

THE
PATRIARCHS AND LAWGIVERS
OF
The Old Testament.

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The Old Testament.

A SERIES OF SERMONS PREACHED IN THE CHAPEL
OF LINCOLN'S INN.

BY
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TO THE
REV. JAMES SHERGOLD ANDERSON,

PREACHER OF LINCOLN'S INN

THESE SERMONS ARE DEDICATED,
IN GRATEFUL RECOLLECTION OF THE UNVARYING KINDNESS
WHICH HE HAS SHEWN TO THE AUTHOR
DURING THE FIVE YEARS IN WHICH HE HAS HAD
THE PLEASURE AND PRIVILEGE
OF KNOWING HIM,
AND
IN WHICH HE HAS BEEN PERMITTED TO WORK WITH HIM

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ADVERTISEMENT.

THE First Edition of this book was published under the following title: "*The Old Testament: Nineteen Sermons on the First Lessons, for the Sundays from Septuagesima Sunday to the Third Sunday after Trinity. Preached at the Chapel of Lincoln's Inn.*" The following note then appeared at the end of the Preface:—

"There is no Sermon in this Volume on the fifth Sunday after Easter, as I was absent on that day from Lincoln's Inn. I had thought of introducing a Sermon which I preached at Oxford, on the 9th of Deuteronomy: but I determined on the whole that a discourse addressed to a different congregation would confuse the course rather than complete it. Happily the Church has selected so many chapters from the book of Deuteronomy, that the omission of two is of less consequence. The Sermon on Whit-Sunday is taken from one of the lessons for Whit-Tuesday. There are none on Trinity Sunday, as the lessons for that day are taken from the book of Genesis, on which I had preached already."

PREFACE

TO THE SECOND EDITION.

CIRCUMSTANCES obliged me nearly two years ago to write a pamphlet on the meaning of the word *Eternal*. Various answers were made to this pamphlet, as containing a doctrine which was inconsistent with the popular notion of future punishment. There was one, in which the subject was contemplated from an entirely different point of view. An accomplished member of the University of Oxford, Mr. Mansel, of St. John's, in a letter to a friend,¹ pointed out the relation in which my argument stood to our whole belief respecting *Revelation*. He saw that what I had said involved the assumption, that the Eternal Being has actually unveiled or discovered Himself to his creature man. With much courtesy to me, and much philosophical ability, Mr. Mansel explained his reasons for rejecting that assumption. 'Revelation,' he says (pp. 15, 16), 'does not tell us what God is in Himself, but only under what accommodations He has vouchsafed to

¹ "Man's Conception of Eternity; an Examination of Mr. Maurice's Theory of a Fixed State out of Time, in a Letter to the Rev. L. T. Bernays, by Rev. H. L. Mansel, B.D., Fellow and Tutor of St. John's College, Oxford." J. H. Parker.

‘ represent Himself.’ And again (pp. 9, 10), ‘ Ideas
‘ and images which do not represent God as He is, may
‘ nevertheless represent Him as it is our duty to regard
‘ Him. They are not in themselves true ; but we must
‘ nevertheless believe and act as if they were true. A
‘ finite mind can form no conception of an infinite Being,
‘ which shall be *speculatively* true, for it must represent
‘ the infinite under finite forms ; nevertheless, a concep-
‘ tion which is *speculatively* untrue may be *regulatively*
‘ true. A regulative truth is thus designed not to satisfy
‘ our reason, but to guide our practice ; not to tell us
‘ what God is, but how He wills that we should think
‘ of Him.’

It will be obvious to the reader of these Sermons, that this statement has a far more direct bearing upon them, than upon the particular question which called forth Mr. Mansel’s remarks. My chief object in preaching and writing upon the Old Testament, has been to show that God has created man in His image ; that being so created he is capable of receiving a revelation of God,—of knowing what God is ; that without such a revelation he cannot be truly a man ; that without such knowledge he cannot become what he is always feeling that he ought to become. I believe, as little as Mr. Mansel does, that man’s conceptions of God can be true. I believe that history shows them not only to be limited, but to be false. I believe also, that unless man can rise above his own conceptions, he can know nothing of nature or of himself any more than of God. The history of the Bible, as I read it, is the history of the way in which

God has raised men above their own conceptions, has educated them to believe in Him, to trust in Him, to know Him; a history also of the way in which men have determined to judge Him according to their conceptions, and so have become idolaters of things in heaven, and on earth, and under the earth, framing God outwardly according to the likeness or that which they see and handle,—inwardly, according to the habits and tendencies of their own minds. The education of man by God is, it seems to me, the education into a knowledge of that which is, not of that which it behoves us to think or believe. Just so far as a man submits to that education, he is brought under the government of the true God; his thoughts and words and acts are regulated according to His true law, are in conformity with His true will: just so far as he does not submit to it, he continues the victim of ever fresh delusions, the utterer and begetter of ever fresh falsehoods. To his mind ‘nothing is, but all things seem.’ The world about him is as much a phantom world as the world beyond him; he himself becomes the centre of both, reconstructing both in his own image, turning the realities of earth and heaven equally into shadows.

I do most entirely agree with Mr. Mansel, that this is a practical question, and ought to be considered on practical grounds and in reference to its practical issues. That it has the most direct bearing on the history of philosophy I have endeavoured to show elsewhere; here I am much more anxious to speak of its bearing upon the morality of individuals and of nations. That

subject is very fully discussed in one of the books on which I have commented in this volume, the book of Deuteronomy. The whole principle of that book, it seems to me, is this, that a Nation is only a wise and understanding nation when it confesses a God who is,—a God who has made Himself known as the ground of all human righteousness, fidelity, veracity; that when it ceases to believe in such a God, and that He is its actual present King, the Director of its counsels, the Lord of its hosts, it becomes an idolatrous, stupid, slavish nation. Would to God that our statesmen, our philosophers, the teachers in our schools, the divines who give out oracles from our pulpits, would meditate upon the words of that divine and terrible book, and would try whether they cannot regulate their thoughts, their speech, and their acts according to it! The history of all the nations of the world since it was written,—of the nations of Christendom quite as much as of those before the Incarnation, is a commentary upon it. Oh that England may not supply the most luminous, and yet also the darkest commentary of all!

I can well exercise towards Mr. Mansel the same tolerance which he has manifested towards me, and ‘am ‘conscious how little justice can be done to all the ‘higher features of his teaching, by a dry, formal examination of one particular proposition.’ I have no doubt that he is a more truthful man than I am, and could less endure any equivocation in practice than I do. But I cannot help perceiving, that the maxim which he has so clearly and logically announced is the

suppressed premiss in a multitude of minds which possess little of his learning, and would perhaps be even startled by his statement if it was suddenly and broadly presented to them. The notion of a revelation that tells us things which are not in themselves true, but which it is right for us to believe and to act upon as if they were true, has, I fear, penetrated very deeply into the heart of our English schools, and of our English world. It may be traced among persons who are apparently most unlike each other, who live to oppose and confute each other. Those who speak most of the old Catholic creeds seem to love them because they have been handed down to us, not because they utter the Name in which we are living, and moving, and having our being, the name of the Father of an infinite Majesty, of his true and honourable Son, and of the Holy Ghost the Comforter. If we speak of them with joy and thanksgiving, as telling us the thing we most crave to know, we are answered, 'Oh, then you mean, you believe them because you like them, not because the Church has told you to believe them.' In other words, you are to believe them because they ought to be believed, not because they tell the thing as it is. And if we turn for protection against this hard dogmatism, to those who declare themselves the members of an Experimental, or Evangelical, rather than of a Catholic school, if we speak with them in the language which their fathers spoke, of the struggles through which patriarchs and prophets passed, while they were learning to rise above their own poor thoughts, and were coming

to the knowledge of God, we are answered, 'Oh, then 'you only receive the Bible because it corresponds to 'human experience, not as an authoritative message 'from Heaven.' In other words, you are to believe the Bible because you ought to believe it, not because it shows you the way to the knowledge of what you are, and of what God is. Both our religious schools are unconscious plagiarists from the canons of Mr. Mansel's philosophical school.

But their differences are not in the least likely to be adjusted by the discovery of this common ground. How the atmosphere is to be regulated by the regulative Revelation; at what degree of heat or cold this constitution or that can endure it; who must fix,—since the language of the Revelation is assumed not to be exact, not to express the very lesson which we are to derive from it,—what it does mean; by what contrivances its phrases are to be adapted to various places and times: these are questions which must, of course, give rise to infinite disputations; ever new schools and sects must be called into existence to settle them; there is scope for permissions, prohibitions, compromises, persecutions, to any extent. The despair which these must cause will probably drive numbers to ask for an infallible human voice, which shall regulate for each period that which the Revelation has so utterly failed to regulate.

There are some who have observed these things, and have suffered from them more than words can tell. They have seen the great plausibility and convenience

of Mr. Mansel's formula ; how much of what the world calls Mysticism it might save them from ; how easily, if they could be content with it, they might take up with any of the popular systems of Christianity, and pass as creditable religious men. But they have found it impossible. They have been driven to ask if there is not a Revelation which means revealing ; if God has not revealed Himself ; if there is not that in man which can receive this Revelation, and be moulded in conformity with it. It is not that their minds do not crave to be regulated as well as to be impelled,—to be regulated in the daily events of life, as well as in its most serious and trying emergencies ; but, neither in the one nor in the other, have they found that such a Revelation as Mr. Mansel conceives of, serves their purpose. They cannot recollect the rules just at the moment when the little occasions arise which set their minds ajar ; the habits which are formed for one set of circumstances are found not to fit in another ; in great crises and revolutions, the machinery for keeping the soul in order refuses to work,—its wheels become clogged,—the safety-valve is stopped. And then the man asks, ' Were not those old words, *Be ye perfect, as your Father in heaven is perfect*,—high and discouraging as they once sounded,—more practical, more comforting, than all the regulative motives and maxims into which they have been reduced,—because they speak of an actual Revelation of a Father to His children,—of an actual power by which He can mould them, however reluctant, into His likeness ? '

Those who try to meet any of these doubts and questions, will, of course, be accused of raising them, and of inventing a new Theology to displace that which their fathers found sufficient. All such accusations must be patiently borne. When they proceed from earnest men, the answer, I hope, will be found in due time, not in my books, but in a better than mine and than all others. If they are proposed by frivolous men, neither that Book nor any other will help them; they will not find the truth, for they do not seek it. I have endeavoured here to lead my readers back to the old theology, which I am afraid some of our popular notions, and some of our scholastic notions, are sadly concealing from us. I have endeavoured to maintain here, as elsewhere, that the most literal meaning of Scripture is the most spiritual meaning; that if we follow it faithfully we shall not be led to the worship of it, but of God; that if we trace the revelation which the Book sets forth as it gradually unfolds itself, we shall find that we are drawn away from letters to life; from sounds that are conveyed to the ear, to living words that are conveyed with mighty power to the conscience and the heart; from those words, to Him who speaks them; from the manifestations which came through the right and wrong acts of men, through their blessings and their punishments, to the perfect manifestation of the Son of God. In these discourses I have had to encounter that which I believe to be the great denial of our time,—the one which is most at variance with the express letter of the Bible, and with its whole object

and history,—the denial, I mean, that man continued to be in the image of God after the Fall, with the denials which correspond to this, and grow out of it, that man was originally created in the Divine Word, and that apart from Him, neither Adam nor any of his descendants either had, or ever could have, any righteousness or any life.

While we cling to this disbelief we shall, I think, read ourselves more and more into the Bible, and find it less and less the corrector of our ignorance, the guide of our thoughts. For while we are most anxious to plead the Fall as an excuse for our folly and sinfulness, while we give it a prominence in our discourses which the Apostles never gave it,—for they were sent to preach the Gospel of the kingdom of God,—we are very indignant when we are told that Protestant England may have the same low and dark conceptions of the character of God which there were among Egyptians or Assyrians. If we really believed that we carry about with us the same fallen nature which Egyptians and Assyrians had, this would seem to be a very obvious consequence; and our inward experience would tell us that we do not like to retain God in our knowledge, that we have a tendency to worship the creature more than the Creator, just as the heathens had. But because we make the Fall a reason for denying them the conscience of good, the craving for it, the search after it with all that is promised to those hereafter who have pursued it here, we are afraid to confess how much the conscience of evil, the readiness to embrace it and to

sink into it, may belong to us, when our privileges and our religious pretensions are the greatest. In like manner, we cut ourselves off from communion with the great men in the Old Testament. We suppose that God did not speak to them as He speaks to us; that they heard certain syllables sounding in their ears; that it was not with the real man,—with the spirit of the man,—that the Lord of the heart and reins carried on His wonderful intercourse. Augustine, and Luther, and Knox, delighted to read their own temptations in the temptations of Noah and Abraham. We set these men at an immeasurable distance from us, sometimes dreaming that they had advantages which we do not possess, though He, whose day they saw and rejoiced in, had not yet taken flesh and dwelt among men; sometimes supposing that because He has come to us we are further from Him and them, though the Apostle says, He has brought us into the general assembly and church of just men made perfect. All these miserable contradictions which affect our daily lives, our conduct to each other, which cut us off from the past and the future, which make our religion a mixture of bitterness and of trifling, our study of the Scriptures a wearisome duty, our worship of God a profane routine, must go on, it seems to me, and become wider and deeper, unless we grasp more than men have ever grasped yet, the truth which is contained in the first chapter of St. John's Gospel; unless we tell our scholars plainly that they may regard it as a piece of Alexandrian mysticism if they like, but that we want

it and will have it for our common daily lives; unless we tell our divines that they may explain it away lest it should prove to be a Revelation for mankind, but that we want such a Revelation; the Revelation of a Word who was with God, and was God, and who took upon Him the nature of all men, and died the death of all men, that not the scholar or the divine, but the *man* might be God's child, and might see Him as He is.

I have reconsidered and revised these Sermons; but I have not found more than a sentence or two which I cared to change,—and this for the sake of making the meaning more clear, not for the sake of modifying it in the least. I brought the subject down to the period of history which is embraced in my “Prophets and Kings,” of which a new edition has lately appeared. Some portions of the ground I have travelled again, in my “Sermons on Sacrifice,” especially the part referring to Noah and Abraham. But I do not think that I have exactly repeated myself; and though my convictions on the subject of Sacrifice have been far more fully developed in the later volume, I am sure I have not contradicted anything I said in the earlier. In both I have endeavoured to show, that the Old Testament is not contrary to the New; that the New is not a mitigation or softening of the acts and the maxims which are exhibited to us in the Old, but the complete unfolding of the principles involved in those acts and maxims; that St. John is not more of a sentimentalist, not less of a warrior, than Joshua; that both alike hold forth rewards only to those who overcome; that each, in his

own way, presents to us a Captain of the hosts of the Lord,—a Word of God,—whose garments are dipped in blood. I have striven to prove that selfishness is the curse which both Testaments are setting forth as the destruction of mankind, because it is the separation of men from God and from each other; that Sacrifice is revealed to us in both as the only means by which the great enemy of the Creator and the creature can be vanquished. I have maintained that Sacrifice, according to the teaching of both Testaments, involves Death,—the death of the person who presents it, which is symbolised by the death of animals, though *that* could never take away sins. I have spoken of the death of the Cross, the death of the Son of God, as the only interpreter of the facts of the world; as the only solution of the meaning of all previous Sacrifices; as the only ground of all future Sacrifices; as that, without which all the example and all the blessed life of the Son of God would have been nothing; as that which was necessarily attended with agony and horror unspeakable, with the sense of separation between the Father and the Son, which the darkening of earth and heaven could but feebly typify. I have maintained that His death alone could take away the sin of the world, because it alone could satisfy the perfectly loving mind of God; because it could alone unite mankind to God in the person of His Son and our Lord, who was known before the foundation of the world, but who was manifested in the latter day on Calvary; because it alone could draw the minds of all men, each wandering in his own

way, seeking his own ends, to the one centre. I have striven, lastly, to show that neither Testament sets before men the doctrine, that the selfishness which all God's righteous and terrible punishments have been contending with on this earth, which God's mighty sacrifice has been redeeming us from, is to be the law of a future state; that we are to expect in that state the gratification of self, the repeal of the law of sacrifice. I have maintained that the vision of such a state is the vision of a Hell, in which the Devil is reigning supreme and absolute; and that the Heaven which the Bible, in both its portions, would lead us to think that God has prepared for them that love Him, is a society, from which selfishness, and self-seeking, and self-indulgence shall be entirely banished; where the Lamb that was slain shall be the standard of the life, the object of the adoration, of all creatures; where not a self-concentrated, self-glorifying Being, but the Father, the Son, and the Holy Ghost, shall be the new name that is written on all hearts, shall be confessed as the foundation of the divine city, the New Jerusalem.

July, 1855.

PREFACE

TO THE FIRST EDITION.

THE Author of these Sermons has been recently charged in a dissenting Review with 'not suffering men 'in general to hold converse with the Bible, unless the 'Church in some way be present at the interview, like 'the jailor when the prisoner receives a visit from his 'friends.*' Whether this statement is true respecting an individual Clergyman, is a question of immense importance to him, of little to the world. But I am supposed to be afraid of the Bible, because the Church of which I am a minister is afraid of it. In many other instances, the Reviewer says that my 'relations' with the Church are 'unfriendly;' in this part of my conduct, he believes I am its too faithful representative. This accusation therefore concerns us all. It has nothing to do with the sins or the follies of me, or of any who may happen to agree with me. Every Clergyman of the English Church ought to be prepared to prove by his words and his acts whether he pleads guilty to it or not.

I will merely set down a few notorious facts. I find myself obliged by my position to read each day to

* *Eclectic Review*, September 1851, p. 269.

my Congregation certain chapters from the Old and the New Testament. These chapters are called 'Lessons.' They are not chosen at random, but follow each other continuously. No hint is given about interpretations of them to be obtained from doctors old or new. On Sundays we read in our Communion Service an Epistle and a Gospel. These taken alone might lead us to fancy that the Bible was to be cut up into portions, each containing some particular moral; not to be treated as a history. Lest we should go away with that impression, the regular order of lessons in the New Testament is preserved, and a special set of lessons is appointed from the Old Testament. These last can by no possibility have been selected for the purpose of teaching a certain set of maxims or notions. They often consist of passages which modern teachers stumble at, and which fastidious parents desire their children to pass over. They must have been appointed because the compilers of our Services held the Bible to be an orderly historical revelation.

This statement I leave to the consideration of every honest Dissenter. If he knows any religious body here or elsewhere, which has expressed its desire that the Bible,—the whole Bible,—should be presented 'to men in general,' in a more formal, decisive, and practical manner than the English Church has done, I shall be rejoiced to hear the name of that body. But if he supposes that in saying so, I am striving to make out a case for myself or for the English Clergy, he is entirely mistaken. I think we are laid under a heavy re-

sponsibility by our position in a Church which has given these distinct and emphatical intimations of her meaning. I do not think that we have in any satisfactory degree acquitted ourselves of that responsibility. I do not think we have had courage to bring out the Scriptures of the Old and New Testament in their simple clear sense, as a revelation of God to Man, or as a lamp to the feet of us Englishmen in the nineteenth century.

The cause of this failure is, I think, not far to seek. The religious world has adopted a certain theory respecting the Old Testament. The polity we read of there, we are told, was constructed upon principles entirely peculiar, entirely different from those under which we are living. God was the King of the Hebrews, in a literal actual sense; He is the King of the people of England, in an imaginary metaphorical sense. This is the assumption with which we begin our studies; we announce it or imply it continually in our sermons; it leavens all our thoughts. Consequently, the whole scheme of Old Testament history must be resolved into a scheme of irregular interferences. It cannot be brought to bear,—we have no right to bring it to bear,—upon the actual condition and relations of our English population. It cannot, in any honest sense of the words, be looked upon as a history or revelation for *us*. It must be treated as a mere collection of religious notions and maxims, as supplying a set of texts upon which we are to make edifying remarks, and from which we are to deduce what are called practical

applications. At the same time, it is a part of our business to tell our congregations, that the religious teaching of the Old Testament does not strictly belong to us, seeing we are Christians, and have been brought into a much more spiritual economy. Nay, we are to inform them that the doctrine of a future state and the way of preparing for it, which are taken to be the main subjects of divine communications, can be learnt but very imperfectly and indistinctly from these records. What then can remain of them? What is the foundation for the reverence which we are taught to entertain for them? Can you maintain it by speaking of them as merely typical, or the likenesses of something else? Can you maintain it, by drawing from them certain rules of conduct, which in the same breath you say are superseded by other and higher rules?

These are questions which men are asking themselves everywhere. Would to God they were asking them more earnestly, with more determination to obtain an answer! If they were, I should not care how much they heard of neological doubts or neological solutions. I believe the first might be a means of leading them to look again into the Bible, for a real and simple history; that the others would afford them scarcely a temporary resting-place. What makes one tremble, is not the active, but the passive unbelief of our day; not the vehement words, 'like the east-wind,' of men who declare that they cannot be content with conventions, and must have something solid to rest on; but the placid scepticism which takes it for granted that religious men in general

are standing upon a reef of sand, and has not interest to ask whether there is any rock beneath upon which we all might stand. Let us confess it plainly and simply. It is not Neologians or Rationalists who have taught men that the Bible is a collection of incoherent fragments,—an old oriental document with which modern civilization has nothing to do. *We* have taught them that. The religious world has been inculcating the lesson upon all classes amongst us. And then we are shocked and startled when we see it brought out openly before us, dressed in critical formulas: and we fly hither and thither for defence against the evil spirit we have ourselves raised; now begging help of some orthodox German, who, we suppose, has more knowledge about documents than ourselves; now entreating some Genevan divine to furnish us with a new theory of inspiration, which will settle all doubts, and which must be received as if it was itself inspired.

But there is an *earnest* infidelity abroad, that will certainly not be settled by the school-arguments, which we childishly suppose may be effectual to convert the *lazy* infidelity of our upper and professional classes into solid faith. Toiling and suffering men want to know, not how the world was governed thousands of years ago, but how it is governed now; whether there is any order in it, whether there is any one who can and will rectify its disorders. They must have plain straightforward answers to these questions. They will listen to no talk about a future state, unless we can tell them something about their present state. They will

listen to no arguments from Paley, or Watson, or Hengstenberg, or Gaussen, to prove that such a book must be inspired or divine. 'If it is,' they say, 'what message does it bring to us? Is it one of despair or of hope, of bondage or of emancipation? Speak it out if you know what it is. We will listen if it is what we want, however little we may trust you who speak it. We will not listen if you bring ever so many arguments to prove your powers, your right to dictate, or your skill to argue, unless you make known to us that which will show us the path in which we are to walk, more clearly, which will explain why we were sent into this world, and how we are to live in it.'

This tune goes manly. To words like these I believe we can make answer. The Bible, as I think, *is* a friend who comes to men in their prison; the Church, as I think, *does* stand by during the interview, whether as a jailer to hinder intercourse or not, I will try to explain. The Church, it seems to me, exists in the world as a witness to mankind that there is a continual, divine, gracious government over it; as a witness to each nation that God is not less a King over it *than* He was over the Jews: that there has been a more complete revelation of His government, of the mode in which it is carried on, of the purposes which it designs to accomplish, than that which was made in the old time; but one which does not in the least set that revelation aside, or make it obsolete for us. The Church is to tell men, that the more completely divine any government is, the more human it is; that it belongs to all common

circumstances, ordinary interests, actual business. The Church is to tell men, that if God was a Redeemer of old, He is a Redeemer now; that if He was the Judge of kings, priests, nobles, in old times,—if He called them to account for their cruelties, punished them for their superstitions, reprov'd them for their exactions,—He does so still. The Church is to tell men, that if God in other days took cognizance of the bag of deceitful weights and of the sins of the employer who kept back by fraud the wages of the labourer, He does so still. The Church is to teach men, that society exists for the sake of the human beings who compose it, not to further the accumulation of the capital, which is only one of its instruments. The Church is to declare, that any civilization which is not based upon this godly principle, will come utterly to nought; that all the real blessings which have flowed from it, have proceeded from the acknowledgment of this principle; all the curses which have accompanied the growth of wealth and luxury, from the forgetfulness of it. The Church is to declare, that the spiritual and eternal kingdom which God has prepared for them that love Him, is about men now, and that they may enter into it; and that His government of this spiritual and eternal world does not make Him less interested for the earth which He has formed for the habitation of man, in which He watches over him and blesses him, and which He desires that he should till and subdue, according to the command which He gave him on the creation-day.

To bring these truths practically home to the minds

and hearts of human beings, is, it seems to me, the great function of a Church. And this function, I believe, the Church of England has in some respects a special call to perform, and can, if she will, perform most effectually. For the very causes which lead to some of her greatest dangers, are signs to her of the work which God means her to do, and which, if she trusts in Him, He will enable her to do. The religious men, and the irreligious men too, of her own community, complain of her as earthly and secular. She is in most imminent danger of becoming all that they accuse her of being. She has stooped to rank and wealth, and trampled upon the poor; she often does so now. She has fancied that her strength lay in her revenues; she is still beset every day and hour with that temptation. But, on the other hand, every circumstance in her position teaches her that she is not merely to be a preacher about the world to come; that she is to be a witness for God's righteous dominion over the world that is. The relations with the State which Romanists and Protestant Dissenters taunt her with, are relations of infinite peril, of infinite responsibility. She has abused them to immoral purposes. She is bound to use them for the most glorious and holy purposes. She is bound to feel that she is set in high places, and has a voice to reach all classes of society, not that she may utter cant phrases about religion and the Church, in the ears of those who think that these phrases signify the maintenance of their possessions, by what are called 'religious sanctions;' not to preach servility to the lower classes;

but to tell all by words and acts, that they are members of one body; that they exist in their different relations as servants one of another, in His immediate presence, under His awful eye, who became the servant of all, and died for all.

This is a function which a 'religious world' can never discharge, never even tries to discharge. A religious world is a society by itself, witnessing for itself, for its own privileges, for its difference from the rest of mankind. It acknowledges no vocation from God; it has no living connexion with the past; it is subject to all the accidents and mutations of public opinion. Yet it has no hold upon human life in any of its forms. It treats politics, science, literature, as secular; but it dabbles with them, pretends to reform them by mixing a few cant phrases with them, is really affected by all the worst habits which the most vulgar and frivolous pursuit of them engenders. It trembles at every social movement, at every thought which is awakened in human hearts, at every discovery which is made in the world without. But it does not tremble at its own corruptions. It can see its members indifferent to all the precepts of the Bible in their daily occupations as shopkeepers, employers, citizens; yet if they put the Bible on their banners, and shout about the authority of the inspired book at public meetings, it asks no more; it boasts that we are 'sound at heart;' it congratulates itself that spirituality is diffusing itself throughout the land. Meantime, each of its sections has its own Bible. The newspaper or magazine, which keeps that section in conceit

with itself, and in hatred of others, is to all intents and purposes its divine oracle, the rule of its faith, the guide of its conduct. For this religious world is an aggregate of sections, a collection of opinions about God and about man; no witness that there is a living God, or that He cares for men. Its faith is essentially exclusive, and so is its charity; for though it devises a multitude of contrivances for relieving the wants of human beings, nearly all these seem to proceed upon the principle, that they are creatures of another race, on behalf of whom religious people are to exercise their graces; not creatures who have that nature which Christ took, as much sharers in all the benefits of His incarnation and sacrifice, as their benefactors * are.

There has been a consciousness for many years past among the members of the English Church, that they are not meant to be mere portions of a religious world; that they utterly belie their high vocation, when they act as if they were. 'We must be churchmen,' we have said; 'we must claim a calling from God, and 'a connexion with the past; we cannot acknowledge 'ourselves to be mere nominees of the civil power; we 'cannot admit that we have merely formed a set of 'opinions, or established a certain fellowship, for ourselves.' But in the endeavour to escape from this position, and to find a more safe and tenable one, we have, I fear, shown how much the low notions

* 'And He said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. *But ye shall not be so.*' Luke xxii. 25, 26.