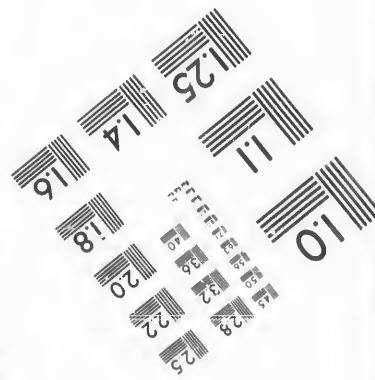
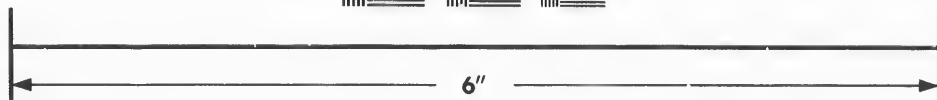
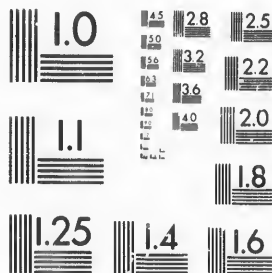


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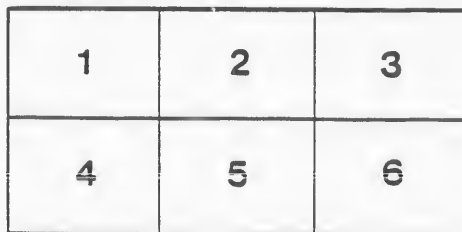
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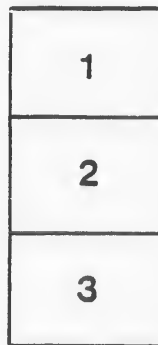
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BEING

A COURSE OF LECTURES

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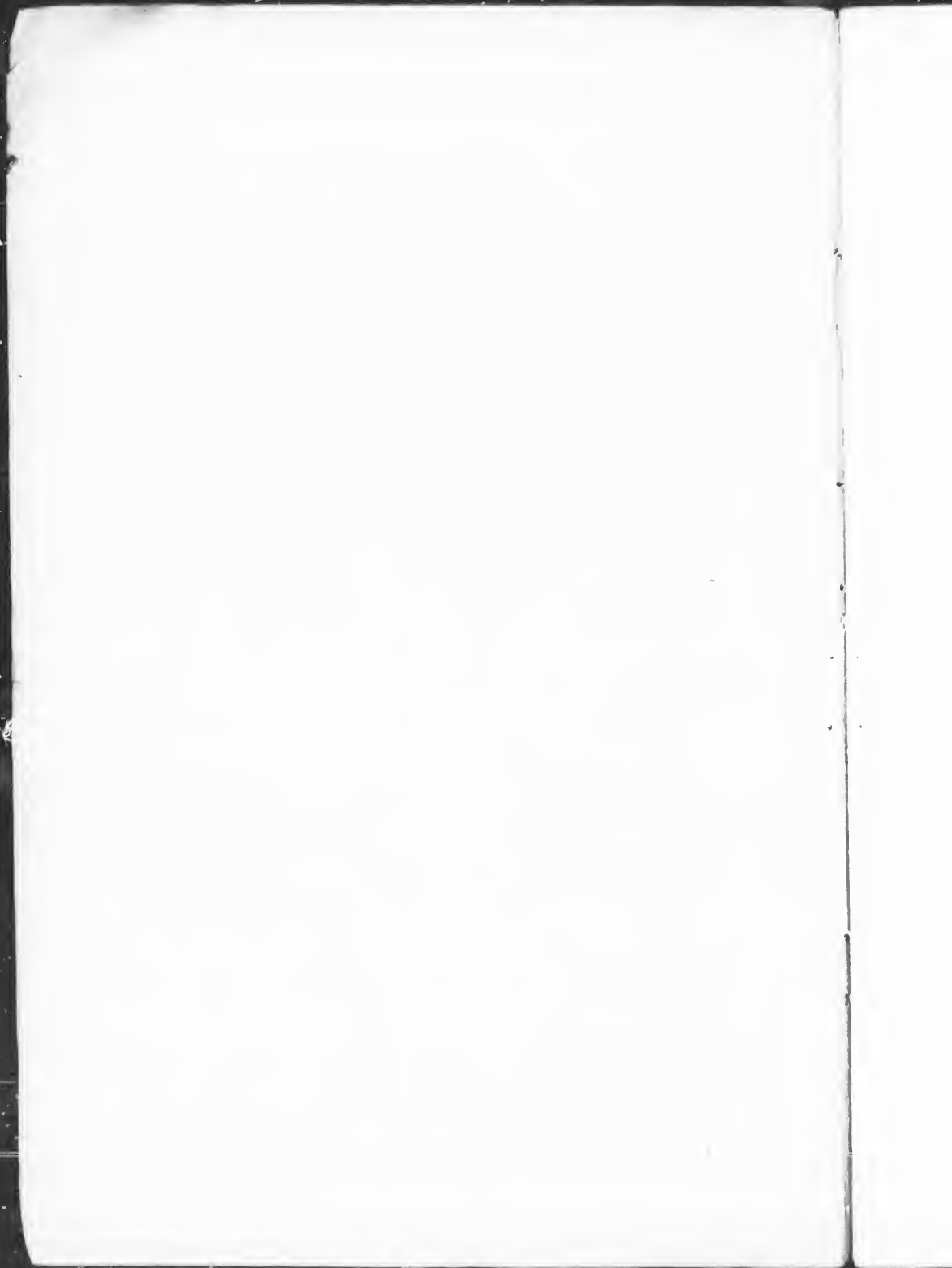
SECOND LECTURE.  
"THE EDEN DISPENSATION."

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1861.



## SECOND LECTURE.

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### “THE EDEN DISPENSATION.”

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WE ARE	HE IS
Gen. v. 2 . . . . . His Created	Our Creator..Isa xl.28, Jno i.3, Col i.15
Gen. i. 26, Col. i. 10 . . His Image	Our Flesh and Blood. .Heb. ii. 14
Ephes. i. 23 . . . . . His Body	Our Head. .1 Cor. xi.3, Eph. v.23
John iii. 29, Rev. xxi.9. His Bride	Our Bridegroom. .John iii.29
Rev xix.7, Eph. v.30,32. His Wife	Our Husband. .Isai. liv.5, 2 Cor. xi.2
Rev. v. 9, Gal. iii. 13. .His Redeemed	Our Redeemer. .Isai. xlvii.4, Rev. v.9
Mat. xx 28, Isa xxxv 10. His Ransomed	Our Ransom. .Matt xx.28, 1 Tim. ii.6
Acts ii. 47, 1 Cor. i. 18. His Saved	Our Saviour. Jno iv.42, Acts 31 Jude25
Heb. ii. 11. . . . . His Brethren	Our Brother. .Matt. 12.50
Rom. i. 7. . . . . His Beloved	Our Beloved. .Can. ii. 3, 16; Isai. v.1
Heb. ii. 11. . . . . His Sanctified	Our Sanctifier. .Heb. ii.11
Eph. vi. 6, Rom. vi. 22. His Servants	Our Master. .Matt. xxii.8, Jno.xiii.13
John xv. 14, 15 . . . . His Friends	Our Friend. .Prov. xviii. 24, Jno.xv.15
Eph. v. 25, Col. i. 18. .His Church	Our Bishop. .1 Peter ii.25
John x. 3, 4 . . . . . His Sheep	Our Shepherd. .John x.14
1 Peter i. 5. . . . . His Kept	Our Keeper. .Psalm cxxi. 3-5
Luke xii.32, 1 Peter v.2. His Flock	Our Feeder. .Isai. lx.11, Rev. vii.17
1 Peter ii. 9 . . . . His Royal Priesthood	Our Melchisedec. .Heb. vii. 17
1 Thess. i. 6. . . . . His Followers	Our Forerunner. .Heb. vi. 20
Rev. i. 6. . . . . His Kings	Our King of Kings. .Rev. xvii. 4
2 Tim. ii. 3, 4 . . . . His Soldiers	Our Captain. .Heb. ii. 10
Rev. i. 6, 1 Peter ii. 5. His Priests	Our Great High Priest. .Heb. iv. 14
Rom.xii. 1, Jno xiv.19. His Living Ones	Our Life. .Col. iii. 4
1 Thess. i. 10 . . . . His Delivered	Our Deliverer. .Rom. xi. 26
1 Peter ii. 9. . . . . His People	Our Sarety. .Heb. vii. 22
Luke iv. 18 . . . . . His Captives	Our Conqueror. .Rev. vi. 2
1 Cor. iii. 9 . . . . . His Building	Our Foundation. .1 Cor. iii. 11
Matt. x. 25 . . . . . His Household	Our Householder. .Matt. xiii. 27
Heb. iii. 6 . . . . . His House	Our Lord of the House. .Heb. iii. 6
1 Peter ii. 5. . . . . His Living Stones	Our Living Stone. .1 Peter ii. 4

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

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

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

IMMANUEL, or God with us ;

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

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

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

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

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

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





