

whole life, and the awful retributions of a whole eternity, come crowding into that point of time; and no human fortitude can stand under the crushing load. This, this is emphatically death; the genuine fruit of sin, and therefore in correspondence with the original threatening.

If we turn now to the Scriptures, we shall find some passages in striking agreement with the opinion that the death threatened to man was not the mere dissolution of the body and soul; not a mere going out of the world, but the manner of going.

This is, indeed, made exceedingly probable by the facts already stated respecting the translation of Enoch and Elijah, and those alive at the coming of Christ. For the sacred writers do not call this death, although it be a removal out of the world, and a transformation of the natural into the spiritual body. Hence, upon the material part of men, the same effects were produced as result from ordinary death, and the subsequent resurrection.

If we recur to the original threatening of death as the consequence of sin, we shall find a peculiarity in the form of expression, which our English translators have rendered by the phrase "thou shalt surely die;" but literally it should be, "dying thou shalt die."

This mode of expression is indeed very common in the Hebrew language; but it certainly was meant to indicate an intensity in the meaning, as in the phrase "blessing I will bless thee, and multiplying I will multiply thee;" that is, I will greatly multiply thee. Must it not imply, in the case under consideration, at least that the death which would be the consequence of transgression, would possess an aggravated character? May it not imply as much as Taylor's theory supposes? Might it not be intended to teach Adam that, when he died, his death should not be simply the dissolution of the animal fabric, and the loss of animal life, as he witnessed it in the inferior creatures around him; but a change far more agonizing, in which the mental suffering should so much outweigh the corporeal as to constitute, in fact, its essence? I do not assert that this passage has such an extended meaning, but I suggest it. And I confess that I do not see why its peculiarity of form is understood in our common translation to imply certainty rather than intensity.