

**IMMEDIATE REVELATION:
BEING A BRIEF VIEW
OF THE DEALINGS OF GOD
WITH MAN IN ALL AGES**

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Immediate Revelation: Being a Brief View of the Dealings of God with Man in All Ages by
Henry Callaway

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HENRY CALLAWAY

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IMMEDIATE REVELATION:

BEING

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OF THE

DEALINGS OF GOD WITH MAN
IN ALL AGES.

SHOWING THE

UNIVERSAL AND IMMEDIATE AGENCY OF THE HOLY
SPIRIT UNDER DIFFERENT DISPENSATIONS;

AND THAT

The Christian

IS ESPECIALLY AUTHORIZED TO EXPECT

IMMEDIATE COMMUNICATIONS OF
THE DIVINE WILL.

BY A MEMBER OF THE SOCIETY OF FRIENDS.

"No man knoweth the Son but the Father: neither knoweth any man the Father,
save the Son, and he to whomsoever the Son will reveal him."—MATT. XI. 27.

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IMMEDIATE REVELATION, &c.

CHAPTER I.

THE STATE OF THE NATURAL MAN.—THE WORK OF SALVATION.—UNIVERSAL OPERATION OF THE HOLY SPIRIT.

SPECULATIVE inquiries, respecting the original perfection of man, and into the causes which destroyed it, and impressed on the soul imperfection in its stead, are seldom productive of benefit: on the contrary, they tend to render obscure and dubious that which is self-evident and certain. No further remark, therefore, will be made on this subject than that the image of God, in which, the Holy Scriptures inform us, man was created,¹ could only consist with "righteousness and true holiness."² But although speculation respecting these things is of no practical importance, few doctrines are more so than the state of the natural man. Soon after his creation, man was placed in a situation of trial. The penalty attached to his disobedience was stated in the following words:—"In the day that thou eatest thereof thou shalt surely die."³ This passage clearly declares that death should be the *sure* and *immediate* consequence of transgression. Taking then its simple meaning, there will be no diffi-

¹ Gen. i. 27.

² Compare Ephes. iv. 23, 24; Coloss. iii. 10.

³ Gen. ii. 17.

culty in deciding that the death alluded to does not signify "a becoming subject to all the evils of mortality."¹ It is readily admitted that evil would not have been attached to man's mortality, had he abode in the counsel and way of his Maker; but whilst, on the one hand, we have no reason for supposing that the body of man would have been immortal if he had continued sinless, on the other, it is very evident that the death, which was the immediate consequence of his transgression, was a *spiritual* death. The Holy Scriptures bear abundant testimony to the truth of this position. In them the nature of man is spoken of in terms the most expressive of his degradation. According to them he is "*dead in trespasses and sins*;"² and the apostle very clearly states that this death is universal in the following passage:—"We thus judge, that if one died for all, then were *all dead*."³ But in a more particular manner in another place, when, contrasting the blessings which come by Jesus Christ with the evils entailed on the human family by the transgression of the first man, he says, "by one man's offence *death reigned* by one;" and further on, "as sin hath reigned *in the death*."⁴ It is very evident that the apostle does not mean to say that sin "*reigned unto death*," or its production, as our translators appear to have thought; but that as an inward and spiritual death reigned by the offence of one, so sin got into dominion and reigned also with it.

¹ Hewlett.² Eph. ii. 1.³ 2 Cor. v. 15.⁴ Ἐν τῷ θανάτῳ.⁵ Rom. v. 18, 21.

Adam then died, in a *spiritual* sense, in the day of his sin. His spiritual ear was closed, his spiritual eye was blinded, his spiritual senses were benumbed, and his whole soul was alienated from God. It is not meant that man's soul was deprived of actual vitality, but that it became dead to God,—dead to righteousness,—dead to a capacity of perceiving or knowing the truth. It does not appear that man's mental powers were immediately affected, or that his physical resources became directly diminished by transgression, although both are remotely influenced and debilitated by it. The death was a moral death, and pre-eminently consisted in the alienation of the affections from God and his truth, and the perversion of the will towards created things; and with the moral feelings, the moral *perceptions* necessarily became affected, and physical disease and mental imbecility rapidly followed as consequences of the moral evil. His "death hath passed on all men:"¹—"all are under sin;"² and all, in their natural state, have their eyes closed to the Light of the spiritual world, by which Light alone they can be quickened to a perception of the "things of the Spirit of God."³ Such is the testimony of the Holy Scriptures to the corruption of the human heart. But the consequences of that corruption are so universally manifest that even without the testimony of these records we should not want abundant evidence to prove that the image of God, in which man was originally created, is not now impressed on his soul in his natural state. Ac-

¹ Rom. v. 12.² Rom. iii. 9.³ 2 Cor. ii. 11.