of the full clue to Bible interpretation, yet held views which the Arguments of this Work show to have been founded on just conceptions of the scope of the Bible records—

views which have, however, excited a sort of pitying wonder in those who were unable to look so far, or to see so clearly as he evidently did.

We have shown reason to believe that names of persons and of places in the Bible are not always strictly historical, but are always strictly representative; and the application of this principle will be found at once to remove many of the difficulties which have led the critic to entertain a fixed opinion adverse to the authenticity of the Bible.



“The particular case of Miracles, as such, is one especially bearing on purely *physical* contemplations, and on which no general moral principles, no common rules of evidence or logical technicalities, can enable us to form a correct judgment. It is not a question which can be decided by a few trite and commonplace generalities as to the moral government of the world and the belief in the Divine Omnipotence,—or as to the validity of human testimony, or the limits of human experience. It involves, and is essentially built upon, those grander conceptions of the order of Nature, those comprehensive primary elements of all physical knowledge, those ultimate ideas of universal causation, which can only be familiar to those thoroughly versed in cosmical philosophy in its widest sense.”

PROFESSOR BADEN POWELL “On the Study of the Evidences of Christianity” (in *Essays and Reviews*, p. 133).



CHAPTER IX.

AN ELUCIDATION OF THE SUBJECT OF THE MIRACLES OF THE OLD AND NEW TESTAMENT.

RUNNING all through the Scriptures, old and new, there is a vein of the marvellous, which, chiefly because it is so little understood, is apt to cause no little suspicion in the minds of not only the professed critic, but also of many in this day who imagine that the observed invariability of natural Law leaves no room for phenomena which it cannot be made to embrace in the terms of the man of science. In a hard intellectual age like the present, Miracles offer a stumbling-block not easily surmounted; and although some will admit their possibility as forcible invasions of natural Law by a superior Power, the majority refuse to give them credence, and look upon them as fatal to the acceptance of the Bible as an authoritative Record.

Much argumentative skill has been shown on both sides—and especially on behalf of the opponents,—and not a little logical acumen has been exhibited, and much scientific testimony applied to the object of discrediting these alleged Miracles; and if it is the opponents who have shown the greatest intellectual ingenuity in the controversy, it will not appear surprising when it is borne in mind that the things relating to the doctrines of Faith must of necessity be more firmly grasped by those in whom the intellect, although far from being unduly weak,

has yet not acquired a disproportionate ascendancy over the things of the will. For the very preponderance of, and perfect reliance upon, the intellect, pure and simple, in such cases unfits men from entertaining such a comprehensive and unprejudiced view of the subject as shall enable them to grasp it in all its bearings with the probability of arriving at a true perception of what is due to either side of the Argument.

For man is not made up of Intellect alone. A mere cold, calculating, unemotional Intellect is liable to reduce its possessor to the character of a machine. Who is it, for instance, that best typifies the man of pure intellect but the profound mathematician whose ideas are absolutely enchained and bounded by theories and calculations illustrative of the marvellous, if somewhat mechanical, powers of numbers,—who is incapable of receiving into his mind anything which may not be demonstrated by the aid of mathematical formulæ? And yet this kind of exclusive genius for numbers has absolutely been imitated by an ingenious mechanism. The power of combining numbers and of producing infallible numerical results can be imparted to a complicated arrangement of wheels, pulleys, and indices, which combine to form a calculating machine capable of working mathematical problems, and of effecting a vast saving of what would otherwise be purely intellectual labour. And who can doubt that such a machine, the product of one man's ingenuity, may yet be rendered vastly more perfect, comprehensive, and embracing, by the accumulative improvements of succeeding mechanics!

The contention is, we need hardly say, not that a profound mathematician is a calculating machine,—but that a cold, bright, and keen intellect,—which is that alone,—is utterly inadequate for the exploration of matters taught in the Scriptures. For the Scriptures testify of God and the things of the Spirit, and these are totally beyond the ken of the intellect pure and simple,—

the science of Nature alone is utterly incapable of affording any solution to these questions. For they introduce a factor with which the intellect alone cannot cope, and in the presence of which it is paralyzed and dumb.

A man whose intellect is exclusive,—whose intellectual faculties have been cultivated to the total neglect of those which have relation to the Will and affections,—is mentally imperfect, and by implication may become, and in all probability will ultimately become, also morally deficient. For Man possesses two twin faculties, the cultivation of neither of which can be neglected with impunity. The Will and affections are as necessary to the complete and perfect mental constitution of man as the Understanding and intellect; and if one must be,—as not unfrequently happens from force of circumstances,—hindered in its development, it were better that it should be the Intellect than the Will. And this for two reasons. For in the first place, as has been already urged, the undue predominance of intellectual development, unleavened, or inadequately leavened, by the Will and affections, leads to a coldness and hardness of heart which is not only a most undesirable possession in itself, but is besides a serious stumbling-block to spiritual growth, if not absolutely destructive of it. And, secondly, we hold that, believing as we do in a life to come,—a belief which the pure intellect is apt to discard as a fond and enthusiastic fable,—the development of the Will and affections, as goodness acquired here, will go to our account, while the deficiency in intellectual advancement will be readily made good; but we do not apprehend that the converse of this will be the case.

Our object thus far has by no means been to underrate the Intellect, or the votaries of intellectual training, so long as that training is not made too exclusive, but to point out that although, in the controversy on the subject of Miracles, it may perhaps be conceded that the weapons of the mathematical and scientific polemic have some-

times appeared to be more keen than the arguments of those who are mainly guided by their love and trust in that which in their hearts they are convinced to be the Word of God,—nevertheless, the arguments of science are in reality but superficial and apparent, because science and mathematics cannot really touch the question at issue. For science and mathematics deal purely and solely with the seen, whereas the subject of Miracles is a part of that spiritual science which has reference to the unseen,—which ordinary science, indeed, too often ignores and even denies. Mathematics, and science in general, are all the while using weapons as powerless and ineffective as a sword which cleaves the air. But there are considerations, on the other hand, which, like Ithuriel's spear, are not of natural, but of celestial temper, and which are much more likely than mere material weapons to elucidate the difficulties, and to effect the solution which we have in view.

It is therefore unnecessary that we should attempt to combat all the objections which have been so confidently urged against the credibility or possibility of Miracles. The task would be endless and thankless, it would be but a repetition of what has been said over and over again. We conceive that those objections have been urged upon false grounds, the deceptive nature of which will become apparent as we proceed. But we propose to devote this chapter to some views which we trust may place the subject in a new light, and may suggest reasons for believing that what are known as Miracles only require to be somewhat better understood in order to be removed from their present equivocal position in religious belief, and placed upon a rational basis such as their opponents may recognize, so that these latter shall no longer occupy the antagonistic attitude they have so long held,—but may discover a mode of agreement or consent which shall at once disarm their intellectual scepticism and vindicate the Sacred Record which asserts their reality.

But to do this, we must, as a preliminary, refer to principles enunciated and illustrated in the earlier portion of this volume,—principles which are based upon the proposition that the natural world and the spiritual world occupy distinct planes of being, which are discontinuous, and, like parallel lines, can nowhere directly meet. And, further, that the higher or spiritual plane stands in the relation of a pre-existent cause to the phenomena which are apparent to us as exhibited on the natural or material plane. Moreover, while the natural world corresponds in all its manifested phenomena with the spiritual world from whence it is derived, which phenomena are governed by unerring and inflexible Law,—this Law is also *correspondent* to a Divine Order which is the very idea of God; being that Universal Power which controls all things in the world of causes, and is the direct expression of the nature and character of its Author and Sustainer. The essentials of this Order are Love, Wisdom, and Power,—or the moving, efficient, and determining causes of things; and these three are the essentials of the idea of God. Thus, altogether independent of the natural and visible Universe, there is a Supreme Order, centred in the idea of God, which is the very foundation of the spiritual world which He rules, and by virtue of which He could effect the creation of this physical Universe. But it follows as a self-evident proposition that that Divine Order is pre-existent to, and embracive of, all Natural Law, which is indeed in no case identical with Divine or Spiritual Order, but is its mediate and indirect outcome, effect, and inviolable correspondent.

It is not however to be argued from this that Divine Order is capable of *subverting* Natural Law; for if the latter is the outcome of the former, to subvert Law would be to nullify Order. Divine Order is, however, of such an inviolable quality that even Law may be regarded as unstable in comparison,—in the same sense that snow may be said to be less white than some abstract concep-

tion of whiteness; and indeed it is certain that there are degrees of whiteness in this most typical of substances. For Law is liable, as Babbage has shown, to distant and subtle variations to which it is impossible that the Divine Order could be subject,—the superior and causative character of Spirit placing it upon a plane distinctly *above* matter, which is a mere subordinate effect.

In a word, just as the natural world is a mere transitory shadow, in reference to its relations to the spiritual world from which it was produced, and which is alone permanent and substantial,—so the Laws impressed on the natural world are all embraced in, and dominated by, the laws of that Spiritual World which we have described as being themselves the Divine Order or idea of God expressed in Love, Wisdom, and Power. For as God is the centre of the Universe of Spirit from which proceeded the Universe of matter, as the ultimate expression of His Divine qualities and attributes,—so the Divine Order is the central idea which governs and controls the Universe of Spirit, and finds its ultimate or circumferential expression in the Laws of the material world.

Now all the scientific objections to what is termed *Miracle* are based upon the assumed stability of the material world, and the imagined absolute sovereignty of Natural Law. If there were no other world but the natural, then would these arguments be overwhelming, and Miracle would be indeed impossible; for the miraculous would be inconceivable,—there would be no Power which we could imagine as modifying, comprehending, or in the smallest degree affecting Natural Law. But although the scientific man may choose to assume that the spiritual is non-existent, to effect which he must of course totally deny the existence of God,—that assumption is, after all, not only no proof, but becomes no argument until it can be proved: and that, we venture to affirm, will never happen. The materialist indeed, can discover no avenue from the seen to the unseen, and therefore he

ignores the latter; the fact being that there exists no *direct* avenue from the one to the other. But when this is understood and admitted, the way becomes cleared for the perception and the comprehension of that indirect or *mediate* avenue which *does* exist, and which is practicable. Meantime, let us consider what will be the effect of the admission that there is a Divine Order which embraces and comprehends, and thus dominates Natural Law.

We have already pointed out that such a view does not demand that Divine Order should in any way interfere with Natural Law, in the sense of opposing it, turning it aside, or changing it,—in other words, in *breaking* Natural Law. And we may here say that when our Argument is further unfolded, we shall point out that of all the known Divine Miracles, none are *breaches* of Natural Law. For there are some things which Omnipotence itself cannot effect, because Omnipotence can only act by Order, and therefore what is directly opposed to Order, as a direct breach of Law would be, is absolutely impossible. An omnipotent Power which had no regard to Order would be a malignant Fiend, but the Divine Beneficence springs from its inviolable Order. And God who is Divine Order, will not stultify Himself by acting in opposition to His own Order,—and some things described as miraculous which *appear* to be contrary to this Order, appear so only because they are imperfectly understood. Of these we shall speak later.

But it must be evident to any thinking mind that if Divine Order expresses itself, as it were, in ultimates,—as a centre radiating to its circumference,—in Natural Law; that primary central Divine Order acts by a higher and more subtle method at its centre than in the ultimates, which are as it were prolonged from it; in a manner which corresponds to the radiation of Light and heat from the Sun (which are the true correspondents of Divine Order) and which diminish with the distance according to a definite ratio. Law is thus but one out of the many

methods of Order, dependent upon the nature or character of the material upon which it acts, or which manifests its effects. But it is not by any necessity the *only* method. Law itself is thus subject to Order,—Law is embraced by Order,—Law is capable of being modified by Order, under definite, and, so to speak, orderly conditions, which may indeed not be understood by us, but which can no less be conceived as existing. Certain unusual combinations of material manifestations may attract to themselves a wider embrace of Law,—may penetrate, as it were, nearer to the centre of Order, and thus the ordinary Law may be apparently modified. But since we can only recognize Law by its effects,—the dominance of superior Law is made manifest to us by the fact that other effects, new to our experience, result. Or, again, where Power is present and active, Order, it may be conceived, may be projected beyond its ordinary limit, and thus may apparently supersede Natural Law,—not by breaking it,—but by dominating it by a higher manifestation of Power. But what is precisely signified by these ideas will be elucidated later on.

Meantime the fact remains, that one kind of law may be dominated by another kind,—general laws by particular laws,—laws of comparatively slender application by others more special and definite. We can recognize that this is the case without having the least idea of their mode of working. For a law can only be known by its effects. Those effects we can see and appreciate, but we cannot see or appreciate the steps that conduct from the cause to the effect,—these are hidden from us, and therefore if the effect varies, we are apt to imagine,—not that the result is an ordinary sequence,—but that an impossible marvel has happened.

An illustration of what is meant may be afforded by the following not imaginary episode. A poor, good, but not learned man is sick. He lies upon a bed from which he does not expect that he shall rise any more, and he is

desirous that his absent children may be made aware of his condition. The clergyman visits him, and to him he confides his wish that a certain son, living, say, two hundred miles away, should be informed of his sickness, and he asks the clergyman to write to him. The clergyman bids him be of good comfort, and leaving him, proceeds to a telegraph office and despatches a message to the distant son. To this in a couple of hours he has a reply with which he repairs again to the bedside of the dying man. The latter, who knows that it is at least a day's post to his son, and possibly a day and a half, and who also, being a poor and illiterate man, knows nothing about the telegraph, anxiously inquires if the letter has been written and despatched, in reply to which, the clergyman reads him the telegraphic message from his son. The astounded sick man is incredulous and sceptical; to him a miracle has been worked. He sees the end attained, which to his mind is contrary to the constitution and course of Nature; but he does not perceive or understand the means by which the orderly sequential result has been secured. These means are to him a mystery. He does not know that the ordinary Law of transmission by post—that is, the ordinary progression through space of muscle or iron,—has been superseded by the law of the immeasurable swiftness of the electric current. The ordinary Law of transmission or progression has been—*not broken*, but—*superseded*, by a higher law of electric conduction, of which he is totally ignorant,—as ignorant as most persons are of spiritual activities and the Laws of Divine Order. The Law of Electric conduction, although still a natural law, is a higher and more central law than that of mere material progression. The latter is not suspended by it, or interfered with by it in any way whatever,—but it is superseded, dominated, and rendered unnecessary. It is a case strictly analogous to what we understand by a miracle. For the Laws of the Divine Order are the central

principles of the central or spiritual (*i.e.* superior and interior) world, and the Laws of Nature are the circumferential projections of that Order, manifested in ultimates, or in the ultimate sphere of material creation, which is on a lower plane, correspondent only, and not continuous, with the higher plane.

So also if we examine more closely the illustration just adduced, we shall find that there is an analogy only between the two modes of progression: as there is an analogy only between Divine Order and Natural Law. For the railway or coach journey is the ultimate and lowest form of progression, by which a body is carried through space laboriously and uncompromisingly, a work of corresponding length of time and tedious prolixity. But the electric current, which supersedes this process, is not a progression through space at all, but a higher or more central law of conduction, in virtue of which particles of matter are successively influenced, and betray their effect or result at the extreme end of the line. It will be seen that it is a transmission of energy rather than a projection of matter, and therefore a higher and more central manifestation of Law, of which indeed the human mind has only quite recently become cognizant; whereas of ordinary progression there can scarcely have been a time when it was not cognizant. And can we suppose that we have reached the very centre and apex of such knowledge? Rather, must we not be convinced that there are yet higher and more central principles which we shall hereafter reach, as well as others still higher, to which we can never attain?

And hence we can never be in a position to assert that such or such a miracle is impossible, unless indeed it be contrary to Divine Order,—unless, that is, He who performed these miracles shall have, to all appearance, stultified Himself by the perversion or even suspension of the Laws of Nature; by the breaking of those salutary bounds which He has set alike upon Nature and upon Spirit.

We do not intend to complicate the subject of Miracles by unnecessarily introducing elements which the man of science would regard as ambiguous or debatable; but no discussion on Miracles would be complete if we were entirely to omit one aspect of the miraculous which is not so palpable, but which is yet in reality of even greater interest and importance than that which is popularly included under that term. For as there are two worlds, of the seen and the unseen, so are there miracles worked in both. The Spirit of God acting immediately upon the spirit of man, may, as every spiritually-minded person must be conscious, effect changes and developments which are alone within the scope of Divine Love, Wisdom, and Power. The New Birth is itself of this character, and the spiritual development of the soul in the path of righteousness and truth—the uphill work against the natural propensities and affections of the human mind, is equally so. But such spiritual miracles, beyond the conception of the human mind as to their *rationale*, and their *modus operandi*, may be here passed over with this brief indication, in order that the attention may be concentrated upon the real object of this Argument, viz., the miracles which affect physical matter and natural Law.

For the miraculous manifestations which here concern us are produced in respect of *matter*,—that is, it is in *material* changes that the results are visible which are claimed as miracles by those who believe the statements of the Sacred Record, and which are objected to by those who are firmly convinced of the pure conservatism of matter, and the impossibility of any higher laws superseding the established physical laws of Nature.

But since the alleged miraculous manifestations are produced in respect of matter, the very rigidity of which is the difficulty to be overcome, it is evident that the only mode by which such modifications or results could be imagined to be effected must be in strict accordance with the relations in which matter stands to that which is

superior to it,—and which is its primary cause,—viz., Spirit. All such unexplained manifestations must be due to a higher—that is, a spiritual, agency; and that agency must work in a definite manner—a manner in which there must be nothing arbitrary or irregular, but which must be in every particular, strictly in accordance with the Divine Order which is the very spiritual expression of God.

Now, since God is the Author of Nature (or the physical world)—since the world of Nature, that is, has proceeded from Him, that very proceeding must have been according to Divine Order. The Love, which suggested or impelled, and the Wisdom which effected through the agency of Power, must all be thus projected from the spiritual source from whence they sprung, and must be represented in *ultimates* in the world of Nature. Thus, the world of Nature can be no meaningless, hap-hazard work, but must have a strict reference to the qualities of the Divine from which it sprung. But the world of Nature is altogether different from the world of Spirit,—just as the objective material has no direct similarity or identity with our *ideas* of that material. Objective matter produces a certain subjective effect upon our minds, and we thereby apprehend matter; but the ideas (*i.e.* the spirit) and the objective (*i.e.* the matter) have neither similarity nor identity. What they really possess is an analogy—a relation of correspondence—the one corresponding or answering to the other; the material on a lower plane, and the spiritual on a higher. In a word, the attributes of God, from whom matter exists, are crystallized, as it were, in forms which represent or correspond to those qualities, that matter being the ultimate or circumferential expression of the spiritual causes which exist primarily, and, as it were, centrally, in God.

But not only so, but while every material substance, or the Universe at large as to its material framework, is in strict correspondence with the Divine, as a vast

series of outbirths or projections from the Divine qualities or attributes,—and is therefore a comprehensive image of the Divine (or God) both in general and in particulars,—so also the *physical processes* which are constantly at work, changing, modifying, and developing natural substances, are in equally strict correspondence with the *spiritual processes* which, of an ineffable nature, are equally and continuously at work in the spiritual world, moulding, weaving, and evolving the purposes of God in that infinite and transcendent sphere of spiritual causes over which He rules.

Hence, as natural processes act in the material images of spiritual things by the agency or under the control of Laws which bear the same relation to spiritual Laws that the objects of Nature bear to the spiritual Causes from which they sprung, therefore must these natural Laws be equally subordinate to the Divine Order of the spiritual world as the objects themselves are but the ultimate projections, or objective shadows of the realities of the unseen. In other words, natural *processes* or activities, to the end that they may be according to Order, must be correspondent to the spiritual *processes* which they thus typify or express in strictly conditioned images.

It follows, therefore, that every apparent change in material Order, involving the supersession of Natural Law, such as is termed a Miracle, must have some relation to the more subtle changes of the spiritual world, with which we cannot be acquainted, but which we may yet recognize as active and efficient ;—changes which are in strict accordance with Divine Order, or otherwise they could not be productive of correspondent effects in the subordinate world of Nature. For Nature can do *nothing of itself*, it is inert and dead without the sustaining activities of the spiritual world from which it sprung, as an effect from a Cause. And therefore every change in the material world, whether normal and according to Law, or apparently abnormal and independent of Law, is equally

a correspondent effect of changes and variations in the spiritual world,—changes strictly according to Order, which therefore may, in obedience to higher Laws, (as in the case of Electric conduction) become, under favourable conditions, cognizable to our minds by manifestations made visible in the external world.

If there is reason in this Argument, which to our minds is both reasonable and consistent, it follows that all the genuine manifestations which have appeared to set aside or supersede Natural Law, related in the Old and New Testaments, and termed Miracles, would, if their true nature were fully understood, and their quality duly recognized, bear a signification which is correspondent to some orderly spiritual manifestation or process which they have strictly followed as effects arising from spiritual causes. Such spiritual manifestations due to occult chains of causation are doubtless infinitely more subtle and plastic than anything which can be exhibited in matter, which is conditioned by inflexible and unyielding substances and forms. And therefore the latter usually follow the law of their inflexible forms. But by a further projection of the Divine Order into the ultimate sphere of matter, or by an elevation of the material into a higher region of spiritual Law (or Order) under the supervision of Him who is Order itself, results may be conceived as producible which may be apparently at variance with what we know of physical Law. And thus, every genuine miracle recorded should bear a distinct relation to some spiritual process, perhaps little understood, but which may nevertheless not be beyond the limits of human inquiry. Every such miracle should contain a distinct spiritual signification, dependent upon the correspondence between the natural processes hastened or superseded, and the spiritual processes which were the moving and efficient causes of the phenomenal result. And this, which should be the test of a genuine miracle, we shall presently show to have been really the case.

But before proceeding further, there is a fact which must be explained, and a source of error which must be eliminated. For besides the miracles recorded as being effected by Divine Power, both in the Old and in the New Testament, other miraculous effects are said to have been produced by men,—opposers of God. Thus in Exod. vii. 10, we read that when Aaron cast down his rod before Pharaoh, and it became a serpent, “the magicians of Egypt did in like manner with their enchantments.” And we also read in more than one place of enchantments and witchcrafts as practices common in ancient times, although uniformly condemned. We shall better understand these occurrences and practices when we shall have said something concerning the *raison d’être* of Miracles, and have given an indication of the mode in which they were effected. But having called attention to these unauthorized workers of miracles, we will content ourselves here with remarking that such manifestations were produced by persons who had preserved certain lore relating to the correspondence between the spiritual and the natural, and used the correspondence for the purpose of perverting the Divine Order, and producing effects which on their surface appeared to be of the same nature as the Divine manifestations, or miracles. But such miracles, differed from true or Divine miracles, in that the latter possess a representative spiritual or interior form, which, in the unauthorised, is entirely absent. For the Divine miracles are according to Order, while the enchantments of the magicians were perversions or abuses of Order; externally, they resembled one another, but there the resemblance ceased: internally they were totally opposed to one another. We shall return to this later.

But we are so wedded to the idea of Law, and that Law narrowed and confined within the limits of our own finiteness, that an outcry is raised if any operation which we are not able to understand, appears to be free from the

restraint of such Law. And yet what is Law? Is Law, such as we know it, a finality? Is it not simply the bond which seems to unite our very limited and most imperfect observations upon the phenomena of the natural world? If we are (as some, with, it is to be feared, a mock humility, are wont to admit) but children picking up a few shells upon the shore of the great ocean of the infinite, we may know where certain ordinary shells most abound, we may recognize the law of their distribution,—but shall we bind the Ocean of Infinity beyond by the limitations which we have discerned upon the narrow fringe of its shore? Not so: it is the Ocean which casts up the shells, and we are but as children in our knowledge of its modes of operation, and of its fathomless storehouse of wonders from which they are produced,—its inexhaustible resources,—its infinite varieties, modifications and adaptations; yet if we hear of a rare and wonderful shell being cast up which has never been seen before, we cry—A miracle! an inconceivable impossibility! It is contrary to experience—contrary to our knowledge of the Law of the shore,—it is inadmissible, and out of Evidence!

But let us look a little more closely into the Miracles alleged to have been performed by the Saviour, and see whether they possess that interior form or spirit which we have indicated as being the test of Divine miracles, as contradistinguished from those unauthorized miracles, if we may so call them, which were within the power of certain men whose character and actions show them to have been evilly-disposed. And when we have done this, we will further inquire whether we can afford any clue to the action of miracles, regarded as a projection of Power from the interior sphere of Order to the more exterior sphere of Law.

With regard, then, to the first question,—we have stated that every genuine or Divine Miracle must bear a distinct spiritual signification dependent upon the correspondence between the natural processes hastened or

superseded, and the spiritual processes which were the moving or efficient causes of the phenomenal result. And we affirm that *every* miracle related in the Gospels bears this character, and is capable of this explanation. Every miracle related in the New Testament is an external form of an internal principle. And the internal principle clearly discernible in each is that which vivifies and attests it as a genuine result or superior expression of Divine Order, projected, as it were, into the ultimate forms of matter,—controlling, by spiritual agencies of a higher kind, the processes of natural Law; and, without contravening natural Law, yet subordinating it to superior and more interior principles,—which principles and agencies having been the original causes of material manifestations, were and are evidently adequate to modify those manifestations, so as to produce results, which, inasmuch as they do not fall within the range of our experience of natural Law, we call Miracles. But once admit that they are included in a higher range of Law, or Order, and they are no longer Miracles (in the marvellous sense) but simply exhibitions of Power, wonderful indeed, yet scarcely more wonderful than many others which we pass serenely by from mere use and custom.

Of course we cannot in this place attempt to examine every recorded Miracle, but it would be an equally simple task as to explain one upon these principles. We will select some instances, not because they are more easy of explanation, but solely because they appear to be more usefully illustrative of the subject. Let us first take the case of the blind man restored to sight, as related in Mark viii. 22-25. “And He cometh to Bethsaida, and they bring a blind man unto Him, and besought Him to touch him. And he took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that He put His hands again upon

his eyes, and made him look up; and he was restored and saw every man clearly."

Now we have selected this miracle for illustration rather because of its difficulty, and because there are incidents in it which seem at first sight capricious and unnecessary; and even, so to speak, circuitous or round-about. Nevertheless, every little detail of the narrative has a representative meaning, which, when properly understood, carries a definite and important signification. Why, for instance, in the first place, did He lead the man out of the town before performing the Miracle? Why did He, apparently, fail to succeed in the first instance, and complete the cure, as it were, by a second trial? And what is the meaning of the expression, "I see men as trees, walking"? These questions are absolutely unanswerable on any ordinary reading, but fall reasonably within the scope of the explanations we are urging.

The blind man, then, represents one *spiritually* blind,—unable to perceive spiritual truth: one whose eyes were not opened to see things out of the law of God: and the opening of his eyes by Our Lord was representative of that spiritual opening which David prayed for (Psa. cxix. 18), and which Elisha prayed for on behalf of the young man (2 Kings vi. 17). The occurrence, it is said, took place at Bethsaida,—an accursed place, which refused to accept the Messiah, in spite of the mighty works done by Him therein (Matt. xi. 21), and against which place a heavy woe was pronounced by Him. And therefore before this representative opening of the spiritual sight could be effected, it was necessary that the man should quit the town, which was, as it were, a City of Destruction. When, after anointing his eyes, He put His hands upon him, it signified Divine communication, which, when applied to the eyes themselves, more particularly represented spiritual enlightenment. But the first essay at sight, resulted only in his seeing *men as trees*, walking.

For trees, throughout the Bible represent various kinds of knowledge, or perception of truth, or intelligence (comp. Gen. ii.; Ezek. xvii. 24), and by walking is signified *life*, that is, principles brought into action, as in Gen. xvii. 1, &c., "*Walk before me, and be thou perfect.*" The expression, therefore, means that in the commencement of his restoration to spiritual sight, the man had but obscure and general perceptions of truth. Such obscure perceptions are derivable from the externals of the Word, when read without a due appreciation of its spirit, and is the kind of insight which is first obtained by the study of the Word of God, before the more interior mind is opened "to perceive the wondrous things out of Thy Law," as the Psalmist expresses it. When however the eyes were touched, and illumination granted, then "he saw every man clearly." He was able, that is, to distinguish not only the mere external of truth, but its internal, and could perceive the Spirit which animated the letter,—which Spirit is the very interior form of Truth itself.

Now there are several instances of blind men being restored to sight in the Gospels. In each case the circumstances are different, and in each case the mode of healing differs. And this is so because spiritual blindness is of various kinds, and the modes by which it is overcome by Divine Power are equally various, and adapted in every instance to the circumstances of the case. But every instance has a representative meaning, and that representative meaning is the internal Spirit which stamps the Miracle as a genuine manifestation of Divine Power,—an extension of the laws of Divine Order into the ultimates of natural Creation, in accordance with the correspondence which exists between the two. In one case the man is blind from his birth (John ix. 1), representing those who, though possessing faculties for spiritual sight, have yet never had them brought into action, as was the case with those who were remote from the sources of

Truth,—for example, the Gentiles. In another case there were *two* blind men restored, representing the defective opening of those great dual faculties of the Will and the Understanding, and the deprivation of those two great principles of Good and Truth which constitute the entire burthen of the Bible. Again, in some cases He directly touched the eyes, when faith or a rightly-founded belief was present,—while in others He used the grosser medium of clay (representing the lowest principle of truth,—see Dan. ii. 33), before finally restoring the sufferer from what was evidently a grosser form of blindness.

Second only to blindness were *dumbness* and *deafness*, among those maladies which our Lord went about healing. Speech is the outcome of thought, and to be spiritually dumb signified to be divested of the power of exercising the spiritual principle of thought, so that, one thus dumb is incapable of raising his thoughts to spiritual things, and unable to elevate them above the things of mere earth,—to be, as the Apostle expresses it, carnally minded—which is spiritual death. And with regard to *deafness*,—to hear, and to hearken, always signifies to *obey*. Hence “He that hath ears to hear, let him hear” (Matt. xi. 15, &c.). Consequently deafness (Mark vii. 37) represented inability to hear, that is to *perceive Truth*, which resulted in the absence of the power to live according to it, or to be obedient to it. Therefore in Isa. xliii. 5, 8, 9, we read, “Fear not, for I am with thee. . . Bring forth the blind people that have eyes, and the deaf that have ears. . . let them hear, and say, It is Truth.”

Another not infrequent miracle of Our Lord was the cleansing of the leper. Leprosy was representative of that utter spiritual uncleanness and demoralization which was the result of the profanation of holy things. This was a besetting sin of the Jews at the time of the advent of Our Lord; for they had had much good and truth bestowed upon them in the earlier stages of their Church, which they had then revered, but which afterwards they

despised and cast behind them,—and this is profanation;—and the spiritual evil had its counterpart or true correspondent in the common bodily malady. Perhaps the most remarkable instance of healing this disease was in the case of the ten lepers, who stood afar off (Luke xvii. 12). Ten signifies something inclusive and complete,—hence there were ten commandments, which contained or included the whole Law; and many other uses of the number ten confirm this. Consequently the ten lepers signified the whole inclusive evil of the Jewish Church, corrupted by the abuse of what had been at a former time held sacred. By standing afar off, they proclaimed their own unworthiness; and in lifting up their *voices*, they raised their thoughts to God, and supplicated mercy. Our Lord, however, did not directly heal them, but said, “Go, shew yourselves unto the priests.” For the *priests* in the Jewish Church represented the Divine Goodness, as *kings* did the Divine Truth. Hence Melchisedec was priest and king, and in Rev. i. 6 we read, “Jesus Christ hath made us kings and priests to God and His father.” By showing themselves to the priests, therefore, was signified placing themselves in direct communication with the sources of Divine Good; and by this newness of life they became delivered from the burden of their grievous sin:—“and it came to pass, as they went they were cleansed.”

It would unduly lengthen this chapter did we adduce further illustrations of the subject from the miracles of Our Lord. Those which have been given are sufficient to illustrate our meaning: and it can be shown that every miracle of Christ, without exception, bore a representative meaning,—which is the spiritual principle or interior form of the truth which is outwardly expressed in the material phenomena, and which stamps the miracle as genuine or Divine.

But it may be urged that while such things as the healing of the sick, and the enlightening of the blind are

in truth exercises of Power, according to Order, being indeed the *restoration* of Order where it has been disturbed,—there is yet another category of alleged Miracles which are distinctly contrary to Order, and therefore condemnatory of the view here taken—that every miracle must be strictly in accordance with the Divine Order, however it may dominate or supersede natural Law. Is not, it may be said, the raising from the dead a contravention of Order, since it is appointed unto all men once to die? We answer that it is indeed perfectly true that it would not be according to Order that a man whose soul has once entered the world of spirits should be again cast upon the shores of mortality, and permitted to renew his life upon earth. It becomes then a question how far the three recorded cases in which Our Saviour is alleged to have raised the dead to life are in accordance with the test we have demanded.

In two of these cases we have the testimony of Our Lord Himself that death in the absolute meaning of the term had not taken place. Of Jairus' daughter He said, "The maid is not dead, but sleepeth (Matt. ix. 24). It is true that they laughed Him to scorn, but that only proves that to human experience she *was* dead, and beyond human aid. It showed too that they were incapable of understanding the distinction between that thorough, complete, and wilful immersion in worldly-mindedness which constitutes spiritual death, and the numbness and torpor of the spiritual faculties which, however apparently complete, are yet capable of being aroused into life and energy by the spiritual Power of the Divine activities. And again, in the case of Lazarus, He said, "This sickness is not unto death, but for the glory of God" (John xi. 4). And further, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep" (ver. 11). And although He afterwards said, "Lazarus is dead,"—it is evident from what went before that He did not attach to the word the same absolute meaning as that held by

the rest. A man may be to all appearance *dead*,—and utterly beyond the reach of human aid and restoration,—and yet it is quite conceivable that such a man may not yet have absolutely passed to the world of spirits; and further, that an exercise of a higher than human power might be capable of restoring him to earth. If he had really entered the spiritual world, it would undoubtedly be contrary to the Divine Order that he should return. But who shall say that he had done so, or even that his entry into that world beyond might not be purposely retarded, if necessary? All physicians know the difference between somatic and molecular death; and all know also, that of two men, both to all appearance irrecoverably dead (as by drowning), one may perhaps be restored by human means, while no such means suffice for the restoration of the other. Yet even the latter might still not have been beyond extra-human aid, and his restoration by such means might be equally according to Order. Two things are to be remarked:—first, that in no case is there the faintest intimation that the restored person had become acquainted with “the secrets of the prison house;” and second, that in the case of Lazarus, although it was suggested by Martha that, having been dead four days, “by this time he stinketh,” no corroboration of this supposition is to be found in the Sacred Record: nor have we in fact any valid reason to imagine that decomposition had really commenced.

In each of these cases the contention is, that, although the subject of the miracle was not *dead* in the *absolute* sense of the word, he was yet dead so far as human aid was concerned,—as irrecoverable by any known or human means, as any one is, five minutes after he has drawn his latest breath; and therefore that his restoration to life was an exercise of Divine Power, according to a higher sphere of Law,—such as we term a Miracle.[†]

[†] See the chapter on the Raising of Lazarus, in “New Studies in Christian Theology.”

But the restoration in every case was correspondent to that restoration from spiritual death of which the Apostle speaks, when he says (Ephes. ii. 1) "And you hath He quickened who were *dead* in trespasses and sins." Yet it is evident that even here the expression *dead* must be qualified,—for if the soul, no less than the body, be absolutely dead (we do not mean extinct or annihilated, but dead in the sense of being carnally minded), it cannot be revived. It is true that "He will not quench the smoking flax"—but if the last faint curl of smoke be vanished, how shall it be fanned again into a flame? And the Bible makes a distinction between those who are apparently spiritually dead, and thus are capable of restoration,—and those whose death is absolute and irrecoverable,—as we may learn by comparing the passage in Ephes. v. 14, "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," with that in Jer. li. 57, "And they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts." The restoration to spiritual life of the one is possible by an orderly effort of Divine Power;—that of the other is impossible,—for it is contrary to the Divine Order.



“We regard Miracles as integral parts of Revelation, and not as bare arbitrary signs, like the change of a pen into a pen-wiper. And we know of no miracles of that sort; on the contrary, we regard such prodigies as the kind of miracles which the Jews desired Jesus to work, but which He resolutely refused to work. Had the miracles of Jesus been like Mr. Arnold’s imaginary one, I am afraid they would not have had the effect of gaining for Him implicit credence, even in affirmations palpably at war with common fact and experience. They might indeed have won for Him a temporary popularity, but only to insure a Nemesis of ultimate contempt and oblivion, the fate which awaits all professors of thaumaturgic arts. But the miracles, neither of Jesus nor of the Bible generally, are of that sort; and unless for the purpose of bringing into discredit the traditional mode of putting the argument from Miracles, the supposition of a pen changed into a pen-wiper in connection with this topic is an irrelevance, I had almost said an impertinence.”

The Chief End of Revelation, by A. B. BRUCE, D.D., p. 172.

“There is one miracle, peculiar to John, of so singular and apocryphal a character as to call for notice. The turning of water into wine at the marriage-feast in Cana of Galilee has long formed the opprobrium and perplexity of theologians, and must continue to do so as long as they persist in regarding it as an accurate historical relation. None of the numberless attempts to give anything like a probable explanation of the narrative has been attended with the least success. They are for the most part melancholy specimens of ingenuity misapplied, and plain honesty perverted by an originally false assumption. No portion of the Gospel History, scarcely any portion of the Old Testament, or even of apocryphal narratives, bears such unmistakable marks of fiction. It is a story, which, if found in any other volume, would at once have been dismissed as a clumsy and manifest invention.”

W. R. GREG, *Creed of Christendom*, vol. ii., p. 54.



CHAPTER X.

MIRACLES (*continued*).

LET us review our position. Miracles, such as those recorded in the Gospels, are exercises of Divine Power, effected, not arbitrarily or without purpose, but according to a fixed and inviolable Order,—an Order which is the central pivot, as it were, of the Universe of Causes. The phenomena appear to us to transcend the sphere of Order with which we are acquainted, because we are here in material forms and in a natural or material Universe of Effects,—effects which we see, and feel, and measure, but which are nevertheless effects whose Causes are more interior, and thus hidden from our grosser perception, so that we are unable to trace these effects to their causes, or to discover the relation between them. Inasmuch as the whole Universe is perceptible to us as an Universe of matter, whose very existence is dependent upon some higher Power, pre-existent and potential in every particle, it is evident that there are two classes of entities—the one fixed in material forms, and bound by strict and limited conditions, as the world of Nature,—the other not so bound, but free and plastic, not conditioned by the Laws of matter,—not fixed in solid and unyielding substances, yet at the same time not absolutely unconditioned. For while material substances, and therefore the whole natural Universe, is bound, as it were, in

material fetters from which it cannot for a moment escape, and the phenomena of that Universe are strictly embraced in certain orderly groupings to which we give the name of natural Laws,—the phenomena of the higher Cause from which the Universe is traceable are subject to the conditions of a higher Law, which is, as it were, the central idea of God Himself,—and to which we have applied the name of the Divine Order.

This Divine Order is the supreme Law of the spiritual world, as natural Law is the expression of the processes and phenomena of the natural world. But the two are not continuous, any more than the orbit of the Earth is continuous with the central Sun. For while the natural world is an effect proceeding from the Spiritual world, in which God the Creator dwells,—the natural world possesses in itself no single atom or combination of atoms which is in any sense identical with anything which exists or subsists in God. For the natural world is the effect, in ultimates, of the central Divine qualities which produced or created it,—not out of nothing,—but out of the potencies of spiritual Cause. And therefore spiritual causes must be far more subtle than material effects, or Nature. They are not, as has been said, in any sense, identical; but Nature *corresponds* to its prior cause in the same sense in which letters correspond to ideas. For in letters, and in words formed of letters, there is absolutely nothing even remotely of the same nature as Thought, but the material letters *correspond* to the spiritual Ideas,—and between the two there is no direct *rapprochement* whatever. For the spiritual and the material differ as to their essence, *in toto*. They are not on the same plane, but on corresponding planes,—the one interior and the other exterior,—the one central, and the other circumferential.

Hence it follows that, although it has been so confidently asserted, it is yet impossible that the Natural Law which embraces material phenomena can be in any respect

identical with the Spiritual Law, or Divine Order, which rules the central Universe of Causes. For the *matériel* of the natural world and that of the spiritual world being, as we have said, in no respect identical, and having absolutely no capability of direct *rapprochement* between them, but in every particular corresponding only, as material written letters correspond to conceived spiritual ideas—(and hence the true meaning as among ourselves of corresponding and correspondence)—it is utterly impossible that the *Laws* governing these diverse elements can be identical. The Laws of matter are one thing, and the Laws of Spirit, which we have called the Divine Order, are another. But there can be no question which are the prior and superior. For matter is the effect, conditioned in time and space,—while Spirit is the cause, unconditioned by either. Therefore the Divine Order, as the infinitely superior, finds in natural Law its strict and perfect correspondent, and subordinate. And as material Nature is the projection upon another and a lower plane of central, prior, and superior spiritual energies in correspondent substances and forms,—so is Natural Law the projection, into these correspondent substances on a lower plane, of the ultimate expression of the central Divine Order.

Hence we have endeavoured to show, in the last chapter, that the natural Law, with which we, as inhabitants of a material world are alone cognizant, is not the be-all and end-all of Order, but that it is in reality only a subordinate governance, suited to this lower sphere, which is the ultimate or circumferential manifestation of the Divine Power; and that the higher and more comprehensive embrace of Divine Order dominates it, and may, under certain circumstances even supersede it,—not by contravening or subverting it, but by bringing to bear upon it, under certain orderly conditions, more interior and higher principles, which may thus flow in and produce results, not immediately, but mediately, according

to the Law of the Correspondence which exists between the planes of spirit and matter. For this reason we pointed out that the miracles of Jesus Christ, to be proved genuine, must be shown to possess the interior form of correspondence, in virtue of which they are images of some spiritual manifestations of Divine Order, of which they were truly representative, and from which representativeness they derived their capability of being projected into the natural sphere. And such we saw to be the case in the miracles of healing blindness, deafness, dumbness, leprosy, &c., which we examined;—and even in what at first sight might appear to be contrary to the Divine Order, viz., the raising from the dead.

Hence it was, too, that all our Saviour's miracles were miracles of beneficence. He went about *doing good*. Sin, or the perversion of good and truth, had corrupted the moral nature of man, and his material nature had suffered in consequence;—for sickness of body is the effect of those evil material conditions which have their true correspondents in the circumstances which give rise to sickness of soul. Evil, the result of self-love, and of the exclusive attachment to the things of sense,—in other words, the *carnal mind* of the Apostle,—could not exist in the soul without producing its correspondent effect upon the body: and the afflicted with all manner of diseases whom Jesus healed, represented the multiform evil effects of sin upon the soul, which He thus representatively chased away, usually coupled with the injunction, “Go, and sin no more.” For every disease was a departure from Order; every case of sickness, disease, or death was a representation of the inflexible Law, “The soul that sinneth, it shall die,”—and every case of healing by Our Lord was, in effect, a restoration to that infringed Order, manifested in its correspondent effects upon the material body. Nowhere do we read of any miracle by Our Lord which disturbed or violated Order, or brought evil. For although it might be imagined that the narrative of the barren fig-tree was an exception to

this rule, it will be found when carefully examined that it is in reality not so.

It may perhaps not at once be conceded that the fig-tree as used in the Bible has any special and consistent signification, because few persons are willing to admit any signification to the Bible which does not lie palpably upon its surface. And yet, if we read such passages as Jer. viii., 13, where the Prophet is denouncing the perverted Jewish Church in these words—"I will surely consume them, saith the Lord, there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade,"—as well as other passages in which the fig-tree is mentioned in conjunction with the vine,—we cannot fail to perceive that while the *vine* signifies the highest spiritual good, the *fig-tree* is antithetic, and represents a lower principle of good—or rather, the good existing in a lower principle of our nature—as explained at the conclusion of Gen. iii. (see Chap. VII). So, also, in this narrative, Our Saviour coming to the fig-tree and finding upon it nothing but leaves, represented that the Jewish Church, already devoid of any real internal spiritual principle of good, had now also lost even the external principle of good, owing to its persistent profanation, or contempt and falsification of Truth. When therefore He said, "Let no fruit grow on thee henceforward for ever,"—it did not signify any outburst of disappointment or vexation on the part of Our Lord, but the denunciation of an inevitable woe upon the barren Jewish Church, which henceforth would remain as it then was, devoid of inner life, and for ever debarred from spiritual growth and development.

Let us now, however, turn to the miracles related in the Old Testament in illustration of this subject, and let us examine them with a view to inquire if similar principles may be discovered in them, by which they may be elucidated or explained. And here first, we must bear in mind that the Old Testament, from the time of Abraham until the end, relates to the history of the Jewish

Church,—a Church which in its scope and character was unique. For the government of the Jews is represented as a Theocracy,—that is to say, that the complicated ceremonial by which every particular of their daily life was regulated, was arranged for them by the Divine Ordinance (see Chap. VIII). Not only the Church, but the State was similarly ordered ;—and in the earlier and more flourishing days of the Jewish constitution, the Church and the State were absolutely one. The ruler and leader of this combined polity was the mouthpiece and delegate of Jehovah, and received directly from Him all the ordinances by which the worship of the Tabernacle and the government of the people were alike regulated. It was only as the people degenerated and fell away from Jehovah, refusing His rule, and disobeying his messengers, that the political State became more or less assimilated to other States, and more and more separated from worship. But so long as the Jews existed as a nation, the same principles obtained among them as at the first,—only with an ever decreasing intensity of spiritual application, and a constantly diminishing personal intervention on the part of the Divine Being in the affairs, whether of the nation or of the individual.

But the fact that the Jewish rule was in any sense a Theocracy implies that that rule was never exercised on the principles which obtain in ordinary States. For we have seen that between God, who is a Spirit, and man, who is an inhabitant of a material world, there can be no immediate intercourse or communication. The communication between them could only take place in one way,—and that was by virtue of the correspondence which inherently exists between Spirit and matter. Every ceremonial ordinance—every jot and tittle of the Law,—whether moral or civil,—must have been representative of the spiritual principles by which Jehovah desired that His people should be influenced. And not only must the ceremonial worship of the Church, but also the acts and deeds of the

people, have been a series of analogies, corresponding in their signifi- cance and meaning with the spiritual order by which they were led and governed. In a word, the Jewish Church, from beginning to end, was a *representative* of a Church (though not a real Church) in which worship could be offered only in an external manner, by a strict obedience to those minute regulations laid down expressly by the Divine command; and which were of such a subtle and at the same of such a perfect nature, that a strict and inviolable attention to them alone could suffice to effect that communication which was necessary to enable Jehovah to maintain His connection with, and to conduct His people as a personal Ruler and Guide. As long therefore as the Jews maintained this ceremonial and ritual intact, and followed it obediently, so long was God among them; but when they began to neglect it and despise it, in the same proportion He was farther off from them, until in the last centuries before the advent of Christ they had entirely lost all perception of the living spirit of the Law, holding solely to the dead letter,—and for four hundred years after the final words of Malachi they were as far removed from Jehovah as if a representative of a Church had never existed.

Thus the History of the Jews, particularly in all its earlier stages while it was a pure Theocracy, was a continued miracle, that is to say that it was a sustained exercise of Divine Power effected by the agency of the correspondences between spirit and matter,—and manifested in the acts and deeds of an entire people, extending over a long series of years. It is therefore not difficult to explain how certain special exhibitions of Power set forth the more salient phases of the divinely directed drama, and the miraculous,—that is to say, the higher exercise of the Divine Order,—was no unusual phenomenon. In fact, it will appear to any thoughtful person self-evident that such a government by God Himself, effected through the medium of such men as Moses or Joshua, must inevitably have demanded the

continual agency of supernatural Power on the one hand, while if the principles here laid down are duly understood, it will be seen that such an exercise of the Divine Power, or, to express it otherwise, such projections of the higher Law of Divine Order into the sphere of the visible material world, according to the Laws of correspondence, were necessitated by the very circumstances of the case. It would be irrational to suppose that a Theocracy could be carried on upon purely natural lines, or by the rigid material laws of an ordinary monarchy; but if a Theocracy be granted, as it universally is (except indeed by the pure materialist or the so-called *advanced critic*), then must that Theocracy have been expressed by the higher laws of Spirit acting upon and influencing the affairs and objects of the material world in the only way they could act upon them,—viz., by the mediate method of correspondence, that is, by purely analogical representatives.

We have examples of this, for instance, in the series of plagues which are described in Exodus as having been sent upon the land and people of Egypt, for the purpose of inducing Pharaoh to send away the captive Israelites. As usually understood, those miracles or exercises of Divine Power, effected by Jehovah through the agency of Moses, were unmeaning and arbitrary curses launched by an angry and vindictive God upon an unbelieving nation which set Him at defiance. But He could doubtless have effected His purpose at once by His mere Will, had that course been in accordance with His Divine Order. But without presuming to suggest what might or should have been His mode of action, we do affirm that it can be shown that the mode He chose was strictly according to Order, and that the miracles exhibited in the various plagues inflicted upon Egypt were strictly representative, and contained the interior form of spiritual signification which we have already claimed to be the true and only test of genuine Miracles. In point of fact these exhibitions of Divine Power, including the remarkable

prologue or introductory sign of the great epic drama,—viz., the conversion of Aaron's rod into a "tannin" or water serpent, was a grand series of significative correspondences, representative of the gradual recession from truth and good through regular stages or degrees,—first, of mere neglect,—then of falsification (the *water* (Truth) turned into *blood*)—then, of the confirmation of the false by reasonings grounded in fallacies (when the waters brought forth frogs),—after that, of the external infestations of evil (signified by the lice);—and so on, to the end, which is mere destruction and spiritual death.

By the plagues, then, are symbolized the gradual process of disintegration, commencing from the first careless indifference to the claims and sanctity of Truth, which,—by successive gradations, and by a process of elimination and consequent weakening and undermining of truth and good, and subsequent resultant strengthening of the principles of evil and falsity,—must infallibly eventuate in ultimate and final damnation. This is the process which is signified by those fearful words of condemnation "Whosoever hath not, from him shall be taken even that which he seemeth to have" (or thinketh that he hath—Luke viii. 18).

Unfortunately it would lead us into far too lengthened a disquisition to prove this in all completeness and fulness,—as however is quite capable of being done,—from the Bible itself. The object of this allusion to these remarkable narratives is to show that what is generally and unintelligently regarded as a mere curious narration of overdrawn wonders, only suited to the mental calibre of the credulous and superstitious, is in reality a great body of spiritual truth, acted, as it were, by virtue of correspondence, in the affairs of the Egyptian and Israelitish people,—and handed down as an infinitely important and salutary lesson to succeeding ages, and to future God-fearing nations.

Let us now endeavour to discover whether what has

thus far been advanced upon the subject of miracles offers any solution of their possibility, probability, and mode of operation,—as well as their necessity, object, and desirability. For all these questions hang together and are interdependent. The old idea that Miracles are mere arbitrary breaches of natural Law we have seen to be untenable ; and again, that they were necessary for the establishment of a Revelation is only half a truth, which does not by any means express their full significance. Again, that they are to be accepted by faith without any reference to the consent of our reasoning faculties,—that they must not be too curiously inquired into, because with God everything is possible, is not a conception in unison with the knowledge, science, and active inquiring intelligence of the nineteenth century.

But also, on the other hand, the conception that the History of the Jews and the narratives of the Gospels must be subjected to the rigid criticism which a Niebuhr or a Mommsen would employ in the analysis of the profane histories of the ancient world is equally fallacious : because the Bible Histories are upon a totally different footing from those of Greece and Rome. The latter are purely secular, teaching us nothing beyond the letter of the histories they profess to set forth,—whereas the Bible Histories are sacred histories, not only teaching us vastly more than those histories (as mere histories) disclose,—but the *sole* primary object of the Bible is, avowedly, not the teaching of history at all, as such ; or indeed of anything of an external or scientific character relating to this lower world,—but, to point the way to eternal Life, and to testify of Christ (John v. 39). Therefore the real truth must be looked for in a mean between those two views. Miracles must be inquired into,—not accepted on a mere faith which many do not really feel, and which is therefore to them only a superstition and a stumbling-block. But they must be inquired into, not with the critical weapons of a Graf or a Kuenen, but with the

higher aids of spiritual intelligence, and a truer conception of the scope and significance of the sacred writings.

We have dwelt upon the relative position of spiritual agencies and material manifestations, and have pointed out that the two are not continuous, but only correspondent; and we have illustrated this correspondence by that process to which we commonly and correctly apply the term *correspondence* as among ourselves,—viz., the agency of material signs which represent, or correspond to (but have no identity with), thoughts and ideas,—by means of which signs a communication is effected between mind and mind. To savage and untutored minds this correspondence and communication is a miracle, because, without instruction, the bases of such correspondence are unintelligible. And so in like manner, without due instruction, the bases of the correspondence between the spiritual and the material world are incomprehensible,—still more so the *communication* which is effected by the agency of that correspondence.

Now, all Creation is a manifestation of the Divine Power effected by the Divine Wisdom on the basis of correspondence;—that is, the material effect corresponds to the spiritual Cause, which is Wisdom and Power combined. It is slow of operation, because the correspondent effect, unlike the plastic cause, has to be crystallized, as it were, into solid and unyielding forms. But none the less, spiritual communication (or Power) flows into the material effect, in virtue of this correspondence. And we have shown that no communication (or power) can flow into the effect *if the correspondence be faulty* or imperfect. Just the same thing obtains in our own correspondence,—for if the letters which are the material correspondents are altered or misplaced, the power of communication ceases and is destroyed, since experience teaches us that the alteration, substitution, or transposition of a single letter often entirely changes or utterly destroys the sense. If for letters and words (as among ourselves) details of cir-

cumstances and events, or arrangements of natural objects or processes,—which are the materials for Divine or spiritual correspondence and communication,—are the subjects considered, we shall see that the orderly arrangement of these are as necessary for them, as that of letters in words is necessary to effect human correspondence and the resulting communication between mind and mind.

Now we have expressly pointed out that the Miracles both of the Old and New Testaments contain the orderly arrangement of spiritual ideas correspondent to a certain definite and necessarily orderly arrangement of material phenomena. But inasmuch as Spirit is essentially pre-existent to matter,—and indeed we have claimed for matter that it is not only *post* but *propter Spiritum*,—therefore the orderly arrangement of certain spiritual sequences may be perceived to be the potent and efficient cause of certain corresponding material phenomena. Thus, in the hands of a Divine Being, acting according to an inviolable Order, Spiritual Order may flow into and heal material disorder, by effecting a material correspondence,—according to the Laws of original creation :—*recreating*, as it were, by the agency of spiritual cause, that which is correspondent to it in material effect.

The same Law may be conceived of as acting in an inverse (though not inverted) way. That is, material sequences, which are strictly correspondent to spiritual processes, having been induced by one acquainted with the exact character and laws of correspondence (not perhaps necessarily universally, but in certain definite cases) may draw into them, as into a prepared channel, a more than ordinarily powerful manifestation of spiritual communication, which, reacting upon the corresponding material arrangements or sequences, may result in phenomena which are not explicable upon the ordinary principles of natural Law,—being in fact higher developments of Law from the sphere of Divine Order, which

is drawn down into ultimate, and precisely corresponding, forms.

In this manner, we conceive, were the Miracles of Our Lord effected, as well as those on the vast scale recorded in the Old Testament. When once the idea is mastered, there is but little difficulty in applying it to all genuine cases of miraculous manifestation. And since a valid Argument becomes greatly enhanced in value by plain illustration, let us take one of the most familiar miracles of Our Lord as illustrative of that which we desire to convey. The miracle of turning water into wine (John ii.) will excellently serve for this purpose, and is moreover doubly suggestive and interesting as "the beginning of miracles" according to the testimony of the Evangelist.

In this chapter, then, we have, in its outer sense, a narration of the circumstances under which we are told that water was converted into wine, under certain material conditions, and concomitants. We need not here dwell upon the familiar fact that by the processes of Nature water is transformed into the juice of the grape, and thence into wine, but it is well to bear it in mind in considering the miracle. The material conditions and circumstances of the miracle are familiar to every one. They were—the marriage feast,—its celebration in Galilee (Galilee of the Gentiles, as it is called in Matt. iv. 15, quoted from Isa. ix. 1),—the presence of Christ, His mother, and His disciples,—the failure of wine at the feast,—the availability of "six waterpots of stone," after the manner of purifying of the Jews, (itself a representative ceremonial). All these circumstances are representative or correspondent material conditions, forming a combination of correspondences, which only needed the presence of Divine Power, in the person of Our Lord, to cause a higher manifestation of Divine Order to flow into them, to result in the production of the phenomenal effect.

For a marriage is always representative of the union

of good and truth,—or more interiorly, the union of Christ (the Bridegroom) with the Church (His Bride). The wedding-feast being in Galilee, signified the establishment of the Church among the Gentiles,—the very result He had come to effect; inasmuch as the Jews had proved unfaithful to their trust. The presence of Jesus was the immediate presence of Divine Power, without which no Church can take root or flourish. The further presence of His mother and His disciples represented the active aid of other important principles, viz., the affection of good arising from Love, and all that complete series of grand principles of good and truth from Himself, which His disciples separately and collectively signified. The running short of wine represented, that in this Jewish Church the true internal spirit was utterly lost and gone; the *stone* water-pots used for the symbolical purification from evils and sins, symbolized the external Word, or continent of the higher spiritual *truth* of God. For *stone* and *water* both are put for forms of truth; viz., *stone*, for ultimate Truth,—hence altars were built of stones, and the words of the Law, which was Divine Truth, were written upon Tables of Stone;—and *water*, for spiritual truth,—that *living water* which He promised to give to those who asked it. Consequently when He, by His Divine Power, and in accordance with His Divine perceptions of Order and its correspondences, directed that the water-pots should be filled with water, the chain of material representation, and of correspondent spiritual causation, was completed,—and the truth of the external Jewish Church through Him became converted into the highest spiritual Truth of the internal Church, which He came to found—and thus representatively the water became wine. For “God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth.” The Jewish Church was without this Spirit, but the dawning Christian Church was to have this Spirit as its leading characteristic.

And the governor of the feast knew not whence was the wine,—neither do we know whence is the Spirit,—for it is “like the wind which bloweth where it listeth, and no man knoweth whence it cometh.” And he remarked in surprise, “Every man at the beginning doth set forth good wine—and when men have well drunk, then that which is worse, but thou hast kept the good wine until now.” For every Church begins with good principles and sound truths, which have a tendency gradually to degenerate, until they have lost all their spiritual vitality;—but the Church which Our Lord was come to found was the best wine, the highest truth—founded in the highest good, which could no more deteriorate, but although locally and temporarily it may suffer, it must in the end go on to perform that for which it was sent.

We read further that “this beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory.” But how did He manifest forth His glory? it may be asked. Surely not by the simple fact that He had converted six pots of water into as many jars of wine. But the two parts of the sentence hang together. It was the beginning of miracles,—and it shadowed forth the great object of His mission,—the consummation of the old Jewish representative Church. And His glory was showed forth,—not materially, by the changing of water into wine,—but spiritually, by the great, comprehensive, and most important acted parable, which displayed the vast blessings which the world was on the eve of receiving from His advent into it, in the flesh.

And this leads us to make some remarks upon those manifestations which were not of this genuine kind,—which were in fact not authorized, and which may be called *false miracles*. If we accept the testimony of the Sacred Record, the vindication of which is one of the most important objects of this work, we find that such unauthorized miracles were by no means uncommon, and were not confined to any one period, although we would

not be understood as affirming that they were not characteristic of one especial epoch of history, extending over a long series of centuries;—we refer to the age of the Jewish Church. Perhaps the first indication of them appears in Exodus, in the case of the magicians who withstood Moses, and to whom we shall have occasion to recur. But we would point out that such practices are repeatedly mentioned in the Bible, and always with reprobation. In Levit. xix. 26 we read, “Neither shall ye use enchantments,” and in Deut. xviii. 10–12, we find a recognition of several species of magic arts. “There shall not be found among you any one that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, a consulter with familiar spirits, or a necromancer. For all that do these things are an abomination to the Lord.” Similar prohibitions may be found 700 years later in Isaiah (xlvi. 9–14) where the Chaldæan enchantments and sorceries,—the astrologers, the stargazers, and the monthly prognosticators, are mentioned. It was always a test of the genuine obedience and goodness of the Jewish kings, whether they endeavoured to exterminate the dealers in magical arts, or, on the other hand, encouraged and even made use of them. Thus Manasseh “used enchantments, and dealt with them that had familiar spirits, and with wizards” (2 Kings xxi. 6), while Josiah “put away all such persons” (xxiii. 24). And Saul after doing his best to exterminate all such, ended by himself seeking to one in secret, having discovered one with difficulty in consequence of his own edicts.

What the nature of their practices was we cannot always with certainty define; but from the names given to them, witches, necromancers, enchanters, sorcerers, &c., we may pretty fairly judge of the nature of their doings. We have, however, two specific cases so circumstantially described as to leave the matter in no manner of doubt. One of these is the visit of Saul to the witch of

Endor, and the other is that of the magicians who stood before Pharaoh, and who, *up to a certain point*, imitated the miracles performed by God's command by Moses and Aaron. To this latter case, the former in point of time, we will briefly direct our special attention.

It would appear that when Aaron cast down his rod before Pharaoh and it became a *tannin* or *water-serpent* (which is the true meaning of the word) (Exod. vii. 10), Pharaoh also called the *wise men* and the sorcerers, and they "cast down every man his rod," and they became water-serpents. Now, the first thing which here strikes us is that Pharaoh had in his kingdom certain *wise men* who were able to perform extraordinary signs and wonders. There are two kinds of wisdom, however, which we must be careful to distinguish—viz., that wisdom which is alone true wisdom, and which springs from the pursuit of the goodness which is of love and charity—the wisdom, that is, which is from above; and the "wisdom of the wise," or that self-derived, so-called wisdom, which is of no avail,—and of which it is said that God will destroy it, and make it foolishness (1 Cor. i. 19, 20). In what true Wisdom really consists, we may, however, learn from the Book of Proverbs, especially chap. viii. In Job xxviii. 28, we are told that the "fear of the Lord, that is wisdom," and this is explained further by the conclusion of the verse, "and to depart from evil is understanding." Similarly, Proverbs ix. 10, declares, "*The fear of the Lord* is the beginning of wisdom;" while chap. viii. 13 explains that "the fear of the Lord is *to hate evil*." The true rank of genuine wisdom moreover is shown in Exod. xxxi. 3, where it is said of Bezaleel, who constructed the ark, &c., that "he was filled with the spirit of God in wisdom, and in understanding, and in knowledge (*scientia*) and in all manner of workmanship." The first two of these have reference to the superior or internal qualities, the last two to the lower or external. By unthinking persons no distinction is made between wisdom, and understanding,

and knowledge. But it is evident that a most important distinction really exists; and in the Scripture sense he only is *wise* who is filled with spiritual truth and goodness. But mere external science, which is good in its degree, cannot be on the same level with spiritual or genuine wisdom, and if such science exist without the latter, it offers for it only a bare and bald imitation and substitute.

It was this science in which the Egyptians excelled, and this was in their eyes true wisdom. Thus, in the Burden of Egypt (Isa. xix.) we read: "How say ye unto Pharaoh, I am a *son of the wise*, the son of the ancient kings?" The wise men whom Pharaoh called before him were adepts in natural science, and they are classed in Exod. vii. 11 with the sorcerers, and both are made synonymous with *magicians*. In Egypt, the higher wisdom we have previously referred to was unknown, for Egypt was the very type of external science,—and therefore Pharaoh sent for them to withstand, and if possible, to annul, the portents of Moses and Aaron, who represented that higher Wisdom, but in bondage to the lower—the internal in bondage to the external.

The second point which claims attention is the expression, "for they cast down every man his rod," from which we gather that as Aaron bore a rod or staff of office or authority, so also the magicians carried, every one of them, a rod, symbolizing their power—for such is the representative signification of a rod or staff. The rod which Aaron used was called the "rod of God" in Exod. iv. 20. For in every case the right *hand* signifies the source of power—outstretched, the exercise of power—and the staff, the instrument by which the power was made efficient. Now the Egyptian wise men, called magicians, were a body of priests, presumedly, who were not only skilled in what we call natural science, but also lived in an age of the world when the correspondences between the spiritual and the natural, which in these days are forgotten and for the most

part denied, not only to some extent survived, but were cultivated as a source of material power; and the primary or initial act of bearing a staff, universal among the magicians, was such a correspondence, signifying the possession of power. The magicians, being acquainted with the nature of correspondences, could, by such representative and significant acts, induce superior powers, and effect signs and wonders which were, strictly speaking, miracles, although without interior Order;—just as we have seen that a higher sphere of spiritual power could be drawn in, as it were, to material correspondents arranged in a certain series according to Order.

Thus the magicians with their rods could imitate the initial miracles of Moses and Aaron, but there was this difference—that the acts of the latter were strictly representative of spiritual acts and processes, and were therefore possessed of that interior spiritual form which distinguished them as genuine Divine miracles. Whereas the acts of the magicians sprang from a knowledge of these correspondences, indeed, but used in a perverted sense, for the sake of mere material power, and contrary to Divine Order,—possessing no interior spiritual form, but simply effected for the sake of obtaining evil advantages grounded purely in self-love, and the desire for dominion and rule over others.¹ They were thus pure and simple perversions of Order, and although they outwardly mimicked the Miracles of Omnipotence, they were, in spirit, utterly opposed to them—the one were Divine, the other infernal. This was the case with all the acts of enchanters, magicians, and sorcerers,—and this is the reason why they were so strictly forbidden and so heavily denounced.

¹ Even these false miracles of the Egyptian magicians were, however, vastly superior to the aimless test-miracle suggested by Mr. M. Arnold, of turning his pen into a pen-wiper! (“Literature and Dogma,” p. 128.) Such a suggestion only serves to point the utter absence of true appreciation of the subject in the mind of this great critic.

It may be asked, what then was the cause of the limitation of the power of the Egyptian magicians, which, while it permitted of their turning their rods into serpents, —of their imitating the conversion of water into blood, and the invasion of frogs, yet did not allow them to proceed further in the series of plagues, so that they were unable to effect the *plague of lice*, but were constrained to say—“This is the finger of God.” Now the arguments we have advanced thus far, while they rationally explain very much that has hitherto been considered inexplicable, and that has been rejected because it did not fall within the horizon of our knowledge, possess also the advantage of thorough consistency. And in the orderly pursuit of these arguments we can perceive reasons why the magicians could not by their enchantments proceed in their imitations beyond the plague of frogs.

We have said in an earlier portion of this chapter that the whole series of plagues from first to last had an *interior* and *sequential* meaning, showing forth the gradual departure from truth and good which takes its insidious rise in an undervaluing of truth, thence in falsification of it, and thirdly, through a confirmation of falsity by means of delusive reasoning, founded upon perversions and fallacies. So far, externals only, as it were, were concerned,—for Truth is more external than Good, and external Truth may exist, and even be loved, without any reference to good; although such an attitude of Truth is a dangerous and unstable one, because Truth and Good should be always united, or as we have before said, *married*. A very wise man (as wisdom is valued) may possess little or no real good, and such indeed was the case with the magicians themselves.

Now, in the process,—whether of the new birth, or in the case of devastation from a state of spirituality (as of a Church, for instance)—it is the *externals* which are first affected, and *afterwards* the *internals*—first Truth and then Good. A regard for Truth, then a desire for it, and finally

a love for it—this is the order of progress by which Truth is gained. And when it is thus loved, it leads to the bringing forth of interior principles grounded in that love. So also, a disregard for Truth, then a temptation to falsify it, and lastly the application of specious reasonings on false principles in confirmation of error,—these are the primary retrograde steps of the fall. The magicians derived their power from the pursuit of what was called wisdom—a form of Truth, although a very external and easily-perverted form. They were able to exercise their power of perversion only as far as *truths* were concerned, and in these first three stages they were able to exhibit a perverted image of the Divine Order. But the next stage referred to *good*, and not to truth, and was significant of the beginning of those *evils* which inevitably result from the perversion and falsification of Truth; for the lice were representative of evil lusts, or the perversion of good,—either interiorly, signified by being on man, or exteriorly, on beast. And here the powers of perverted wisdom and falsified Truth ceased, they were powerless to effigy these further and more internal representatives of spiritual decline and decadence, but were forced to bow their heads, and admit, “This is the finger of God.”

What is called Superstition is a wonderfully tenacious principle, and if we are to believe our philosophers, it clings to the human mind age after age, and generation after generation, without any ground-work or foundation whatever beyond the unsubstantial substructure of pure imagination. But we would urge that it is impossible that mere imagination should not only exist, but should endure for ages, and be almost as strong now as ever it was, unless there were some solid ground for it to rest upon. The belief in magic, sorcery, and witchcraft has descended to our own day; and although in our highly civilized, and hard intellectual age it is weakened, as far as we ourselves are concerned, there are abundance of other races and peoples among whom the belief is as strong as

ever it was. But if the magicians of Egypt were able to act as recorded, is it not inevitable that remains of the power they derived from their "wisdom," their science, and their knowledge of correspondences and representatives, must have been handed down to succeeding generations, and, secretly perhaps, practised by many votaries of occultism? And at the risk of a smile from some "wise men" of this age, we would suggest that the sorcerers, witches, enchanters, and necromancers of all ages have been those who have handed down some, however slight, vestiges of the powers once possessed to a greater extent by the ancient magicians of Egypt, as well as by those of Chaldæa and Babylon; and who by the agency of correspondential acts, movements, and appliances,

"The charm
Of woven paces and of waving hands,"

have to some extent availed to "compel from powers unseen" manifestations of forbidden phenomena which have puzzled all ages, and have called forth the universal reprobation of the well-disposed.

The Miracles whose nature we have endeavoured to explain have however ceased to be a characteristic of the age. And it is partly because for hundreds, nay for almost thousands of years past no genuine Miracle has been recorded, that we of this age are so unwilling to admit even their possibility in a past age, or the credibility of their history. But if the age of Miracles has ceased, it is for a very good and orderly reason. It is because the Dispensation has changed. It is because the circumstances which rendered Miracles not only possible—but even desirable and useful, have ceased. The Jewish Church, which commenced with Abraham and was consummated by Christ, existed under conditions which were essential to the development of manifestations out of the common,—of phenomena which were dependent upon the close mutual relation between things seen and unseen.

For nearly two thousand years the Church was representative, and every detail of worship and conduct, whether political or social, had a representative meaning. When our Saviour came as a Jew to the Jews, he "came under the Law," but He fulfilled the Law by establishing the Gospel, and the age of representatives ceased. Since that time miraculous manifestations gradually diminished in frequency, and quickly came to an end. Should a further revelation of Divine Truth be vouchsafed in the present age, we do not imagine that it would be supported by Miracles; and although we hear even up to the present day stories of miraculous interventions of various kinds, they will not bear the test we have shown to be essential, and we are forced to reject them as vain and foolish imaginations.

But while they lasted they had their use. Indeed, during the existence of the Jewish Church they were not only possible, but desirable, and even necessary. For as we have more than once observed, the Jews were a totally external Church, which could do no more than *represent* the truths of a Church, being themselves, as to their interiors, entirely closed (Isa. vi. 9, 10). Persons thus closed as to their interiors could not perceive interior things, but only exterior things;—hence they could not on the one hand be profited by interior teachings which could not reach them, nor, on the other hand, could they, by the aid of exterior teachings, profane interior truth,—for it was hidden from them, and they could not know it. All their teaching therefore was by external channels,—by parable and miracle. A person whose interior spiritual faculty is open to the perception of genuine truth must be able to exercise freedom of will;—he can venerate, or he can profane that which he perceives, at pleasure; but if that interior faculty is closed, he cannot easily do either, and therefore freedom is not so essential to him, in fact, is unnecessary and undesirable. Hence the Jews could be compelled by visible signs in a manner in which the

Christian cannot, and hence Miracle was a recognized motive in the Jewish Church.

But such miracles were only temporarily useful, and could never make more than a transitory impression. For real permanent conversion it is necessary that there should be a deliberate choice of good and truth arising from an unfettered will. But the Jews were only required to keep the external laws and ordinances, and so long as they did this with a single mind, they performed and offered an acceptable worship. For the inducement to keep these external ordinances Miracles were an aid, and hence their frequency. They were signs in confirmation of Truth.

But all Miracles, inasmuch as they were material manifestations of a phenomenal kind, were merely *sensual* confirmations, of that kind which Thomas demanded, and which drew from Our Lord the rebuke, "Because thou hast *seen* me thou hast believed: blessed are they that have not seen and yet have believed" (John xx. 29). Therefore it would appear that miracles, which among the Jews were correspondences which enabled their external minds to obtain some conjunction with Divine things by means of representatives, would be positively injurious to those of a higher and more interior character, since they would tend to compel belief against the will, and infallibly lead to profanation. There was this difference between the miracles of Moses and those of Christ,—that the former were addressed to the minds of the stiff-necked Jews who were neither convinced nor desirous of being convinced by them;—while the latter were confirmations of the faith of those who already believed, or were desirous of believing, upon Him.

There is, further, a distinction to be noticed between *signs* and *miracles* (wonders) for they are not mere synonyms and tautologous expressions, as cursory readers may imagine. Although Our Lord was continually doing *miracles*, yet was he frequently asked for a *sign*. A *miracle* indeed appeals to the will and affections, which are struck

with wonder at the prodigy,—while a *sign* addresses itself to the understanding, and tends to persuade to belief. Miracles, therefore, although they were in one sense signs, were only so to those who were principled (as the disciples were) in good in the will,—while signs were demanded and accepted by those who were not principled in good, but only affected by some form of truth, in the understanding, which might be confirmed by such witness to truth. It was “an *evil* and adulterous generation seeketh after a sign” (Matt. xii. 39).

What then, in conclusion, are we to understand by those words of Our Saviour which we read in Mark xvi. 17, 18? “These signs shall follow them that believe; in My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.” We have already observed that the age of miracles is past, and that the value of such signs and wonders in this present epoch is greatly inferior to that of those which were done under the *régime* of the representative Jewish Church. In this day we do not feel called upon, as Joshua Davidson is supposed to have imagined he was, to attempt to remove mountains by an exercise of faith, or to make the issue of such an attempt the gauge of our advance in spirituality of mind, or of success in the endeavour to follow Christ. Our Saviour must have well known that His followers would not be called upon to exercise miraculous gifts of the material kind, or to show forth signs and wonders in the natural world. Indeed when He said, “He that believeth on Me, the works that I do, shall he do also, and *greater* works than these shall he do” (John xiv. 12), He evidently referred to something of *higher quality* than the effecting of mere material correspondent phenomena; and He really referred to those *spiritual* works of which the miracles or material works were but subordinate representatives.

For a man, to work out his own salvation, must co-operate with Him, and aid His influence by doing those spiritual works which bring him within the sphere of His Divine influence and operation. And thus when, in the name of Christ, he conquers the evils of his own natural self-love, he really casts out devils;—when from his heart he “acknowledges that Jesus Christ is Lord, to the glory of God the Father (Phil. ii. 11), then he speaks with a new tongue;—when he learns to subordinate his lower sensual appetites to those higher faculties and principles to which they ought to subserve,—as for instance, when he learns that he eats to live, and does not live to eat,—to use these things as not abusing them—then does he harmlessly take up serpents;—when he, perchance, admits into his understanding beliefs, which, although fallacious, are not suffered to withdraw him from good, or evilly to affect his life and conversation, then does he drink of deadly things, and they do not hurt him;—And, finally, when he exhorts and comforts, and strengthens the sinner by precept and example, if haply he may save some, then does he lay his hand upon the sick, and they recover. These are the representative types of the miracles of Christ,—but *greater* than were those, since they are restoratives not to natural, but to spiritual, Order,—the glorification of God by the salvation of Man.



“ We have some little difficulty in our times in comprehending the extreme importance which sacrifices assumed among polytheists and idolators. . . . We must not carry back to the origin of sacrifice the metaphysical and moral ideas which did not really appear until much later. And since the necessity of eating, *and the pleasure of eating choice food*, take a foremost rank in the estimation of infant peoples, it is not surprising that the food-offering was the most frequent and the most important among them, so as in some sort to absorb all the rest. And the constant traces of primitive sacrifice of human victims . . . show that cannibalism, which is now restricted to a few of the savage tribes, who have remained closest to the animal life, was once universal to our race. (!) *For no one would have conceived the idea of offering to the gods a kind of food which excited nothing but disgust and horror among men.*”

“ It is simply the idea that by offering the gods the things they like,—that is to say, whatever will satisfy and gratify their senses, it is possible to secure their good-will, their protection and favour.”

ALBERT REVILLE, D.D.—*Hibbert Lectures* (pp. 87 and 246).

“ When we consider sacrifices as appointed by God in order to assist the religious instruction, improvement, and consolation of man, we must conclude that the Most High would in the first place explain every part of that institution ; otherwise it could not answer its proposed ends. In untutored man, reason is weak, the mental feelings are heavy and rough, while sense, imagination, and passion are the leading avenues both to the understanding and heart. To man thus situated, the appointment of sacrifices is peculiarly adapted ; for these convey a most pathetic and awful address to his very senses, and thus rouse him to the most serious and impressive reflections. *The frequent spectacle of bleeding and smoking victims, suffering and atoning for the guilty offerers*, would give them the deepest impression of the *purity, justice, and majesty* of God, of the evil of transgression, of their own ill desert, and of the necessity of *some adequate atonement*, and of the readiness of the Deity to pardon the penitent.”

Rites and Worship of the Jews, p. 98 (Published by the Religious Tract Society).



CHAPTER XI.

THE ORIGIN AND MEANING OF SACRIFICES IN THE OLD TESTAMENT.

THERE are few things which are less intelligently apprehended than the place which Sacrifices occupied in ancient religious worship; and this is especially the case with respect to the part which they played in the representative religious worship of the Jews. A rite which, when properly understood, becomes full of significant meaning as practised in its original purity,—and the perversions of which have given rise to some of the greatest evils characteristic of heathen nations, has been so thoroughly misinterpreted even by those who are placed in the front rank of teachers of philosophy, history, and religion, that not only has the subject been reduced to be a mere chaos of error and unreasonableness, but the false views and misrepresentations have reacted upon even the Christian religion in such an injurious manner, as to tinge its highest ideals with a grossness of misconception which has resulted in driving into scepticism and agnosticism not a few who have been misled by those whose opinion upon the subject they publicly profess has been taken as the final expression of our knowledge upon these matters.

No stronger illustration can be afforded of the gratuitous assumption which, *ex cathedrâ*, pronounces upon such

subjects without the slightest perception of their true bearing, and of the errors into which the man of science falls through the ostentatious refusal to accept any light from an intelligent reading of the Bible—than is given in the Hibbert Lectures on the Origin and growth of Religion as illustrated by Mexico and Peru :—a characteristic quotation from which heads this chapter. The Author, after discoursing upon the frightful abuses of human sacrifice which came to light in Mexico when discovered by Cortes, assures us that Sacrifice “is simply the idea that, by offering the gods the things they *like* (that is to say, whatever will satisfy and gratify their *senses*),—it is possible to secure their good-will, their protection and favour,” &c. And then he goes on to assert, that “It is only at a later stage that the extreme importance attributed to this rite, the very essence of the worship rendered to the gods, leads to the association of mystic, and ultimately of moral, ideas with the circumstance of the pain inseparably connected with sacrifice” (p. 246).

Such purely gratuitous assumptions coming from one who is a public Professor of these subjects, naturally mislead ordinary readers, who are acquainted with no better explanation of the remarkable records. But they are the crudest expressions of the mere superficial aspects of the phenomena ; and they not only afford no adequate clue to the real facts, but also lamentably undervalue the common instincts of our race,—and yet are the necessary outcome of a philosophy which teaches, that “it is absolutely superfluous to search elsewhere than in America itself for the origin of American civilization” (p. 243) ; and further, that therein “we may discover a certain dissatisfaction with the established polytheism, striving to raise itself higher in the direction of a spiritual monotheism (p. 249).

The whole question of Sacrifices indeed, of all questions bearing upon ancient religious thought as embodied in customs and ceremonies, has given rise to abundant false

criticism and erroneous judgments, arising from such utterly materialistic misapprehensions concerning their origin. The modern scientific mind, which discards the Bible, and makes Religion a superstition, or at the best a mental emotion, thereby throws away the clue, and fails to catch a glimpse of what lies behind these customs of antiquity,—and hence it becomes entangled in absurdities which are mere baseless individual speculations, and which avail nothing but to darken knowledge.

There is undoubtedly much upon the surface in the Mosaic ordinance of Sacrificial rites which is repugnant to our sense of what is either satisfactory or just, and those who entirely divorce the spirit from the letter of the Scriptures, necessarily fall into many and serious errors upon this important subject.

For it is most important, not only because sacrifices are made mention of so early in Bible History (Gen. iv. 1.), and extend in practice from the beginning to the end of the Old Testament—and even to the present day,—but also because the erroneous views necessarily extend themselves from the Jewish sacrifices to the great Christian Sacrifice, of which they were types,—and which therefore cannot be duly understood unless the true meaning of Sacrifices in general is fully appreciated.

So puzzling, indeed, to professed theologians are the facts connected with sacrifices and their institution, that one great dignitary of the Church (Archbishop Magee) penned a Dissertation “On the Natural Unreasonableness of the Sacrificial Rite,” and in this section of his great work on the “Atonement,” he actually uses the argument that sacrificial worship must have originated from God, because it is too irrational to have been invented by Man! It is to be hoped that in the judgment of the great body of men of the Church at this day it is scarcely necessary to vindicate the Divine Wisdom from such a dishonouring and fantastic notion; nevertheless it seems necessary in these days to show briefly how far sacrifices can be

claimed to be of Divine ordinance, and what was their origin and mode of development, and underlying signification.

The sacrifices of Cain and Abel are usually quoted for the purpose of illustrating the idea that sacrifices commenced from the *very beginning* of our race, and that therefore, although not so stated in Genesis, they must have been *divinely* appointed. But to those who will use the key we have supplied for the elucidation of the true meaning of the Bible, it will be evident that Cain and Abel were not the two first-born children of an original and sole pair of human beings, but that, like the names Adam and Eve, they must be significant of stages of the decline of the original primitive Church of the human race, when Mankind, having been slowly rationalized and spiritualized under the very supervision of Jehovah, had fallen from that state of perfection, and descended through all the various stages of declension and degradation to utter moral and spiritual decadence. We have pointed out that these first three chapters represent and include vast spaces of time, and that the word translated Adam really means the *human race*,—so that when the fourth chapter commences with that posterity of the original Church called Cain and Abel (representing the absence and the presence of Charity (or Love) respectively)¹—an indefinite vista of Time had intervened since the primæval epoch when Man had been innocent and perfect in the garden of the Lord.

It was doubtless *during* that period of decadence that sacrifices were originated; and by common consent it has been assumed and believed that they were originated or ordained by God. And some indeed, seeking for a cause, have concluded that they were so ordained by God

¹ Abel, "a feeder of sheep," signifies one who exercises the good of charity (see Isa. xl. 11; John x. 14, &c.), while Cain, who "was tilling the ground," represents one who cultivates mere natural things—a condition to which the fallen man was reduced when he had forfeited Paradise (Gen. iii. 23).

in a desire to be glorified and magnified by His creatures ; still more dishonouring him by the crude supposition that He could be personally gratified by such rites in the same sense as a Roman Emperor might have been—such an one as was Domitian. In so doing, however, they not only dishonour the Divine Being, but they entirely falsify the direct testimony of the Scriptures themselves,—and at the same time fall into a real anthropomorphism of a kind as gross as that of the most corrupt Roman mythologists—an anthropomorphism which in others they are the first to condemn. Nothing can be plainer than that Sacrifices were not regarded by Jehovah as anything, in themselves, good or even desirable,—but that they were simply *permitted* by him, on sufferance (as it were),—and in fulfilment of certain principles hereafter to be explained. Thus the Psalmist says (Psa. li. 16, 17) “Thou desirest *not* sacrifice, else would I give it Thee,—Thou delightest *not* in burnt offerings ; the sacrifices of God are a *broken spirit*,—a broken and a contrite heart, O Lord, thou wilt *not* despise” ;—thus clearly intimating that while such a form of worship might be received from those who *knew no other*, they could only be remotely acceptable to God as indicating desires, and ascribing worship to the best of their ability,—but that *real and direct spiritual* worship was infinitely more acceptable to Him.

Again (Psa. l. 8) we read, “I will *not* REPROVE thee for thy sacrifices which have been continually before Me (ver. 10) ; for every beast of the forest is Mine, and the cattle upon a thousand hills (ver. 14). Offer unto God *thanksgiving*, and pay thy vows unto the Most High.” And the Prophet Hosea (xiv. 2) exhorts Israel to return to the Lord, and urges them to “say unto Him, Take away all iniquity, and receive us graciously ; so will we render the calves of our lips”—that is to say, *not a burnt offering* of calves, but the *offering of the heart* through the lips ; or as it is expressed in the Epistle to the Hebrews (xiii. 15), “Let us offer the sacrifice of praise

to God continually; that is, the *fruit of our lips*, giving thanks to His name." Hosea himself explains himself elsewhere (vi. 6) where he says, "For I desired *mercy* and NOT *sacrifice*, and the knowledge of God more than burnt offerings." And so also the Apostle leaves no doubt of his meaning, when he goes on to say (Heb. xiii. 16), "But to do good and to communicate, forget not, for with *such sacrifices* God is well pleased." These then are the sacrifices which God desires,—the real and entire dedication of the *heart* to Himself, and the results in the outward and inward *Life*, which such a dedication entails.

But there are not wanting passages in the Scriptures which give an express contradiction to the idea that God Himself ordained sacrifices,—passages which have been strangely overlooked by those divines who have so erroneously attributed their institution to Him. Thus in Jer. vii. 22, 23—the Prophet declares the Word of the Lord, saying, "I *spake not* unto your fathers, *nor commanded them* in the day that I brought them out of the Land of Egypt, *concerning burnt-offerings and sacrifices*; but *this thing I commanded them, saying, Obey My voice, and I will be your God, and ye shall be to Me a people.*" What can be more definite than this disclaimer of the authorship of sacrifices; and who shall dare, in the face of this denial, to assert that sacrifices were of Divine *origin*! Nor is this all, for in Ezekiel xx., we read at the 11th verse,—“And I gave them My statutes, and showed them My judgments, which if a man do he shall even live in them”—a passage evidently relating to the real spiritual worship indicated above by the words, “Obey My voice,” &c. But further on, at vers. 24-27, the other aspect of the matter is again referred to in these words, “*Because they had not executed My judgments, but had despised My statutes. . . . Wherefore I gave them also statutes that were not good, and judgments whereby they should not live; and I polluted them in*

their own gifts, in that they caused to pass through the fire all that openeth the womb," &c. The meaning of which passage evidently has reference to the laws of ceremonies, which were given *after* the laws of the decalogue had failed to keep the stiff-necked Israelites in the path of righteousness.

That Sacrifices were not of Divine ordinance, then, is sufficiently evident. How then did they arise? That they were of *human* origin necessarily follows, but the question still remains, What was really signified by them, and on what grounds did Man of himself adopt this mode of ascribing worship? The answer to this will be more fully understood by those who have followed the arguments of this Work.

All changes of human thought have ever been slow and gradual, and hence the events of the first three chapters of Genesis must have covered a vast space of time,—a most powerful argument against the common and baseless idea of the personal individuality of Adam and Eve. The construction, perfection, and subsequent fall of the human soul occupied long periods of human history, just as the reconstruction is occupying similar long periods. And as such changes are necessarily slow and gradual, it results that the remembrance, or tradition of former conditions or states of goodness and spirituality could not die out but by very slow degrees,—and indeed, finally and entirely, *never*, as long as man is man. Hence the race of mankind, which had lost its pristine holiness and perfection, still retained a keen perception of its own decline, and of the necessity, or at least the desirability,—now that it could no longer worship Jehovah in the original purity,—of using *some* means of approach to him. The feeling which must have possessed our fallen race even at the time when the fourth chapter of Genesis opens, was one of conscious sin, and the need of its acknowledgment, and of some atonement or reconciliation.

Hence in very early ages of our race such acknow-

ledgment was made, and that it assumed the form of Sacrifice we learn from Gen. iv. 3, 4. Moreover, it must be borne in mind that, in these comparatively early ages, the knowledge of the mutual Relation which exists between the spiritual and the natural,—by which knowledge a true worship of Jehovah was carried on by Man in his innocence in Eden,—was still comparatively fresh in their minds, although doubtless considerably dimmed and impaired, and no longer available as a *perfect* way of approach to God. That is to say, the Man of the age of Cain and Abel could no longer *directly* worship God, on account of the cloud of materialism which came between his soul and Jehovah,—so that he could only use the natural representatives of spiritual things, and not absolutely the spiritual things themselves as before.

Thus, while in the most ancient Church its people knew by an intuitive perception that useful and clean beasts (or cattle) signified affections of *celestial good* after their kind,—they became in later and degenerate times *representative* of such good affections; and as representatives, therefore, they were offered, in sacrifice, by a less spiritual people. To *sacrifice* therefore was to *ascribe to the Lord*, and thus it was *worship*,—worship from faith and charity (or Love), which are from the Lord, and therefore acceptable to Him. *Burnt* offerings and sacrifices signified, therefore, purification from all that was evil and false; and this *purification* was distinguished as external or internal, natural or spiritual, by the representative qualities of the various animals used. Bulls and he-calves denoted the natural or external man, and rams the spiritual, or internal man, &c.

In the first sacrificial transaction described, we find that Abel offered an acceptable sacrifice, and Cain one which was not acceptable. For the sacrifice of Abel was the “firstlings of the flock.” In the representative Church, the first-born were holy to the Lord (Exod. xiii. 2). And the *flock* denotes interior good affections (Ezek. xxxvi.

37, 38, &c.), while fat (and marrow—marrow and fatness) are always used as representatives of the highest (celestial) things—"My soul shall be satisfied as with marrow and fatness" (Psa. lxxiii. 5). Compare also Deut. xxxii. 14, for the various kinds of celestial good, under various representatives of *fatness*. Abel's sacrifice therefore was representative of the highest affections of good (and Love) which were thus acceptably dedicated to the Lord, being in accordance with a true and genuine spiritual correspondence.

But the sacrifice of Cain was the *fruit of the ground*. Now we have already shown that the ground signifies the cultivated external man,—(see chap. on Gen. ii.),—and the fruit of the ground (alone), is representative of that faith which springs from externals,—faith, that is, separated from love or charity,—and is therefore dead, being alone. Hence it was *not true representative worship*, and was not acceptable to Jehovah. Thus at the very outset of the history of sacrificial worship, its signification is apparent, when intelligently considered in the light of the Scriptures—and clearly carries within it something of far greater importance than the mere letter conveys.

Now, there is in mankind generally this feeling of a necessity for worship, and for union with God, arising from the remains of that original goodness from which man has fallen. "The sufferings and the aspirations of mankind alike prove that in the mysterious past he has gone astray from God" (De Pressensè:—*Study of Origins*). And this meaning of sacrifice has been handed down from the earliest ages to times when the *practice* indeed has remained, although the *true perception of its real meaning has been lost*.

In the earliest ages, then, men worshipped Jehovah in a purely spiritual manner, and directly through the mutual relation and analogy existing between things spiritual and things natural. Such men had no need of offering *representa-*

tive worship, inasmuch as from their own affections of love and charity a pure and acceptable devotion and worship would have flowed, rendering superfluous and unnecessary any other mode of a less spiritual kind. But when the Earth had become altogether corrupt, and a new Dispensation had been established, after the Flood, and represented by Noah, the succeeding Church which he represented no longer possessed those principles of internal spirituality which had characterized the earliest condition of mankind represented by Adam,—and worship of an indirect and representative character had already *fully* taken the place of the first near and free intercourse between man and his Maker. And although we read nothing concerning sacrifice from the time when Noah left the ark, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar,—until the command came to Abraham to offer up his son Isaac,—we can readily believe, from the very example of Noah, that sacrifice *was* the order of the Church which he represented,—as we well know it was of the representative Church of Abraham which succeeded.

But when Moses was raised up as the great law-giver of the Jews, it became his duty to *codify*, as it were, all that had been handed down from a less corrupt age with respect to the rites and ceremonies connected with sacrifice. Thus the sacrifices directed by the Levitical law were neither *ordained by God*, nor originally instituted by Moses, but were the long accumulating series of details which had grown more and more external in their character, as the Church represented by Abraham had degenerated from internal to external, lost more and more of its spirituality, and became more and more outward and purely representative in its character. The only innovations of Moses consisted in the strict and definite limitation of the *species of animals* that might be offered in sacrifice, with constant and definite regard to their representative meaning; and a careful revisal of the ceremonial details in conformity with the definite spiritual analogies

which they were intended to shadow forth, and which had, no doubt, in process of time, become considerably corrupted and impaired. All these details were corrected and arranged by Moses, directly under the Divine sanction and authority. Hence the passage in Ezekiel xx. 32, before quoted.

For although the Prophet repudiated, on behalf of Jehovah, the origination of sacrificial rites, there can be no doubt that they were permitted, as spontaneous efforts at worship in the only manner in which worship was possible by men who had lost the power of real spiritual communion. For they were at first truly representative (as used by Cain and Abel)—introduced, indeed, in an age when the knowledge of the mutual relation between the spiritual and the natural was far from having been lost, but only dimmed. But in later ages, when the merely natural Jewish Church had taken the place of the preceding dispensations, the true representative value of sacrifice was endangered by the absolute ignorance concerning this mutual relation which had fallen upon the age. It was consequently necessary that the rules and ceremonials of the sacrificial rite should be *revised*, as it were, and placed upon a truly representative basis, which could only be effected by Divine direction. And hence not only was Moses carefully instructed in all the minute details, but it was even insisted that everything should be carried out in *precisely the prescribed way, and in no other*. For the mutual relation or Analogy (which we have called correspondence) between natural and spiritual things is not variable or hap-hazard,—but fixed, definite, and invariable; and arises from the mutual influence between the seen (or natural), and the unseen (or spiritual). In the unseen, or spiritual, world is a vast and boundless source of influence which definitely affects every particular of the seen, or natural, world, a source which is *causative*, and from which *results flow*. Such results we see and feel around us objectively; and inasmuch as we are here chained, as it

were, by our material bodies to the natural world, it is by these analogies or correspondences alone that the imprisoned soul can keep in *communication* with the spiritual world.

By the light of these correspondences, then, sacrifices and burnt-offerings, otherwise so apparently unreasonable, assume order and intelligibility; and we are enabled to perceive that, various as are the objects, animate and inanimate, which were offered,—and innumerable as were the conditions of time and place, and the manner or mode of offering them,—all these details carried significant lessons, so that the chain of spiritual communication would have been vitiated by the omission of any link, however insignificant it might have appeared to be. They formed a *line of communication*, by which, as long as its perfect integrity was preserved, the spiritual could flow into the natural, and man could be kept in an assured communion with Heaven, and in the reception of spiritual life and blessing from the Almighty.

Thus then, in truth, all the sacrifices prescribed by the Levitical law *represented* the true worship of the Lord, from all the affections and sentiments of a heavenly nature that can be implanted as seed by the Lord into the human heart and mind. And the offering them upon His altar was expressive of the heartfelt acknowledgment that they are all from the Lord, and from Him alone. *This acknowledgment is the true meaning of praise and glory*, and in this ascription all true worship essentially consists.

So that, while the men of the earliest Church knew by an intuitive perception that useful and clean beasts signified various forms of celestial good, after their kind, they became in after times *representative* of such forms of good, and *as representative*, they were offered in sacrifice by a less spiritual people. To *sacrifice*, therefore, was to *ascribe to the Lord*, and thus it was *worship*—worship from faith and charity combined, and therefore acceptable to Him.

But the slaughter of innocent animals—of lambs, the

very type of innocence—was not, as we have seen, a Divine ordinance, but rather an effort made by a natural-minded and degenerate race of mankind, to represent their aspirations after spiritual things. By degrees it became the *only way* known to mankind, by which they could worship the Deity, not *immediately*, but *mediately or representatively*, by external rites and ceremonials. And *as such* it was permitted by God, and accepted by Him as a link between Him and His creatures, a link too precious to be lost, a link which the fallen condition of man rendered it of vital necessity to be preserved, until the fulness of time should arrive, when *Christ Himself* should appear—“but now, once, in the end of the world hath He appeared, to put away sin by the sacrifice of *Himself*” (Heb. ix. 26).

If, then, God did not, of His own act, institute the rites of sacrificial worship,—if indeed He took no pleasure in sacrifice, as such, but only permitted it in His purposes of mercy,—how can we for a moment imagine that He would allow of *human* sacrifices, or in any way sanction the shedding of human blood as a deed acceptable to Him. We cannot, indeed, conceive that such could have been the case,—such a deed would have been abominable in His sight, and contrary to His own express law that “Whoso sheddeth *man’s* blood, by man shall his blood be shed, for in the image of God made He man” (Gen. ix. 6)—an interdiction announced immediately after the sacrifice by Noah.

But that human sacrifice was practised, and to a very considerable extent, in ancient times cannot possibly be denied, as no reader of Homer or Virgil can be ignorant. And there can also be no doubt whatever that it took its rise in a *perversion* of a truth. As we have already seen, it was only the *representativeness of the act* which saved sacrifice from condemnation, and that it was permitted by God solely on account of its signification. But the slaughter of an animal, we have seen, in its genuine signification,

represented the dedication to the Lord of certain affections and principles of a heavenly character; and therefore, inasmuch as it might naturally be imagined that, the more choice and highly-prized the gift, the more acceptable it would be to the Deity, as the more highly representative of the best feelings and affections,—so, by a sad perversion, it came to be imagined that the sacrifice of *children* would in the highest degree represent the dedication of a man's supremest motives, and his entire abnegation of self. And this indeed, within certain limits and reasonable restrictions, was undoubtedly the case. Hence it was that, among the Jews, all the first-born were *dedicated to the Lord*. “And the Lord spake unto Moses, saying, Sanctify unto Me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and beast: it is Mine” (Exod. xiii. 1, 2).

This command had, however, two aspects. The first-born of *man* were to be *sanctified, or dedicated* to the service of the Lord; while the firstlings of the *flock* were to be those animals which alone must be *offered in sacrifice*; and thus it was understood as intended. But, in process of time, notwithstanding the saving clause to be found in ver. 13,—“all the first-born of man among thy children shalt thou redeem” (see ver. 15),—the Jews, ever becoming more and more external and unspiritual, lost the spirit or prime signification, and acted up to what appeared to be the *letter* of the original command, and henceforward involved the first-born of man and the first-born of beast in one common and indiscriminate sacrificial slaughter. And hence the fires of Moloch,—the abominations of the children of Ammon; and the other fearful human sacrifices which, by a horrible and degrading superstition, came to be substituted for a harmless representative worship effected by the offering up of bulls and goats upon the altar of the Lord;—a superstition which appears to have reached its culminating point of horrors in the fearful scenes of the Mexican *teocalli*.

And this process which took place in the historic period in the unspiritual Jewish nation, as the result of the rapid perversion of their representative worship,—had already, in the long past pre-historic age, been the process which had brought about similar abominations in other and more ancient nations which surrounded, or radiated from, the seat of the first Church, owing to the gradual decay and perversion of the truths of correspondence which had been their glory. For the basis of all religious worship, all over the world, is the primitive revelation made to man what time he was formed, by a slow development of his faculties, in the image and likeness of God. The spiritual correspondences which thus became his rich possession, and the knowledge of which in later times became ever weaker and weaker, were never wholly lost. Wherever the human race has since spread, they have left their mark. Their remnants are perceptible everywhere ; and the community of custom, and more especially religious custom, all over the globe, is due to the community of the original possession, and the similarity of the mode and process by which that common possession has been perverted and corrupted. Hence everywhere we find sacrifices,—and very widely, human sacrifices ;—as a rule, the latter being found to run *pari passu* with the ever widening interval from the centre both of physical origin, and of moral development.

There is however one instance, it will be said, in which a human sacrifice was distinctly *ordered* by God. How are we to reconcile with what has been advanced concerning the abomination of human sacrifices, the command given to Abraham to offer up his only son Isaac ? For although this command was neither carried out, nor intended to be carried out, why should it,—since human sacrifices were so vile and abominable,—ever have been suggested ?

We may rest fully satisfied that God had sufficient reason for His mode of action, though we would not *here* rest satisfiedly upon that plea, which would have no

weight with the unbeliever. For in no case are we content to make bare assertions—but are desirous to support every statement with consistent and rational corroboration of the nature of proof. Now it is to be remembered that it is a general principle of all temptations and trials that they most usually affect us in matters *to which we are ourselves naturally most inclined*. It is never any temptation to us to do that to which we are in any respect averse, but it is our besetting sins which are the forms in which our chief temptations assail us. Abraham, coming from a far country in Mesopotamia, and with but a very imperfect knowledge of Jehovah, was most probably in all respects tinctured with the religious and social customs of the people among whom he dwelt, and of these customs, human sacrifice was undoubtedly a prominent one. It is highly probable that he was himself inclined to human sacrifice, and hence it was the source of his temptation. A great trial of his faith was necessary, that his trust in God might be firmly established. It was the crowning act of Abraham's career; and in order that the moral effect it was intended to produce upon the patriarch might have its full weight, it was necessary that he should be convinced that the Lord *required* this sacrifice of him,—and that he should proceed so far in the act as to stretch forth his hand to slay his son!—but no farther. So far the sacrifice had a holy signification,—beyond that,—to carry it out into murderous action—would have been *profane*. Abraham's faith consisted not only in his willingness to dedicate his best to God according to his light, however imperfectly developed—but, also, as expressed in the Epistle to the Hebrews (xi. 19) in his “accounting that God was able to raise him (Isaac) up, even from the dead.” But the very expression, “God did tempt Abraham” (Gen. xxii. 1), incontestably proves that the transaction was an exceptional one, of the character explained above.

Among the curious questions upon which light is

thrown by this elucidation of the significance of Jewish sacrifices, is one of considerable interest to the man of science, a solution of which can be derived from no other source. And that is, the employment of *stone knives* for purposes of sacrifice, and also notably for the rite of circumcision, by a people who were in possession of iron instruments, which might at first sight have been supposed to be more suitable for the purposes in question. This remarkable and undoubted preference shown for *stone*, for certain ceremonial purposes, has greatly puzzled the ethnologist, who has been fain to regard it as a *survival of the stone age*, in which expression there is apparently believed to lie some explanation of the curious custom. The use of stone knives for sacrificial purposes is certainly a curious anomaly, and frequently met with; and it is, moreover, a fact, not only that "a recognition among the Jewish ordinances of the practice of slaughtering a beast with a (sharp) stone" is found in the *Mishna*, where it is said, "If a person has slaughtered (a beast) with a hand-sickle, a (sharp) stone, or a reed, it is clean," (or, fit to be eaten),—but also in Western Africa to this day the worshippers of the god Gimawong sacrifice an ox to him, killing it, not with a knife, but with a *sharp stone*. Mr. Tylor, from whose "Early History of Mankind" (pp. 216-222) these instances are taken, regards them and all analogous instances, as cases of *superstition*, in its true etymology of the *standing over* of old habits into the midst of a new and changed order of things;—of the retention of ancient practices for ceremonial purposes long after they had been superseded for the commonplace uses of ordinary life. Such a view (he adds) "takes in every instance which has been mentioned, though the reason of iron not being adopted by the modern Jews in one case (circumcision), as well as in another (sacrifice) *is not clear*" (p. 218).

But we believe there is a meaning in this *survival* (which it truly is) which is much deeper and more noteworthy,—

a meaning which is explicable by what we have already stated concerning the correspondent signification of *stone* (see Chap. III.)—and which shows us of *what* this is a survival,—viz., of the remnants of that ancient spiritual knowledge which has been so entirely overshadowed in these latter days. When Abraham journeyed, to offer up, as he believed, his son Isaac—we read (Gen. xxii. 6) that he “took in his hand *fire* and a *knife*.” *Fire* was (as we shall hereafter specially show) the representative of *Love*—but what of the *knife*? The word means a little dagger or short sword; not of metal, but of stone, as also is the case with the circumcision knives commanded to Joshua (Josh. v. 2, 3), which were called “daggers of flints.” Cutting instruments such as daggers, lancets, knives, or swords, all had a similar signification, as may be illustrated from many passages of Scripture. Thus we read (Psa. xlv. 3, 4), “Gird thee with thy *sword* upon thy thigh, O mighty One . . . ride prosperously because of *Truth*.” Again (Rev. i. 16), of Him that was like unto the Son of Man it is said, “And out of His mouth went a sharp two-edged *sword*,” the sword of the spirit which is the *Word of God*. And in Rev. ii. 16, it is said, “I will fight them with the *sword of my mouth*.” And from the mouth of Him that sat upon the white horse, “whose name was called the *Word of God*” (Rev. xix. 13),—went forth a *sharp sword*.

This *sword*, in all these cases evidently signified the Divine Word, which is *Truth* (John xvii. 17)—as also we read in Heb. iv. 12, “For the word of God is quick, and powerful, sharper than any *two-edged sword*, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a *discerner of the thoughts and intents of the heart*.” Therefore does every such cutting instrument represent the Divine Truth in general, in certain of its phases,—and it is two-edged because aimed against both *evil* and *error* (i.e. perversions of *good*, and perversions of *truth*). Thus the *sword* (of truth) cuts and

divides, pierces and discerns,—the waters (of truth) cleanse and purify,—the light (of truth) illuminates and enlightens. But in the present instance a dagger, or short sword of flint (or stone) doubly emphasizes its signification as a representative of Truth.

This is the meaning which was at the foundation of the use of the *stone knives* with which sacrifices were offered, and circumcision performed. And instead of these being either mere survivals of a stone age—or a simple superstition, or standing over of old habits into a new and changed state of things, with no meaning beyond an arbitrary and capricious one, they are really relics or remnants of that most ancient knowledge of the correspondences existing between natural and spiritual things, by which men in the earliest times, at first directly, and afterwards mediately and representatively, worshipped God. And thus “daggers of flints” were used in sacrifice (which signified the ascription of worship by the offering, representatively, to God, of animals which corresponded to the highest and purest affections of love and faith);—and in circumcision (which signified purification from evil loves—self-love and the love of the world);—in both equally, for the reason that this ascription and offering, and this purification from evil, were alike effected by the instrumentality of the *truths of faith*, which, in the language of spiritual analogy, were represented by *sharp stones*. And for long after the knowledge of the analogy had ceased to exist, the *symbol* was remembered and revered.

There is also another subject of the greatest interest which bears upon the question of Sacrifice, and concerning which we must at least make a passing allusion in this place. And that is the subject of the *Animal worship* which was so extensively practised by various nations of antiquity, and which claims its votaries even among certain peoples of the present day. Any one who has followed the remarks upon the origin of the sacri-

ficial rite will be almost prepared to anticipate the bearing of the evidence we have adduced as to the relation once apprehended as existing between certain Animals and the higher affections of the mind,—upon this curious subject. For this relation, which has been especially dwelt upon in Chapter IV., when elucidating the primary meaning of the creation of Animals on the sixth day,—affords the evident clue to the *raison d'être* of animal worship in all ages.

The people of very ancient times were, we have shown, well acquainted with the representative signification of every animal, as a part of that symbolical language of Analogy or Correspondence upon which we have so much insisted. And even when much of this language was lost, as it must have been at a period when so great a perversion or demoralization prevailed as to admit of offering worship to the mere animals instead of to Jehovah, there still survived no inconsiderable remnants of this knowledge. But just as some peoples retained a knowledge of the representative significance of the animals proper for sacrifice, and accordingly used them for that purpose,—so others more remotely divergent from the primitive centre, would gradually (in the process of materialization which we have seen to be so universal) put these animals, not only in the place of affections *to be dedicated* to God, (as in sacrifice),—but in the very place of God Himself,—as representing qualities which they attributed to Him, and which therefore they adored under the form of the animals which represented them.

Thus there can be no doubt that in Egypt the young ox was worshipped under the name Apis or Mnevis from very ancient times; and not unnaturally the example was followed by the perverse Israelites under Mount Sinai, who, in the absence of Moses, bowed down to the calf of gold made by Aaron. The Israelites must have been doubtless familiar with the Egyptian rites, and it well illustrates the utter naturalism and want of spirituality

which characterized them, that they forsook the prescribed representative worship of Jehovah for the gross materialism of a molten calf. But the calf occupies a prominent position in the Bible as a spiritual emblem, as it does among idolatrous nations as an object of worship,—at least among the vulgar. It signified the good of innocence,—but as there are three degrees of innocence as of other virtues,—viz., inmost, interior, and exterior, the *calf* shared with other animals the representative meaning of such good with the lamb (signifying inmost)—and the kid (interior);—meaning, indeed, the good of innocence in the natural or external man.

But before a people became reduced to the low level of animal-worship, they must without doubt have been dethroned from that internal (celestial or spiritual) good in which they had been originally principled; and when there is no *internal* principle in activity, men are simply in *externals*,—and to such, representatives had a changed meaning. A *calf* to them signified something corrupted from its original significance of the good of external innocency, and represented nothing higher than *natural and sensual delight: their* highest good. Consequently this natural and sensual delight, which we have seen from Genesis iii. consists in the delight and love of self and the world, becomes the ruling passion of such persons. So was it with the Egyptian animal-worshippers, who at first doubtless by the worship of the calf denoted that *external good* by which they were affected, and which was the highest to which they could attain. But later, when they still further degenerated, according to the law of the decadence of nations, their *calf* became the symbol of their evil loves of self and the world, which were indeed their *ruling loves*, and therefore their objects of *adoration and worship*,—as are all things we most dearly cherish;—and were moreover worshipped with rites as corrupted as was the object of worship itself.

By this degenerating process may be explained the

worship of other animals in still more corrupt religious systems,—even of animals whose primary signification was of a purely evil nature ; as well also as of certain composite creatures formed of combined parts of animals, as in the Hindoo and other mythologies. For there is scarcely any conceivable limit to the degradation of the human mind, when the guidance of the internal principle has ceased ; and men under such circumstances have undoubtedly changed their representative ideas of what was at first good and true, and have fallen so low as to bow down to symbols which have no other signification than of what is diabolic and infernal.

From what we have advanced in this chapter on the subject of sacrifices, it will be clear to every thinking person that those who, while professing to speak *ex cathedra* as public instructors, yet ignore the considerations we have here brought forward, rest their arguments upon, to say the least, but very precarious and insecure foundations. The whole literature of the subject requires revision, and the entire professorial opinion upon it will necessarily have to be remodelled ; and with no other feeling than a reverence for truth, we would urge that the rational, consistent, and suggestive view of the subject here briefly presented, must be the basis for that revision, and will afford the data for that remodelling of opinion.



“Precisely at that epoch (some thirty or forty years from the death of our Saviour) the Gospels made their appearance. Not simultaneously, not in concert, and not in perfect harmony with each other, yet with the error *distributed skilfully* among them, as in a well-tuned instrument, wherein each string is purposely out of tune with every other. Their divergence of aim, and different authorship, secured the necessary breadth of effect when the accounts were viewed together; their universal recognition afforded the necessary permanency, and arrested further decay. If I may be pardoned for using another illustration, I would say that, as the roundness of the stereoscopic image can only be attained by the combination of two distinct pictures, neither of them in perfect harmony with the other, so the highest possible conception of Christ cannot otherwise be produced than through the discrepancies of the Gospels.”

The Fair Haven, by SAMUEL BUTLER (Author of *Erewhon*), p. 210.

“We have to consider the *fixed number* of the twelve sons of Jacob: and our inquiries can only properly begin with the consideration of the *fundamental meaning and application of this number*. It becomes evident on closer investigation that this cannot be looked upon as an isolated historic fact—a circumstance as casual as the number of children in this or that private family. On the contrary this number, only slightly varied in its combinations, is repeated,—both in the small circle here constituted by it, and in other regions touching upon it from without, so frequently and persistently, that it is impossible not to suspect the *influence of some more general law*.” (And again, speaking of the Plagues) “It is self-evident that this *round number ten* is here selected with *deliberate art*.”

EWALD, *History of Israel*, vol. i. p. 363, and vol. ii. p. 62.



CHAPTER XII.

THE APPLICATION OF THE FOREGOING PRINCIPLES TO
THE NEW TESTAMENT, IN AN INQUIRY INTO THE
QUESTION: WHY ARE THERE FOUR GOSPELS?

THE principles which up to this point we have applied, and we hope successfully, to the elucidation of the Old Testament must not be supposed to lose their power or appropriateness when brought to the test of the New Testament. We have claimed, and shall further claim in the remaining chapters of this work, that the whole Bible is embraced in the same unity, and that all parts of it alike may be shown to be the work of the same mind, although extending over so many centuries of time. And it has appeared to us that the best way to demonstrate this important fact will be to apply the key which we have fitted to the Old Testament to the New also in such a manner as may exhibit clearly the claim of the latter to have been written upon principles identical with those which have been shown to lie at the foundation of the Old.

A question of immense interest and importance may be at the same time solved, by making our inquiries tend to the elucidation of the above question: Why are

there Four Gospels—neither more nor less? ¹ Why was not one sufficient? Why do such apparent discrepancies appear in those different accounts of the Life and Work of Christ, and what is their significance? For these Records bear not only the mark of distinct authorship, but they carry with them certain apparently discordant statements, which have, unhappily, led some to the conclusion that their writers were but imperfectly informed men, whose authority on the subject of the events they describe is perceptibly weakened by the variation in their testimony, if, indeed, it be not entirely destroyed.

Moreover, although the three synoptical Gospels, and particularly the first two, have so much more of the external in their whole construction and contents than that of John, it is this last which has been the most sharply attacked and upon which the most serious onslaughts of criticism have been made,—with a view to determine it spurious,—onslaughts, which, however subtly made, and keenly advocated, have in the end left it pretty firmly rooted in its ancient place.

Matthew, who wrote A.D. 60, appears to have been translated into Greek, and put into its present form about A.D. 63. He delights in exhibiting Christ as the Messiah of the Prophets, whose predictions in all things He fulfilled. He is the Evangelist of the past. Mark differs from him in this particular altogether; but like Matthew he was evidently an eye-witness of what he relates. His

¹ Of course we are well aware of the existence of Apocryphal Gospels. Such spurious writings were inevitable, and are harmless, inasmuch as they are universally regarded as spurious. But the four genuine Gospels of our New Testament are no less recognized as genuine, in spite of all the attempts of critics to throw discredit upon them. The discrepancies in these Gospels, which the critics fail to reconcile, are indeed sources of honest doubt with many; but while they have not been found of sufficient importance to set aside the verdict as to their authenticity, those very discrepancies disappear, as such, under the test we are applying,—and in fact are seen to be necessary results of the origin and structure of the Four Gospels according to the principles here laid down.

Gospel was written later, but is believed to have been dictated by the Apostle Peter, who died A.D. 64. He is particular in giving details of the customs of the Jews, and is remarkable for having embalmed many of the passing emotions and expressions of feeling, such as none but a spectator could have noted. His Gospel is full of familiar narrative; and he represents the Evangelist of the present.

Luke, who also wrote the Acts, possessed more of literary style than his predecessors, as is amply shown in both his compositions, which are written with a greater regard to definite form, and orderly arrangement of the historical facts. He probably had the same kind of connexion with St. Paul as Mark had with St. Peter; and his Gospel more especially depicts the human side of our Lord. It is the Gospel, not of the past or the present, but of the future. But there is an essential difference observable between these three synoptics and the Gospel of the beloved disciple, John. Throughout this last is breathed an atmosphere of spirituality not found in those. While they expatiated on His more external aspects, John saw by special insight into His Divine character. Doubtless he had access to the previously written Gospels, and omitted mention of many things already described in them (see xx. 30). And his object is distinctly stated in the following verse (31). It was, to shew that the Divine Word was made flesh and dwelt among us,—but that, being flesh, it was subject to mortal weaknesses: and so He wept, and He was wearied, even as mortals. But the discourses of Our Lord, which he collates and edits, are spiritual utterances which stamp this Gospel as a spiritual Gospel, written, not for the past, or for the present, or for the immediate future,—but for all time, and for the Eternity which shall transcend time.

Each Gospel, therefore, being written with a somewhat different aim, and from a somewhat different standpoint,

they must necessarily to some extent vary. But not only do they vary, but some of their variations are of a kind which, on a superficial view, at least, appear to be inconsistent, and indeed in opposition one to another. And if the Gospels are, as we believe, inspired writings, and the foundations of the authority by virtue of which we regard Our Lord as a Divine Person,—then, any *real* inconsistency in them assumes an overwhelming importance, in view of the fact that, if established, such inconsistency must of necessity undermine, and ultimately destroy, that authority.

It is not uninteresting to observe in what light the opponents of Revelation regard the Evangelists and their writings; and perhaps the following interesting passage, remarkable for its insight, may be taken as typical of their mode of viewing the subject in question. It is quoted from the recently published "Life of George Eliot," and is the summary which that writer gives of Mr. Charles Hennell's "Inquiry concerning the Origin of Christianity," a work which was destined to exercise so important an influence on all her future life. She says—"He discusses first the date and credibility of each Gospel, and concludes that, while Matthew has many marvellous stories, incongruous in themselves, and not only unsupported, but contradicted, by the other Evangelists, he nevertheless presents the most comprehensible account of the career of Jesus;—that in Mark, evidently more remote in time and circumstances, both from his events, and from his Jewish modes of thought, the idea conveyed of Jesus is much vaguer, and less explicable;—that in Luke there is a still further modification of his character, which has acquired a tinge of asceticism;—while in John, the style of his teaching is wholly changed, and instead of the graphic parable and the pithy apothegm, he utters long mystical discourses in the style of the first epistle bearing the name of the same Evangelist. Mr. Hennell however adheres to the conclusion that the substance

of this Gospel came from the Apostle John at an advanced age, when both the events of his early manhood, and the scenes of his native land lay in the far distance" (Vol. I., p. 99). The passage is quoted in George Eliot's words, because it so tersely summarizes Mr. Hennell's views.

There is great discrimination in this sketch, however unfortunately misapplied, and we shall have hereafter to allude to some of these distinctions. It might indeed be said, that had there been but one Gospel, of such a character as to harmonize, as it were, the four narratives, there would have been no difficulty either in understanding or in receiving it; and the apparent discrepancies would thus have been avoided. But only those who but superficially examine the subject will imagine that we, as Christians, should have been gainers by such an arrangement. We have as a matter of fact *four* Gospels, with neither one nor the other of which can we dispense, for in one is depicted a phase of Our Lord's character which in another is handled less fully, or perhaps scarcely at all; and one Evangelist dwells largely upon important spiritual truths which another but scantily touches. One seems to understand and to sympathize with His purely human side only,—another appears to have been in closer communion with His Divine nature;—with one He was above all the Messias of the Prophets—with another He was rather the head and corner-stone of the Church that was to come. One wrote especially for the Jews, another for the Gentiles;—one describes His doings,—while another occupies himself chiefly with His sayings. But each would be imperfect unless supplemented by the others, and we could but ill afford to lose any one of them.

But yet it must be admitted that there are certain passages in which one Evangelist appears to some extent to contradict another—sometimes in matters of comparatively slight importance, at others in definite statements concerning which they are directly at variance. Any

disagreement in books of such importance, and which purport to be independent narratives of the same events must have the effect of producing a sense of uneasiness in some who would fain hold them as inspired writings; while with those who are unwilling to admit their authenticity, the discovery of such discrepancies cannot fail to strengthen their unbelief, and to place in their hands weapons, by means of which they may seriously endanger Truth in the estimation of the weak and wavering.

Why then should there be Four Gospels? Is it a mere chance that just four writers of the primitive times should have penned independent narratives of the wonderful works of Him who went about doing good, and of the words of Him who spake as never man spake? Or, is it a mere chance that of perhaps more than four such genuine narratives which may once have existed, just four should have been handed down to us, and be found embalmed in the Book we call the Word of God? Surely such things do not happen by chance. No thoughtful mind can believe that such things are left to mere hazard. But if there is design in the *works* of God, surely there must *à priori* be design in His *Word*; and we may therefore dismiss the idea that so important a circumstance has happened by a mere chance. There must be a reason, and a wise one, if recondite. Let us see if we can by any means unravel it, as we delight in endeavouring to unravel the design of His works,—or at least humbly attempt to obtain some glimpse of its meaning.

It is not the question that there are several Gospels extant in our Sacred Books, but it is that there are just *four*. What we have to inquire is, why *Four*? It is evident that if we are to discover any clue to the subject, we must first endeavour to get some idea whether any special meaning attaches to the number *Four* in the Scriptures. There need be no surprise at such a conception, however it may strike some by its novelty. No one doubts that there is something sacred in the number *seven*; the seventh day was

the day of God's rest, and was thenceforth to be kept holy, and its significance is dwelt upon in Chap. V. of this work,—and the use of the number seven throughout the Scriptures everywhere indicates a sanctity attaching to it which is recognized by all students of the Bible. But if one number has a definite meaning in the sacred writings, why should not another? And indeed, as we have before observed, why should we suppose there to be any such thing as chance in the construction of the Scriptures, in which, if they be the Word of God, everything should have a meaning containing depths of wisdom?

The number three is as remarkable in its applications as the number seven. Thus Our Lord was three days in the tomb, as Jonah was three days in the fish's belly. Three days, three months, and three years are expressions of constant occurrence. If there were no significance in the number three, why should the Israelities, in their representative of a Church, have gone a three days' journey to sacrifice (Exod. iii. 18),—or Jehovah have descended upon Mount Sinai on the third day (Exod. xix. 11),—or why was it that no flesh of the sacrifice should be left to the third day (Lev. vii. 17, 18),—or that Elijah stretched himself three times upon the widow's son,—or that the cock crowed thrice,—or that in innumerable circumstances the number three is an essential feature? Nor is the number four, with which we are at present specially interested, less remarkable in its applications. We find it combined with three in the arrangement of the stones of the breastplate, which were in four rows of three each, and also in the often-used expression, "the third and fourth generation."

Let us glance at the cases in which *four* is an essential element, and they commence at the very threshold of the Bible, viz., in the description of Eden, the garden of the Lord (Isa. li. 3; Ezek. xxxi. 8, 9, 18), from the East of which issued a river, which became parted into four heads (Gen. ii. 10). The four winds of Daniel vii. 5, the four horns of Daniel viii. 8, and Zech. i. 18),—the four quarters

of heaven (Jer. xlix. 36),—the four beasts of Daniel and the Revelation,—the four angels, standing at the four corners of the earth, holding the four winds of the earth (Rev. vii. 1),—the four horses of Rev. vi.—the four sore judgments upon Jerusalem,—and, lastly, the four-square arrangement of the new Jerusalem in Rev. xxi.,—all these show that some definite meaning must be attached to the number *four* in the Bible. And in the Gospels, Lazarus was four days in the grave,—our Saviour significantly pointed out that there were but four months to harvest (John iv. 35). And finally there were four Evangelists, and four Gospels.

Now why should *four* be a number so frequently made use of in the illustrations of the Word? This is the problem we have to endeavour to answer. The analysis of the number is simple enough—for it consists of two twos—that is of two pairs; and beyond this we cannot advance at present. But what, in those things of earth which are a shadow of heaven, is the most familiar use of the number four? Clearly, we answer, the four winds (Ezek. xxxvii. 9; Dan. vii. 2, and xi. 4), which themselves derive their names and significance from the four cardinal quarters of the earth or sky,—viz., East, West, South, and North. These likewise are in pairs,—viz., East and West, South and North.

Let us then inquire whether any rational connection can be traced between these four quarters of the heavens, and matters of spiritual import, such as those with which the Bible exclusively occupies itself. For the prophecies of Ezekiel, Daniel, and Revelation, which have so much in common, where these four quarters are referred to, *must have some meaning*, the explanation of which, however difficult, may yet not be intended entirely to elude inquiry and research (John v. 39).

In Psalm lxxxiv. 11, it is said "The Lord is a Sun" (see also Mal. iv. 2), and the idea is one which evidently derives its meaning from the fact that He is to our souls

and to spiritual things what the Sun is to our bodies and to the things of earth. For thus indeed does His love *warm* our hearts, and His Truth *enlighten* our understandings, even as the natural Sun warms and enlightens our bodies. Thus Isaiah says, "The sun shall be no more for a light by day . . . but the Lord shall be unto thee an everlasting light, and thy God thy glory" (lx. 19).

But this analogy, that the Lord is a Sun, is evidently intended to be carried further. As the Sun rises in the East, so is the Sun of Righteousness spoken of as rising (Mal. iv. 2), but that Sun *never sets*, it is always rising, and hence the importance of the East in the Bible, as signifying the very spring and source of Divine Love. "Behold the glory of the God of Israel came from the *way of the East*" (Ezek. xliii. 2). Hence it was that Ezekiel says, "When the prince shall prepare a voluntary burnt-offering or peace-offering voluntarily unto the Lord, one shall then open him the gate that looketh toward the East" (Ezek. xlvi. 12). And hence also it is that to this day in our churches the congregation turns towards the East in certain important parts of worship.

The West, also, which is the place of the going down of the Sun, has an important significance, for it is the antithesis of the East, and just as the East is in the fulness of Divine Love, so is the West in comparative poverty of it; though being directly over against the East it is but in comparative obscurity. The same applies also to the South and North, for while the South represents the highest state of illumination, as the place of the Sun at noonday,—the North, where the Sun never comes, but which is only over against the South, represents the lowest state of enlightenment. Hence Isaiah says (xlix. 12), "Behold these shall come from far; and lo, these from the north and from the west," signifying that those in these quarters are far removed from the Love and Wisdom of the Lord, but that nevertheless they shall be brought to Him. So also Jeremiah (iii. 12) says, "Proclaim these

words towards the north, and say, Return, thou backsliding Israel" (also ver. 18). But by far the most comprehensive passage in the Scriptures, in which each of the four quarters plays an important part, is to be found in Dan. xi., the whole of which chapter will receive elucidation by bearing in mind the general principle that the East signifies a state of Love from the Lord, and West, a state of obscurity or comparative ignorance of that Love,—or in some cases opposition to it ;—while the king of the South denotes those who are principled in Truth, which illumines, and king of the North those who are in comparative darkness,—or in some cases even opposed to Truth.

It would occupy too much space to enter more fully upon this interesting inquiry, of which this slight sketch has been rendered necessary for the elucidation of the subject. We gather from it the important truth that there are in the mind of man four great stages of spiritual development which thus correspond with these four quarters of the heavens. In his lowest state a man is merely natural. His knowledge is then derived from an external science which belongs to the memory, and is unilluminated by the true light of intelligence. He is in the North quarter. By the warmth of the Divine Love, even in its least developed form, this natural knowledge is vivified, and becomes truly rational ; and he is in the West. Thence he passes, by regeneration, into the intelligence of spiritual wisdom, from Divine Truth, and is in the brightly illumined Southern quarter. And finally he may rise thence to be principled in genuine wisdom from Divine Love,—having thus arrived at the highest and inmost,—at the East and the rising sun. This order is distinctly pointed out in the case of Bezaleel, who constructed the Ark (Exod. xxxi. 3), where it is said that he "was filled with the Spirit of God in wisdom (East), and in understanding (South), and in knowledge (West), and in all manner of workmanship' (North): repeated xxxv. 31.

Another illustration will further explain our meaning. The East, or sunrise, signifies the highest (or inmost) state of good and truth from love;—the West, the lower and external of that state. The South represents the highest (or inmost) state of truth and good from wisdom;—the North, the lower or external of the same. For a man is, as the infant is, at first natural, then rational; afterwards (if born again) he becomes animated with good from a principle of truth,—and finally from a principle of Love.

Now, our Lord, when He was made man, “took not on Him the nature of angels, but He took on Him the seed of Abraham; wherefore in all things it behoved Him to be made like unto His brethren” (Heb. ii. 16, 17). And as all these states are human states, He must have passed through them all. We do not mean to say that He was at any time in a merely natural external state, unless indeed in the first dawns of infantile consciousness;—but that His human nature, like that of every one of us, had a corresponding natural side, or it would not have been human. No *single* portraiture of Him, therefore, could have adequately expressed to us His true character; nor could any single writer have made us acquainted with the multiform aspect of His qualities, of His deeds of love, or of His words of wisdom. For every mind, however inspired, could not, without violence, have been rendered fit to chronicle all the phases of His spiritual life; and even if these phases be reduced to the four typical stages or states above referred to, they could not have been satisfactorily set down in a single continuous narrative,—still less by a single writer. The authors of the Gospels were men of most various genius, and scarce could any two men be conceived more widely separated in mental calibre than the simple Matthew, and the spiritual-minded John. In fact, each of the Evangelists is a typical character, whose fitness for his task was absolutely in accordance with the internal character of the respective Gospel he

penned. We cannot conceive of John having written the Gospel of Matthew or of Mark, any more than we can conceive of Matthew or Mark having written John's Gospel,—or of Luke as the writer of either of the other three. And this consideration gives weight to the view we are endeavouring to set forth.

And that view is, that we have four Gospels written by four different Evangelists, not by any mere chance, but by a wise and providential design, to the end that we should be in a position to attain a perfect insight into the character of Jesus by means of a comparative study of all four of them, as complementary parts of a great and perfect whole. Each of the four Evangelists was specially chosen to write, in accordance with the genius of his individual mind;—and each wrote his narrative, having special regard to the four leading spiritual states which our Lord's Humanity represented,—and which, existing in every man, in Him were representative of the human soul in particular, and of His Church in general. If we compare these characteristics of the four Gospels with those four states, and with what we have previously said with respect to the four corners of the earth and the four winds of heaven, we may perceive that, while Matthew presents (according to Mr. Hennell) “the most comprehensible account of the career of Jesus,” he does so because he describes that side of our Lord which corresponds most closely to the natural mind, and is therefore best apprehended by one who is not in spiritual light. This is the lowest or most human side; the side which exhibits Him in His most external relations, such as are represented in the human mind by natural or merely external truth, seen only in natural light, and therefore spiritually obscure. Here we may see the significance of the workmanship of Bezaleel, the ultimate or circumference, as it were, of the three preceding principles. Such a condition, of which Matthew and his Gospel are representatives, corresponds, then, to the Northern quarter.

Again, in Mark, Mr. Hennell tells us, "the idea conveyed of Jesus is much vaguer and less explicable." For Mark, as we have seen, wrote at the dictation of Peter, who was the Apostle of Faith, as John was of Love. Mark's Gospel is written from a standpoint which, like that of faith, is somewhat obscure, as opposed to spiritual sight, or clear perception; yet at the same time nearer to the full blaze of the meridional South. It represents the faith which is from love, by which a man may walk when, instead of being in the glorious beams of the Eastern or rising sun, he is in the comparatively obscure, and dimmer and colder West,—the lower or more external state of truth from love,—the knowledge, which is of a lower grade than that intelligence which is fully illumined by spiritual light. The West is to the East as the Moon is to the Sun.

Thirdly, in the Gospel by Luke, we recognize a higher production. Mr. Hennell describes it as exhibiting "a still further modification of His character, which has acquired a tinge of asceticism." For in Luke we have something further removed from the earthly or natural; we find indeed the truly spiritual,—the internal of that which in Matthew is merely external. It was St. Paul who was the great exponent of the significance and importance of Charity,—and this Gospel was written under his influence, and inculcates lessons of Charity (as for example chap. xv.) together with far clearer views of spiritual truth, than either of the preceding. For Luke represents the full light of Divine Truth from Love,—that state of clear perception which is called in Scripture, intelligence. He is removed from the obscurer and colder West and North into the light and warmth of the South, and is advanced nearer to the day-spring.

Lastly, although we have but one place left, no one would for one moment hesitate as to the position which the Gospel by John claims in the arrangement we are considering. The "long, mystical discourses" of this

Gospel are highly spiritual lessons, little understood probably by His immediate hearers, but handed down for the instruction of a later age in that goodness and truth which the same Evangelist was permitted to be the medium of describing under the symbol of the New Jerusalem. John was that disciple whom Jesus loved;—he was himself the Apostle of Love, by which he announced that God is Love (1 John iv. 8), to which he also added that God is Light (1 John i. 5)—as Peter was the Apostle of Faith, by which he declared, “Thou art the Christ, the Son of the living God” (Matt. xvi. 16). John describes our Lord as the Divine Man, one with the Father,—the Word, or Divine Truth, made flesh,—the sympathizing and loving Saviour, who was at once the Good Shepherd of His sheep, and the Fount of living waters,—the Source and spring at once of Love and of Wisdom. John represented the inmost and highest quality of genuine wisdom which is principled in love to the Lord. This is the supreme internal state of conjunction with the Father (Jehovah) who is Love, and corresponds to the East or rising Sun. “Arise, shine, for thy Light is come, and the glory of Jehovah is risen upon thee” (Isa. lx. 1).

It will thus be seen that the East directly represents the Lord in His glory (see Ezek. viii. 16),—where the Divine Love is pre-eminent, though of course associated with Wisdom, from which, indeed, it cannot be dissociated. The West signifies the same in a lower degree,—that Faith by which we are content to walk when we are (comparatively) absent from the Lord. For “we walk by faith, not by sight” (2 Cor. v. 7). The South is the quarter of full meridional illumination,—the highest principle, in which the light of Truth is in the ascendant, but in which Love is only secondary to Wisdom, and which exhibits itself in love to the neighbour, or Charity,—second only to Love to the Lord. While the North is that state of comparative natural obscurity,—the ultimate, which exhibits itself outwardly in *works*. And these

four quarters correspond to that categorical arrangement of goods and truths which distinguished Bezaleel, who "was filled with the spirit of God, in Wisdom (East), in understanding [or intelligence] (South), in knowledge (West), and in workmanship (North) (Exod. xxxi. 2).

These great principles, then, are in two pairs;—the first two, internal, viz., Love and Charity;—and the second two, external, viz., Faith and Works. But since one cannot exist without the other, Love to the Lord cannot stand alone, without love to the neighbour. Nor can Faith any more exist alone without Works,—nor Love without Truth. And the more complete a man is in the perfection of his spiritual Life, the more perfectly does he exhibit all these four great principles in their fulness and abundance.

It is not practicable in the compass of the present Volume to develop this subject so fully as to point out the clue it affords to all the apparent discrepancies of statement which are met with in a comparison of the writings of the Four Evangelists. To do this would worthily fill a volume of itself, so wide is the subject, and so subtle will be found the shades of distinction between the various Records. For example, at the very outset, in the genealogies of our Lord as recorded in Matthew and Luke, there are such important variations as seem absolutely inexplicable to the general reader. But these variations have their meaning, although this example of discrepancy is by no means the simplest to be found in the Evangelists.¹ But that we may show that even these are capable of explanation, we would refer (if permitted to mention another work by the present Author) to "New Studies in Christian Theology," the first two

¹ Indeed, some would assert that there can be no possible spiritual knowledge conveyed in what on the surface appears to be a mere list of names: and one writer has suggested that the account in Genesis of the Dukes of Edom gives it the character of a sort of "*Almanach de Gotha!*"

chapters of which are devoted to such an explanation. A number of other divergences in the parallel Records will be found in time and by further study to receive their solution in an intelligent handling of the clue here presented: and we doubt not for a moment but that when candidly thus examined every difficulty which now impedes their reception in the minds of some will be satisfactorily removed.

In conclusion we will make the following important and carefully considered remark,—a remark which not only follows as a necessary corollary from all that has been advanced in this work,—but also a remark which we believe to be capable of verification. And it is this:—Just as the History of the representative Jewish people was in all particulars representative of spiritual principles and processes,—so also is the History contained in each of the Four Gospels strictly representative. For Christ came to consummate the Old as well as to inaugurate the New. As a Divine Person He must needs act by representatives in order to convey spiritual truths,—just as Jehovah of the Old Testament must have acted by representatives in His conduct of the Jewish people. Hence each and all of Our Lord's acts were representative, just as His words were spirit (John vi. 63). The parables were symbolic of spiritual truths, and His miracles were acted parables, and as we have seen, contained an inner or spiritual form which is the test of their genuineness. The same principle is inviolable all through the sacred writings; and the Gospels as well as the Revelations possess the same internal correspondential meaning as the purely correspondential books of the Old Testament,—whether Genesis—Kings—or the Prophets.

“As to the interpretation of the Scriptures solute and at large, there have been divers kinds introduced and devised ; some of them rather curious and unsafe than sober and warranted. Notwithstanding, this much must be confessed, that the Scriptures, being given by inspiration, and not by human reason, do differ from all other books in the author : which, by consequence, doth draw on some difference to be used by the expositor. For the inditer of them did know four things which no man attains to know ; which are, the mysteries of the kingdom of glory, the perfection of the laws of nature, the secrets of the heart of man, and the future succession of all ages.”

BACON, *Advancement of Learning.*

“Now I must tell you a great and awful truth, which ignorant Christians fear to confess ; and by overdoing tempt men to infidelity. The Scripture is like a man’s body, where some parts are but for the preservation of the rest. So the *sense is the soul* of the Scripture—*the letter is but the body.*”

BAXTER, *The Saints’ Everlasting Rest.*

“Read your Bible as you would any other book, with strictest criticism—frankly determining what you think beautiful, and what you think *false or foolish.*”

RUSKIN.

“Which things we also speak, not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth ; comparing spiritual things with spiritual. But the natural man 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” (1 Cor. ii. 13, 14)



CHAPTER XIII.

THE AUTHORITY OF THE BIBLE AS AN INSPIRED RECORD.

WE suppose that it must unfortunately be conceded that there is a small section of mankind who proclaim their entire disbelief in the existence of God, and in the Bible as an authority not only in Science or in History, but also in Morals,—who refuse any assent to it or its doctrine,—and who profess for it not only indifference, but by a parade of irreverence declare that they hold it in contempt.

With such we have nothing in common; and although we would gladly win them from what we regard as fatal errors, we have but little hope of overcoming prejudices so unhappily confirmed. The processes of reasoning by which they have fallen into this pit are described in other parts of this Volume, which show that such unbelief is not a characteristic of the present age only. Yet even now it is fortunately an exceptional state of mind, and the numbers of those who have taken the trouble to express and offer reasons for their total unbelief are so small as to be phenomenal. Bearing in mind the vast majority of those, scientific and unscientific, who are at no pains to conceal their belief, not only in the existence of God, but also in the responsibilities which such a belief involves, the few whom we have thus indicated only serve to point the universality of the belief as a factor in the human

mind,—and places the strange and abnormal scepticism of the very small minority in the light of a species of impertinence, offensive alike against every canon of modesty and good taste, as well as against the universal opinion and belief of mankind at large.

We cannot however too strongly insist that those to whom we refer are the singularly limited number who absolutely deny the existence of a Divine Power, personal or otherwise,—and in this denial include a host of other matters cherished as beliefs by mankind in general,—a number indeed small to insignificance, yet who, by constantly obtruding their creed (or no-creed), before the world, are a standing offence to the great body of their fellow-men. So greatly do they outrage the feelings of the vast mass of mankind in all ages, that we cannot avoid the conviction that this small knot of men should be most charitably placed in the category of those unfortunates whose faculties are incomplete, and whose powers of discrimination between right and wrong, between truth and falsehood, are radically defective. With the same data for observation, they utterly fail in judgment, and constitute a little, happily insignificant band, apart, morally imperfect, and spiritually dead.

Between these and the ordinary sceptic there is a vast gap. For the ordinary sceptic is the man of culture, of whom science has become the master, and who is carried away in spite of himself from his early beliefs by the rigid pursuit of an unbending and uncompromising material ideal—a horseman whose steed has taken the bit between his teeth, and carries his rider whither he will. We do not intend to assume that such a form of scepticism is harmless, because we conceive that Truth can never be outraged, or neglected and despised, with impunity, or without the production of results, the evil of which it is impossible to calculate. But although such Sceptics, or so-called Agnostics, perceive that they cannot *know* matters relating to spiritual things in the same positive

way in which they feel that they do know the facts of science, we doubt not that most of them would be glad to learn to know and believe, if it were possible,—if, that is, a rational basis could be supplied for their knowledge and belief,—though there may be, it is to be feared, a few of a more aggressive and purely unbelieving nature, who deny the *possibility* of knowing (and thereby put forward an unwarrantable claim to superior knowledge) and refuse to admit, either proximately or remotely, any of the tenets of religious faith as influencing either their conclusions or (in any direct manner at least) their lives. Such men live for science alone,—and for a vague shadow which they style Humanity ;—and it is to such that the caustic words of Mr. W. L. Courtney would really seem to apply—“ He was an ape—he is a man—he will be dust.”

But the Agnostic generally is not altogether responsible for the error into which he has fallen. He has indeed been brought up in certain views of religion and spirituality, the teaching of those whose duty and whose profession it is to promulgate sound and rational doctrine,—but when the time arrives for him to test these esoteric doctrines by the exoteric truths of science, he finds the former signally to fail,—for the simple reason that they are radically erroneous, and for the most part mere perversions of the teaching of the Scripture from which they are supposed to be derived.

The man of Science, then, naturally rejects them,—with more or less of regret ; but, too often, with no lurking suspicion that the premisses may be fallacious, or that the interpretations on which they are based may be forced or erroneous. He naturally expects from his spiritual guides a foundation of truth for their dogmas ; and his science teaches him that on such a foundation could not be erected a superstructure of error. He discovers that he has been led by guides who themselves are but too often blind, and he not unnaturally concludes that the *sources* from which they derive their teaching must be untrustworthy ;

otherwise, why do these learned men, whose sole profession it is to discover and promulgate Truth, so notably fail?

Hence the man of Science learns to reject the Bible. He argues naturally enough that in Science, he must proceed from fact to fact upon sure ground, until he arrives at a sound induction, hypothesis, or discovery,—that thus his progress is assured, and his conclusions unassailable. Why cannot his spiritual teachers do the same,—if *their* documents possess that trustworthiness which is claimed for them? The man of Science cannot also, in most cases, be a theologian, and therefore he must depend upon others for his religious guidance. If therefore he finds that guidance to fail, and become untrustworthy, he casts it off,—he learns to walk alone, or by the light of Science,—he becomes an Agnostic.

We do not mean to assert that there are no men of science who examine for themselves the sources from which doctrines are derived and preached. Far from such being the case, there are instances enough and to spare of men of science and culture who devote much attention to the critical examination of these sources. And the adverse verdict of such men is the more harmful with the wavering, because no good reason is at once perceptible why they should not be received as authorities, and their verdict accepted as final. But intellect and faith are not always the best companions or mutual helpers.¹ And by faith we do not mean blind credulity, which we are far from advocating, but that evidence of things unseen which is not a characteristic of the pure intellect, and is, indeed, hardly admitted as a possibility by the purely critical mind. The canons applied by such minds to spiritual things have not the almost infallible result which they have when so skillfully applied to natural things, and the successful critic of a Greek or Latin poet may, and

¹ Sir William Hamilton goes so far as to say that the study of natural science diverts the mind from the phenomena of moral liberty, and disqualifies the intellect from appreciating their import.

probably will, utterly miss success when dealing similarly with the Bible. Hence the verdict pronounced upon the Bible by such men we have no hesitation in affirming to be erroneous, insufficient, and premature;—erroneous, because they have no real key to the meaning of that which they are striving to analyse,—insufficient, because they utterly fail to seize the spirit of the writing they are criticizing,—and premature, because they authoritatively pronounce upon a text with defective means of information, and, *ex cathedrá*, deny the universal beliefs of mankind, in ignorance of their true nature and origin.

Those who apply natural science to the destructive criticism of the Scriptures have still less excuse, because a careful study of these writings should demonstrate that such natural science, however large a part it occupies, in appearance, in the Bible, is everywhere of a secondary nature, and is, in the very nature of the case, adapted to the perceptions of the primitive and unscientific age in which they were written.

Doubtless, however, the mainspring of the scientific scepticism of the day is unsound and irrational religious teaching,—old worn-out dogmas, which might pass at a time when the intellect was under spiritual thralldom, and men's minds were kept in the subjection of mediæval gloom. But now that the thralldom has been removed and the night of darkness has ended, they are exposed to the light of freedom and day, and are found insufficient and unsatisfying, and often unreasonable and false. This is necessarily intolerable to educated science, where all must be reasonable and capable of proof; for science has advanced into enfranchisement and light, while for the most part religious dogma has remained in trammels and in darkness. The theologian, in other words, has not advanced with the times; while the intellect of mankind generally, so long repressed in passive obedience to an exacting ecclesiasticism, at length finding itself free, has flown backward, like an uncoiled spring, in the opposite

direction, and an epoch of scepticism is the inevitable result.

This nineteenth century is truly an age of wonders. Since its dawn there has been an amazing awakening of the intelligence of our race, which during the dark ages would seem to have slumbered as in an intellectual night. Not that preparations for awakening had not been visible to those who could observe the signs of the times. The invention of printing,—the great religious emancipation produced by the energetic protest of Luther,—the evident decay of the papal power which had enthralled the souls of men for centuries, and kept the spirit and the intellect alike in chains,—each of these in turn were like the opening of the seals,—deliverances from the despotism of ignorance and error,—stages in the enfranchisement of the intellect of mankind at large for the reception of Truth. The chaotic throes of the French Revolution were succeeded by a great reaction,—the final wave of evil and error which threatened to overwhelm the nations was thrown back by a strong arm,—and once more it would seem as though a new command had gone forth, “Let there be Light!” And there was light,—and light has ever since increased, and we believe will go on increasing even more and more unto the perfect day.

No one will deny this fact,—no one will fail to admit the immense superiority of this as an age of intelligence beyond all that have preceded it. But while intellectual progress has been so remarkably manifested, that which is at least of equal importance (at its lowest estimate) would not appear to have shared in the advance made by the intellectual faculties. The knowledge of *spiritual* things would seem to have in fact declined. Instead of the spiritual faculty having been enlightened in the same proportion as the intellectual, we are assured that the growth of intelligence has *extinguished* the belief in which man has existed in all previous ages! This idea is equally unnatural and erroneous. That the access of intellectual

light has had for its first effect a dimming of the spiritual light is an explicable result, seeing that we are here in a natural state, and therefore natural light *seems* the brighter of the two; and, moreover, men in all ages have been tempted by any access of natural light to endeavour to explore spiritual things by the aid of that natural light, which process is truly a "darkening of counsel by words without knowledge" (Job xxxviii. 2). But we affirm, and we pledge this book in truth of the assertion, that spiritual light is not withheld, but goes hand in hand with the access of natural light, although the first effect is that we have indicated, and that which we really see around us, viz., the apparent temporary extinction of spiritual light;—but since it is the extinction of the higher light by the lower—of that which is eternal by that which is only temporal,—it cannot in the nature of things be enduring;—the phase will pass,—and men will know that with clearer beams of intellectual light is accorded also the brighter lustre of spiritual illumination.

And yet the Bible, which should be the source of all doctrinal teaching, remains firmly seated. The Bible, which was the spring of early Christian faith and hope,—of mediæval works of piety and charity,—the moral guide and mainspring of all the goodness, virtue, unselfishness, and love of truth and justice which hold together the civilization of our own day,—the Bible remains as it was,—unchanged through all the changing phases of men's minds,—like a lighthouse founded upon a rock, around which have beaten the waves and storms of the centuries. The light shines, now bright, now dim, now almost or quite rendered invisible by the mists and spray of clashing opinions and controversies; but still it is ever there, ever shining like a steady beacon-fire, ready to succour and guide all who truly desire its aid. But while itself bright and shining, men have too often glossed and obscured it in continual mis-directed efforts to illustrate it,—not by its own inherent brightness, but through the gloomy

medium of human authority; and they have by degrees rendered thorny and difficult a path in which, but for this, those who run might read; they have rendered cloudy and obscure that which of and in itself shone with a clear lustre; they have dimmed its pure radiance with the breath of human fallibility; they have incrustated the stones of the Divine Temple of Truth with a disfiguring stucco of human traditions and incomprehensible dogmas.

But can those who refuse allegiance to the Bible, and demand its verification, explain this most significant and remarkable fact? viz., that,—bearing in mind what we have said in the earlier part of this work concerning the unique principle and method on which the Bible has been written,—we have nevertheless shown that principle to be equally true for the *first* as for the *last* Book. We have here the marvellous spectacle of a series of writings,—beginning from Genesis, which contains those early chapters whose history is lost in the mists of a hoar antiquity,—and terminating with the Apocalypse, which dates at the close of the first century A.D.,—while between these extreme dates we find books which must have been composed some, upwards of fifteen centuries before Christ,—others, twelve, ten, seven, six, five, and four hundred years B.C., and yet *all are composed strictly upon the same principle, and all are capable of the same mode of interpretation.* If the principle of interpretation which we have expounded be correct, which *we may with perfect safety challenge any one to disprove*, then it is a fact unparalleled in the annals of human literature, that these books, whose composition extends over at least sixteen hundred years (and probably a vastly longer period) should be absolutely continuous—not only in motive and intention, but also in construction and method. It is absolutely unaccountable on any theory of mere human authorship. To say that it is an unique example of its kind is not to say much—for it is an absolutely inexplicable mystery upon any theory of human workmanship;—and if further proof

of their super-human origin were necessary, it is hereby afforded.

For the Bible is so written from first to last, and yet it is not servilely tautological, nor monotonous; there is no sameness of style arising from this identity of its basis of composition, but, on the contrary, we find in it the most marvellous terseness, the most wonderful variety,—the most extraordinary versatility. What can be more distinct in style than Genesis and Revelation,—the Books of Samuel or of Kings, and the four Gospels,—or the five Books of Moses from either? How different is the poetic style of the Psalms from that of the major or minor Prophets;—and how distinctly characteristic is the style of each major or minor Prophet,—Isaiah or Daniel,—Jeremiah or Ezekiel,—Micah or Malachi! And yet every one of these books is demonstrably based upon the same plan,—every one is written upon the principle of the conveyance of spiritual lessons and spiritual ideas under natural symbols,—symbols which correspond to those ideas in the world of nature. So that, whether we regard the mythical form of narrative of the early chapters of Genesis,—the historical Books of Moses, with their minute regulations and instructions for representative worship,—the narrative historical Books of Joshua and Judges, Samuel and Kings,—the devotional poetry of the Psalms,—the Prophetic style of the major and minor Prophets,—the personal narrative style of the Gospels, or what we may call the Visional style of the Apocalypse,—all alike form one perfectly uniform and continuous volume, whose stores of spiritual wisdom may all, without any exception, be laid under contribution by the medium of the same clue, and their secrets unlocked by the aid of one and the same key. This alone we may safely affirm to be sufficient to prove that they have a claim to more than human origin, however difficult to be reconciled with the foregone conclusions of science and criticism,—and however loudly they may concur in declaring such a claim to be outside

their comprehension, and above their powers of explanation.

It will be noticed that we have not specified *all* the books contained within the covers of our authorized version; and indeed we have advisedly omitted certain books, which still keep their place as canonical. There has always been a difficulty in deciding what books were really *inspired* (according to the ordinary views of inspiration)—and what were not. It is not a very long time since the books which are called the Apocryphal books, authorized by the Council of Trent, were included in our Bibles, being recognized by the Church of England “for example of life and instruction of manners,” although not available “to establish any doctrine.” And when these were relegated to the limbo of a kind of Appendix, there was no real and sound reason why certain others, still retained, should not have accompanied them. The excellent society by whose influence those were removed, and these retained, had however no decisive tests by which to judge of the genuineness of one book, and the apocryphal character of another. While they removed many, they yet retained Esther and Ezra, Ruth and the Song of Solomon, Nehemiah and the Chronicles—yet any one who is versed in the discrimination of writings based upon correspondential analogies cannot fail to perceive at once that these latter books have not the same quality as those placed in the first category. They are indeed not written upon those principles which we have shown to be universal in the other books, and upon which principles of writing we base the claim for their supreme authority as the veritable Word of God. Doubtless these latter books contain much that is worthy of study, and are early writings which inform us of much that is pure and good, but they are not written upon the principle of correspondence, and therefore cannot be inspired. More especially would we insist upon this with respect to one of them, the Canticle, or Song of Solomon, which, however beautiful and pleasing

as an amatory idyll, is out of place in a collection of Sacred Writings which are embraced under the common title of the Word of God.

Of two other books, Proverbs and Ecclesiastes, it may be said that they occupy a higher position, inasmuch as they undoubtedly contain a compendious body of doctrine which is of the highest value. They have, it is true, but little of that *internal* wisdom which is the essential characteristic of the really inspired books, yet they are evidently summaries of the best and highest outcome of the representative teachings of the Jewish Church, and as such are worthy of study and attention. Yet another book has to be mentioned, namely, the highly poetical Book of Job;—a book of very ancient date, evidently written at an age when correspondences had not been forgotten, and mainly based upon them; but in such an inconsecutive manner as to lead one to believe that that book, while of high value, does yet not possess the absolutely authoritative status of the Prophets or the Psalms. It is but once quoted by the Apostles; while of the other books referred to as wanting in the true elements upon which we found the clear and definite claim for inspiration, the Proverbs alone are there cited,—a circumstance which confirms the view that this book was, to say the least, a recognized code of Jewish doctrine. But when we compare this reticence concerning the mass of the Hagiographa with the numberless citations from the “Law and the Prophets”—we cannot fail to perceive that these New Testament writers and expositors did not regard the books in question with the same veneration, or with the same degree of interest as those which constitute the true Scriptures.

In the New Testament, the Gospels and the Apocalypse stand by themselves. Every sentence in them is correspondent: and although it may not have occurred to the great mass of readers, it is nevertheless a demonstrable fact, which study will elicit, that the narrative of

the Life and sayings of Our Lord are as strictly correspondential as we have elsewhere given reasons for believing the Historical books of the Old Testament to be. And this will not surprise any thoughtful person who has grasped the subject so far; for the Jewish Church being a purely representative one, the record of its history must be written by representatives;—and Our Lord, who came to consummate that Church, being Himself a Divine Person, must, if what we have throughout insisted upon be reasonable and just, not only in all his words and discourses use the strict language of Spiritual analogy,—but also, in all His acts, both of His daily life, and in the incidents which accrued in the foundation and development of His new (Christian) Church, must necessarily have been guided by that strict and inviolable Order, which is itself Truth, and which is the very basis and significance of His words and deeds alike.¹

But it is different with the Apostolic epistles. Admirable and invaluable as are these commentaries upon Christian doctrine, written in an early and untainted, uncorrupted age, by men who were, some of them, directly under the teaching of Our Lord Himself, and all under the immediate influence of the Holy Spirit of Pentecost; it is nevertheless the fact that they are not inspired writings in the same sense as the Law and the Prophets,—the Gospels and the Revelation. For not only is the correspondential style absent from them throughout (with such slight exceptions as only prove the general rule),—which is the test, and the only test, by which we can distinguish the Word of God from the word of man, however aided, and secondarily inspired,—but it must be patent to every

¹ Well may we, indeed, marvel at the verdict of criticism in the person of M. Renan, who informs his readers that Jesus “had not the least idea of a natural Order, regulated by Laws” (“*Vie de Jésus*,” p. 25); a sentence well calculated to hand down its Author to a wondering posterity!

student of the Epistles that there is conspicuous in them a human tinge, or acknowledgment of fallibility, which is utterly foreign to the truly inspired Books. The expressions, "Perhaps," "I suppose," "I know not," "I hope," "I think," &c., so abundantly employed by St. Paul, will prove to any thoughtful person that his writings, however excellent, make no claim to the same positive authority as those written by correspondence and proclaimed by "Thus saith the Lord"! Indeed, when St. Paul says—"I speak as a man," I speak "after my judgment," he evidently disclaims such absolute authority as must pertain to an inspired writing, and places his own epistolary exhortations and instructions upon their true bases,—as invaluable, though fallible, commentaries, written under absolutely the most advantageous circumstances (short of inspiration) for their truth and accuracy, for the edification of the infant Christian Church,—and for us who live in an age when that truth has undergone centuries of active and passive neglect and perversion.

But returning to the Ante-Christian era,—that long series of centuries over which we have seen that the Old Testament or Hebrew Scriptures were spread;—we have an overwhelming Argument (if any still were needed) against the mere human character and origin of those writings. How is it that the Bible, originating with an Asiatic people, should have exercised such an unparalleled and overmastering influence upon all the succeeding ages? How is it that the Bible has, spite of its oriental origin, become the pioneer of Western Civilization,—the very embodiment of Western thought? How is it that the Bible,—the book of the despised Jew,—has been productive of such marvellous developments in Christian or Gentile peoples? How is it that the Bible,—in spite of all attacks from science, from criticism, from rampant and unreasoning Atheism,—nevertheless at this day is the greatest Book of the age? How is it that this

comparatively small collection of old Hebrew treatises, is the most read, the most honoured, the most widely dispersed, by far and away, of any Book the world ever saw? How is it that, notwithstanding all the jeers, the irony, the arguments, the denunciations, and the active hatred of its enemies, the Bible has never lost its ground, but in this nineteenth century of enlightenment, it is yearly printed by millions,—circulated over the wide world,—translated into two hundred languages,—and carried everywhere, in the slums of heathen London, and to the dark and distant lands of the idolatrous nations,—as the great purifier—the unequalled Teacher,—the only true civilizer? How can these phenomena be accounted for on any vain pretence that the Bible is a merely human book, worn out, discredited, and effete! Those who would tell us this would offer an insult to the collective human understanding,—they would falsify all the lessons of History,—they would set up their private judgments against the judgment of the whole human race—they would disfranchise their intellect—and proclaim at once the renunciation of their birthright, and the poverty of their own souls.

But yet further: this collection of Hebrew writings, which has been the lever of the world, is the production of a people otherwise without a literature. What other writing has emanated from them which is worthy of remark, or has exercised any, even the most infinitesimal, influence upon human affairs? This Bible, which has proved for ages the most potent instrument of human progress ever conceived of, is, we are expected to believe, the one literary production of the Jewish race;—this unique Book among Books, as the Jews among nations, is the sole word of a race, which thus, according to their own showing, never themselves profited by it, never carried out its humanising precepts, but systematically neglected and despised them, and are to this day suffering the penalties which they themselves denounced against

themselves, if they did not keep its laws, its ordinances, and its commandments! Stranger still,—to this day, they still honour and revere above all books, that book which is full of rebukes, upbraidings, and denunciations against themselves,—they still hold sacred above all others that Book which places their own nation and themselves in the most contemptible light, as a stiff-necked race, a backsliding people, an evil and adulterous generation! Can any reasonable argument of a merely human origin reconcile these monstrous anomalies, or justify their presentation to the intelligence of this age? We answer, None; and their arraignment clenches and emphasizes in the strongest possible manner the deductions we had already arrived at by a rational series of arguments as to the true and lofty nature of these all-important writings.

For be it remarked, not only does all that we have urged concerning the Bible accumulatively confirm the estimate we have formed of it, and tend to prove it a truly inspired Book; but the Scriptures themselves, while they speak with an authority which no human being or beings could presume to arrogate, and with a power which myriads on myriads of human beings have felt and confessed,—they themselves distinctly put forth a claim to a higher origin,—a claim, it is true, disallowed by certain self-constituted judges, but which is by no means thereby invalidated.

We repeat that the Bible itself, throughout, *claims* to be the Word of God. The laws and ordinances given to Moses are always prefaced by the words, “The Lord spake unto Moses, saying,”—and the Prophets continually use the same expression as their credentials, “The Word of the Lord came unto me, saying,” &c. Moreover, if we compare the passages of the New Testament in Mark vii. 13, and John x. 35, we find Our Saviour Himself expressly calls the Law of the Old Testament the “Word of God.” And the two great Apostles,

Peter and Paul, distinctly assert the same fact ;—Peter in 2 Peter i. 21, where he says that “ Holy men of old spake as they were moved (*φερόμενοι*—*carried away*) by the Holy Ghost ”—while Paul (2 Tim. iii. 16) maintains that “ All Scripture is God-breathed ” (*θεόπνευστος*)—which signifies the same thing, viz., that the writers were under a Divine control independent of, and even contrary to, their own will.

For such, indeed, was, in at least one instance, the case ; and the example may illustrate the manner in which, as the Apostle Peter expresses it, men were *carried away* by the Divine influence to serve as instruments of the Divine Will : and to give utterance to sayings which should convey the Divine message of spiritual things under natural correspondent symbols. We refer to the narrative of Balaam in Num. xxii.—xxiv., where we read that Balaam was tempted by self-interest to utter certain maledictions against Israel, but was unable to do so, being overruled (by a Power against which he found it impossible to resist), to say the contrary of that which it was in his mind to say. For, said he, “ If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind ; but what the Lord saith, that will I speak (xxiv. 13). Balaam was in fact both *φερόμενος* and *θεόπνευστος* ; he was carried away out of his own mind, and impelled to say certain things, not of himself, but which were God-breathed into him, and to which he gave utterance, under the influence of a Divine inspiration. And just as he, so were the appointed utterers of those sayings which constitute the Law and the Prophets,—the divinely inspired Scriptures ;—they were the human instruments,—the mouthpieces of God.

For Spiritual Truth, in order to reach our minds, must be possessed of a body and a form. Just as the spiritual truths which have their correspondents in natural objects,

are thus created into material forms, in order that we, as inhabitants of a material world, may look to them as aids to the comprehension of that which is adapted to our spiritual necessities,—and without which we should possess no link between our material and our spiritual parts,—our external and our internal natures;—so is it no less necessary that any message or communication of Divine or Spiritual Truth should be reduced to a *form* in order to be conveyed to our minds. For here again the analogy of human communication steps in. We are incapable of communicating, mind with mind, in our present earthly state, without first reducing the communication to a correspondent *form*, either of writing or of speech, or of some kind of visible or audible signs or signals. Without this,—without also a mutual agreement of ideas,—we cannot hold communication with our fellows. Two persons mutually ignorant of each other's language can only very imperfectly communicate, because the fundamental basis of communication does not exist. Nor can we communicate, except in the most imperfect and rudimentary manner, with animals,—because they have so little mentally in common with us,—and the basis of communication is narrowed to the straitest degree. It is indeed only because in one aspect we are ourselves animals, that we can communicate with them at all;—for they are incapable of recognizing in us, or in any way responding to, our moral and spiritual qualities, for the simple reason that they do not themselves in the slightest degree possess them; and we have therefore no common ground,—and their communication with us is limited to a sole reference to matters which have regard to their sensual, corporeal, bodily life and instincts.

And hence it is also that we can hold communication with God, because we are spiritual beings, endowed with faculties of like nature with His. We are capable of understanding His language, if we have duly opened in

us that faculty which exists in us all, and the opening of which brings us into conjunction with Him. A man may find himself in a country where another tongue is spoken, which would be utterly incomprehensible to him, unless he has taken the trouble to learn the language. He may not yet have taken that trouble from various motives,—but he has no less always the power of doing so;—but not having availed himself of it—not having opened up the faculty—he finds himself at a loss, and misses equally the pleasures and the benefits of such communication. So do some of us,—by obstinately keeping closed the faculty of spiritual reception which exists in every one of us, and which alone can place our spiritual natures in conjunction or communication with God,—shut ourselves out from the supreme advantages and immeasurable benefits which become ours by a reception of the Truth conveyed by the Word of God.

For just as on our lower or animal side we can hold limited communication with the lower animals,—so on our higher, or spiritual side, we can hold spiritual communication with God, because the basis of communication exists, that is to say, a *community of nature*,—without which it would be impossible. And the Scriptures afford us that medium of communication, and are the sole method by which such a communication could be effected and sustained. The receptive (and not merely *critical*) study of the Scriptures opens that spiritual faculty which the cold critical spirit, alone, serves merely to close,—and these Scriptures are therefore the medium of communication between God and man,—not with the lower and external, but with the higher and internal faculties, which are the image and should be the likeness of Him. Therefore, as we are here placed, with external natural bodies, and internal spiritual souls, that we may be at once inhabitants of a natural and a spiritual world,—so is His Word, or bond of conjunction and communication, also,—in order to be adjusted to similar exigencies,—possessed

of an external part, or body, which we call the *letter*, which is Nature, or the symbols of Nature,—and an internal part or soul, which is Spirit, being the spiritual correspondences of Nature, and which we call the spiritual or inner sense. But without the body or the external letter, no spiritual communication could be effected,—any more than we could among ourselves communicate without the medium of some external body, or code, of visible (or audible) signs and symbols.

So long therefore as man is in that purely natural state which is the result of a closure of the spiritual faculty, he is in the condition to which the term *carnal mind* is applied in the New Testament,—and which is justly said to be at enmity against God (Rom. viii. 7); for he is unwilling to believe the things which can only be learnt through the spiritual faculty, and he denies the things relating to God, because the natural mind, or external rational faculty alone, cannot perceive or learn them. Far less is he capable of entering into the Divine communication, or of effecting a conjunction with the Divine through the instrumentality of His Word. And this condition,—so far removed from that of men such as those who were in “Eden,”—when this communication was known and read of all men—has carried with it in its progress and development a gradual loss of those perceptions of the analogies between nature and spirit, upon the basis of which that communication was effected. Consequently in these days, it is a lost science—though a science which it is essential that men should regain.

How they have begun to regain it need not now be entered upon,—suffice it to observe that proof has been afforded that they *have* made that beginning, and will continue to increase in that knowledge, in proportion as the doctrines of Christianity are received and welcomed in the heart, and brought forth into life.

But meantime it will perhaps be said—“Of what use then are the Scriptures, if their meaning has been so

long hid?" We reply—of every use. Not only their very existence among us affords a certain conjunction and communication to all who read them with reverence,—but also it is to be observed that nothing is to be received as true and pure doctrine which is not contained in, and confirmed by, the letter alone. It is true that the letter may be abused by a servile following without any regard to the evident spirit—as is done by the Jews, who pay tithes of mint and anise and cummin, but omit the weightier matters of the Law, judgment, mercy, and faith (Matt. xxiii. 23),—or, the letter may be elevated to the position of sole content of the Word, as by the vast majority of the present Church, and thus be inevitably perverted to meanings which it was never intended to bear. But the student who searches with humility and faith, may find in the letter all that is necessary for his guidance here, and be thereby prepared for the further instruction in its spirit which he will indubitably receive hereafter.

For, if the Bible is all that we claim for it, and which claim we have supported and shall still further support in the next chapter by valid reasons, it follows that it is Divine, no less in the external letter than in the internal spirit; and the study of it by any one who approaches it in the proper spirit,—not of carping criticism but of desire for light and guidance,—brings him into such conjunction with Him whose Word it is, that illustration is afforded, and the Light of Truth flows into the devout reader. Thus are truths of doctrine taken into the mind by means of that interior perception which comes from interior affection. By a similar process, those who are in a contrary spirit equally miss those truths; the absence of interior affection disqualifies their minds from the perception of interior truth, and from the same source they draw erroneous conclusions, which they will assuredly confirm by the same process,—to the infinite injury of their souls. Just as the same sun shining upon two

It has been so far endeavoured to point out that there is an antecedent probability in favour of the existence of something else besides visible and tangible physical nature, and that this something is of a kind altogether different in quality from matter, which cannot be regarded as an effect of matter, although it may coexist with it, and use it as a medium of manifestation, but which is something *superior* to matter—in other words, super-physical or super-natural. But whatever its quality, it is certain that it cannot in any case be *the same as*, or *identical with*, matter or visible nature. And therefore physical science can never expect to reach the realms and laws of spirit, and scientific men should not be surprised and rendered sceptical at the fact of its eluding the ordinary methods of scientific research. Other methods must be adopted.

The man of Science has many things entering into his calculations which he not only cannot see nor touch, but whose very existence he is unable definitely to *prove*. Such are molecules and atoms, and the presumed universal ether. He finds these things necessary for the advancement of his researches, and he therefore postulates them, and adopts them as hypotheses upon which to base his observations. Sometimes such hypothetical postulates turn out to be solid foundations upon which a super-structure of real advance may be built; and sometimes they are found deficient, untrustworthy, and even essentially false—and then the fabric falls, and they have to be abandoned. In either case the time arrives when the hypothetical bases become, in the progress of discovery, verified, or the reverse—that is, they not only serve as foundations on which to build the edifice of science, but that edifice, by a kind of reaction, aids in a retrospective discovery as to the truth of the original postulate. There are other hypotheses which are in the nature of things unprovable, yet, from the cohesion of the deductions derived from them, they are assumed as true, take a definite place in science, and are as serviceable and as

and glory of sunlight is tempered by *clouds*. And thus "He maketh the clouds His chariot."¹ And it is in the clouds that He was to come "in power and great glory," when He should restore this knowledge of the internal sense of the Word.

This concealment of the unclouded Light of Truth is what is signified throughout the Bible by Cherubim. Cherubims and a flaming sword were placed as a guard to keep *the way of the tree of Life* (or of access to spiritual things) as explained in Chapter VII. And it was between two Cherubs of beaten gold that the presence of the Lord, or the brightness of Shekinah, was manifested on the mercy-seat. This is also what is signified by that passage of Psa. xviii. (9, 10), "He bowed the heavens and *came down*. . . He rode upon a *cherub*"—and also by the *covering cherub* of Ezekiel xxviii. 14, 16. The letter may be *turned every way* to suit men's views, like that sword of a flame which we have referred to,—but however it is perverted, and however injurious may be the perversion, it is a far less serious evil than the profanation of its *spirit*. This is that sin against the Holy Spirit which *cannot* (not *will* not) be forgiven a man.

The written letter of the Word then is Divine Truth *in ultimates*—the ultimate or exterior sphere of Truth—the *waters* which surround and enclose the *land*,—the *body* which includes the *soul*. So also was Our Saviour, "the Word made flesh," incarnate Truth in the ultimate sphere,—the body which contained the Divine Soul,—the external and visible manifestation in which dwelt all the fulness or glory of the Godhead, bodily.

In concluding this chapter let us refer to what we have already urged concerning the Bible as the means of conjunction between God and His creature, man,—the Divine Light which is communicated through its instrumentality to the soul; thus, and thus alone, keeping it

¹ *Chariots* throughout the Word signify *doctrine*; a *horse* representing knowledge of the Word, from which doctrines are drawn.

illuminated, and lighting up the way of the tree of Life, or in other words the means of access to God. In what other way, it may be asked, can man approach God? In what other way can man recognize his own endowments, and perceive his relationship with the Divine? Can Nature aid him? The light of the sun is but as darkness to the soul,—and the light of Nature is but as a glimmering taper compared with the blaze and glory of the spiritual light. It keeps alive our natural life indeed, as it does the life of the animal races, but for our spiritual life it is valueless and nought. And Natural Religion, so called, alone, is equally valueless. It is a mistake to suppose that a man may be his own priest and his own temple—and casting aside the Word as superfluous, may worthily worship under the open sky in his own eclectic fashion. We do not deny that thoughts of good and truth may spring up in him under their influences—but they will be but *natural* good, and *natural* truth,—and ultimately valueless, unless vivified by what is spiritual, and illuminated by the light of heaven, in ever so faint a degree. And that life and that light can only come from the Word, which is the appointed and only possible means of communication and conjunction,—so that if it be superciliously cast aside and despised, we must take heed lest the light that is in us be not darkness (Luke xi. 35). “If therefore the light that is in thee be darkness, how great is that darkness!” (Matt. vi. 23).



“The decay of old civilizations, one of the perplexing phenomena of History.”
GREG, *Enigmas of Life*, p. 117.

“We know, and may guess something more of the reason why this marvellously gifted (Greek) race declined. Social morality grew exceedingly lax: marriage became unfashionable or was avoided; many of the more ambitious and accomplished women were avowed courtezans, and consequently infertile. . . . In a small sea-bordered country where emigration and immigration are constantly going on, and where the manners are as dissolute as were those of Greece at the period of which I speak, the purity of a race would necessarily fail. It can therefore be no surprise to us, though it has been a severe misfortune to humanity, that the high Athenian breed decayed and disappeared.”
F. GALTON, *Hereditary Genius*, p. 342.

“And this is the condemnation, that Light is come into the world, and men loved darkness rather than Light, because their deeds were evil” (John iii. 19).



CHAPTER XIV.

ILLUSTRATIONS OF THE ULTIMATE NATURE AND CHARACTER OF THE SCRIPTURES.

THE Arguments which have been hitherto adduced on behalf of the lofty character claimed for the Scriptures, and the untenability of the doctrine that they are merely human and fallible writings, will doubtless be regarded as sufficiently convincing, even if they should not be pursued further. But in addition to what has been said in their behalf, and to the internal evidence which they afford of inspiration, we must not fail to suggest some views of their ultimate nature which will tend to raise them to a yet higher pinnacle, and place them in the exalted attitude which is plainly their due.

For there are yet other and more important and momentous considerations which are entirely unperceived by those who would sink the Bible to the level of a merely human treatise, and these we will now endeavour briefly to present. We have shown and illustrated the principle that the only available method of communication between Heaven and Earth, or between God and Man, is a *mediate* or *representative* method. God is a spirit,—upon a different plane of being from that on which Man stands in his bodily condition,—and written truths of a spiritual nature cannot be conveyed to Man unless they are clothed in corporeal forms, suited, that is, to

faculties also clothed in similar forms. But however they are conveyed, one thing is absolutely essential—namely, that they must be conveyed according to Order, and not in any promiscuous or uncertain manner. And the Order they must fulfil is the Order of Analogy or the Mutual Relation between things Spiritual and things natural:—and when thus according to Divine Order, the Divine illumination of Truth illustrates the Word, and enlightens the minds of those who can see in it the Wisdom which is concealed under the veil of the letter,—the spiritual Truth of which the letter is but the clothing, or continent.

But the Bible is for all mankind and for all ages of the world. It is, we have shown, the *Word of God*, that is to say, Truth revealed; and Truth revealed is Divine Light shed abroad in the world. The Bible is in fact the *Divine Light* which is given from Heaven to illuminate the souls of men. For this character, too, the Bible distinctly makes claim, when it says, “In the beginning was *the Word*” and further that “that was the true Light which lighteth every man that cometh into the world” (John i. 1, 9). Of Jehovah himself we read (Exod. xxxiii. 20), “there shall no man see Me and live,” and St. Paul says of Him that He is “dwelling in the Light which no man can approach unto; whom no man hath seen or can see” (1 Tim. vi. 16). But our Saviour, who was the “Light of the World”—the *Word* made flesh—became a new and living way, and through Him, the Deity becomes accessible; for He is the *Way*, the *Truth*, and the *Life*,—and the *Life* which was in Him, was the Light of men (John i. 4), or, as Luke expresses it, He was to be a “Light to lighten the nations” (Luke ii. 32). And when He came, we are assured “that Light is come into the world”—and “he that doeth *Truth*, cometh to the *Light*” (John iii. 19, 21).

Nothing then can be clearer than that the Word of God is Truth, absolute and pure,—and that such Truth is

Divine Light. Without such Light, the souls of men would be in profound darkness—the darkness of spiritual ignorance—and darkness means Death. But man, since his first estate, has *never* been altogether in darkness;—there has always been a Divine Word to guide mankind, and to diffuse heavenly Light in the souls of men. That Word, in the earliest times, was probably not a written word, but an orally transmitted possession. But never has the world (or man) been without it,—for without it man, as man, could not exist. It is the link which keeps man, while on earth, in connexion with Heaven; and the spirit of man could no more exist without the influence of heavenly Light (which is Divine Wisdom and Truth) than His body could live without earthly Light, which is the resplendent illumination of the Sun.

For man, we have seen, was developed from lower creations by means of the Light of Divine Truth dispelling the darkness which at the beginning brooded over his dawning soul. But if that Light were withdrawn, or if there were no mode of exhibiting or imparting it, man must necessarily soon return to that darkness out of which he was raised at the beginning. In other words, he would revert once more to an infra-human condition, and become once more a mere grovelling beast.

But it may be objected that the Scriptures are but partially known, and for centuries were unknown, except to a small and insignificant race;—which is all historically and perfectly true. The Jews were for nineteen centuries, —from the time of Abraham to the Christian era,—the depositories of this written Word: and it was this very fact which gave them their importance as a nation, and their prominence in the sacred books. God singled out Abram in the designs of His Providence, in order that he might be the founder of a race which should be under His peculiar guidance, and should be the holders and transmitters, under Him, of that Divine Word, which was the Ark of His presence among the human race. This was

their mission,—a mission which in one sense they performed : for with all their shortcomings, and all their gross defects, they carefully cherished the written *letter* of the Word, keeping it pure and transmitting it down to the time when, in the accomplishment of His designs, Christ came, and fulfilled and illustrated the Law ; and the epoch was ripe for its diffusion among the Gentiles.

Meantime, it is true that there were nations which possessed it not,—or more correctly, only possessed it by a sort of reflection, to an extent of which they were themselves scarcely conscious. But they *did* possess it,—mutilated, corrupted, and imperfect. They possessed fragments and traditions of an ancient Revelation,—¹ lingering glimpses of spiritual Analogies, which maintained a flickering light among them, and kept them alive and flourishing, in proportion as they acted in accordance with their scanty knowledge, and sought, not to extinguish it in the love of self, in the lust of evil, and in the exaltation of what is false and debasing ; but rather to elevate their Life up to the principles they dimly perceived and valued. The Babylonians and the Assyrians had this flickering light, as is testified by their clay tablets and cylinders,—the Egyptians handed it down in the hieroglyphics of their temples and papyri,—the Greeks possessed it in the teachings of their philosophers,—for among each nation were some souls, highly endowed, in whom it shone more brightly—who, like Confucius, “ handed it on,” and who, under its influence, inspired their countrymen with

¹ On a future occasion we propose to offer proofs that the mythologies of the ancients were founded upon remnants or corruptions of the ancient Revelation,—the symbols being in many instances precisely the same, and only slightly veiled. They arose from an ancient time when these symbols were, as we have seen, understood of all men ; but as, in process of time, the human race spread from its primal seat of civilization, they carried with them more or less of this knowledge, which the wiser of them incorporated in myths, which survived the knowledge of their meaning ;—but which are in many instances capable of being unravelled by the clue, and unlocked by the key, we have presented in this work.

their own intuitions and aspirings, and kept alight the Sacred torch, which it was not their lot to see in all its brilliancy and glory, "For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke x. 24).

But even though they might be so far removed from Truth as to be like the nations which sat in darkness, yet none the less were they under its rule and governance;—none the less were they linked in the great family of mankind, and recipients of the Divine Wisdom, though in a lesser degree. For just as life will exist, and to some extent flourish, under the perpetual shade of some mountain mass which for ever screens its dwelling-place from the direct rays of the Sun,—so are the races of mankind enabled to exist, and in their degree to flourish, although it may be but in degrees of barbarism, when they no longer possess in any *direct* manner this link with Heaven. It is enough that it exists,—that men somewhere bask in its light,—and those who are in the shade partake in their measure of its benefits and its effects. Missionary effort has everywhere incontestably proved that barbarous nations, when lifted into this Divine Light by the preaching to them, and their acceptance of, the Gospel, are thereby raised out of barbarism;—and the very lowest (take for instance the Fuegians) have demonstrated the fact that all they need to prove them *men*, in the Bible sense of the word, is the inflow upon them of the more direct light of Heaven. It is not the mere contact with a civilized people,—but it is *Evangelization*, which has produced the marvellous effects we see in our own generation.

Moreover, in proportion as any nation has been under its direct influence—in proportion to their *reception* of the pure Light of Divine Revelation,—in such proportion only has any nation ever been great. And in proportion as they have abandoned it, and superseded it, replacing it by

corrupt and profaning dogmas, and following evil courses as the result of their failure of belief and faith,—in the same degree they have fallen into the dust, to rise no more. Herein lies the secret of the rise and fall of nations, otherwise perplexing and incomprehensible ;—for however great and powerful any nation has been, the time has inevitably arrived when it has become corrupt and degraded, and its moral decadence has been the herald of its political extinction.

To take an illustration from the Ancient Greeks, whom Mr. Galton speaks of as “magnificent human animals,” at the same time regretting “that the high Athenian breed decayed and disappeared,—for if it had maintained its excellence, and had multiplied and spread over large countries, displacing inferior populations (which it might well have done, for it was exceedingly prolific), it would assuredly have accomplished results advantageous to human civilization to a degree that transcends our powers of imagination” (“Hered. Genius,” page 342). But man proposes and God disposes ; and the plans of God differ from those of men in being far-seeing and all-wise. Mr. Galton himself does not wonder that the Greeks disappeared. “We know (he says), and may guess something more of the reason why this marvellously gifted race declined. Social morality grew exceedingly lax : marriage became unfashionable, and was avoided ; many of the more ambitious and accomplished women were avowed courtezans, and consequently infertile ; and the mothers of the incoming population were of a heterogeneous class. In a small sea-bordered country, where emigration and immigration are constantly going on, and where the manners are as dissolute as were those of Greece in the period of which I speak, the purity of a race would necessarily fail. It can be therefore no surprise to us, though it has been a severe misfortune to humanity, that the high Athenian breed decayed and disappeared.” (*Op. cit.*)

But where Mr. Galton thinks he sees causes, we see only effects of such pre-existing causes as we have pointed out. The decline of morality and looseness of the marriage tie were but results of that slackening of the hold upon the Light under whose influence they rose to be a great nation. The teaching of their great Philosophers, which had been rays of that great Divine Light of which we have spoken, as long as it was loved and revered, was their source of greatness—but when it began to be despised in the intellect and outraged in life, then did the nation sink into depravity and decadence—and in proportion as they quenched the light, they sank into insignificance and decay. Precisely the same influences acted in Rome for the decay of its empire and its greatness.

This Light was the glory of the Jewish kingdom,—this was the source of the greatness of David and the magnificence of Jerusalem,—and this also, as they fell away from their God, and profaned His Truth,—as they lost all interior perception of its spirit,—as they refused to acknowledge the Messiah when He came,—this extinction of Light was the cause of their declension and ruin. They became unfaithful to their trust. Light had been given to them, but they loved darkness rather than light, because their deeds were evil. For every one that doeth evil *hateth the light*. (See John iii. 19.)

Neither would any of the nations have perished had they retained the Light they possessed, and lived according to it. It is the history of every great nation—of Assyria, of Babylon, of Egypt, of Greece, and of Rome,—that they arose into greatness in the days of their simplicity and comparative innocence;—and they *fell*, when luxurious indulgence and moral corruption had crept into and marred their social and political life. They had each of them their time of trial, and each in turn was found wanting,—each had more or less of light at the beginning of their career, which, in the end they had extinguished

and ultimately entirely quenched, and when the Light was quenched the nation also was blotted out from the face of the earth.

For the Law of Human development, both of the individual and of the race, has ever been—first, an ascending step to primal innocence,—and then a Fall;—a Fall which was continuous and complete,—a Fall which has involved every nation in succession, and every race in its descent ; until it reached its crisis on the eve of the Birth of Christ—the one event rendering necessary the other :—from which moment the era of rehabilitation was begun,—to continue henceforth *for ever*. But the fate of every nation *before* the Christian era has been the same,—in its turn decay and death ; for every nation without exception gradually loosened its hold upon so much of the Heavenly Light as it once possessed. And when the Light was extinguished; then was the nation extinguished also : for Light is Life, and darkness is *death*.

But in these days we have more hope. The coming of Christ—the great central event of human history—has once and for all arrested the Fall, and prevented its being final and irrevocable. Now is Mankind on the road of advance, forward and upward ; and the Light of Revelation shines with a new and manifold lustre. Units deny it, and walk in their own darkness ;—but the darkness is theirs, and does not quench the Light, in which walk tens of thousands. What nations, it may be asked, are those which lead the van in modern civilization and culture ? Where do we find the greatest development of humanity, of justice, of knowledge, of truth, of virtue, and of nobility of soul ? Where do we find most to flourish Art, and Science, and Literature ? Is it not in those countries which possess the Bible,—and chiefly in those countries, which not only possess, but also cherish and reverence it,—who are willing to take it as the guide of their lives, and trust in it as a faithful Revelation of, and Message from, their Maker ? They may not as yet fully understand it,

but they honour it, and draw much true doctrine from the letter. And where the Bible is honoured, it is received and welcomed—and those who thus receive it are in the Light of Heaven.

And where is the Bible more honoured than in our own country, which stands at the head of the civilization and progress of the world?¹ Nowhere (however great our shortcomings in this respect may still be,—and however evil an example may be set by some leading lights of science and criticism), is it understood more reasonably, or read more intelligently, than among ourselves. And although we are far from wishing to claim for ourselves a monopoly of heavenly Light, or to say to any of our neighbours, “Stand by thyself, for I am holier than thou,”—still we do maintain that in no country,—notwithstanding the atheism, the scepticism, the positivism, the agnosticism, the dogmatism,—which obtain so large a following,—in no country, and by no nation, is the Bible so deeply enshrined in the hearts of the people, so widely read, or so generally held in honour and esteem as in our own. And we venture to say further, that, so long as this feeling of reverence for the sacred Scriptures is the main-spring of our national character,—so long as England shall lead the van in the spread of the sacred volume broadcast over the civilized world,—so long will England remain at its head,—so long will she flourish, a great and wise nation,—so long will she march forward as though led by a pillar of fire, which shall, as time advances, search out all her dark places, and amply and clearly indicate her onward path to her great and glorious destiny.

¹ It is curious to note how others, even though inclined to scoff, see us in this respect. In the recently popular work entitled “John Bull and his Island,” we read as follows—“You will see the walls of all waiting-rooms covered with sheets of Scriptural texts printed in large type. Go into the most private places, and you will see in front of you, ‘God sees thee,’ or, ‘Make haste, God waits for thee.’ Turn which way you will, Bible here, Bible there, Bible everywhere” (page 239).

But yet one word of warning. We have said, *so long* ; but we must add, *no longer*. Let those who, in the name of Truth, use the knowledge and culture they possess for the purpose of undermining the Volume of Truth, beware of the consequences, less to mankind in general, than to themselves ;—let those who teach that the Bible is a mere harmless superfluity, have a care lest the time may come when their puny intellects shall collapse, lightning-struck, by the dazzle of the brilliancy of Truth Divine ;—let those in authority lay to heart the solemn warning, and neither forget nor despise the lessons of History !





CONCLUSION.

IN the pages of the foregoing work, we have, as we believe, proved certain positions, as far as in the nature of the case they are capable of proof,—and quite far enough to satisfy most persons who are not blinded by prejudice, and who are impelled to pursue the matter further. We have been careful not to assume more than necessary,—and indeed we have assumed nothing—excepting only, and that hypothetically, the first four words of our Bible : “In the beginning, God.”¹

We have shown that, as derivative and infinite beings, we can have no real conception of God as *self-existent* (or Eternal) and *infinite*,—still, we may see that it is so, without being in the least degree capable of fathoming or explaining it : and the positions we have laid down with a reasonable amount of proof show, at all events, that it can be no otherwise. Moreover, of the positions which we shall presently summarize, while some, as we claim, are unassailably proved,—others, which depend upon them, are proved by them, and the whole is so coherent and so entirely in unison with the facts which we have adduced

¹ Some may object that this is a large assumption. But it will be remembered that it is the starting point of the Record we are vindicating. And if our vindication is felt to be successful, this exordium becomes no longer an hypothesis, but a necessary Truth.

in vindicating the Bible as a Divine Revelation, that there can be not the slightest doubt that the Theses which follow are absolutely true. If we have not succeeded in placing them all in an impregnable position, the fault is in us and not in the Truths: and we have no doubt that any attempt to disprove them will result in their being more strongly entrenched.

For the following Theses, then, more or less illustrated in the foregoing pages, we claim that they have the force of axioms. They are these:—

1. That there exists a Supernatural, or Spiritual World, which, as its name implies, is above, or superior, to Nature:—that is, upon a higher plane, which bears no direct or immediate relation to visible and tangible Nature,—the natural and the supernatural being to one another in the same relative position as two parallel lines, which can nowhere by any possibility meet.

2. That this supernatural or spiritual world is the World of *causes*, from which has proceeded visible Nature, as a world of *effects*.

3. That a self-existent and infinite God, who is a Spirit, created, as an outbirth, or projection from His pre-existent and infinite causative qualities or attributes, the natural world, in general, and in particular.

4. That the visible and tangible world of matter (or Nature) is therefore but a temporary and comparatively unstable collocation of effects, resulting from a cause (2) which is, in itself, stable and permanent;—in a word, that Nature is but a shadow (in Time) of Spirit, which alone is substantial (in Eternity).

5. That, inasmuch as Spirit and matter are upon two distinct planes, which are like parallel lines (1) there can be no direct and immediate influence exerted by the one upon the other.

6. That their relative quality, on the other hand, is such, from their respective origin (3) that there exists a

mutual relation of Analogy between everything in the natural world and some quality or virtue in the spiritual world,—even to the minutest particular.

7. That the true name of this Analogy is *Correspondence*; being of the same nature as what we familiarly term correspondence among ourselves; the interchange, (that is) of written, or material, signs, which stand for mental, or spiritual, ideas.

8. That thence it follows that the World of Nature is a vast storehouse of symbols, which definitely represent, answer to, or *correspond with*, the infinite qualities, faculties, and attributes of God, who is Himself a Spirit, and from Whom the Creation is an outbirth, (3) or material projection, or shadow (4).

9. That therefore there can be no direct or immediate avenue from Nature to Spirit (or from Science to God); but only a mediate or indirect avenue,—by means of this mutual relation, or Analogy, whose right name is *Correspondence* (7).

10. That by such an avenue of Correspondence therefore, *communication* may be effected from Spirit to Nature, and from Nature back to Spirit;—just as we ourselves can establish communication between one and another, through the medium of correspondence (7, 9).

11. That hence it follows, that the possibility of a communication from God to man, such as we call a Revelation, is demonstrated.

12. That such a communication or Divine Revelation must be effected by the medium or agency of the correspondences of all things in the natural world with all things in the spiritual world, of which they are the strict and inviolable symbols (8).

13. That the Bible is the Revelation, or communication from God to man; as may be proved by a comparison of the symbols and their consistent signification throughout the genuine Books.

14. That hence the Bible is written in the only possible

way in which it could be written,—viz., in the form and by the medium of the correspondences which inherently exist between the world of Nature and the world of Spirit.

15. That such a Divine communication must of necessity be clothed in a material form, in order to be placed within reach of our mental faculties,—as an objective which may be capable of influencing us subjectively;—just as, among ourselves, writing (and language) are the material forms, or objectives, by which we are subjectively influenced through external appeals to the eye (and ear) (7).

16. That the natural symbols (8) used in this Divine communication form this necessary body, or objective, of which the spiritual correspondents constitute the soul, or subjective.

17. That the Bible, in all its genuine (*i.e.*, inspired) portions, is of such a character,—viz., that it has an external body or form, (15) called *the letter*, whose object is at the same time both to *convey* and to *guard* the internal meaning, or spirit.

18. That the external body, or letter, may be in the form of myth, of science, or of history; but in every case such external body is but the necessary, though secondary, clothing of the spirit, or internal meaning.

19. That the Bible has but one single aim and object—viz., to appeal to our inner and higher, or spiritual, life—and in no case to our outer and lower, or merely mundane life, or the things of time and sense.

20. That therefore the Bible can in no sense be regarded either as a book of Science, or as a book of History.

21. That the apparent body of Science in Gen. i. is but the outer clothing of the Revelation of the spiritual development of Man, narrated under the form (or symbols) of the development of external Nature, with which it is in strict correspondence.

22. That therefore the cosmogony of Gen. i. is in general accordance with natural science, but so far only

as it has been possible with absolutely perfect accuracy to convey the spiritual communication (19, 20).

23. That the Historical books are, similarly, vehicles for the conveyance of spiritual lessons—so that Historical accuracy is entirely subordinate to the perfection with which the spiritual lessons are conveyed.

24. That the reason why the historical books are thus capable of being made vehicles of spiritual truth is that the government of the Jews was a pure Theocracy, while the Jews themselves constituted, purely and simply, the *representative* of a Church, in which every particular was minutely ordered by God as undeviatingly representative of true worship. Consequently, the whole history of the Jews, both in generals and in particulars, bore the same relation to spiritual processes and truths, as the history of the processes of natural *creation* of the earth bore to the processes of the spiritual *creation* of the human soul (21).

25. That the Bible therefore exists as the medium, and the only possible medium, between the spiritual and the natural, between Heaven and Earth, between God and Man; without which, Man would be cut off from God, and spiritually dead.

26. That the Bible is the Word of God, and that the Word of God is Divine Truth,—and that while Truth is Light, Divine Truth is Spiritual Light—which performs to the inner and higher nature, or life of the soul, functions which are strictly correspondent to those functions which the material light of the sun performs to his outer and lower nature, *viz.*, his mundane or organic life, of the body.

27. That the light of Nature, or the mere knowledge of the external science of visible things, is no substitute for spiritual light, or the internal knowledge of spiritual Truth; for natural light alone is but darkness, unless illuminated by some rays of spiritual light. Hence, that *Natural Religion* (so called), unless illuminated and vivified by some spiritual Light, possesses no vitality, but is worthless and dead.

28. That the demonstrated possibility of Divine communication, illustrated in the foregoing Theses concerning the nature of the Bible as the Divine Revelation, proves a community of nature between God and the creature He was pleased to make in His own image; since the communication would be meaningless and unintelligible unless there existed common bases of understanding between God and Man.

29. That such common bases do exist, and owe their validity to the fact that Man was formed to be a recipient of the activities of the great Divine Arch-attributes of Love and Wisdom.

30. That in order that they might so flow into a fit recipient, the archetypal Divine form, signified by the "image of God," is that in which He has been pleased to create Man.

These Theses, which are consecutive and interdependent, by their consistency and coherency go far to prove one another; and taken all together, form a body of Truth (or, as we are willing to call it, until accepted, a Theory), which renders perfectly intelligible a vast number of debated and controverted questions in Theology and abstract science: and if pursued to their logical results,—if followed up loyally upon their strict lines without carping or prejudice,—will be found to afford a key to nearly all the difficulties which have hitherto been felt concerning the Bible and Theology on the one hand, and Science and Evolution on the other, in all the relations which subsist between them.

Finally, these Theses establish two great fundamental propositions in that Philosophy which combines all Religion and all Science,—*viz.*,

I. Nothing in the Universe, be it great or small, but has a definite and specific *Cause*.

II. Nothing in the Universe, be it great or small, but has a definite and specific *Meaning*.



APPENDIX I.

ON GERMAN CRITICISM OF THE OLD TESTAMENT.

LET us endeavour to realize what is the German critic's reading of the first three chapters of Genesis, and try to discover in what it betters the ordinary views of the meaning of those chapters; in what, that is, the high school of criticism improves upon the long received views, and more especially how it will compare with those laid down in virtue of the principles explained in this work.

The reading of the German school of criticism as set forth by Wellhausen ("History of Israel") is briefly as follows:—The Bible opens with the statement of a comparatively late writer, the author of the "Priestly Code," as to the Beginning; and the Elohist writer, succeeded by the Jehovistic, follow,—at first in a very orderly manner, but later on they become strangely intermixed. In the narrative of Creation, the elements are represented as having been successively formed, and are subsequently peopled in the same order; Light becomes lamps, fishes appear in the water, birds in the heaven, and other creatures on the land. The *waters above the firmament* signify "heavenly water, out of which there grows the world above the firmament, which is withdrawn from our gaze." The author of the chapter means to give a cosmogonic theory, and not mainly a religious one. Chaos being first

imagined, all the rest is spun out of it. The framework only of Creation is given, and there is indicated a "natural" way of looking at Nature: nothing merits the name of invention, save the chronological order. In this account we stand before the first beginnings of sober reflections about Nature: and the chapter concludes by God making Man, at first, in His own image, and after His own likeness,¹ and announcing that he is to have rule over the whole earth.

In the second chapter the Jehovistic writer takes up the narrative; *but the Reviser has cut off his introduction* ² [It was all a dry waste] "in the day that Jehovah made the earth and the heavens" (ver. 4). In this chapter there is no effort after rationalistic explanation, but a contempt for every kind of cosmological speculation. No regard is paid to any sequence of the acts of creation. Man, the most helpless of all beings, appears first, and finds himself placed in a world entirely bare, without tree or bush, without the animals, without woman. We are on the ground of marvel and myth,—nevertheless the rivers of Eden are real rivers. Three of them, the Nile, the Euphrates, and the Tigris, are well known to us as they were to the Jehovistic writer, and *if we only knew* how the narrator conceived their courses to lie, it would be easy to determine the position of their common source, and the situation of Paradise. The man is utterly alone in his garden,—he calls the beasts by their right names,—*ox, ass, bear, &c.*, thus expressing the feeling that he finds nothing in them related to himself; and Jehovah has to seek other counsel. He planted the garden, and waters it. He forms man and builds woman out of his rib, *having made a previous attempt, which was unsuccessful*, to provide him with company,—the beasts are living witnesses of the failure of His experiment.

In the third chapter Man is virtually *forbidden to lift the*

¹ A distinct inaccuracy—for man is here made in His image only.

² A pure and simple *assumption*, to suit the view of the critic.

veil of things—contrary (?) to the first chapter, where he is ordained to *have rule* over the whole earth. Seduced by the serpent, Man stretches out his hand after the food which is forbidden him, in order to become *like God*, and eats of the tree of knowledge. Jehovah does not descend to Paradise from Heaven, but goes out walking in the garden in the evening, *as if He were at home*. He then discovers, *by chance*, the transgression which has taken place, and holds an investigation, in which He makes not the least use of His Omniscience. The sentence of the Judge completes the investigation. The Serpent is to creep on its belly, to eat dust, and to perish in the unequal contest with man.¹ The woman is to bear many children with sorrow, and to long for the man who yet will be her tyrant. The principal curse is directed against the man. *Then turning to the celestial company*—"Behold," He says, "the man is become like one of us to know good and evil," &c.

Further, the critic asks, What is Good and Evil? The narrator *means* (?) that when man stretches out his hand towards knowledge, he is transcending his limits, and seeking to be as God. The prohibition of knowledge is not relative, but *absolute*. It is manifestly assumed that man knew in paradise that obedience to Jehovah was good, and disobedience evil. But it conflicts with the common tradition of all peoples to represent the first man as a sort of beast: he is regarded as undeveloped only in outward culture. The *first consequence* of his eating of the tree of knowledge is *the beginning of dress*,—the first step in civilization (!).

Finally, Genesis i. possesses points of superiority over Gen. ii. and iii., which are without doubt signs of progress in outward culture. In its view of God, nature, and man,

¹ Query, how did the serpent walk previously? does the serpent eat dust? and has its race perished in the unequal contest with man? Are not serpents as numerous as ever, and even more so—and do not they slay their thousands of human beings yearly in tropical countries?

Gen. i. stands on a higher, and certainly on a later, level. "I assert that Gen. ii., iii. is prior to Gen. i."

It may seem surprising that a grave and sober critic should be moved to sit down and pen such a childish travesty of the grand and stately chapters which serve as the exordium of the Bible and the introduction of mankind to the knowledge of its origin. Still more wonderful that men with their heads full of a kind of learning, should venture to bolster up these burlesque views by such baseless assumptions, and unwarrantable and presumptuous assertions, as if they had become as gods themselves, and from their professorial chairs were at liberty to overturn the noble annals of our race at their own good pleasure. We anticipate from posterity a little enviable verdict upon what we will not ourselves venture to characterize save by reference to such passages as may be found in 1 Cor. i. 19—to end.





APPENDIX II.

REMARKS UPON THE REVISED VERSION AS FAR AS IT
AFFECTS THE FIRST THREE CHAPTERS OF GENESIS.

THE present work having been entirely completed before the appearance of the Revised Version of the Bible, the Author has naturally felt much interest in the questions,—How have the Revisers dressed these three important chapters? and what improvements will be found in the text, which may avail to aid the reader in a correct estimate of its true meaning? In reply to these questions it has been thought desirable to append the following Remarks.

It could hardly happen but that the Revised Text should be more true to the Original than the Authorized Version, and that at least some ambiguities and errors of translation should be found corrected in a Version which has been the fruit of so much labour, and so much combined learning. And indeed we do find such improvements; and we should be glad if we could say that the errors were *all* amended, and that in no case could the preconceived opinions of the Translators be discerned in the rendering before us. But while we welcome this instalment of progressive improvement, we still regret to have to record deficiencies, which would scarcely make their appearance were the principles laid down in this work understood and appreciated.

But we will refer *seriatim* to the emendations which we notice in these chapters, several of which are the same as those already adopted in the text of this work. To begin with, then,—in verse 2, we have the correct translation of thō'-hû vā-vò'-hû, although adjectively expressed as “waste and void;” but the word translated “face of the deep (and waters)” is plural (p'nēy), and should be *faces*. In verse 5, and succeeding like passages, we have now the correct translation: “And there was evening, and there was morning, one day,” &c. This is a great step in the right direction. It is literal, and nothing is allowed to stand in the way of its obvious meaning,—although the translators may not have perceived the bearing of the alteration.

In verse 6, the word “firmament” (rā-kī'-ă) is retained, although it carries an erroneous impression, and conveys the old false doctrine of a solid or crystalline sphere, which first led to the use of the word. But in the margin we read the alternative and superior (as more correct) word *expanse*. A slight alteration appears in verse 11, tad-shēh' being translated “put forth” instead of “bring forth,” the Root being *to sprout*;—also “after *its* kind” instead of after *his* kind (repeated).

In verse 16 the definite article is correctly prefixed to (the) two great lights. But in verse 20 the old version is retained, but two marginal emendations are given, showing the more literal meanings of the expressions, the word *face* here being plural as in verse 2. The word previously translated *great whales* by unscientific Hebraists in verse 21, now receives its proper interpretation, viz., “(the) great *sea-monsters*” (hat-tan-nī-nīm)—a word whose root, signifying “to stretch out or extend,” probably points to elongated reptilian forms, as it certainly does not represent the only other monstrous oceanic forms with which we are acquainted, (or whales).

We now first meet in verse 25 with the distinction between the earth (hā-ā-retz) and the ground (hā-ădā-māh')

—the latter word being in the Authorized Version incorrectly translated also *earth*.

Let us next proceed to the second chapter; and here we at once notice that “heavens” has become, in the Revised Version, “heaven.” For consistency sake certainly one or other form should be used. In each case (i. 1, 14, 15, 20, &c.) the word is the same, viz., hash-shā-ma'-yim,—a plural noun, (with the definite article prefixed)—and ought therefore in every case to be translated (as in the Lord's Prayer, Matt. vi. 9, *ἐν τοῖς οὐρανῶσι*) *heavens*—as it stands in the Authorized Version, ii. 1, 4. In this verse the important fact is noticed in the margin that Jehovah God (here first appearing) is signified when *Lord God* is put in capitals. The significance of this change has been much dwelt upon in this work.

The revision of verse 5 gives a more correct view of the original than before, though the text may evidently bear both interpretations. In verse 10 the prefix \aleph to the numeral (four) is left out, probably as complicating the sense. But we are sorry to have to complain in this place of a gratuitous note with respect to the rivers of Eden (ver. 14): “And the name of the third river is Hiddekel,” where in the margin we read, “That is, *Tigris*.” Now we maintain that there is no real reason to believe that Hiddekel and Tigris are the same,—Hiddekel is only once more mentioned in the Bible, viz., in Dan. x. 4, where the Prophet says, “I was by the side of the great river, which is Hiddekel”—but this is the only apparent reason for identifying it with Tigris, except the desire of the Revisers to define *geographically* the site of the garden of Eden,—a kind of definition which we do not believe to be admissible, and for which we have given good reasons in the body of this work. We repeat that we regret that the Revisers should have recorded the tinge of their preconceived views in this marginal note.

The old expression “a helpmeet for him” in verse 18,

is retained; but the margin says, "or *answering to.*" The phrases, "a help as with him" or "a helper as in his front," are alternative renderings, all of which combined perhaps convey a truer conception of the real meaning than any one singly, though we prefer "a help as with him." But here we notice an innovation which the Revised Version introduces, which it would have been well to carry further. In the Authorized Version we read (ver. 19) for the first time the name *Adam*, although the word is the same as had already nine times been translated *man*, or *the man*,—and henceforth *ha-a-dam'* is usually translated *Adam*, though still sometimes (as in vers. 21, 22, 23 and 25) it is rendered by "the man." But in the Revised Version, *Adam* is not mentioned in this chapter at all, nor in chap. iii. until verse 17, when the so-called curse is pronounced: and where the word has not the definite article prefixed,—and thus signifies "And to *Man*, he said," &c. The word *ā-dām'* has no plural, being a noun of multitude, as is expressly evident when first used (i. 26), and certainly not a true proper name. But it seems a pity that the Revisers, having avoided the use of the proper name in the second chapter, should have fallen upon it at last for no particularly obvious reason¹ in chap. iii. verse 17. The distinction *īsh'* and *ish-shāh'* is for the first time pointed out in the margin of verse 23;—and finally we may note in this chapter, the expression "made He a woman," is in the margin more correctly rendered, "builded he into a woman" (ver. 22).

¹ Unless indeed it is the re-appearance of the word *Adam* after the episode in which the man is called "ish," and the woman "ish-shah." But this we have fully explained—"Adam" signifies *mankind, male and female* (i. 27), and "ish" a male human being, characterized by rationality or intellect—while "ish-shah" stands for the female, marked by Will and affection. The introduction of this episode, not being understood by the Revisers, has acted as a disturbing influence; and after it, *Adam* re-appears in the new version as an individual human being; as though he were the same as in chap. ii. ver. 23; whereas the word has really the same meaning as in chap. i. ver. 27.

It is to be noted moreover, although not strictly occurring in the chapters under consideration, that in chap. v. verse 1, no variation whatever is made from the Authorized Version, but the word is indifferently translated *Adam* and *man*,—thus keeping up the confusion which exists in the opening of this chapter. Nevertheless, a marginal note informs the reader that “called their name *Adam*” should be “called their name *man*”—thus admitting the erroneous contradiction. For be it observed that He called *their* name (the male and the female) *man*—showing beyond question that it is not an individual that is referred to, but the collective human race.

Passing now to chapter iii. we find a word which requires notice. In verse 2 we have the expression “any tree of the Garden” for “every tree” in the Authorized Version, and in the margin we read, “or, all the trees.” And in the next verse, we read, “the fruit of the *trees* of the Garden,” also following the Authorized Version. But in both cases the word is *ētz* (singular)—the plural form of the word is not found in these three chapters. We have “every tree,” “the tree” (for trees in general)—and special trees are mentioned; but the word is in every case, *ētz*, and never *ētzim* (plural). This is comparatively unimportant when *all the trees* is put for *every tree*, but there is a verse in which it is inadmissible. In verse 8 we read that “the man and his wife hid themselves from the presence of the Lord God amongst the *trees* of the Garden.” The Authorized Version is here followed, but erroneously, for the word is singular, and the Revisers, as well as the original translators, not knowing any reason why it should be singular, have sacrificed accuracy for what seemed to them the *sense*. But they have really *lost* the sense by the inaccuracy, as will be seen by referring to our remarks upon this verse in the text.

In verse 5, “ye shall be as God,” is put for gods,—a retrograde step, in which the Authorized Version is by far the best. For the word is *kēlōhīm'*—the prefix signifying

similitude,—and Elōhīm' signifies *Powers*, as particularly explained in the text,—a word not applied to the Lord alone, but used in several other cases there specified. The signification is not, as the Revised Version puts it, “ye shall be like God (the Creator)” —but ye shall be full of power and might, like the *mighty ones* of Psa. lxxxii. 6, and John x. 34, 35, and other places. At the same time, if the word be considered as really equivalent to God, it would be in the sense of being a *god unto one's self*, that is, in an evil sense. Otherwise the expression *gods*, applied to *mighty men*, is analogous to the Nephilim, or giants,—that is, men puffed up with their own high and mighty opinion of themselves. In vindication of these remarks see iii. 22, where the Lord God says, “Behold the man is become as *one of us*—an Elōhīm, that is—but not *God*.”

Verse 7 still retains *aprons* as the rendering of khägō-rōth', and in the margin *girdles*. We think it would have been better to have put *girdles* in the text, as more correct, the word being derived from a root, signifying *to bind around*. Again in verse 8, the *voice* of the Lord walking in the Garden in the *cool* of the day” is corrected in the margin by the *sound* and the *wind* respectively. The first word, *voice* of the Lord, kōl, is from the root *to call*; and we think *voice* expresses it better than *sound*. But the other word, “*cool* of the day” (*wind* in margin) might be translated *breeze*, or *air*, rū'-ăkh. It is the same word as is used in i. 2, and translated the *spirit* of God which moved (margin, was *brooding upon*) the face of the waters. The root means *to breathe*: and it evidently is synonymous with the Divine *afflatus*. Again, the *presence* of the Lord is p'nēy, a plural noun, signifying *faces*, as in the *faces* of the deep (i. 2). See also Psa. iv. 6, “Lord, lift thou up the light of thy *faces* (countenance) upon us.”

In the curse of the serpent (ver. 15) the word *bruise* twice repeated,—with different suffixes—(shû-ph'chā' and shû-phen'-nû)—usually translated *bruise*, is emended in the

margin by the words, "or, *lie in wait for.*" We do not know on what principles this new rendering is suggested,—and certainly do not see that anything is gained by the suggestion. Also, without finding fault with it as an absolute error, we would call attention to the word *it* as applied to the "seed of the woman," retained from the Authorized Version. This word is somewhat misleading as applied to the future Messiah: and the word is, as we have in its place remarked, a demonstrative pronoun, not neuter, but masculine, as is also the preceding noun, translated *seed*.

Again in verse 16, "In sorrow shalt thou bring forth *children.*" Here also the Authorized Version is followed, and an inaccuracy perpetuated. The word is *bānīm'*, that is, male children or *sons*; and the strict rendering is that alone which can be accepted, as is explained in its place. Any looseness of interpretation, however it may suit the general story as a mere external myth, is at once detected when it is applied to and tested by the real internal meaning, which is definite and exact, and admits of no carelessness or inaccuracy of translation.

In verse 17, *Adam* is first mentioned as a name, although always before translated as the *man*—we do not see what is gained by delaying the appearance of the imaginary first man, Adam, (as an individual) from verse 19, of chapter ii., to this period. And, finally, the last word of these chapters demands attention—"to keep the way of the tree of LIFE." In the original it is *khay-yīm'*—not singular (life) but plural (? dual) *lives*. And it is so in several instances,—viz. chapter ii., verse 9 (where the tree is again referred to)—and in ii., 7. "He breathed in his nostrils the breath of *lives*[†]—but in the next line "the man became a *soul* of *life*: (singular). A clear distinction is here made, and is explained in its place. The word thus occurs also in i. 20: and in the name Eve, iii. 20.

[†] Dr. Tregelles feels the difficulty, and suggests that the plural form perhaps implies continuity or extension.

But in the Revised Version, in every instance it is translated *life*, following the Authorized Version. Of course, with no satisfactory reason to give for the plural form, the singular has been adopted, as best agreeing with the external sense: but we have given reasons for understanding that the true meaning of the word in this or in any other instance cannot be tampered with without impairing the spiritual sense.

On the whole we can only regret that this Revised Version has been the work of Hebraists, who, to their linguistic and philological acquirements had added no knowledge of the correspondential significance of the Holy Scriptures. Such an opportunity will probably be long before it again occurs. Meantime the Revisers have allowed themselves "a reasonable freedom," which it may be feared has sometimes, at least, been enlisted in producing a phrase rather in accordance with an external intelligibility than with the more important internal sense, which is thereby liable to be sacrificed. We do not say that it is so, since we are not in a position to judge of more than these three chapters, which form so important a basis of the present work.



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