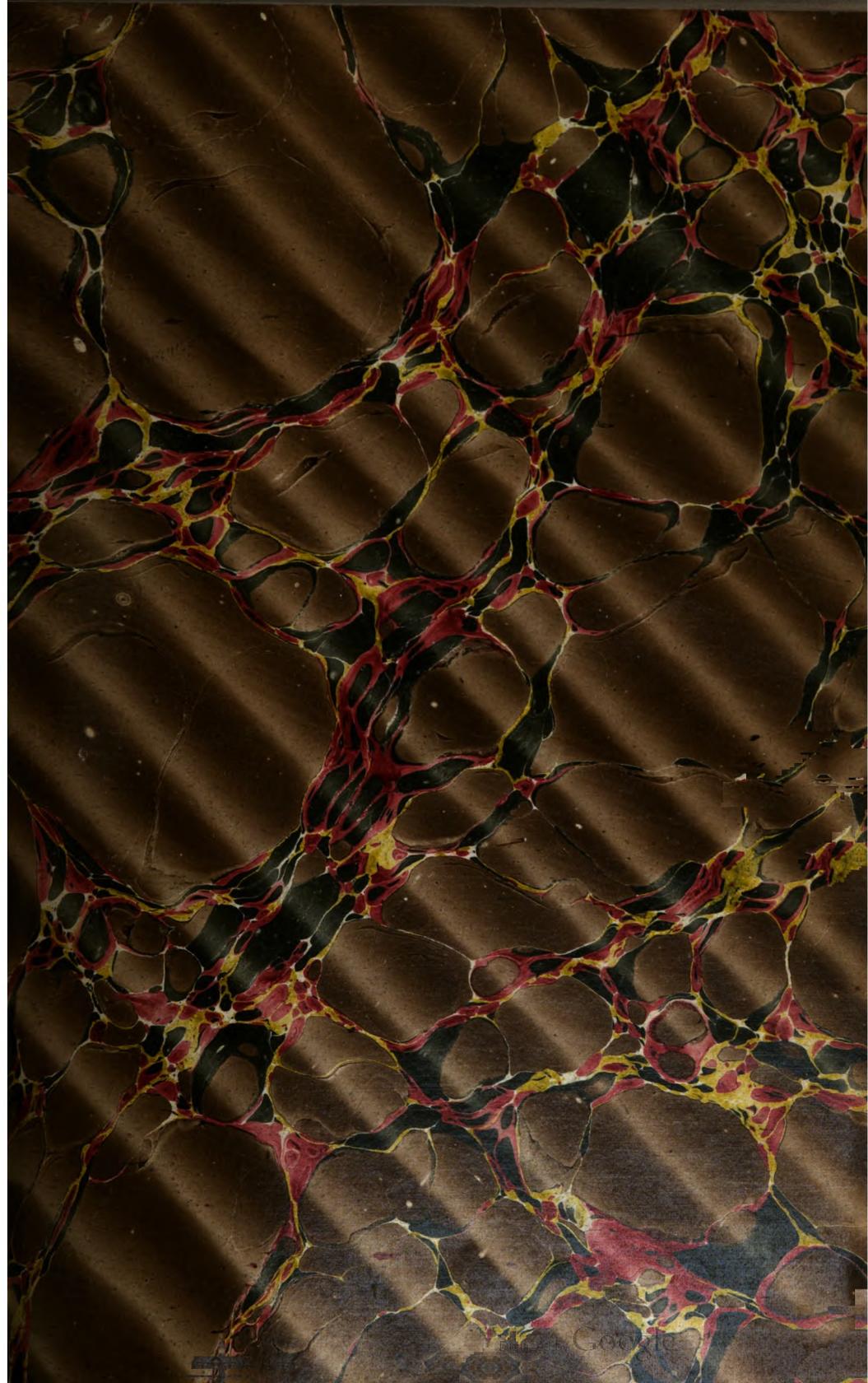


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# DIGEST

OF

# STUDIES AND LECTURES

# IN THEOLOGY.

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**NOTE.**—This Digest is but an outline of the Studies and Lectures in the Department of Christian Theology, as pursued in Auburn Theological Seminary at the present time. The outline is filled up and supplemented with oral discussions and written Lectures, in the class-room. The previous questions in Philosophy, as bearing on Theology, and the outline of Natural Theology, are not here given. The Digest is not published, but printed solely for the convenience of the Middle Class, to save the labor of taking notes and copying. The copyright is secured, and all copying or printing forbidden.

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1866.

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# EVIDENCES OF CHRISTIANITY.

## CHAPTER I.

### 1. GENERAL AND UNDOUBTED FACTS CONCERNING CHRISTIANITY.

The Christian Religion began eighteen and a half centuries ago, with Jesus of Nazareth.

He claimed Divine Authority on the credit of miracles, prophecies, and of his resurrection from the dead.

The Books of the New Testament were written by his immediate disciples, and contain the authentic account of what he did and taught.

Christianity can be traced indubitably to this origin, and no other account of its origin has ever been given or pretended.

*2. Should these facts be questioned, they can readily be established as true.*

1. Christianity exists, and is to be accounted for. No other account has been given, or can be.

2. No historic facts are better attested. Tacitus, 30 years after the death of Christ, speaks of an immense multitude of Christians at Rome. The younger Pliny, Pro-consul of Bithynia, in the end of the first century, writes to the Emperor Trajan, that many of every age and rank were called to an account for bearing the Christian name; that the contagion of that superstition had spread not only through the cities, but through the villages and fields; that the temples had been deserted, and the usual sacrifices neglected.

Josephus barely mentions Christ, and some suppose that mention an interpolation.

Justin Martyr, A. D. 146, says, "There is no nation, whether of Barbarians or Greeks, whether they live in wagons or tents, amongst whom prayers are not made to the Father and Creator of all, through the name of the crucified Jesus."

In the beginning of the 4th century, Constantine the Emperor, declared himself a Christian, and hence-forward Christianity became the dominant religion of the Roman empire. There were unbelievers, as Celsus, Porphyry, the Emperor Julian, and others, who wrote against Christianity; but none pretended to any different origin of the religion. The chain of Christian writers is unbroken.

The church, the sacraments, the ministry, are institutions which could not have originated and spread so uniformly over the Christian world, had they not been established at the very beginning.

(The canon of the sacred scriptures, the authenticity and genuineness of the books—belong to another department of instruction in the Seminary, and are of course omitted here.)

### 3. *Christ claimed to speak by Divine Authority.*

John 6 : 38. "For I came down from heaven, not to do mine own will, but the will of him that sent me."

John 7 : 16. "My doctrine is not mine, but his that sent me."

### 4. *In proof of this claim, he appealed to his Miracles, to Prophecy, and to Experience.*

#### (1.) *To Miracles.*

John 5 : 36. "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

John 10 : 37, 38. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him."

#### (2.) *To Prophecy.*

John 5 : 37-46. (See the whole passage.) He appeals to the witness of John, whom the Jews regarded as a prophet; who had declared himself "The voice of one crying in the wilderness," as foretold by the prophet Esaias, (John 1 : 23,) and who declared that he came "baptizing with water," that "he" [The Messiah] "should be manifest to Israel." But the Savior says, John 5 : 34, "I receive not witness from man." Here he appeals first to his own works, and then says, v. 37, "And the Father himself which hath sent me, hath borne witness of me"—v. 39, "Search the scriptures: for in them ye think ye have eternal life; and they are they which testify of me."

v. 45, 46. "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me."

And coming thus predicted in the scripture, he says v. 43, "I am come in my Father's name."

Luke 24 : 44-46. "And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."

Acts 26 : 22-23. "Saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles."

#### (3.) *To Experience.*

John 7 : 16-17. "Jesus answered and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

## CHAPTER II.

### MIRACLES.

A *Miracle* is such an overruling, resisting, or suspending of the known and stable laws of nature, as marks the immediate and extraordinary power of God.

1. *The laws must be stable and known.*

It is not enough that they be strange or prodigious; as an earthquake, a meteoric shower, or volcano; which occur according to natural and stable laws.

The law must be *known*; and not be a natural law of which we are ignorant. Thus, ice is formed by a natural and well known law, though to the King of Siam, the law was unknown, and he regarded the account of water becoming solid, as fabulous and impossible.

So, many feats of legerdemain may seem to the ignorant, miraculous.

But suppose 600,000 men, besides women and children, come to a deep and rapid river at a time when it overflows all its banks; notice is given of a miraculous passage; the people march forward; and at the moment when the front rank dip their feet in the stream, the water rises on heaps, and the current above stays its course, till all have passed over dry shod. Here is such a resisting of the known and stable laws of nature as marks the immediate and extraordinary power of God. It is a miracle.

2. *Is a miracle possible?*

This cannot be a question among those who believe in God. None can doubt that He who established the laws of nature, can overrule, or resist them, at particular times and places, if he will. It is no harder to cause Jordan to rise in heaps than to create Jordan.

3. *Is a miracle credible?*

Let there be an occasion worthy of such interposition, and it is no more incredible that God should work a miracle to authenticate his messages, than that he should give any messages or revelation to mankind.

Who can doubt, that a revelation bringing life and immortality to light, and providing for the redemption of fallen man from sin and death, may be an occasion worthy of such an interposition?

The best and wisest of the heathen have declared our need of such a

revelation. Mankind have ever been disposed to expect it, and to regard miracles as the proof naturally to be expected. This readiness to expect a revelation and to regard miracles as its suitable evidence, has led to many impostures and false miracles. But these show how deeply the sense of need, and the expectation are implanted in the human mind.

The belief in such a revelation and of such miracles has been so widely received among the wisest and best of men, who have applied their reason to these questions with the severest scrutiny, and who have carefully considered all the objections that the wit, or learning, or philosophy of man has been able to devise, that it seems now reasonable to regard the question as settled, that miracles are credible. It is too much to claim that objectors and unbelievers have all the reason and judgment, and that all others are merely ignorant and irrational.

It is admitted that the proof must be ample and sufficient to stand the severest reasonable scrutiny.

#### 4. *But can a miracle be proved?*

Hume alleges that it cannot. His argument is, that all experience shows the laws of nature to be invariable, while the same experience shows that the testimony of man may be mistaken or false; and therefore no testimony can ever show that a miracle has been wrought.

Ans. Hume here begs the question, assuming that *all* experience shows the inviolability of natural laws; i. e. that no experience has ever witnessed such a violation.

But here he discredits his own witness, and overthrows his own argument. For no experience of any one man, or age, has proved that the laws of nature are always and everywhere invariable and inviolable. That alleged universal and invariable experience rests itself on testimony; and no amount of mere negative testimony, viz: that the witnesses have never themselves observed any such violation of the laws of nature, can avail against the positive testimony of many thousands of competent and credible witnesses, that they have observed these laws to be so violated. There is no testimony of experience against the facts at the alleged times and places.

Hume even gives up his own position. He admits that a miracle may be fully proved and most rationally believed, provided it is not wrought in the interest of any religion. He supposes a case of remarkable and supernatural darkness over a whole land, at a given time and place. This, Hume admits, may be proved by suitable testimony, provided it is not alleged in proof of some religion; otherwise no testimony is to be heard. We may know beforehand that it is false.

That is, Hume would trust human testimony for miracles, in every

other case, save in the only one that can be regarded as worthy of the Divine interposition which constitutes a miracle.

It is indeed true, that human testimony may be false. Yet mankind know that such testimony may also be as certain as the evidence of our own senses; or at least, entirely trustworthy and satisfactory. They rest upon such testimony in matters of the gravest moment, involving their dearest interests for time and for eternity. They feel that it is not only reasonable to do so, but impossible to do otherwise. Miracles to the mass of mankind, must of necessity rest upon testimony. Were they to be wrought so commonly and perpetually as to be witnessed by all men, they would lose their miraculous character, and be resolved into mere natural phenomena. It is, moreover, the ordinary method of Divine Providence, to make known great truths and great discoveries to mankind, through the instrumentality of a few individual men. The attestation of revelation by miracles, does but follow the ordinary law.

5. *What evidence that the works of Christ were real miracles, and that there was neither deception nor collusion?*

(1.) *They were beyond all human power, and beyond the power of all natural causes.* He healed all manner of diseases; gave sight to those born blind, restored withered limbs, cleansed lepers, raised the dead. He did this by a word, without the use of means, and without delay. He healed those who were at a distance, as in the case of the Centurion's <sup>servant</sup>, Matt. 8: 5-13, and the daughter of the woman of Canaan, Matt. 15: 28. He walked on the sea, he stilled the tempest, he fed thousands with a few loaves and fishes, multiplying the food by creative power, till, after all were filled, there remained twelve baskets of fragments. He raised the dead.

(2.) These works were of a nature to be easily observed. They were wrought everywhere, on all occasions, openly before friends and foes. Deception or collusion cannot be supposed.

(3.) *They were of great variety; showing no poverty of resources,* but indicating boundless and manifestly divine power.

(4.) *He challenged the belief of men* on this ground, and invited the severest scrutiny.

John 5: 36. "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John 10: 37, 38. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him."

(5.) *His enemies confessed his miracles.*

John 11: 47. "Then gathered the chief priests and the pharisees a council, and said, What do we? For this man doeth many miracles. If we let him thus

alone, all men will believe on him ; and the Romans shall come and take away both our place and nation."

(6.) *His disciples*, after his crucifixion and resurrection, *challenged the people*, that they knew that Jesus had wrought miracles before them by Divine power.

Acts 2:22. "Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you, by miracles, wonders, and signs, which God did by him in the midst of you, as ye yourselves also know."

Not a very hopeful appeal, if they did not know this. But many were pricked in their hearts, seeing that they had rejected the Savior under such evidence ; and were furthermore convinced by the miracles which continued to be wrought in his name.

Acts 2:7-12 and 37-41. Acts 3: and 4: Acts 5.

(7.) *Many thousands believed* on the credit of these miracles ; turned from their sins to holiness ; followed Christ at the loss of all things ; endured all manner of persecution, and many sealed their faith and their testimony with their blood.

The testimony of such witnesses is worthy of belief. It would be the greatest miracle of all, if their testimony were false. But if true, then God did bear witness to Jesus of Nazareth, by miracles, wonders, and signs ; and he is to be believed for his "works sake."

5. It is held by some that miracles are to us no evidence of Christianity, but only encumber the evidence ; that our reason is competent to decide simply from the character of what is revealed, whether it is worthy to be, and whether it really is, a revelation from God, so that miracles were not needed.

Ans. (1.) Miracles are a part of the record, and cannot be ignored. If the record is true, then God did bear witness with "miracles, wonders, and signs," and therefore regarded both the works and their record as important.

(2.) Christ—(John 17:20,) prayed for those who should believe "*through their word*," not even alluding to those who should believe by bringing the matter of the gospel to the judgment of their own reason. And John says,

John 20:30-31. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book ; but these are written, that ye might believe that Jesus is the Christ, the son of God ; and that believing, ye might have life through his name."

(3.) Many doctrines of the gospel are beyond the province of reason, especially of reason in fallen, blinded, short-sighted, and ignorant men, to decide by their intrinsic character alone, whether they are true, or whether they must have come as a revelation from God. Some find

the doctrines of original sin, everlasting punishment, the trinity, the incarnation, the atonement, the resurrection of the body, election, effectual calling, certainly taught in the gospel; and therefore reject the gospel as teaching what is contrary to reason. Others agree that some of these doctrines are contrary to reason, but endeavor to give a different explanation of the gospel. Others find the doctrines in the gospel, and find them not contrary to reason, but agreeing with reason as enlarged by juster views and enlightened by a deeper spiritual experience. Now, clearly, it is of some advantage, to have a gospel, which, on a fair interpretation, appears to many foes and many friends, to teach such things, come with some Divine signet as of miracles, or prophecy; and not to leave it to reason—blinded, perverted, or partially informed, to decide by the doctrines alone, whether it came from God.

6. *Is it certain that miracles can be wrought by Divine power alone, so that they must be regarded as God's own attestation to the truth of any message?*

Ans. Christ constantly appealed to miracles as the witness of the Father that the Father had sent him.

John 5: 36, and 14: 11. When the Jews ascribed his miracles to Beelzebub, Jesus declared this the sin against the Holy Ghost, which should never be forgiven. Matt. 12: 24, 31, 32. It is such a willful and unnecessary rejection of the Divine Witness, such a perversion of reason, such an insult to God's Spirit, as is unpardonable.

Men were appealed to (Acts 2: 22,) that they "*knew*" such miracles to be the witness of God. But they could not know this, if there is room for the human reason to suppose that miracles may be wrought by any other than by the power of God.

OBJ. 1. But did not the Egyptian magicians work miracles? Ex. 7: 12, 22, and 8: 7.

Ans. They did so with their "*enchantments*," i. e. they deceived Pharaoh by their juggleries. At last they were driven to confess, of a miracle wrought by Moses, "This is the finger of God;" indicating that they knew there was nothing supernatural, no "finger of God" in their own juggleries.

2. In the case of the witch of Endor, 1 Sam. 28: 7-20. She was probably a conscious deceiver. She was evidently surprised at the result. God may have permitted Samuel to come, as Moses and Elias appeared on the Mount: or an appearance like Samuel, as in a vision, might have been permitted. It is not to be supposed that a heathen sorceress, as she probably was, had any power to disturb the pious dead, or to summon them back to earth.

3. In the case of Job, (Job 1 : 12, &c.,) where Satan is allowed to do many strange things. None of them appear to have the character of miracles, but to be wrought by the instrumentality of natural causes.

4. The signs and wonders of the false Christs (Matt. 24 : 24) were false miracles, though so subtle as "to deceive, if it were possible, the very elect."

5. The man of sin, "the wicked," whom the Lord shall consume with the spirit of his mouth, (2 Thess. 2 : 8-10,) when he comes with pretended miracles, his coming is *after the working of Satan*, with all power, and signs, and *lying wonders*. So, also, the miracles of the second beast. Rev. 13 : 13.

7. *But have there not been false miracles? And do they not throw discredit on all miracles?*

No more than other counterfeits show that nothing is genuine. Let each stand on its own evidence. Pretended miracles may commonly be distinguished by marks like these. They are generally either, 1. Frivolous in their character; or, 2. wrought for unimportant or unworthy ends; 3. of a nature to indicate juggling; 4. or manifestly not miraculous; 5. or wrought in private, or before interested witnesses alone; or, 6. not reported or received till none had opportunity to expose their falsity.

Such are all the pretended miracles of Roman Catholicism.

## CHAPTER III.

### EVIDENCE FROM PROPHECY.

1. *Christ and his apostles constantly appealed to the prophets as evidence of the divinity of his mission.*

John 5 : 39. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

Luke 24 : 4. "And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which are written in the law of Moses, and in the Prophets, and in the Psalms concerning me."

John 5 : 46. "For had ye believed Moses, ye would have believed me, for he wrote of me."

Luke 24 : 27. "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself."

Acts 26 : 22. "Saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should rise from the dead, and should show light to the people and to the Gentiles."

2. *These appeals would have had no validity, had not the prophecies cited been in the Scriptures, well known by the Jews, and understood by them to refer to their expected Messiah.*

"The law, the Prophets and the Psalms," were the sacred books of the Jewish nation. They were preserved with the greatest care, copied with the utmost formality, read constantly in their synagogues, and regarded by all as the Word of God. The Greek version, the Septuagint, had been made 280 years before Christ.

The Savior and the apostles could not have persuaded the people that these prophecies were in their Scriptures, and that they had, from these prophecies, long been in expectation of the Messiah, had it not been so.

Neither could they have interpolated these prophecies into all the copies, both Hebrew and Greek, and persuaded the people that they had always read them there.

Moreover, so far as the Pentateuch goes, these prophecies are in the Samaritan Pentateuch, which was lost for ages, and only discovered about a century ago.

Moreover, they are in all the modern copies of the Jewish Scriptures, and by them also applied to their expected Messiah.

When Christ came, the canon of Scripture had been complete for 400 years; the passages in question were well known, and all corruption or interpolation impossible.

3. *At the time of Christ's coming, the Jews, and a large part of the world, were, from these prophecies, expecting the advent of a Messiah.*

Luke 2: 25. Simeon, a man just and devout, was "waiting for the consolation of Israel," [i. e. for the Messiah.] "And it was revealed unto him, that he should not see death, before he had seen the Lord's Christ."

Josephus notices, that the Jews generally were in expectation of the Messiah foretold by the prophets.

Suetonius says: "Percrebuerat Oriente toto vetus et constans opinio, esse in fatis, ut eo tempore, Judea profecti, rerum potirentur. Id de Imperatore Romano, quantum postea eventu patet predictum, Judaci ad se tratentes rebellarunt."—(Suet. Vespas. 6: 8.)

"An old and constant opinion had grown common in all the East, that persons issuing at that time from Judea, should possess the empire of the world. Although that was predicted concerning the Roman Emperor, [Vespasian,] as was made clear by the event, [Vespasian went from Judea to take possession of the Roman Empire,] yet the Jews, appropriating it to themselves, rebelled."

Tacitus says: "Pluribus persuasio inerat, antiquis sacerdotium libris contineri, eo ipso tempore fore, ut valesceret orieus, profectique Judea rerum potirentur quac ambrages Vespasianum ac Titum predixerant. Sed vulgus, more humanæ cupidinis, sibi tantum fatorum magnitudinem interpretati, ne adversitate quidem ad vera mutarentur."—[Hist. Lib. 5: 9.]

"Many had the persuasion that it was contained in the ancient books of the Priests, that the East should grow mighty, and that persons proceeding out of Judea should possess the empire of the world; which obscure sayings had predicted Vespasian and Titus. But the rabble, after the manner of human ambition, having interpreted so much greatness of the fates to their own benefit, were not changed to the truth, even by adversity."

Owing to this expectation, wise men came from the East, inquiring for Him that was born King of the Jews. Matt. 2: 2-7. Herod also inquired, [Matt. 2: 7,] and gathered all the chief priests and scribes of the people; who answered him, that the Christ should be born in Bethlehem; citing the prophecy of Micah 5: 2.

SUMMARY OF THE PROPHECIES ON WHICH THIS EXPECTATION OF A MESSIAH WAS FOUNDED.

1. *The prophet foretold by Moses.*

Deut. 8: 15. "The Lord thy God will raise up unto thee a prophet like unto me: unto him shall ye hearken."

Compare John 5: 46. "For had ye believed Moses, ye would have believed me, for he wrote of me." Also, Acts 3: 22. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you." Also Acts 7: 37.

## 2. *Born of a virgin.*

Isa. 7: 14. "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Compare Matt. 1: 22, 23. "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel: which being interpreted is, God with us."

## 3. *At Bethlehem.*

Micah 5: 2. "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting."

Compare John 7: 41, 42. "Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was."

## 4. *Of what lineage.*

Jer. 23: 5, 6. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

Isa. 11: 1. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the spirit of the Lord shall rest upon him," &c. (See the whole passage containing a description of the Messiah's reign.)

## 5. *At what time.*

The course of the four great monarchies, so admirably descriptive of the actual history of these nations, was given, Dan. 2: beginning with Nebuchadnezzar, and ending with the Romans. The kingdom of the Messiah was to be set up after the completion of the Roman empire.

Dan. 2: 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever."

## 6. *While the second temple was standing.*

Haggai 2: 7, 9. "And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts." "The glory of this latter house shall be greater than of the former, saith the Lord of hosts, and in this place will I give peace, saith the Lord of hosts."

Mal. 3: 1. "Behold I will send my messenger, and he shall prepare the way before me, and the Lord, whom he seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in. Behold he shall come, saith the Lord."

## 7. *The universality and perpetuity of his kingdom.*

Dan. 7: 13, 14. "I saw in the night visions, and behold one like the Son of Man, came in the clouds of heaven, and came to the Ancient of Days, and they

brought him near before him. And there was given him dominion and glory, and a kingdom, that all people and nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Isa. 9: 6, 7. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it forever and ever."

See also Isa. 11; Isa. 60, to the end of his prophecy; Ps. 2; Ps. 72; Ps. 110.

8. *Notwithstanding the glory and eternity of his dominion, he was to be a man of low condition, despised, rejected, put to death, and numbered with transgressors.*

See Isa. 53: "For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him. Yet we did esteem him stricken, smitten of God, and afflicted. He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment, he was cut off out of the land of the living. And he made his grave with the wicked, and he was numbered with the transgressors."

Dan. 9:26. "And after three score and two weeks shall the Messiah be cut off, but not for himself."

9. *The time of the Messiah's coming was fixed by several great landmarks and coincidences, in such a manner that none but God could have foretold it, or secured the fulfillment within the appointed limits.*

- (1.) The anointing of the Most Holy, [the Messiah.]
- (2.) The cutting off of the Messiah.
- (3.) The "Reconciliation for iniquity." [By the Redeemer.]

See Isa. 53, throughout; Zech. 13: 1; Jer. 23: 6; Jer. 31: 31-34; Isa. 59: 20.

- (4.) The destruction of the temple and of Jerusalem.
- (5.) The ceasing of the daily oblation, and of the sacrifices.

Dan. 9: 24-27. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgressions, and to make an end of sins, [Matt. 23: 32-39,] and to make reconciliation for iniquity, and to bring in everlasting righteousness, [Jer. 31: 33, 34,] and to seal up the vision and the prophecy, and to anoint the Most Holy." "And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary: and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

The Savior himself referred to this prophecy, with reference to the destruction of Jerusalem, [Matt. 24 : 15.] The language was symbolical, yet with definite meaning; which, though not designed to be deciphered till the fulfillment, [see Dan. 12 : 8, 9, 13,] should, upon the fulfillment, display the wisdom and foreknowledge of God with greater glory. Here was a fixed period, at which certain great events predicted should fall within certain limits. The sceptre was not to depart from Judah before this time. [Gen. 49 : 10.] The three first great monarchies were to have run their courses, [Dan. 2 : 40, 44, 45,] and the Roman empire was to be in full power. The second temple was to be standing, [Hag. 2 : 7, 9; Mal. 3 : 1.] Then the Messiah should come, heralded by one in the spirit and power of Elias. [Isa. 40 : 3. Compare Matt. 3 : 3.] Then "the desire" of all nations should come—be born in Bethlehem : of the tribe of Judah. He should be the anointed—the Messiah—the Most Holy—the Universal King; yet should he be of low condition, despised, afflicted, and cut off, not for himself. This should be the bringing in of everlasting righteousness. The temple and city should be destroyed, the oblations and sacrifices should cease, Jerusalem be desolate, the Jewish kingdom cease, and their nation be swept from their land, as with a flood.

The coincidence of all these particulars is most remarkable; and the coincidence between the prophecies and the actual history most surprising.

The "weeks" foretold by Daniel seem to be weeks whose days are years, as in Lev. 25 : 8; Ezek. 4 : 4, 5; Rev. 12 : 6. The period when the reckoning of weeks was to begin, is fixed at different dates by different men : but on the reckonings which have been most approved, the discrepancy is very slight indeed, varying not more than some thirty years : [Cruden, see Cruden on "weeks," supposes only some ten years,] quite accurate enough to decide that such predictions could have come from God alone.

10. *Many other particulars are also minutely foretold, as*

The miracles of the Messiah. Isa. 42 : 1, 7; and 35 : 5. Compare Matt. 8 : 16, 17; Isa. 29 : 18. His betrayal, Ps. 41 : 9. Compare Matt. 26 : 24. The price paid and the use made of the money. Zech. 11 : 12; Matt. 26 : 15; Matt. 27 : 7, 8, 9. The parting of his garments, and casting lots for his vesture; Ps. 22 : 18; Luke 23 : 34; John 19 : 24; the mockery he suffered, Ps. 22 : 7, 8; Matt. 27 : 39. His violent death, Dan. 9 : 26; Isa. 53 : 8; Zech. 12 : 10. Forsaken of his disciples, Zech. 13 : 7; Mark 14 : 27.

11. *His Resurrection.*

Ps. 16 : 10. "For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption." Compare Acts 2 : 25–31.

## REMARKS ON THOSE PROPHECIES.

(1.) Here are prophecies beginning in the Garden, continuing for a period of thirty-six centuries, and closing four hundred years before their fulfillment.

(2.) Though so varied, and uttered at such distances from each other, they all combine to describe one complete and wonderful character.

(3.) Their contrariety is so great as to render it seemingly impossible that all should meet in the same personage. A child, a man, yet the Everlasting Father, the mighty God! A king of unbounded and endless dominion, yet despised, rejected, forsaken, cut off, and numbered with the transgressors!

(4.) The Spirit of the Lord was to rest upon him. The spirit of understanding and might. He was to bring in everlasting righteousness—the glory of his people Israel, and a light to lighten the Gentiles. How wonderfully is all this fulfilled! He surpasses all the world in his wisdom! There is no age or nation, or man, of whom he may not be the worthy teacher. His teachings alone are perfect. Obey them, and man cannot be better. Let all the world receive and perfectly obey them, and none can tell how mankind can be more excellent, or more blessed! Other systems have been imperfect, and evanescent; in his, not one word is redundant or defective. None can tell how it may be improved. It suits man everywhere, in all ages. In it is fulfilled the description of

Ps. 119 : 142. "Thy righteousness is an everlasting righteousness, and thy law is the truth."

Jesus truly described the stable character of his instructions,

Matt. 24 : 35. "Heaven and earth shall pass away, but my word shall not pass away."

(5.) The nature of his kingdom shows how all the predictions concerning his exalted glory and perpetual empire, may be reconciled with his humiliation and death. His is the only religion capable of raising man to true and perfect excellence, and of giving permanent peace and blessedness to the nations. Let all receive and obey it, and it can do all for them that it promises. There is no other religion that has the slightest prospect of ever becoming universal; of exalting mankind to their true dignity and blessedness; or of maintaining its sway amidst the clearest light of learning and intelligence. Christianity, though so imperfectly obeyed by its votaries, has already maintained the worthiest and the most durable empire of time. It is worthy to become universal. It is so adapted to man, so suited to his wants, so beneficial, with such power over his reason and his conscience, that we naturally desire and expect that it must yet fulfill all that is predicted of its universal and blissful reign.

(8.) Consider now how accurately the period of Christ's coming was foretold; how wonderfully all the minute circumstances of his betrayal and death tallied with the minute predictions in the prophets; take the whole together, and here is, on the one hand, in these predictions and their fulfillment, the most stupendous miracle of time! Christ is truly, in his person, his instruction, his works, his kingdom, a living and perpetual miracle: "The Wonderful! the Counsellor! the Mighty God! the Prince of Peace!" No earthly wisdom could have invented such a character, much less foretold one. The wisdom and power of all men combined could never have given these predictions, and secured their fulfillment. It would be the most stupendous miracle of time, if, with these marks of its origin, Christianity were not divine. Let this evidence of prophecy be duly comprehended and pondered, and the right reason of the world may be justly challenged for its verdict, that, beyond all rational doubt, Christianity is of God.

#### OTHER PROPHECIES OF THE OLD TESTAMENT.

##### 1. *Of Abraham.*

That he should become a great nation, while he was now aged, and had no child, Gen. 12 : 1-3. Promise of a son, Gen. 15 : 4, 5. Bondage of his posterity in Egypt four hundred years, Gen. 15 : 13. Of deliverance to them, and of judgments on the Egyptians, Gen. 15 : 14. Of their exodus and return to Canaan in the fourth generation, Gen. 15 : 16.

##### 2. *Of Ishmael.*

His character, fortune, posterity, the character and continued independence of his posterity, Gen. 21 : 13, 18.

Gen. 16 : 10, 12. "And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."

This has been remarkably fulfilled in the character and history of the descendants of Ishmael to this day.

##### 3. *The promise of Canaan to Abraham's posterity.*

Gen. 13 : 14-17. "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise and walk through the land in the length of it, and in the breadth of it; for I will give it unto thee."

4. *Remarkable outline of Jewish History, written while they were in the wilderness; yet as graphic and accurate as if it had been written after the events.*

See Deut. 28 : and 29 : throughout. The blessings in case of their obedience, Deut. 28 : 1-14. Judgments in case of their disobedience, Deut. 28 : 15, to the end of Chap. 29.

Particularly Deut. 28: 36, 37. "The Lord shall bring thee and thy King which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt be an astonishment, a proverb and a by-word among all the nations whither the Lord shall lead thee." v. 45, 46: "Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee; and they shall be upon thee for a sign, and for a wonder, and upon thy seed forever."

Their invasion by a nation "from far," the siege and plunder of their fenced cities, their straits in famine, so that delicate women shall eat their own children, their "wonderful plagues," and "of long continuance," their being "left few in number, whereas they were as the stars of heaven for multitude." (See Deut. 23: 48-60.)

Deut. 28: 64, 65. "And the Lord shall scatter thee among all people, from the one end of the earth even to the other." "And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrowing of mind."

Their judgments and the desolations of their land should be such that,

Deut. 29: 24-27. "Even all nations shall say, wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger? Then shall men say, Because they have forsaken the covenant of the Lord G<sup>d</sup> of their fathers, which he made with them when he brought them forth out of the land of Egypt." "And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book."

The Jews are to this day a living witness of the truth of this prophecy. They are scattered among all nations, a hissing and a by-word. Their history has been for eighteen centuries a living fulfillment of the predictions concerning the judgments and plagues that should befall them. [For a succinct statement of the calamities that have followed them throughout the world, see Buck's Theological Dictionary, Art. J<sup>E</sup>W<sup>S</sup>.]

##### 5. *Individuals foretold by name.*

JOSIAH, more than three centuries before his birth. [See Horne's Introduction, Vol. 1, p. 325.]

1 Kings 13: 2. "O altar, altar! thus saith the Lord; behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee."

For the fulfillment, 2 Kings 23: 15-17, 20.

CYRUS, his name, his destruction of Babylon, his causing the walls of Jerusalem to be rebuilt; all this predicted more than a hundred years before his birth.

Isa. 45: 1. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut."

[For the destruction of Babylon, and by what people, see Jer. 51.]

Isa. 44: 28. "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundation shall be laid."

#### 6. *The destruction of Nineveh.*

Nahum 3: 7. "Nineveh is laid waste." v. 12, "Strong holds like fig-trees with the first ripe figs." v. 13, "Gates set open." vs. 14, 15, the siege. v. 19, "No healing of her bruise." [See Nahum throughout.]

#### 7. *Destruction of Babylon.* See Isa. 13, throughout; also Jer. 51.

Isa. 13: 4. "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle. They come from a far country." v. 17, "Behold, I will stir up the Medes against them." v. 19, "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." v. 20, "It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there."

The manner of the taking of the city by Cyrus, Isa. 44: 27, 28, and 45: 1-5. A graphic description of the scene in Jer. 51: which proved true, even to very minute particulars.

#### 8. *Egypt.*

Ezek. 29: 15, should be "the basest of kingdoms, neither exalt itself any more." Ezek. 30: 6-8.

#### 9. *Tyre.*

Her wealth and commerce, Ezek. 27: 1-25.

Her destruction. Ezek. 27: 26-36. "Destroyed, towers broken down," "like the top of a rock," "never be any more."

#### 10. *The four great monarchies, foretold in the time of the first,* Dan. 2: 31-45.

The Babylonian, the Medo-Persian, the Grecian, the Roman. In the days of the last, Christ's kingdom to be set up, Dan. 2: 44.

11. *Apparent contradiction, yet exact coincidence* between Jeremiah and Ezekiel, the one prophesying at Jerusalem, and the other in Babylon.

Jer. 34: 3, and Ezek. 12: 13. Jeremiah said that Zedekiah's eyes should behold the eyes of the King of Babylon, and he should speak with him, mouth to mouth, and should go to Babylon.

Ezekiel said that Zedekiah should not see Babylon, though he should die there.

Jeremiah, that he should die in peace and be buried after the manner of his fathers.

See also Jer. 39 : 4-7. 2 Kings, 25 : 26-27.

Zedekiah was taken; saw the King of Babylon; spoke with him face to face; his eyes were put out, and he was carried to Babylon, but did not see Babylon.

[See in full, Keith and Newton on the Prophecies; Horne's Introduction, Vol. 1.]

12. *Evidence from Christ's superhuman knowledge and from his prophecies.*

(1.) The testimony of John as to Christ's knowledge of men's hearts.

John 2:24-25. "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man.

(2.) *Case of Nathaniel.*

John 1:48-49. "Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathaniel answered and said unto him, Rabbi, thou art the Son of God, thou art the King of Israel."

(3.) *Case of Lazarus.*

Christ was beyond Jordan, John 10:40. Lazarus at Bethany, John 11:1.

"Then saith he to his disciples, Let us go again into Judea." John 11:7. Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." John 11:11. "Then said Jesus unto them plainly, Lazarus is dead." John 11:14.

(4.) *His own death and resurrection.*

Matt. 16:21. "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Also Matt. 17:22, 23, and Matt. 27:62, 63.

*The place.* Luke 13:33. "Nevertheless, I must walk to-day, and to-morrow, and the day following; for it cannot be that a prophet should perish out of Jerusalem."

*The traitor.* Matt. 26:23, 25. "Verily I say unto you, that one of you shall betray me." "He that dippeth his hand with me in the dish, the same shall betray me." "Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, thou hast said."

*The time.* Matt. 26:18. "Go into the city to such a man, and say unto him, The Master saith, My time is at hand, I will keep the passover at thy house with my disciples." Luke 22:15. "With desire I have desired to eat this passover with you before I suffer." Matt. 26:45, 46. "Sleep on now and take your rest; behold the hour is at hand, and the son of man is betrayed into the hands of sinners. Rise, let us be going; behold he is at hand that doth betray me."

*Manner of his death.* John 3: 14. "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." Also John 12: 32, 33. "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."

A similar prediction concerning the death of Peter, John 21: 18, 19.

(5.) *His Ascension.*

John 6: 62. "What, and if ye shall see the son of man ascend up where he was before?"

(6.) *The baptism of the Holy Ghost.*

Acts 1: 4, 5. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence."

(7.) *Concerning the destruction of Jerusalem.*

This prediction was made forty years before the prophecies were written, and spread abroad almost through the known world. Christ predicted

Matt. 24: 14, that "this gospel of the kingdom" should "be preached in all the world for a witness unto all nations; and then shall the end come."

Yet that it should be in the life time of that generation.

Matt. 24: 34. "Verily I say unto you, this generation shall not pass, till all these things shall be fulfilled."

The destruction of Jerusalem was, to all human expectation, at this time a most improbable event; as were also the woes with which this destruction was to be attended.

So also the preaching of the gospel in all nations, within the life-time of that generation, by the few feeble and timid disciples of one who should be crucified as a malefactor, was a most improbable event. But the prophecy is made; a challenge is given to the world to observe the fulfillment "*as a witness*" to Christ's Divine authority; the time is limited; and the world waits to see the result.

Ere the forty years are accomplished, the gospel is preached throughout the Roman empire. Even persecutions do no more than to scatter the disciples abroad who were inclined to remain together at Jerusalem, so that the gospel is preached the more. At length the threatened judgments come. Woes fall upon the Jews such as never had been, no, nor ever shall be again. Jerusalem is destroyed; not one stone of the temple remains upon another. The daily offerings cease. The remnant of the nation that survive the slaughter and the famine, are removed and scattered among all the nations of the earth.

The signs which were minutely foretold, minutely come to pass; false Christs, apostacies, wars, famine, pestilences, earth-quakes. Matt.

24 : 3-13. But the end is not yet. At last, there is seen "the abomination of desolation" spoken of by Daniel, standing in the holy place. Matt. 24 : 15. Then the disciples of Christ know that the destruction predicted, "is nigh, even at the doors." Matt. 24 : 32, 34. It is time then for "them which be in Judea, to flee into the mountains;" and for "him which is on the house-top, not to come down to take anything out of the house;" and for "him which is in the field," not to "return back to take his clothes." Vespasian was slow in his approaches. Opportunity was given for flight. Then those who made haste, were saved. But Titus in three days surrounded the city with a wall, and those who tarried, were lost.

Josephus has minutely recorded the horrors and distresses of the siege, and so has unwittingly recorded, and most minutely, the exact fulfillment of the Savior's predictions.

## CHAPTER IV.

### EVIDENCE FROM EXPERIENCE.

The external evidences of Christianity, especially the evidences from prophecy, are amazing and overwhelming to those who are competent to make the examination, and who carefully and candidly consider them. But most people have no such acquaintance either with the prophecies, or with the histories which show their fulfillment, as shall enable them duly to examine the evidences from these sources.

To these, as well as to all others, there is another source of evidence, which requires no enlarged knowledge of external evidences, but only a reasonable *faith*, and a desire to do God's will.

This is the EVIDENCE OF EXPERIENCE, to which the Savior referred; and which gives an assurance equal to that of the most certain *knowledge*. This is indeed the very expression of the Savior's promise, in

John 7:17. "If any man will do his will, he SHALL KNOW of the doctrine, whether it be of God, or whether I speak of myself."

1. This evidence differs, in essential respects, from that in which the gospel is said to be "ITS OWN WITNESS." The meaning of this latter phrase is, that the gospel is so truly rational in its doctrines and provisions, as to commend itself to the right reason of mankind. This is true, if we regard "right reason," as reason unprejudiced, free from wicked bias, and enlarged with suitable intelligence. But even so, the evidence of experience is beyond all speculative reason. Moreover, what passes under the name of reason, is not always "right" reason, or reason sufficiently candid and well informed. Nothing is more common than for men under the power of prejudice, or party spirit, to reject doctrines of political economy which commend themselves to *right* reason, and which are indispensable to the public good; while, under the same evil bias, or for want of sufficient intelligence, they advocate doctrines which are subversive not only of all political prosperity, but of all right. All observation shows that the same ever holds true with regard to the doctrines of religion. It would be a hard measure, and one never approved of in other matters, to require of the gospel, that it should inevitably commend itself to a perverted reason, and to an evil heart. Nor would it be according to the common

method of Divine Providence, to avert all the natural disadvantages of wicked passion, or prejudice, or hatred of truth. It should seem, according to the course of natural providence, to be expected, that those who will not "come to the light," but who "love darkness rather than light," should be left to judicial blindness; while the right-minded people, who "will do the will of God," should know of the doctrine, whether it be of God. The gospel is truly "its own witness," to such. It is so even before the peculiar and more convincing evidence which comes from experience. The law is coincident with the law of reason and of conscience. The sermon on the Mount, seems to force itself upon the convictions, even of the worst of men, as the TRUTH, and as worthy to be divine. There are some doctrines in which the gospel can scarcely fail to commend itself as its own witness to reflective and candid minds. It meets the deepest wants of the soul, when it speaks of immortality, of the Divine love and mercy. Its moral law is coincident with the law written in the heart. It is seen to speak worthily of God, and of the duties of man. But there are other doctrines, which seem to be beyond human reason; which can be reached only by Divine Revelation; and which the narrow and perverted reason of fallen man is very slow to receive. These can be reached only by *faith*, and received only on *Divine authority*. The experience of those who "will do God's will," at length so enlarges and corrects the views of their reason, that not only do difficulties vanish, but revealed truths which before seemed dark and repulsive, now appear either as sources of relief to what was before difficult to the reason, or as unfolding the richest glories of the Godhead. These truths now become convincing tokens that the gospel is Divine. Among truths of this nature, are the doctrine of the Incarnation; the Atonement; and even such doctrines as the Fall; the ruin of our race by the offence of one; the sovereignty of Divine grace in Election, and Effectual Calling, as we shall presently notice more particularly.

Not that the light in which it is revealed is defective, but that man's reason is narrow, perverted, and blinded.

"The light shineth in darkness, and the darkness comprehended it not." John 1: 5.

So Rom. 1: 19, 21. God had clearly shown "his eternal power and Godhead to the heathen," so that they were "without excuse."—Wicked men can as well close their eyes against God's word as against his works.

The Savior himself gave the reason why the Jews did not believe; not for want of evidence, but because of their wickedness.

John 5: 43. "I am come in my Father's name, [i. e. with the witness of his own power and authority,] and ye receive me not; if another shall come in his own name, him will ye receive."

John 8 : 47. "He that is of God, heareth God's words ; ye therefore hear them not, because ye are not of God."

John 5 : 44. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only ?"

John 3 : 19, 20. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved."

John 15 : 24. "If I had not done among them the works which none other man did, they had not had sin ; but now have they both seen and hated, both me and my Father."

Moreover, some of the doctrines of the Gospel, in order to be fully appreciated, need something more than the light of natural reason in fallen man.

1 Cor. 2 : 14. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him ; neither can he know them, because they are spiritually discerned."

If, as the Gospel teaches, there be such an enlightenment by the special work of God's Spirit, then surely he is not to expect that aid who rejects the teachings which are not beyond the power of unbiassed reason to appreciate ; and rejects them because he "is not of God," and will not "do his will."

## 2. *The nature of this evidence from experience.*

It is partly natural,—the coincidence of revelation with the deepest wants of the soul, and with man's reason and conscience. The Gospel meets these wants. It satisfies right reason. But according to the Gospel, the discerning of that evidence is partly spiritual, as in 1 Cor. 2 : 14, cited above ; also,

1 Cor. 2 : 12. "Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God."

The following account may show the nature of the evidence. When one is in such a disposition of soul that he "will do God's will," opens the New Testament, then,

1. He is in a proper state of mind to receive and appreciate the truth. He will not refuse to come to the light, because his deeds are evil : nor will he be given up of God to judicial blindness.

2. His soul is immediately in sympathy with the Lord Jesus Christ. He feels that here is one who is true, whose motives and character are right. He feels at once, with regard to Christ, that

"He that speaketh of himself, seeketh his own glory ; but He that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him."

3. What Christ says of God,—his holiness, his justice, his love, his mercy, his abhorrence of all evil, appears to this man who will do God's will, entirely reasonable. This is the God whom his soul adores; the Father whom he loves.

4. The law of God, in all its holiness, he sees and feels to be just and good. Man *ought* so to reverence and obey God; he *ought* to be so just, and true, and kind to his fellow men. This law *ought* to be maintained at every hazard, and to be vindicated as a law of infinite sacredness, when it is violated.

5. He therefore feels that sin is loathsome and abominable; that it deserves the hatred and punishment which the word of God awards to it; and that a Just and Holy God could not do less than vindicate his holiness and his law with such expressions of the true character and desert of sin. In its very penalty, the law appears to him holy, and just, and good.

6. He may have been skeptical with regard to the desperate character of human depravity. But now, as he strives to conform to the law in his heart and conduct, he finds a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin and death. The law is spiritual, but he is carnal, sold under sin. Without this deep experience, he would have supposed himself good at heart, and only under the power of evil habits; which he might hope to conquer by his own unaided strength. Now, it is more than a contracted habit. "I am carnal," is the deepest conviction of his soul. No germs of good character remain by which he can raise himself to holiness. When,—wretched man that he is,—he asks, Who shall deliver me?—he sees no hope, save "through Jesus Christ" his Lord. The doctrine of depravity which the Gospel teaches, and which cold, unenlightened reason is so unwilling to receive,—becomes now, to experience, a bright evidence of the truth and divinity of the Gospel. Had the Gospel taught another doctrine, it would not have met his case, nor pointed out the needful remedy.

7. The doctrines of the fall, of original sin, of the ruin of the race, by the transgression of one,—seem to the carnal mind utterly opposed to reason. But to the experienced soul, his better conscience and his self-condemnation, prepare him to receive the truth revealed in the Bible, that man was made upright, but is fallen. His alienation from right, and his propensity to evil, he feels to be *sinful*. And did God make men so, and put them originally on probation for eternity with such an overwhelming bias to evil? The Bible, which teaches otherwise, seems to him to teach most reasonably and truly. But how, then, came all men to be so fallen? *Could not God help it? Did he not care for it? Was it willful design that made them so?* The fact of

native depravity is patent. In his own bitter experience he feels that depravity. The Bible account of the cause of it seems to him to afford the only rational or possible ground on which it may be explained, in consistency with the righteousness and the benevolence of God. That account may involve great difficulties; but if it is rejected, the present native and hopeless depravity of the race remains as a fearful fact, and is involved in impenetrable darkness. To the experienced and enlightened soul, that doctrine of the ruin of the race by the transgression of one, so far from being worthy to be regarded as a myth, or as an encumbrance of Christianity, affords the only ground in which he can hope that a reasonable solution may yet be found.

8. As we have already noticed, to the carnal man the doctrine of the Atonement by a Divine Savior bearing our iniquities in his own body on the tree, is almost ever a stumbling block, or foolishness. But he who has seen his own sins, and been aware of his utter want of conformity to the Divine law, and who has had some just conception of the holiness of God as Ruler and Judge,—he can see no way in which it is possible for such a God to save the sinner, and yet maintain his character and his justice, save only in that atonement which philosophy is so ready to discard, as contrary to reason. Now, justice is satisfied. The law is vindicated. God, the judge, is satisfied in saving the sinner, and the holy character of God is preserved. The Atonement is no more a stumbling block, or foolishness, but the wisdom of God, and the power of God. Glories are revealed in the Divine Wisdom, and Holiness, and Justice, and Love, — which to all previous knowledge of God, was as the light of day after the darkness of night. What, to the carnal mind, is a stumbling block or foolishness, becomes to the experienced soul, one of the most glorious evidences that the Gospel is Divine. Who but God could have sought out such a plan! which things the angels may well desire to look into!

9. He feels the power of the cross to fill him with love, and to draw him to holiness, as nothing else has ever filled or drawn him. That fearful justice revealed in the Atonement overwhelms him with a discovery of the nature of sin, and of the severity demanded for its punishment. That wonderful love revealed in the Atonement kindles up in his soul a love before unknown. He feels that God may now safely and honorably justify the ungodly, who believes. He finds peace in his own conscience, and peace with God. He rejoices in hope. And how shall he who is dead to sin, live any longer therein?

10. In all his succeeding experiences of spiritual joy and sorrow, and of communion with God, he finds the Word of God — especially in the Psalms — in wonderful accordance with all the varying affections of his soul.

The Word of God is to him a new book. The world has a new aspect. He himself is a new creature. He finds these discoveries of sin, of the way of life, of repentance, of faith, of joy in the Holy Ghost, so wonderfully beyond all that his own cold intellect and unfeeling heart had ever been able to discover — that he cannot any longer doubt that a Divine Power has quickened his soul. This it is, manifestly, to be “born of God.”

11. Now let those who have had these experiences, meet; and though they come from the very ends of the earth, they mutually understand each other, and know and feel that they have experiences which the people of this world cannot appreciate or comprehend. The cultivated Christian, from England or America, shall meet with the converted Hottentot, the Malay, or the Sandwich Islander, and they shall mutually feel that they are brethren in the highest and best sense — eternally brethren — as the disciples of Christ, the children of God. The aged Christian, and the child, — the learned minister of Christ, and the dairyman’s daughter, — shall have an experience in common, into which none but they who have felt it can ever enter.

Nor are they all children, or uncultivated people who speak of this witness of experience. But such men as Jonathan Edwards, or the great divines of England who preceded him, and multitudes of the most sober, discerning, and well educated people, bear their testimony to the same witness of experience. Many who are able to give the best account of external evidences — as of miracles and prophecy — and who regard the evidence from these sources as rational and logically conclusive, nevertheless testify to this evidence of experience as the most satisfying of all; an evidence which removes all doubt. Multitudes, who know nothing of external evidences, rest in this evidence of experience with as much assurance as they have of their own existence. They have eaten the bread of life: how can they hunger! They have drunk the water of life: how can they thirst? To them, it is not *evidence*, or *proof*, but KNOWLEDGE. In this they live: in this they fear not to die. The Savior’s promise is amply fulfilled, and to the letter:

“If any man will do his will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself.”

What, to one of such an experience, are the discoveries or contradictions of science? What are the objections of philosophy? He knows of the doctrine, and he cannot doubt that the discoveries of science, and the revelations of God’s Word, shall at last harmonize, when both are fully understood.

## CHAPTER V.

### INSPIRATION OF THE SCRIPTURES.

#### 1. *What is meant by Inspiration?*

1 Pet. 1: 21. "Holy men of God spake as they were moved by the Holy Ghost."

Inspiration is that special influence of the Holy Ghost, which makes the utterances or writings of the inspired man **THE WORD OF GOD**; the substance, and the form of expression being both of Divine Authority.

#### 2. *Proof that this is the scriptural idea of inspiration.*

Matt. 10: 19, 20, (case of special inspiration.) "But when they deliver you up, take no thought *how*, or *what* ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you."

Luke 21: 14, 15. "Settle it therefore in your hearts, not to meditate beforehand what ye shall answer, for I will give you a *mouth* and *wisdom*, [matter and expression,] which all your adversaries shall not be able to gainsay nor resist."

Under this idea, Inspiration in general, is of such authority, that it is said to be the Holy Ghost who speaks.

Acts 1: 16. "This scripture, which the Holy Ghost, by the mouth of David, spake before concerning Judas."

Acts 28: 25. "Well spake the Holy Ghost, by Esaias the prophet, unto our fathers."

2 Pet. 1: 20, 21. (Where prophecy of scripture is said to be more sure than even a voice from heaven, v. 18-19.) "Knowing this first, that no prophecy of the scripture is of any private interpretation [*ιδίας επιλύσεως*—of one's own unfolding, or origination] but holy men of God spake as they were moved [*φερόμενοι*] by the Holy Ghost."

That the matter and the expression were both of divine influence and authority, is clearly affirmed in 1 Cor. 2. The whole passage from 1 Cor. 1: 18, to the end of chap. 2, should be consulted in the original.

1 Cor. 1: 18, 23. Paul admits that the preaching of the cross, is to them that perish, foolishness; to the Jew a stumbling-block, and unto the Greek foolishness. "Howbeit," he says, 2: 6, "we speak wisdom among them that are perfect," [*τοῖς τελείοις* i. e. to men of adult understanding, the gospel is neither a stumbling-block nor foolishness, but "wisdom."]

Yet (v. 6-7,) it is not "the wisdom of this world, nor of the princes of this world," but "the wisdom of God in a mystery, which none of the princes of this world knew."

Nor were the wise men of the world competent to discover it. It was a wisdom of *God*, "ordained before the world." Nor had any mortals been able to conceive of such a mystery of redemption.

v. 9. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them to us by his Spirit."

To show that no human reason had been able to penetrate this "wisdom of God in a mystery," i. e. to anticipate such a work as Redemption by Christ crucified, Paul adds:

v. 11. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God."

This "hidden" mystery, which human reason could not discover, Paul says, "God hath revealed unto us—by his Spirit." *Here men were inspired to know what was beyond the power of man to discover.*

Here, the *matter*, the *knowledge*, the *substance*, is affirmed to be revealed.

Was there also a Divine Inspiration, reaching even to the *words*, the *form of expression*? Paul immediately answers:

1 Cor. 2:13. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" [πνευματικοῖς πνευματικᾶ συγχρίνοντες] *expressing spiritual things in spiritual words*; or, as before, "*in the words which the Holy Ghost teacheth.*"

(Alford adopts this meaning, which is indicated clearly by the grammatical construction, and by the context.

"*Putting together spirituals with spirituals*, i. e. attaching spiritual words to spiritual things." Alford cites, "Erasm, Beza, Calvin, De Wette, and Meyer," as sustaining this view; and adds, "and so certainly the context is best fitted, and the ordinary sense of the word συγχρίνω satisfied."

This passage then appears to be conclusive for extending inspiration both to the **MATTER** and to the **FORMS OF EXPRESSION**. Were inspiration not so extended, both to the matter and to the expression, the scriptures might indeed *contain* an imperfect and fallible record of a *Revelation*, but it could not be regarded as *the Word of God*, or the "*Oracles of God*," as in 1 Thess. 2:13, Rom. 3:2, Heb. 5:12, Ps. 119:9. It would be, at most, a human record of a Divine Revelation. What part of it we might regard as an unerring record, it might be hard to determine; and probably men would never be able to agree.

*But so completely were the prophetic utterances the speaking of God's Spirit, that often the prophets did not comprehend the meaning of what they uttered or wrote.*

1 Pet. 1: 10-12. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven."

Dan. 12: 8. "And I heard, but understood not. Then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." v. 13. "But go thy way till the end be; for thou shalt rest, and stand in thy lot in the end of the days."

Daniel is employed to write what he does not understand. His utterance, or writing is not [*διασπιδωσεως*] of his own unfolding, or origination. God does not intend that even prophets shall comprehend the writings till the time of the end. Daniel "rests"—in the grave. But at last, he "stands in his lot," his writings are understood, when the prophecy is fulfilled; all marks the wisdom and power of God.

### 3. *Are all the Scriptures Inspired?*

2 Tim. 3: 16. "All scripture is given by inspiration of God, [*θεόπνευστος*]."

(This is spoken of *τὰ ἱερα γράμματα*—"The Holy scriptures," which Timothy had known from a child; the Old Testament.)

Also, 2 Pet. 1: 20, 21. "No prophecy," [or prophetic utterance] "of scripture is of any private interpretation," [unfolding, or origination.] "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved "by the Holy Ghost."

### 4. *Do the Scriptures teach a Verbal Inspiration?*

Mistakes and disputes often arise here, from the different senses in which the question is understood. If the question is, whether every word was *dictated*, or *suggested*, we answer No; for some things were "brought to the remembrance" of the sacred writer, and were not suggested as before unknown. If the question is, whether the sacred writers acted as mere *automata*, the answer is No; for they manifested great diversity in their style and modes of argument and thought.

But if the question is, whether in the words employed, they were left to their own powers, so that they gave "A human record of a Divine Revelation," we answer No. The passages already cited, show that the *Divine guidance and authority* extended to the forms of expression, and even to the very words. In this sense, the scriptures teach a "verbal inspiration"—even though all be not *dictated* so as

to preclude the use of one's own faculties, or *suggested*, like the predictions of prophecy; nor were the writers used as mere *automata*.

5. *Were the sayings of Satan, and of Job's friends, and of other wicked men, inspired?*

Doubtless not; but the writers were inspired what record to make, and how to make it. The whole record is the Word of God.

6. *But of what importance is the question whether the authority of Inspiration reaches even to the forms of expression, and to the words?*

(1.) It is important to receive the teachings of scripture on the subject; and the scriptures so represent it. We do not argue from the importance of such an inspiration, that such must be the inspiration given; but from the Divine affirmation of such an inspiration, that such an inspiration is important.

(2.) Honest men might, perhaps, in many cases give a sufficiently accurate account of what they had seen and heard, even without any divine guidance. But, as in the case of the prophecies which even the prophets themselves did not understand, the unaided powers of man are clearly incompetent. Even in history, and in the narrative of what the disciples heard Jesus speak, it might be desirable to have some guidance as to what, out of many things, ought to be recorded; and also to have their memories quickened by some divine influence, to relate accurately what they had heard twenty or forty years before. Without this, their record might be a very fair human record of a Divine Revelation, but it could not be regarded as the Word of God. Even now there are disputes enough about the meaning of many parts of the record; how much more would men dispute, and how much the uncertainty would be increased, if doubts could be entertained, whether the writers were not mistaken in the record. In human laws, and in the record of legal decisions, none will trust the memory and fidelity of unofficial reporters; much depends upon the exact expression of the law, and the report of decisions must be authoritative, to give it any validity. How much more important, in the record of Divine Instructions, essential to our salvation!

7. *But are there not different kinds, or degrees of Inspiration?*

In recording what they witnessed, the writers perhaps needed only *direction*, and *superintendence*. Sometimes things needed only to be *brought to their remembrance*. Sometimes, as in prophecy, there was needed *direct suggestion*. God gave just what was needed, to make it in each case, the Word of God. In each case the *Inspiration* is Divine. There are no degrees in the authority.

8. *Is Inspiration simply a higher degree of the spiritual illumination bestowed upon the children of God? Or is each Christian inspired according to his degree of piety?*

Doubtless not. Inspired men have commonly been "Holy men of God." Yet God made even the wicked Balaam utter some true and exceedingly sublime prophecies.

There is indeed a spiritual illumination, in which people of devoted piety have their eyes opened, "that they may behold wondrous things out of thy law," Ps. 119: 18, the "eyes of their understanding being enlightened," Eph. 1: 18, so as to "comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge." But this is mainly a moral elevation, "an unction from the Holy One," 1 John 2: 20, which enables them better to comprehend and appreciate revealed truth; not which reveals anything new. It is not inspiration.

If inspiration were simply an elevation, according to the degree of piety, then it would be impossible to determine how pious a man must be, in order to teach with Divine authority; and we should also have to institute an inquiry into the degree of piety attained by each writer, in order to know the degree of credit to assign to his utterances. A known Word of God would be impossible.

9. *What is the Theologic meaning of the phrase, "The Plenary Inspiration of the Scriptures?"*

That *all* Scripture is given by inspiration of God; the authority of inspiration extending even to the words and forms of expression. Some who reject this doctrine, still retain the phrase, Plenary Inspiration, but give it a new meaning, viz: That the Scriptures *contain all* the instruction that is necessary.

10. *Did Christ and his Apostles recognize the Divine authority of the Old Testament?*

We have already noticed the declarations in 2 Tim. 3: 16, 1 Pet. 1: 10-12, 2 Pet. 1: 21.

Heb. 1: 1. "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets."

Luke 24: 44-46. "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understanding; that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

John 5: 39. "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me."

11. *Did the Old Testament writers claim to speak by Divine authority?*

Moses claimed it, Deut. 31 : 19–22, where at 120 years of age he was directed to write “this song,” that in after times it might be a witness against Israel in his apostacy. He gave signs that the Lord had sent him, and spoken by him. Num. 16 : 28, 29. His recorded predictions, Deut. 28 : and 29 ; so wonderfully fulfilled in history, are a perpetual witness, that he spake as he was moved by the Holy Ghost.

The prophets commonly prefaced their utterances by a “Thus saith the Lord.”

12. *What evidence that the Apostles and New Testament writers were inspired ?*

Christ promised them inspiration :

(1.) *On special occasions, as in persecution.*

Matt. 10 : 19, 20. “But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak, for it is not ye that speak, but the Spirit of your Father which speaketh in you.”

(2.) *Of continued inspiration to the apostles.*

John 14 : 26. “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

John 16 : 12, 13. “I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He the Spirit of Truth is come, he will guide you into all truth ; for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak, and he will show you things to come.”

The specific promises here made are :

1. “To teach them all things.”
2. “To bring all that Christ had said to them, to their remembrance.”
3. “To guide them into all truth.”
4. “To show them things to come.”

Here is the promise of plenary and infallible guidance into all truth pertaining to the doctrines of Christianity ; even of things which Christ had not as yet taught them, because they were not yet prepared for such teaching. The Holy Ghost was to bring all Christ’s sayings to their remembrance ; and to give them the power of prophecy with regard to the future events necessary to be revealed. It was the amplest promise of plenary inspiration.

The passages are sometimes cited as though they referred to ordinary Christians ; but the promise of “*bringing all things to their remembrance, which Christ had said unto them,*” limits it to the apostles, his constant companions.

13. *Did the Evangelists, Matthew and John, claim to be inspired?*

There was no need that they should do so directly. Their record of the promise was sufficient, and the most valid of all claims. They were universally accredited as authorized teachers of Christianity.

"God also bearing them witness, with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Heb. 2: 4.

14. *Was the claim made by the apostle who had not accompanied the Savior, and to whom the promise in John 14: 26, and 16: 12, 13 was not made?*

In Gal. 1: 1, Paul claims to be an apostle, not of man, neither by man, and he says:

Gal. 1: 11, 12. "But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by revelation of Jesus Christ."

The apostle Peter classes Paul's writings among "the Scriptures." But that phrase was applied only to what was acknowledged as "given by inspiration of God."

2. Pet. 3: 15, 16. "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."

Paul also claims that the Gospel, as preached by him, is "in truth the word of God."

1 Thess. 2: 13. "For this cause also we thank God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of man, but as it is in truth, the word of God."

The apostles and prophets are spoken of as of equal authority.

Eph. 2: 20. "And are built upon the foundation of apostles and prophets; Jesus Christ himself being the chief corner stone."

2 Pet. 3: 2. "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior."

15. *But what propriety in adducing their claims to inspiration, in proof that they were inspired?*

Their miracles, the Divine witness to their truthfulness and authority.

Heb. 2: 4. "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

The same evidence which proves their divine mission, proves them inspired.

16. *But Mark and Luke were not among the apostles ; what evidence that they were inspired ?*

We have indeed no specific proof, save that their Gospels were received as of Divine authority by the Christian Church, while apostles were yet among them. Nor have we any other particular proof of the inspiration of Solomon's Song, and of several other books of the Old Testament; but are left to the ascertained canon of the Scriptures, among which they were contained—whose Divine authority was sanctioned by the Savior, and concerning which it is expressly affirmed that "all Scripture is given by inspiration of God." The tradition that Luke's Gospel was *revised* by Peter, even if true, would not prove that Luke was inspired, but rather the contrary. If, however, with Peter's approval, Luke's Gospel was received by the Church as of Divine authority, this is a sufficient sanction. The evidence of history is, that Mark's and Luke's gospels were received under the warrant of apostolic authority. Spurious gospels and epistles were rejected by the early Church, and the canon of the New Testament was, at an early period, well established.

17. *But if their preaching was inspired, were their writings also inspired ?*

Concerning the Old Testament, the affirmation is expressly of the writings; of "all *Scripture*," 2 Tim. 3 : 16. "Prophecy of *Scripture*," 2 Pet. 1 : 20, 21.

Paul's *writings* are classed with Scripture, 2 Pet. 3 : 16 ; and Paul says,

1 Cor. 14 : 37. "If any man think himself to be prophet, or spiritual, let him acknowledge that the things that I *write* unto you, are the commandments of the Lord."

18. *But does not Paul expressly disclaim inspiration for certain parts of his epistle ?*

An examination of the passages referred to, rather shows the contrary.

1 Cor. 7 : 10, 12. "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband."—"But to the rest speak I, not the Lord."

In the first passage, Paul refers to Christ's own words in the Gospels. The other passage refers to a case of which our Lord had given no specific instruction. Paul refers only to this fact, when he says, "speak I, not the Lord." He does not intend to disclaim Divine authority, and to rest the command on his own private advice ; but only to decide authoritatively a new case, not referred to in the Gospel.

1 Cor. 7. "Now, concerning virgins, I have no commandment of the Lord ; yet I give my judgment, as one that hath obtained mercy of the Lord."

This has sometimes been supposed a disclaimer of Divine authority, and an avowal that he only gives his opinion as a faithful private Christian. But in v. 40, while he gives an opinion of a similar kind touching the case in hand, he says,

"I think also that I have the Spirit of God."

Not that he regarded himself as uninspired in the matter, but the contrary. [1 Cor. 7: 40, *δοκῶ δε χάριω πνεῦμα θεοῦ ἔχειν*: where *δοκῶ*, as in classical use, does not necessarily express a mere *seeming*, a doubtful thinking, but a seeming which is true.]

The amount of the whole is, that Paul is here speaking of "virgins," and especially of the question of marriage in "the present distress." By Divine authority, and as he thinks, under the inspiration of the Spirit of the Lord, he *leaves the matter open for each one's discretion*, having no *commandment* of the Lord to settle the question authoritatively for any one. He relieves their consciences, and sets them free, only adding, that for "the present distress" it might be good for the persons having the doubts, to remain single, and that "she is *happier* if she so abide," vs. 26, 40. There is, therefore no disclaimer of inspiration. Yet if it were so understood, the exception would be tantamount to a claim of inspiration for so much of the epistle as is not excepted. He *is inspired* to give prudential advice; not that she is *bound* to abstain, but that "she is *happier* if she so abide."

19. *But do not discrepancies of statement concerning the very same words, show that Divine direction did not extend to the words?*

Thus the different accounts of the voice from heaven :

Matt. 3: 17. "And lo, a voice from heaven, saying, *This is my beloved son, in whom I am well pleased.*"

Mark 1: 1. "*Thou art my beloved son,*" &c.

Also, Mark 9: 7. "This is my beloved son, hear him."

2 Pet. 1: 17. "This is my beloved son, in whom I am well pleased."

The just explanation of this, is not that anything was left to human mistake or weakness, or that the Divine care did not extend to the very expressions, (the contrary of which has been proved,) but that God directed the record so to be made, to give the sense of the words, rather than to be tied in unimportant cases to the form. Perhaps both forms were written, ("Hear him," "in whom I am well pleased,") though in each case only a part is recorded.

So, also, in the law from Sinai; the form given in Exod. 20: does not tally exactly with that given in Deut. 5: The explanation may be, that in the former case, the exact form of the voice from heaven, and of the writing on the tables, may have been followed; while in the latter case, Moses is only giving a looser statement of the substance of

the law. Nothing forbids that in each case he may speak under a divine inspiration, extending its authority even to the very words employed. So when Christ cited the Old Testament, he sometimes gave the substance, not intending to give the exact form. But surely, Christ had no human error or weakness. What God himself does, he may direct his servants to do; and yet it may be God who speaks.

There are other apparent discrepancies, as,

Mark 15 : 25. "Third hour." John 19 : 14. "Sixth hour."

Acts 7 : 14. "Three score and fifteen persons." Gen. 46 : 27. "Three score and ten."

2 Kings 24 : 8. "Eighteen years." 2 Chron. 36 : 9. "Eight years."

1 Kings 4 : 26. "Forty thousand." 2 Chron. 9 : 25. "Four thousand."

For the solution of these, and of many others of the kind, reference may be made to almost any of the standard Commentaries.

20. *Supposed Geological difficulties in the account of Creation. Gen. 1 :*

Several methods of solution have been attempted.

1. That the apparent remains of animals and vegetables, and the strata of rocks apparently requiring long periods for their formation, were so made at once at the creation. It is supposed that if the trees in Eden had been created at once, they would, if cut down, have exhibited concentric circles in the grain, as if by the growth of successive years; or in the miracle of the loaves, the new creation might have exhibited possibly, some scales of the fish, or some marks of the fire upon the loaves, as if they had been baked; and that the creation of the earth might have followed the same law.

This supposition is wholly untenable.

2. That after the work recorded in the first verse of Genesis, ["In the beginning, God created the heavens and the earth,"] there was a long pause, long enough for all the geological changes which the earth exhibited; and that the second verse begins with a new period; the fitting up of the world anew; in which all was completed in six literal days. [This was the view of Pres't. Hitchcock, and of many others.]

3. A third theory supposes that the word "day," in the Mosaic account, means a long period of ages. This supposition escapes some difficulties, but eminent scholars, [as Prof. Barrows in the *Bibliotheca Sacra*.] reject the arguments of Prof. Lewis, for the "days" of long periods, on philological grounds; and eminent Geologists, [as Prof. Dana, in the *Bibliotheca*.] reject them on Geological grounds. The attempted solution does not remove the main difficulties; there being no six great geologic changes to answer to the six long periods; but as much reason in Geology for nine, or perhaps thirty or more periods as for six.

4. A fourth theory, [that of Pye Smith,] supposes the account of the creation to be an account only of a partial reconstruction of a portion of the earth's surface.

5. A fifth theory supposes the Mosaic account to be like a prophetic vision, only looking backwards instead of forward. It is a series of images of great events, rather than a connected, prosaic history. No ideas, it is supposed, enter into the vision, save such as had been in the mind in its waking moments. Hence, "the whole paleozoic life-period is excluded from the vision," and a competent harmony may be constructed of the remainder.

#### CONCLUSION.

Prof. *James D. Dana*, [Manual of Geology, p. 743,] says of the Mosaic account, that "*This document, if true, is of divine origin.*" "For no human mind was witness of the events; and no such mind in the early ages of the world, unless gifted with superhuman intelligence, could have contrived such a scheme; would have planned the creation of the sun, the source of light to the earth, so long after the creation of light, even on the *fourth* day, and, what is equally singular, between the creation of plants and that of animals, when so important to both; and none could have reached to the depths of philosophy exhibited in the whole plan."

Yet Prof. Dana supposes that "*If Divine, the account must bear marks of human imperfection, since it was communicated through man.*" I. e. that it was a mere human (and imperfect) record, of a Divine revelation. (We are less inclined to accept his theology in this matter, than his geology, in which he is a master.)

His conclusion is, p. 746, that "The record of the Bible is therefore profoundly philosophical in the scheme of creation which it presents. It is both true and Divine." "There can be no real conflict between the two BOOKS of the GREAT AUTHOR. Both are revelations made by him to man."

It is probable that we have not yet learned the exact interpretation of either book, the Earth or the Word. Instead of feeling ourselves bound to adopt either theory, we are rather privileged to wait for more light; in full security that God's word will not at last be found contradictory to his works, but that a more wonderful harmony will yet be perceived than has been imagined.

To this conclusion, Sir David Brewster, and over one hundred and fifty of the principal men of science in Great Britain, have arrived; and have signed a declaration of their belief in the agreement of science and revelation. They say, "We conceive that it is impossible for the word of God, as written in the book of nature, and God's word, written in the Sacred Scriptures, to contradict each other, however much they

may appear to differ." They regard it as the duty of men to investigate both books, and not to make premature and presumptuous decisions, but to "leave the two side by side, till it shall please God to allow us to see the manner in which they may reconciled."

21. *Several definitions given by writers on Inspiration.*

HENDERSON. "Inspiration is an extraordinary and supernatural influence exerted by the Holy Ghost on the minds of the sacred writers, in such modes and degrees as to lead to and secure, in documentary forms, the deposition of such historical, didactic, devotional, and prophetic truth, as Infinite Wisdom deemed requisite for the immediate and future benefit of mankind."

This definition is both cumbrous and non-committal. It does not specify whether the "influence" is anything more than that which stirs up the piety, and quickens the intellect of all good men; nor whether "Infinite wisdom" deemed anything "requisite" more than to give a human record of a Divine revelation. This vagueness and indecision seem to be the great fault of the work.

GAUSSEN. "Theopneusty is the mysterious power exercised by the spirit of God over the authors of the Holy Scriptures, to write them, and to guide them, even in the employment of the words they were to use, and to preserve them from all error."

This seems to be in accordance with the teaching of scripture itself.

Dr. Woods: "A supernatural guidance or assistance of the Spirit, afforded to the sacred writers, and leading them to write just what God saw to be suited to accomplish the ends of revelation."

This is doubtless true; but it is defective in not stating *what that was* which was "just what God saw to be suited to accomplish the ends of revelation," whether the record was, after all, human and fallible, or in substance and expression divine. The teaching of Dr. Woods, in his lectures, is far more definite and conclusive than his definition.

THE APOSTLE PETER, 2 Pet. 1: 21, "Holy men of God spake as they were moved by the Holy Ghost."

THE APOSTLE PAUL, after showing that a mystery was revealed, which none of the princes of the world knew, and which had not entered into the heart of man, specifies how that mystery was spoken.

1 Cor. 2: 13. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth,—*πνευματικοῖς πνευματικᾶ ἀνχρινόντες*—expressing spiritual things in spiritual words."

22. *Erroneous views of Inspiration.*

1. SOCINIANS.

*Priestly.* The scriptures were written by competent and honest witnesses, but subject to prejudices and errors. The credit of each part is to be determined by circumstances.

*Baumgarten.* "A human expression of a divine revelation."

*Others.* "The Bible *contains* a revelation, but is not itself the word of God," [i. e. a revelation was given, but the record was subject to human error and prejudice. We must judge for ourselves what is true and what is false; what of it is Divine truth, and what of it is false doctrine. Man has no divine instructions over which his own reason must not sit in judgment.]

2. THE QUAKERS, DR. ARNOLD, AND OTHERS OF THE SAME CLASS.—Inspiration is only a pre-eminent degree of that spiritual illumination which is common to all Christians. [I. e. a man is inspired according to his degree of piety and spiritual intelligence. But who are to judge concerning that degree in any writer? At what degree does he become an infallible teacher? And how are we to judge whether he has arrived at that degree? Clearly, these persons have left out the teachings of scripture on the subject.]

MORELL, (Philosophy of Religion.) The inspiration of the sacred writers is nothing more than an exaltation of their "*Intuitional consciousness.*" This takes place in men of great genius and great goodness. It effects nothing beyond the highest exercise of their own faculties. Their writings have no more authority over us, than that which their words manifest to our own consciousness; we ourselves judging what in them is wise and good.

So COLERIDGE, [vol 5, p. 578, Shedd's ed.] "Whatever *finds me*, bears witness of itself that it has proceeded from a Holy Spirit, even from the same spirit, which, remaining in itself, yet regenerateth all other powers, and in all ages, entering into holy souls, maketh them priests of God and prophets"

[I. e. Whatever "finds me,"—approves itself to my heart and reason, —whether in Plato or Zoroasterr, or Confucius, is as much inspired by the Holy Ghost as any thing in apostles and prophets; and I am equally at liberty to reject what is taught by the latter as by the former.]

Yet says Coleridge, [p 582.] "In the Bible there is more that finds me, than in all other books put together."

But is "*all* scripture given by inspiration of God? Coleridge says No. He "would as lieve attempt to reconcile Falstaff's account of the rogues in buckram," as to reconcile the discrepancies of the sacred writers. He ridicules the idea that holy men of God spake as they were moved by the Holy Ghost, as "superhuman ventriloquism," and regards a belief in the Plenary inspiration of the scriptures as "Bibliolatry."

COUSIN, (Hist. of Philosophy, vol. 1, p. 390.) "The spontaneous action of our reason in its greatest energy, is inspiration," and [p. 339, Henry's Ed.] "Reason makes its appearance *in us*, though it is *not our*

*selves*, and can in no way be confounded with our personality. Reason is impersonal. It is "God, the first and last principle of everything." He regards reason as the *λογος*—the "Mediator between God and man," "The word made flesh," "the Revealed God of the human race." Christianity, he regards as "the summing up and crown of the two great religious systems which reigned by turns in the East, and in Greece. I. e. Christianity is nothing save completed and perfected Paganism.

*Michaelis*. The inspiration of the sacred writers rendered them infallible in teaching *religious and moral truth* only; while as to external *facts of history*, and to *science*, they were liable to err."

This theory has its advocates among some American divines, who are otherwise regarded as orthodox. Thus says one, "Inspiration of the Bible denotes such a Divine influence on the minds of the several writers, as "caused them to teach in the best possible manner, whatever they intended to teach; especially to communicate *religious truth* without any admixture of error, either in the truth itself, or in its religious impression."

The author of the theory remarks, that "It does not affirm or deny that statements merely *scientific*, and *not religious*, are correct," "nor does it affirm or deny that statements of the Bible which are merely *historical*, and *not religious*, are correct."

To the objection that there are "scientific errors in the Bible," the author of the theory replies,—“The Bible is not given to teach *science*, but *religion*”—“It was best that the sacred writers *should comply with the scientific notions of the day*.” “We may account for all these apparent scientific errors of the Bible, on the ground that the sacred writers never *intended* to teach science.”

So of "Historic errors." "The Bible was not designed to communicate mere history; it was designed to communicate *religious history*." "It may have been decidedly for the best, to adopt the historical accounts of the age." Then why not admit that the Mosaic account of creation, was not intended to teach science on the subject, or even history; but that it might have been decidedly best to adopt both the *scientific* and the historical accounts of the age! The fall, and the deluge might be regarded as the current Myths of the age. Colenso's *scientific* and *historic* refutation of the history of the Exodus, may be admitted to be all true, and yet the *religious* doctrine of the Pentateuch correct, since it was not given to teach *history* or *science*; and it might have been "decidedly best to adopt the historic and scientific *accounts* of the age," whether true or false. The same of Jonah and the great fish. On this principle, why may not the theory of Strauss or of Renan be all correct, and the *religious truth* of the Bible be as safe as ever!

And when our missionaries show the historical and scientific falsity of the sacred books of the Hindoos, why may not the Hindoos say, "Our books were not given to teach *science* or *history*, but only religion. It might have been decidedly best to adopt the scientific and historical accounts of the age! you cannot so refute our religious books: their science and history may be false, (we do not 'affirm or deny,') but their *religion* is true."

It is not wonderful that the theory in question should deem it necessary to adopt a new definition of the phrase "*Plenary Inspiration*," thus: "The inspiration of the Scriptures is *plenary* in this sense, that it contains all that it should contain, and omits all that it is not necessary to contain."

THE CHEVALIER BUNSEN. (Hippohytus, vol. 2, p. 38,) says of inspiration, "*The Spirit*" is God as existing and working in the sentiment and feelings of the church, or the whole humanity. The Bible is only a leaf in the past progress of developing truth, by the *whole humanity*, or Holy Ghost.

## CHAPTER VI.

### THE RULE AND JUDGE OF FAITH.

Two questions are to be considered :

1. What is the Rule of Faith ?
2. Who is to interpret it ?

#### THE DIFFERENT VIEWS AS TO WHAT IS THE RULE OF FAITH.

1. *That reason and conscience are sufficient, without the Bible. The Deistical Rule.*

Reason and conscience are doubtless sufficient to render men responsible.

“These having not the law, are a law unto themselves.” Rom. 2: 14.

The heathen having the light of nature are “without excuse.” Rom. 1: 20.

“For as many as have sinned without law, shall perish without law.” Rom. 2: 12.

But the light of natural reason and conscience is often fearfully obscured. Gross darkness covers the earth everywhere, save where the light of Revelation shines. Nor can any man without the Bible tell what a sinner must do to be saved.

Acts 4: 12. “Neither is there salvation in any other.”

2. *That nothing is to be received that is contrary to reason and conscience ; the Scriptures must be interpreted so as not to shock our moral sense.*

On this ground, some, as Coleridge, reject the doctrine of the Atonement as contrary to reason, and shocking to our sense of justice and right. Some reject the doctrine of everlasting punishment ; others, the doctrine of anything like punitive justice ; others, the Divinity of Christ, the personality of the Holy Ghost, native depravity, and regeneration.

There can be no doubt that to reason, *unperverted* and *fully informed*, none of the truths of revelation can appear contrary to reason. But to the reason of the Jews and Greeks, the doctrine of Christ crucified was a stumbling block or foolishness, 1 Cor. 1: 23 ; while to those who were “perfect, [men of adult reason and knowledge] it was “wisdom.”

1 Cor. 2 : 6. It was once denied as contrary to all reason, that the earth should turn over, or revolve around the sun. Reason, when a little better informed, saw wonderful truth and reason in what it had rejected as contrary to reason, and impossible. The same thing commonly happens with regard to the doctrines which, at first, appear to some as contrary to reason.

The rule in question, to be consistent, should wholly reject the word of God, as being unnecessary, and affording no valuable light to reason and conscience. But this would certainly be contrary to all reason, and to the surest evidence.

If we receive the Bible as a revelation from God, it is the highest dictate of reason to receive its teachings as true. If anything, on a fair and honest interpretation, seems to teach what is difficult, or even contrary to reason, it is still the highest reason to conclude that our views are not yet sufficiently enlarged ; and that when our knowledge shall be sufficiently complete, all will be in exact harmony with reason.

The PROVINCE OF REASON, then, is,

1. To examine whether what purports to be a revelation from God, is really such. And then

2. To examine, by the common and fair rules of interpretation, what it teaches. It is most unreasonable for human reason to attempt to sit in judgment over what it receives as the word of God ; or to endeavor in any way to wrest it from its honest and legitimate interpretation.

The Scriptures teach many things *beyond* reason. There may be many doctrines which demand in us a more enlarged intelligence, or a deeper religious experience, before we may be able to see their entire consistency with our reason. Some problems may be too deep for the present intelligence of man to solve, e. g., How there can be any sin and death under the government of one who is Almighty, and perfect in goodness.

3. *The Quaker Rule ; Christ within us ; the Spirit within us, guiding us surely, while we follow it.*

This rule makes the spirit within us at least of co-ordinate and equal authority with the Word of God ; or even as superseding that word. But the Lord directs us, not to try doctrines by the spirit within us, but by the Word.

Isa. 8 : 20. "To the law, and to the testimony ; if they speak not according to this word, it is because there is no light in them."

And as to any supposed spirit, whether in us, or in any other man, the Bible gives this direction :

1. John 4 : 1-3. "Believe not every spirit, but try the spirits whether they are of God ; because many false prophets are gone out into the world. Hereby

know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God."

So the Bereans were commended, not because they tried the preaching of the Apostle by the spirit within them, but because they tried it by the scriptures.

Acts 17: 11. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed."

#### 4. *The Romish Rule ; Scripture and Tradition.*

In favor of tradition as co-ordinate with scripture, they cite 2 Thess. 2: 15, and 3: 6.

"Therefore, brethren, stand fast and hold the *traditions*, which ye have been taught, whether by word or our epistle"—"Withdrawing yourselves from every brother that walketh disorderly, and not after the traditions which he received of us."

The traditions [*παράδοσεις*] here spoken of, are no traditions handed down by human report, but—precepts which have been *delivered* to them by apostles themselves, "whether by *word* or by our *epistle*."

Many of the Romish traditions are contrary to the plainest teachings of the Gospel. The Scribes and Pharisees had traditions; by which they "transgressed the commandment of God," and made the commandment of God void." Matt. 15: 3, 6.

"In vain do they worship me, teaching for doctrines the commandments of men." Matt. 15: 9.

God's ancient people were forbidden, Deut. 4: 2, "to add to the word which he commanded them, as well as to "diminish ought from it." In Rev. 22: 18, 19, the sorest judgments are denounced against any one who shall add to, or take from, the words of the book. One part of God's word is as sacred as another.

5. *What Rule hath God given to direct us how we may glorify and enjoy him?*

Ans. The word of God, which is contained in the scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy him. [*Catechism Q. 2.*]

#### *The Rule of Faith.*

Acts 17: 11. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so."

Isa. 8: 20. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

*The Rule of Life.*

2 Pet. 1 : 19. "We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

Ps. 119 : 1, 9. "Wherewith shall a young man cleanse his way ? By taking heed thereto, according to thy word."

*A Sufficient Rule.*

2 Tim. 3 : 15. "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

*A Perfect Rule.*

Ps. 19 : 7, 9. "The law of the Lord is perfect, converting the soul ; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart ; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever ; the judgments of the Lord are true, and righteous altogether."

Ps. 119 : 2, 3. "Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity."

*Of Unchanging and Eternal Truth.*

Ps. 119 : 142. "Thy righteousness is an everlasting righteousness, and thy law is the truth."

Matt. 24 : 35. "Heaven and earth shall pass away, but my words shall not pass away."

*Suitable even for children, or for the simple, and not to be shut away from any.*

See 2 Tim. 3 : 15. Timothy had known the scriptures from a child.

Ps. 119 : 130. "The entrance of thy words giveth light ; it giveth understanding unto the simple."

*A Better Instructor than the most learned men, or than the Fathers.*

Ps. 119 : 99, 100. "I have more understanding than all my teachers ; for thy testimonies are my meditation, I understand more than the ancients, because I keep thy precepts."

*The Only Rule.*

Matt. 15 : 6, 9. "Thus have ye made the commandment of God of none effect by your tradition. But in vain they do worship me, teaching for doctrines the commandments of men."

Gal. 1 : 8, 9. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

*But now comes a SECOND INQUIRY.*

Admitting the Scriptures to be the Rule of Faith, who is to interpret that rule ? Who is to judge whether any given doctrine is according to that rule ? I. e.

## WHO IS TO BE THE INTERPRETER AND JUDGE OF FAITH ?

1. *The High Church Episcopalians* deny the right of private judgment, and hold every man bound to receive the interpretation sanctioned by catholic consent.

But where are we to find that catholic consent ? or who is authorized to declare it to us ?

Some say catholic consent as determined by the first two centuries.

But how are we to judge whether the doctrine of those two centuries is pure ? Are we to sit in judgment over our standard ? Or if we are able to compare the doctrine of the first two centuries with the word of God, why are we not, by the same rule, to compare and judge the doctrine of any other centuries ?

Others demand that we be determined by the interpretations of the first five centuries.

Others, (as Bishop Whittingham,) demand that we be governed by the catholic consent of the whole eighteen centuries ; [according to the rule of Vincent of Lerins — “ *Quod ubique, quod semper, quod omnibus.*” All of them agree that we may not go to the *Bible alone*, but that we are bound to receive the interpretation of *the Church*, whether that be the interpretation of the first two, or five centuries, or of the whole eighteen.

Bishop Brownell, the late senior Bishop of the Protestant Episcopal Church in the United States, in his famous charge says,

“The Holy Scriptures, as they were interpreted by the Church during the two first centuries” — “constitute the only sure basis to rest upon.” “The result,” he says, “is fully embodied in our book of Common Prayer, a standard of faith which now stands secure, as the only enduring monument of the Protestant Reformation.” “I need not tell you,” he says, “that there are numerous bodies of intelligent and devoted Christians, but without any sufficient bond of unity and stability ; the *Bible alone*, without note or comment, their only standard of faith.” These he represents as having gone “with the continental reformers” — to “the extreme of rejecting *all tradition and church authority* ;” — the result of which he avers to be “schisms,” “heresies,” “infidelity,” “fanaticism,” in the midst of which confusion, he says, the Episcopal Church stands “*An Oasis in the desert.*”

But is this rule practicable ?

(1.) No greater crudities and errors of interpretation can be found anywhere in the world, than in the interpretations of the first two centuries. [See *Daillé on the Fathers.*]

(2.) Who is to set forth authoritatively the interpretation of those centuries ? If we are to rely on *authority*, then the vast majority of Christians, the Roman and the Greek — deny that the Prayer Book is

any just interpretation either of these centuries, or of the Scriptures. If we are not to rely on Church *authority*, but to *compare the Prayer Book with the Scriptures for ourselves*, then the Prayer Book is not the standard, but must itself submit to the ordeal of private judgment.

(3.) It is impossible for most Christians to determine what are the interpretations of two, five, or of all the centuries.

If the interpretation of an interpretation (e. g. The Prayer Book) were to be received as the Rule of Faith, it might be as difficult to interpret that, as to interpret the original document, the Bible; so that this rule, to be consistent, demands at least what the Romanists profess to furnish, a living and infallible interpreter.

(5.) God has given no such rule, but sends every man to "search the scriptures." Even when an apostle preaches, it commends the diligence of those who search the scriptures daily, to see whether these things are so. It ever sends the individual soul *to the law and to the testimony*; declaring that "if any speak not according to this word, it is because there is no light in them."

The High Church Episcopal scheme is therefore impracticable, subversive of the very church authority to which it professes to submit, and contrary to the scriptures.

## 2. *The Romanists*

Deny the right of private judgment, as to the meaning either of the scriptures or of the centuries. It claims a living infallibility. If Councils, with the Pope, may decide what is an article of faith, the Pope alone decides at last, since he alone interprets the Councils and the Popes. Men need neither to think nor to judge for themselves, nor do they need the Bible; since whatever they think, or judge, or read in the word of God, they are to receive it in the sense put upon it by the priest, under the authority of the Pope. They need not an intelligent but an *implicit* faith.

They argue, (1.) That all laws must have judges, so of doctrines.

Ans. No man may come between God and the human conscience, as to the meaning of God's word. We are to "search the scriptures;" to bring even those who claim to be prophets, to the test of "The law and the testimony." We are to judge not only Priests and Popes, but even Apostles or Angels, by the Gospel which we have already in our hands.

Gal. 1 : 8. "But though we or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed."

Matt. 23 : 9. "And call no man your father, upon the earth; for one is your Father which is in heaven." And v. 8. "But be ye not called Rabbi, for one is your Master, even Christ."

They argue (2.) That Christ promises to Peter, that what he shall

bind on earth, shall be bound in heaven; and that we are required to "Hear the church."

Ans. This is no promise of infallibility, nor authority to exercise lordship over the faith of individual men. The passages in Matt. 16:19, and 18:15-18, show only that Christ gives to the apostles an *authoritative gospel*, not an individual power or infallibility; and that he sanctions the discipline of incorrigible offenders in the church; not that the church is infallible in its discipline.

They argue (3.) That Christ promised that the gates of hell shall never prevail against his church, Matt. 16:18.

Ans. This is no promise of infallibility, or of security against grievous sins, or even apostacy in particular men or churches; but that in the war between Christ's church and Satan, the latter shall not finally, or permanently, prevail.

They argue (4.) That the church is the pillar and ground of the truth, and therefore infallible, 1 Tim. 3:15.

Ans. There is an ample sense in which the church is the instrument of propagating and preserving revealed truth, while yet the church rests on the truth, not the truth on the church. Here is no authority of lordship over the truth, or over the judgment or conscience of individual men.

The claim is contrary to scripture. It has proved the source of the most grievous corruptions, and has been the instrument of the most intolerant persecutions and wrongs which have ever been inflicted on the human race.

The Scriptures address themselves ever to the individual mind and conscience. They give more than the *right* of private judgment, they require such judgment, as a duty. Whoever surrenders this right, commits treason against the truth. Whoever denies this right, usurps the rights of man and the prerogatives of God.

## CHAPTER VII.

### THE USE OF CREEDS AND CONFESSIONS.

If the right and duty of private judgment is to be maintained, of what use are Creeds and Confessions?

Are they not necessarily usurpations, instruments of mischief and tyranny?

Ans. Creeds and confessions are neither the guide nor the arbiter of private judgment; they are in no sense the rule or judge of faith.

Yet they are both useful and indispensable *as criterions of Fellowship.*

The individual is not bound by the creed, but by the word of God only. And he must interpret this rule according to his own conscientious judgment. Yet if any one, even though he were an apostle, or an angel, Gal. 1: 8, 9, comes with "another gospel," he must "be accursed," i. e. at least rejected from the privileges of Christian fellowship. If he refuses to hear the church in case of just discipline for an offence, he is to be regarded as a "heathen man, and a publican," Matt. 18: 17. So, if one comes, and brings "not this doctrine," [i. e. that Jesus Christ is come in the flesh," 2 John 7: 10,] we are to "receive him not into our houses, neither bid him God speed." We have it not at our option whether to deny him church-fellowship; for, 2 John 11, "He that biddeth him God-speed, is partaker of his evil deeds." Paul says, Tit. 3: 10. "A man that is a heretic, after the first and second admonition, reject." I. e. reject him from Christian fellowship.

A case of excommunication for false doctrine is referred to, 2 Tim. 2: 16, 18, and 1 Tim. 1: 19, 20.

"But shun profane and vain babblings; for they will increase unto more ungodliness, and their word will eat as doth a canker; of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrown the faith of some."

The former of these appears to be referred to, 1 Tim. 1: 19, 20, and to have been excommunicated.

"Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck; of whom is Hymeneus and Alexander; whom I have delivered unto satan, that they may learn not to blaspheme."

To "deliver to Satan," was to excommunicate. See 1 Cor. 5: 4-7, 11.

The Corinthian brethren were, in the case of the incestuous person, "To deliver such a one unto Satan;" and if any brother "be a fornicator, or covetous, or an idolater, a railer, or a drunkard," with such a one they were "no not to eat," i. e. they were not to countenance him as a Christian brother by the slightest act of fellowship.

*The Church is therefore to exercise discipline, even to excommunication, in the case of fundamental false doctrine, or heresy, as well as for certain specified immoralities of conduct.*

*But who is to decide what is "another Gospel, or heresy"?* The Bible has decided it in case of a denial of the doctrine of the resurrection, 2 Tim. 2 : 16, 18; in the case of denying that Jesus Christ is come in the flesh, 2 John 7, 9, 10; 1 John 4 : 3; in the case of those who teach justification by the law, in opposition to justification by grace, Gal. 5 : 12. Evangelical Christians generally agree that those who deny the Divinity and atoning sacrifice of Jesus Christ, and justification by faith in his blood, have denied the faith, and turned to another gospel.

Suppose a church has no creed. One denies these fundamental truths of Christianity. They meet together and excommunicate him for teaching another gospel. They are bound to do this. If they neglect it, they neglect the plain charge of the scriptures. If they fail to do it because they are indifferent as to what a man holds or teaches, then they are "partakers of his evil deeds," and traitors to Christ and to his truth; admitting to an equal and undisturbed fellowship those who preach another gospel, even denying the Lord that bought them.

But meeting and exercising discipline on one who teaches contrary to the gospel on any one of these fundamental points, *they do thereby establish a creed on such particular point.* Henceforth it is decided that no man teaching justification by works, or denying the divinity of Christ, or his atonement, or the doctrine of the resurrection, can remain in the fellowship of that church. The rumor of their action is noised abroad. It becomes known that no one can be *admitted* to their church, who denies these fundamental doctrines of Christianity. *The creed is established*, whether it be written and formal, or not. Nor is it possible for a church that maintains the discipline which Christ enjoins, not to establish a creed, either written or informal.

*But is it not an infringement upon that freedom of conscience which is the right of the individual man?*

Not at all. If they hold what *he* regards as another gospel, he is not at liberty to hold *them* in fellowship. He should go where he belongs. No one can have a right to demand that a church shall not maintain the discipline which Christ requires.

As a criterion of fellowship, a creed, is inevitable to any church that

feels bound to reject those who preach another gospel. There are no objections to their making that creed formal and written.

For example : A body of evangelical men, who love the distinguishing doctrines of the gospel as they love their lives, band together in a church, erect an edifice, and establish the ordinances, on the *express principle of having no creed*, or none save the Bible. In a few years the enemies of the cross, taking advantage of this open door, creep in, and become a majority. They call a minister of their own sort, who rejects *in toto*, the doctrines of those who formed the church, and who contributed the funds for its establishment. On their principles of having no creed, there is no relief. Each is to judge what the Bible teaches for himself; and the present minister and the majority interpret the Bible to mean Socinianism or Universalism. Will people who love the true gospel remain under such preaching, and in such fellowship? They cannot, without disobedience to Christ. They have no relief, save to give up their property in the church edifice, and in other funds, and to withdraw. *But in withdrawing, they have renounced their former principles of No Creed. They have published their creed, and their adherence to it in the face of heaven and earth.* Would it not have been better if they had been prudent enough in the beginning to avow their creed, and to avoid all this trouble, and loss, and change of principle?

A creed then, is not only a *necessity* to those who will maintain the discipline which Christ enjoins, but it is also a *reasonable security* for their property and privileges. It is no injustice or tyranny towards any. On the contrary, the outcry of those who denounce all creeds and confessions, is only an outcry against the maintenance of the discipline which Christ enjoins, and against the safeguards necessary to secure the power to exercise that discipline in the church.

A creed, or confession, may also be of immense value as a TESTIMONY to the world; as when the Protestants presented the Augsburg Confession to the authorities of the Empire. So our Westminster Confession is of immense value as a testimony to the truth, set forth by the large Presbyterian and Congregational bodies, who hold to that Confession.

The fancied "*Broad Church*" of the future, which some dream of, viz: of a church without creed or confession, but purposely embracing those who deny the Divinity of Christ, the Atonement, Justification by Faith, and the Inspiration of the Scriptures, such a church can never come into existence without rejecting utterly all Christ's commands with regard to fellowship and discipline.

## CHAPTER VIII.

### DOCTRINES OF THE SCRIPTURES.

#### 1. *What is God ?*

God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth. [Catechism, Q. 2.]

#### *A Spirit.*

John 4: 24. "God is a spirit; and they that worship him must worship him in spirit and in truth."

#### *Infinite. †*

1 Kings 8: 27. "But will God indeed dwell on the earth? behold the heaven, and the heaven of heavens, cannot contain thee; how much less this house that I have builded."

Ps. 139: 8, 10. "If I ascend up in heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

#### *Eternal.*

Ps. 90: 2. "Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

#### *Unchangeable.*

Jas. 1: 17. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Mal. 3: 6. "I am the Lord; I change not."

#### *Wisdom.*

Ps. 147: 5. "Great is our Lord, and of great power; his understanding is infinite."

#### *Power.*

Gen. 17: 1. "I am the Almighty God."

#### *Holiness.*

Lev. 19: 2. "Speak unto all the congregation of the children of Israel, and say unto them, ye shall be holy; for I the Lord your God am holy."

#### *Justice.*

Deut. 32: 4. "He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he."

*Goodness and Truth.*

Ex. 34: 6. "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth."

OBJECTIONS TO THE DIVINE GOODNESS, OR POWER, FROM THE EXISTENCE OF MORAL EVIL.

1. *The Epicurean, or Atheistic, (cited by Lactantius.)*

"God either wills to prevent evil, and cannot; or he can and will not; or he neither can nor will; or he both can and will."

"If he would, but cannot, he is imbecile; which does not belong to Deity.

"If he can and will not, he is malevolent; which is equally abhorrent to Deity.

"If he neither can nor will, he is both malevolent and imbecile; and therefore not God.

"If he both can and will; then whence are evils, or why does he not take them away?"

Epicurus concludes that the existence of evil, is on no supposition consistent with the idea that there is a God. He therefore concludes that there is no God.

2. *The Manichean theory* supposes two deities, one good, the other evil; the former not being able to prevent the works of the latter. This denies that "There is no other God but one."

3. *The theory that sin is the necessary means of the greatest good.*

Dr. Wood (letter to Dr. Taylor) says, "If sin is not the necessary means of the greatest good, and is not on the whole for the best, then it must follow that God does not regard it, or any degree of it, as on the whole for the best; and of course, that he does not *choose* that it should exist." Those who adopt the theory, suppose that if it be not true, then God must be baffled, disappointed, and unhappy.

But the theory seems to have no support in scripture or in reason. It seems to regard God as *imbecile*, unable to accomplish the best ends without adopting methods contrary to his whole character, and *choosing* to be disobeyed and dishonored. Nor is the theory necessary to vindicate the justice or the power of God in the matter. He may not *choose* sin at all; nor regard it as necessary to the greatest good, but as wholly evil, and destructive of good, save as it is overruled. But a *moral system, of moral freedom*, may be necessary to the greatest good; and the necessary means to that good may be to *leave men to the freedom of their own will*. God does not *will* sin, but only *wills not to prevent it*. The responsibility is with the creature, not with God.

4. A fourth theory supposes that "sin may be *necessarily incidental*

to the best moral system." It is said, "Who can prove that sin *will* not be, when for ought that appears, it *may* be?" If this theory be understood to admit that God *may* prevent sin in a moral system, if he should see it *wisest* and *best* to do so, there seems to be no reasonable objection against it.

5. A fifth theory supposes "*The problem solved*," by showing that sin is wholly of the creature, and is no part of the Divine plan or strategy, or method; and that God is not chargeable with its introduction, or with willing its allowance.

There is doubtless a substratum of truth in this theory, and a just denial of great errors. But it does not appear to "solve," or even to reach "the problem." For it may still be asked, Did not God *care* to prevent it? Or was he unable?

6. A sixth theory supposes that we *must* solve the problem, and cannot resolve it into the unknown wisdom and sovereignty of God, by saying "Even so Father;" for till the problem of moral evil is solved, we cannot know that we have a "Father in heaven," or "that what seems good in his sight is at all worthy of him, and kind to his children;" and that before we solve this problem, we cannot know, as against the atheist, "That coming light will vindicate the witness of sin and misery against the superstition of an assumed Deity."

This seems rather high ground to assume; that before we can know that we have a Father in heaven, there must be no darkness or clouds round about him which we are not at present able to penetrate. It may be questionable whether beings of a day, endowed with reason, like us, shall be able, fully to comprehend the plans of the Divine government, which embrace a whole universe, and take in a whole eternity. What now seems darkest to us, may, when it is fully understood, reveal the brightest glories. God means to try our faith; and often it is his glory "to conceal a matter."

Moreover, as the author of this theory condemns all theories previous to his own, it should seem fair to conclude that till he arose to solve this problem, the world could not know that it had a father, or that it was not a superstition to believe in "an assumed Deity."

To the question, "How can sin and suffering be, where omnipotence and goodness are?" This theory replies [Bibliotheca Sacra, Jan. 1856, p. 74.] We answer, that *sin, in some form and extent, will be a certain result of God's dealings with his creatures according to what is due to himself.*" (The italics are given in the Bibliotheca.) "In other words, *If God always deals with finite spirits according to the principles of honor and right, there will be sin.*"

But even admitting this, it does not solve the problem, for it may still be asked, *Why* will there be sin? *Does not God care* to prevent

it, or is he *unable*? Does it vindicate his justice to suppose that he puts creatures under a moral law, which, from the nature of the case, never can be kept, so that there will certainly be sin; which sin is punishable with eternal wrath? Does it vindicate the ways of God to say that *both he himself, and his accountable creatures are placed under such a merciless and hopeless NECESSITY as this?*

But how is it known, that there will certainly be sin, in all possible worlds, and among all possible creatures? How is it known that God has no power to make and control a world, which shall be under a moral law and yet sinless? The theory professes to see this *a priori*, as a matter of *necessity*—a necessity which limits both the power and the goodness of God. The scheme seems utterly untenable. So far from solving the problem, or vindicating the ways of God, it cannot be admitted without involving both in tenfold darkness.

7. A seventh theory, [Dr. Bushnell's] adopts the principle of the sixth, so far as to explain *why* there *must* be sin in any system of moral government. It supposes that no inward principle, and no admissible Divine help, can be strong enough, or supply the necessary motives, to secure from transgression, till creatures have first had some experience of sin and of its fearful consequences: that God never intended or expected such laws to be obeyed, till sin and punishment should supply the indispensable motives; and that hence, even the holy angels must be such as have sinned and been redeemed.

This is another, and a more objectionable form of the theory that "sin is the necessary means of the greatest good." Both God and the creature are under an iron NECESSITY. Everlasting, and the most horrible punishment sanctions a law, which from the nature of the case, and from the very outset, *cannot* be kept. The Lord is driven to such shifts from mere *necessity*; and redemption is not mercy, but simple justice! Yet this theory is devised to vindicate the justice and goodness of the Almighty!

8. An eighth theory is that of Leibnitz, in his Theodicé, [See Müller on Sin, vol. 1. pp. 294–297.] He supposed that a ground for sin consists necessarily in the imperfection of finite beings, so that finite beings must always be liable to sin. "Yet, everywhere," (says Müller,) "The Theodicé has for its object the reconciliation not merely of the *possibility*, but the *reality* of sin, with the doctrine of Optimism; and in all earnestness, maintains that *the world would be less perfect if sin was wanting in it*; from which appears to follow, according to Leibnitz's idea, *the necessity of God's bringing about the origin of sin.*"

#### CONCLUSION.

All these theories, from the Epicurean downward, except, perhaps, the fourth, assume that there is only one supposable alternative, viz:

that the existence of evil shows either a *want of goodness*, or a *want of power*. The third theory boldly assume that sin is itself good, in so far that it is to be *chosen* as a means of greater good. The seventh and eighth theories assume that sin is a *priori* necessity, which neither can man avoid, nor God prevent; while yet the law makes its full demands, and inflicts its penalties, as though no such iron necessity existed.

But is the assumed alternative, viz: of a want of power, or want of goodness, the only supposable one? May it not be that God is entirely able, so to control a moral system as to prevent all sin: provided it should seem *wisest* and *best* for him to do so? and that no want of power or want of goodness prevents him, but that the highest goodness and the highest wisdom combine to restrain him from such interference? He does not *choose sin*, but he *chooses that man should be left to the freedom of his own will*; while with the utmost sincerity he forbids all sin.

*Why* it is wisest and best for him so to leave man, we may not be able to comprehend. We do not *solve* the problem, but we remove the necessity of a further solution. We have a Father in heaven, even though parts of his ways we are not yet able to understand.

## CHAPTER IX.

### UNITY OF GOD.

*Are there more Gods than one?*

Ans. There is but one only, the living and true God. [Catechism, Q. 5.]

Deut. 6: 4. "Hear, O Israel, The Lord our God is one Lord."

1 Cor. 8: 4. "There is none other God but one."

Isa. 44: 6, 8. "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts; I am the first, and I am the last; and beside me there is no God." "Is there a God beside me? Yea, there is no God; I know not any."

Jer. 10: 10. "But the Lord is the true God; he is the living God, and an everlasting King."

## CHAPTER X.

### MODE OF THE DIVINE SUBSISTENCE.

*How many persons are there in the Godhead ?*

Ans. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost ; and these three are one God ; the same in substance, equal in power and glory. [Catechism Q. 6.]

“*Persons ;*” not three Beings, or three Gods ; [“These three are one God.”] The unity of the Godhead has already been proved. Yet there are three such distinctions, and such acts, as are wont to mark *persons*.

We do not attempt to explain, nor do we profess to comprehend *how* these things are ; but only to state the *facts*, as they are revealed in the scriptures.

#### 1. PASSAGES SHOWING THE FACT OF A TRINITY.

Matt. 3 : 16, 17. [The ancient Christians used to refer to this passage, by the expression, “Go to Jordan, and you shall see the Trinity.”] “And Jesus, when he was baptized, went up straightway out of the water ; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

[The voice of the *Father*, and the *Spirit* descending on the *Son* ; three persons, each with his own *personal acts*.]

Matt. 28 : 19. “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

John 14 : 26. “But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

[The *Father* sends the *Holy Ghost*, in the name of the *Son* ; three persons, distinguished by peculiar personal acts. It is not the Father sending one *attribute* in the name of another attribute.]

2 Cor. 13 : 14. “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.”

1 John 5 : 7. “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.” [This passage is not in many of the more ancient copies, and is commonly rejected as spurious.]

## 2. EACH OF THESE PERSONS IS IN THE GODHEAD.

1. *The Father is God.*

2 John 3. "Grace be with you, mercy and peace from God the Father."

2. *The Son is in the Godhead.*

*He is called God*, in such connections as to indicate his proper Divinity.

John 1:1. "In the beginning was the Word, and the Word was with God, and the Word was God." [See vs. 14, 17, that the Word was Jesus Christ.]

Acts 20:28. "Feed the church of God, which he hath purchased with his own blood."

Rom. 9:5. "Whose are the Fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever."

1 Tim. 3:16. "God was manifest in the flesh."

Heb. 1:8. "But unto the Son he saith, Thy Throne, O God, is forever and ever."

1 John 5:20. "This is the true God, and eternal life."

*The Son existed before his incarnation.*

John 8:58. "Before Abraham was, I am."

Compare Ex. 3:14. "I AM THAT I AM."

John 3:13. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

John 6:62. "What and if ye shall see the Son of man ascend up where he was before?"

John 17:5. "And now, O Father, glorify thou me, with the glory which I had with thee before the world was."

*The Son created all things.* [But "He that built all things, is God." Heb. 3:4.]

John 1:3. "All things were made by him; and without him was not anything made that was made."

John 1:10. "He was in the world, and the world was made by him."

Heb. 1:1, 2. "God" — "hath in these last days spoken unto us by his Son," — "by whom also he made the world."

Heb. 1:8-10. "But unto the Son he saith" — "Thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands."

Col. 1:15, 18. "Who is the image of the invisible God, the first born of every creature; 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, and by him all things consist."

*The Son upholds all things.*

Heb. 1:3. "And upholding all things by the word of his power." Col. 1:18. "And by him all things consist."

*The Son is eternal and Almighty.*

Rev. 1:8. "I am Alpha and Omega, the beginning and the ending, saith the

the Lord, which is, and which was, and which is to come, the Almighty." [Compare Isa. 44 : 6.]

*He is Unchangeable.*

Heb. 13 : 8. "Jesus Christ, the same yesterday, and to-day, and forever."

*He is Omniscient.*

Rev. 2 : 23. "And all the churches shall know, that I am he which searcheth the reins and hearts. Compare 1 Kings 8 : 39. "For thou" [Jehovah,] "even thou only, knowest the hearts of all the children of men."

John 2 : 24, 25. "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man ; for he knew what was in man."

*His Omnipresence.*

Matt. 18 : 20. "For where two or three are gathered together in my name, there am I in the midst of them."

Matt. 28 : 20. "And, lo, I am with you alway, even unto the end of the world."

*He is the Judge of the world.*

2 Cor. 5 : 10. "For we must all appear before the judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

John 5 : 32, 93. "For the Father judgeth no man, but hath committed all judgment unto the Son ; that all men should honor the Son, even as they honor the Father."

Acts 17 : 31. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

[For the scenes of the judgment, with the Son of man as judge, and pronouncing the sentence, see Matt. 25 : 31, 46.]

*The Son is, in his Divine nature, equal with the Father.*

Phil. 2 : 6. "Who, being in the form of God, thought it not robbery to be equal with God."

*Prayer is made to him, for things which only God can grant.*

1 Cor. 16 : 23. "The grace of our Lord Jesus Christ be with you."

[Grace is Divine help.] So the Doxology, 2 Cor. 13 : 14, Eph. 1 : 2.

*The Son is worshipped both on earth and in heaven, by men and angels.*

Heb. 1 : 6. "And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him."

John 5 : 22, 23. "That all men should honor the Son, even as they honor the Father."

Phil. 2 : 10, 11. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

[For John's vision of the worship of heaven, paid to the Son in the same terms as to the Father, see Rev. 5 : 11-14, and Rev. 4 : 8-11.]

### 3. THE PERSONALITY AND DIVINITY OF THE HOLY GHOST.

[The personality of the Holy Ghost has been before shown under "THE TRINITY," Matt. 3 : 16, 17 ; Matt. 28 : 19 ; 2 Cor. 13 : 14.]

*The Holy Ghost is called God.*

Acts 5 : 3, 4. "Why hath satan filled thine heart, to lie unto the Holy Ghost." "Thou hast not lied unto men, but unto God."

*His divinity is recognized in the forms of Baptism and Benediction,* 2 Cor. 13 : 14 ; Matt. 28 : 19.

*In works which are Divine.*

1 Cor. 2 : 10, 11, 14. "But God hath revealed them to us by his Spirit ; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

1 Cor. 12 : 8-11. "For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues ; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

See also John 3 : 5-8, for the Spirit's work in regeneration. Compare Eph. 2 : 1, 5, 10.

"And you hath he quickened, who were dead in trespasses and sins."—"For we are his workmanship, created in Christ Jesus unto good works." See also Rom. 8 : 9, 11, 14, 23, 26, 27, that "the Spirit of God dwells" in believers, "leads them," "helpeth their infirmities," and aids them in their prayers. John 16 : 7. "The Comforter," [whose offices begin with "convincing of sin," and continue through regeneration, and the whole work of sanctification.]

These are works which clearly evince that the Holy Spirit must be Divine.

### 4. THESE ARE THE SAME IN SUBSTANCE, EQUAL IN POWER AND GLORY.

That the Son was the same in substance with the Father, has from ancient times been considered as directly taught in

Heb. 1 : 3. "Who being the brightness of his glory, and the express image of his person," [ὅς ἂν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ] the radiance of his glory, the stamp [or impression] of his substance. From this came the expression of the Nicene creed, "God of God, Light of light, very God of very God." The radiance, or off-shining of the divine glory or brightness, was considered as of the same essence as the glory itself, [Light of light,] and the stamp, or impression, was of his own substance."

The meaning of ὑποστάσεως was substance ; [from ὑπο σταω—sub-

stans.] The Arians were willing to confess that the Son was of *like* substance with the Father, but the Athanasians insisted on the "*same* substance" [*ὁμοιουσιον* and *ὁμοουσιον*.] The distinction was not a dispute about a word merely, but about a word which then, and ever since, marks the distinction between the orthodox and the Arians. In our Confession, chap. VIII :2, the Athanasian formula is retained, "*Of one substance with the Father.*" Also in the Catechism, Q. 6, "*The same in substance.*" I. e. Christ is not a creature, but, in his very being, God. The same of the Holy Ghost. If one substance — "Very God" — then also "Equal in power and glory."

## CHAPTER X.

### DOCTRINE OF THE SON.

We have already shown the Divinity of the Son, but this is only a part of the doctrine; since the scriptures teach us that he has TWO NATURES IN ONE PERSON; and this is not only important in its bearing on the doctrine of Atonement, but also for the explanation of many passages of scripture, which can be comprehended only on the basis of this doctrine.

#### OPINIONS HELD CONCERNING THE PERSON OF THE SON.

1. *The Socinian*; that he was a mere man. This doctrine was condemned by the Council of Nice, in the 4th century; and revived by Socinius.

2. *The Gnostics*, held that Christ was an *Æon*, or Emanation, which attached itself to the man Christ Jesus, at his baptism, and left him at his death; so that Christ was a mere man at birth, but temporarily joined with something more.

Part of them, *The Doctæ* held that Christ's body was not real, but an appearance, [from *Δοξεω*.] It has been commonly supposed that John referred to these errors in John 1:1, 1 John 1:1, 4:2, 3; 2 John 7-10.

3. *The Arians*, held that Christ was the first and most exalted of all creatures; who appeared to the patriarchs, and became incarnate, but that there was a time when he was not.

4. *The commonly received orthodox doctrine*, as expressed in the Catechism, Q. 21.

#### WHO IS THE REDEEMER OF GOD'S ELECT ?

Ans. The only Redeemer of God's elect is the Lord Jesus Christ; who being the Eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person forever.

The points here affirmed are,

1. *The Eternal Sonship of Christ.*
2. *That he became truly man.*
3. *That he was God and man, two natures in one person.*
4. *That he so continueth forever.*

His true Divinity and eternity have been already considered. But

1. *Was he the Eternal Son of God ?*

Heb. 1: 1-5. "God — hath in these last days spoken unto us by his Son, by whom he also made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high; being made [γενόμενος] so much better than the angels, as he hath by inheritance obtained [κεκληρονόμηκεν] a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? [Ps. 2: 7.] "And again, I will be to him a Father, and he shall be to me a Son."

Here the SON was originally the express impress of the *substance* of the Father; [showing forth all the attributes of the Godhead.] He made the worlds; he upholds all things by the word of his power. His name SON is more exalted than that of any of the angels. The person here denominated THE SON, was therefore eternal, and sustained the eternal relation to the Father which is *now* expressed by the word Son. This title, [κεκληρονόμηκεν] he has *by inheritance; inherent right* by virtue of his necessary relation to the Father [rather than by acquisition.] The apostle proceeds:

Heb. 1: 7, 8, 10, 11, 12. "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.—But unto the Son he saith, Thy throne, O God, is forever and ever.—And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish; but thou remainest.—As a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

The Son is to be worshipped of all the angels of God. He laid the foundations of the earth "in the beginning." When heavens and earth perish, he remains. He is eternal; the *Eternal Son of God*.

Some, however, maintain that though Eternal, and Divine, yet the *name* Son, and the phrase *begotten*, refer only to his incarnation; so that he is not *as* Son, eternal. They cite the phrase in Ps. 2: "Thou art my Son, this day have I begotten thee," and that in Luke 1: 35. "Therefore also, that holy thing which shall be born of thee, shall be called the Son of God." So also, when it is urged from John 3: 16, "God so loved the world that he GAVE *his only begotten Son*," and Rom. 8: 3, "God SENDING his own Son in the likeness of sinful flesh," that God *had a Son* to give and to send, those who deny the eternity of the Sonship reply, that the term Son is used as if by anticipation of the Sonship which began with the incarnation. Objections to the doctrine of the Eternal Sonship drawn from these arguments, seem of little weight, yet, if those who object, still hold that *as a Person in the Trinity*, he who is *now* called the Son *was eternal*, there seems little reason to dispute merely for a word.

The **ARIANS**, however, denied the Eternal Sonship, because they held that the Son was not eternal, but a creature. The **SOCINIANS** do the same. As against the objection on their ground, the *real meaning* of the phrase "Eternal Son of God," is of unspeakable moment.

The *Arians* objected that the *Son* cannot be coeval with the Father; and that "begotten" implied a beginning; so that Christ had a beginning, and was a creature.

No, said the *Athasians*. We feel bound to retain both words, "Son," and "begotten," since the scriptures employ them. We therefore refuse to interpret them by any human analogies; but regard them as indicating some relation incomprehensible by us, but consistent with the eternity and Godhead of the "ONLY BEGOTTEN SON." We therefore say, "THE ETERNAL SON OF GOD," and "ETERNALLY BEGOTTEN;" retaining the words of scripture, but denying any meaning drawn from human analogies, which would deny the Eternity and Divinity of the Son of God. For the same reason, our Catechism retains the phrase, "*Who being the Eternal Son of God.*"

2. *Became man, and so was God and man.*

He had all the properties of a man. He eat, slept, was hungry, weary, suffered. He is called a man; 1 Tim. 2:5. "The man Christ Jesus." So, Heb. 2:17. "Wherefore in all things it behoved him to be made like unto his brethren."

*But could he be truly man, with only a human body, and without a human soul?*

The *Apollinarians* [4th century,] held that he had no human soul; but that God supplied the place of a soul. The *Eutychians*, [middle of 5th century,] held that the human nature was absorbed in the Divine, making a "conversion," "composition," or "confusion," so that he was neither purely God nor man. Others held that while he had an animal spirit, and God supplied the place of a soul, he had no human, reasonable soul.

Against these errors, the Council of Chalcedon, [A. D. 451,] affirmed that "Christ is one person; that in this unity of person are two natures, the Divine and human; and that there is no change, nor mixture, or composition of the two natures." Our Catechism, Q. 21, says, "The Eternal Son of God, became man; and so was and continueth to be, God and man, in two distinct natures, and one person." In Q. 22, "taking to himself a true body," [contrary to the *Docetæ*.] and a reasonable soul;" [against the notion of the *Apollinarians*, and of those who held only to an "animal spirit." Our Confession, chap. VII, 2, says, "Two whole natures, the Godhead and manhood, inseparably

joined in one person, without conversion, composition, or confusion," [attempting to guard against each of the errors mentioned.]

*But why retain in our Catechism, or Confession, or in our Theology, any reference to these obsolete heresies? Why these curious speculations about the person of Christ?*

They are not mere speculations, and the heresies are not obsolete, but are constantly springing up anew.

THIS UNION OF TWO WHOLE NATURES in Christ, has commonly been referred to as the *Hypostatical Union*. There are many passages of scripture which cannot be understood, save on this ground. Thus, Acts 20 : 28. "Feed the church of God, which he hath purchased with his blood." God has no blood to shed, but by the union of the two natures in one person, the blood of Christ is spoken of as that of God. So, John 14 : 28. "My Father is greater than I, and John 10 : 30. "I and my Father are one." In the first case he speaks with reference to his human nature ; in the latter, with reference to his Divine nature. Phil. 2 : 6. He "thought it not robbery to be equal with God." Yet as man, he prays to the Father, submits to his will, and yields both obedience and worship. In John 21 : 17, he knows "all things." In Matt. 24 : 36, there are some things which "knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." As man, he knows not ; as God, there are hid in him, "All the treasures of wisdom and knowledge." In the Atonement, we cannot comprehend how God can suffer, nor how the blood of a finite being can atone for the sins of the world. Nor have we a clear comprehension of the mystery of Redemption at all, yet the *one person*, of *two natures*, furnishes our minds with something which they are fond of accepting as a possible clue to that Divine mystery of Godliness.

The views set forth in our Formulas of Doctrine, have therefore a permanent value, and can never cease to be of importance.

3. *That he so continueth,—God and man—two natures in one person forever.*

Heb. 7 : 24, 25. "But this *man*, because he continueth ever, hath an unchangeable priesthood. Seeing he ever liveth to make intercession for us."

Acts 1 : 11. "This *same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Matt. 25 : 31. He comes as "The *Son of man*," to judge the world.

Rev. 5 : 9, 13. He is worshipped in heaven, as the "Lamb ;" who was "slain," and who redeemed his people "by his blood." So that he continueth God and man forever.

#### ETERNAL PROCESSION OF THE HOLY GHOST.

Our Confession, chap. II, 3, says, "The Holy Ghost eternally proceed-

ing from the Father and the Son." The passage in John 15 : 26, ["The Spirit of truth which proceedeth from the Father," *εκπορευεται*] was interpreted to denote a "procession," analogous to what might be meant by "Begotten" in the case of the Son. It is very doubtful whether the passage has reference to any such idea. But the Arians said, if he *proceedeth* from the Father, in this sense, then he had a *beginning*, and so is not eternal nor divine. No, said the Athanasians; "Eternally proceeding;" yet not undertaking to define what was meant by "proceeding." The Greeks, in their creed stopped with the words "proceeding from the Father," as in John 15 : 26. The Latins added the words, "*filioque*," "and from the Son;" which are retained in our Confession. The addition gave rise to interminable controversies. The whole seems to have been based on a mistaken interpretation of the word *εκπορευεται*.

REMARKS ON THE HISTORY OF THE DOCTRINE OF THE TRINITY.

It has been supposed by some that the doctrine of the Trinity was not developed in the church till the Council of Nice.

However this may be, it was very prominent in the scriptures; as in the formulas of benediction, and baptism, in the account of Christ's baptism, in the Gospel and epistle of John, and in Heb. 1 : 1, as well as elsewhere. Scarcely anything was more obvious, even to cursory readers, than the divinity of Christ, and the divine works of the Holy Ghost. The writings of no age can give better evidence of the doctrines received in that age, than the scriptures give of the doctrines received and developed in their age.

The doctrine is also set forth in the so-called Apostles' creed, which appears to have been received before the time of the Council of Nice. And before that council, the doctrine is very often referred to. Thus :

ORIGEN, [2d century,] speaks of the *τρεις ὑποστάσεις—τον πατέρα, καὶ τον υἱον και τὸ ἅγιον πνευμα*. "Three Hypostases, the Father, the Son, and the Holy Ghost." [*Hagenbach, vol. 1, p. 128.*]

THEOPHILUS of Antioch, [2d century,] speaks of *τῆς τριάδος τοῦ θεου, και του λόγου αὐτου και τῆς σοφίας αὐτου* — of the Triad of God, his Word, and his Wisdom, [wisdom referring probably to Prov. 3 : 19.] [*Hagenbach, p. 129.*]

TERTULLIAN, [2d century,] speaks of the "Trinitas unius divinitatis." "The Triad of one Divinity."

CYPRIAN, [3d century] of the "*Adunata Trinitas.*"

There could scarcely have arisen so great heat of dispute against the doctrine of Arius as a heresy, had not the doctrine of the Trinity already been developed and received by the church.

The expressions of these Fathers before the Council of Nice, appear to be as decisive as the expression of ATHANASIUS, [4th century.]

The “*Ἀδιαίρετος τριάς.*” “The indivisible Trinity.” [*Hagenbach, vol 1, p. 129.*]

After the Council of Nice, the expressions commonly used, were, “One essence and three hypostases,” or “One God in three hypostases,” [persons.]

#### THE FORMULA OF THE ATHANASIAN CREED.

The Arians, denying the divinity of Christ, and the unity of the Divine substance [*ὁμοουσιον.*] the Sabellians went to the other extreme and made the Trinity only one God acting in different capacities, as a man may be both merchant, and farmer, and judge. Instead of the name Trinity, they adopted the word, “*The three-named.*” Others said the Athanasians made three Gods. To guard against all these errors, the following clause was adopted in the Athanasian creed,” viz :

“*We worship one God in Trinity, and Trinity in unity; neither confounding the persons, nor dividing the substance.*”

The Sabellians confounded the persons.

The Arians divided the substance.

“One God,” guards against Tritheism.

Our Catechism was designed to guard against the same errors. Q. 6, “There are three persons in the Godhead, The Father, the Son, and the Holy Ghost; and these three are one God; the same in substance, equal in power and glory.”

#### IMPORTANCE OF THE DOCTRINE OF THE TRINITY.

But why trouble ourselves about the doctrine of the Trinity! Is it not merely speculative? Can we make any practical use of it?

Ans. 1. God has revealed it. It is not therefore merely speculative, but must be of practical importance.

2. It is fundamental in the whole scheme of Redemption and Regeneration. Those who reject the Trinity, uniformly and necessarily reject the doctrine of Atonement; or change both the doctrine of Atonement and of Regeneration into notions of little significance. Drop the doctrine of Trinity, and the whole system of Christianity is changed into another Gospel.

## CHAPTER XII.

### GOD THE CREATOR AND SOVEREIGN RULER.

#### 1. *God the Creator.*

Gen. 1: 1. "In the beginning, God created the heavens and the earth."

Though the word *created* here, does not always in the original mean to make out of nothing, yet the fact of such creation is indicated in

Heb. 11: 3. "Through faith, we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear."

It is quite too late for any to pretend to an *a priori* intuition, that such creation is impossible. Those who receive the Bible, have commonly believed in such a creation; showing no necessary intuition against it. The elementary substances of matter also, are as clearly *designed* in their very nature and being, as any *organization* of matter. Showing that they owe their nature and being to design: and that consequently, they were created, and were not eternal.

The speculations of Sir William Hamilton, that such a creation is impossible, because it would add to the sum of being; which addition would show God not to be infinite in being, are also very idle. His idea that only a development is possible, of the infinite that existed before, is simple pantheism. The Christian world has commonly believed that the worlds were made by God, an addition to what existed before; nor have they supposed that such an addition at all conflicted with the idea of infinity in God. So, the spirits of men, and angels, were new creations; they are not God in a new form. And who supposes that spirits were formed out of previously existing materials? We cannot rationally suppose otherwise than that they are new *creations*, in the most absolute sense.

#### 2. *God the Sovereign Ruler.*

Ps. 103: 19. "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all."

Eph. 1: 11. "According to the purpose of Him who worketh all things after the counsel of his own will."

Ps. 33: 10, 11. "The Lord bringeth the counsel of the heathen to nought; he

maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."

DIVINE PROVIDENCE.

God has not left the world which he created, to mere natural laws, nor to the caprices of men ; but exercises a constant and minute supervision, even when he works no miracles.

Ps. 104 : 5, to the end, [his providence over the seas, the clouds, the beasts, and every thing.]

Ps. 135. [His control over the vapors, the lightning, his providences in punishing Egypt, Pharaoh, and Sihon king of the Amorites.]

Ps. 107. Throughout, for signal chastisements and deliverances ; providences so marked that

Ps. 107 : 43. " Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

Isa. 45 : 7. " I form the light, and create darkness, I make peace, and create evil. I the Lord do all these things."

Amos 3 : 6. " Shall there be evil in a city, and the Lord hath not done it ?"

Matt. 10 : 29, 30. " Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."

Matt. 6 : 26. " Behold the fowls of the air," &c., to v. 34.

## CHAPTER XIII.

### THE LAW OF GOD.

#### 1. THE LORD'S RIGHT TO COMMAND—OUR OBLIGATION OF OBEDIENCE.

When the Lord utters his law from Sinai, he challenges our obedience with the words,

“I AM THE LORD THY GOD.”—Ex. 20: 2.

The ground of moral obligation on our part is stated thus in our Catechism, Q. 44.

“BECAUSE GOD IS THE LORD, AND OUR GOD, AND REDEEMER;

“THEREFORE WE ARE BOUND TO KEEP ALL HIS COMMANDMENTS.”

The perception of this DUTY and OBLIGATION IS IMMEDIATE AND IRRESISTIBLE to the human soul.

The LORD OUR GOD, Maker, Father, in whom we live and move, and have our being! Eternal! Almighty! Infinite in wisdom, goodness, justice and truth! The source of all right, and all power! He OUGHT to reign! We OUGHT to obey!

To depart from his commandments is to depart from all honor and right, and blessedness. To cast off his authority, is the very root, and substance, and sum of all wrong. It is to DESERVE punishment. It is *justly to FORFEIT* all claim to his favor, or to any good, and to incur GUILT, whose enormity and just punishment the human soul knows not how to estimate. Such is the immediate and inevitable conviction of our reason and our conscience. Not that Right is dependent on Authority, but authority on right. It is not right simply, because God wills it. He wills it, because it is right. Were this not so, the Divine Justice and Righteousness would be words without meaning.

Nor is it our duty to obey, simply because in that way we shall secure the greatest happiness, or avoid the greatest misery; *the idea and the conviction of obligation*, are PRIMITIVE AND ABSOLUTE, not at all depending on the question of gain or loss.

The idea of *Virtue*, is a simple idea. Edwards defined it as “*moral beauty*.” Whatever object of vision awakens pleasure in all, that is beautiful. Whatever awakens, in all, moral approbation, that is moral beauty, or virtue.

Paley's definition of virtue and obligation is therefore every way false. "Virtue," he says, "is doing good to man in obedience to the will of God, for the sake of everlasting happiness." "Obligation," he says, is simply this, that "I shall be everlastingly punished if I do not." The virtue and obligation of a fiend.

The conviction of GUILT, when one does wrong, or rebels against God, is a conviction not only of baseness, but of *ill desert*, a **DESERET OF PUNISHMENT**.

The irrepressible conviction of the human soul, is that the *Law of Right*—which is *the Divine law*,—ought to be ENFORCED, or vindicated with SUITABLE PENALTIES. The transgressor should not go unscathed. He should not have the blessedness which is due to the righteous. He OUGHT to suffer punishment. The Ruler and Judge would not do right to be indifferent to the demands of so just and necessary a law. At all hazards, right should be maintained, wrong repressed or punished, and the Divine authority, and the sacredness of the divine law, be vindicated.

Moral law is not physical restraint. It leaves the subject free, but holds him to his responsibility. Without *penalty*, therefore, it is no longer law, nor is God the Judge, any longer just. The greatest of all calamities to the universe would be the wreck of the Divine law and Justice. It cannot—it must not be. The necessary penalties of transgression are as holy, just, and good, as the behests of the law itself.

## 2. *The Matter of the Law.*

(1.) The great principles of the Divine law were at first written on the heart. Men sinned and died, before the law from Sinai; there was therefore a law.

Rom. 2: 14, 15. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another."

Rom. 2: 12. "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law."

(2.) The law from Sinai, uttered by God's own voice, and written with his own finger on tables of stone, did not differ in its principles from the law written on the heart, (see Ex. 20:) The moral law is summarily comprehended in the ten commandments. Duties to God. Duties to man. The Sabbath, [which though reason might not have discovered to be a natural law, was yet revealed at the creation.] Duties to parents, [extending by subsequent interpretation to duties to all in authority.] The law and rights of marriage, the rights of property,

and of character, are all embraced in that wonderful compend, when interpreted on the principles sanctioned by the Lord Jesus Christ. And finally, the law, in the tenth commandment, is extended to the secret desires of the heart. A law so complete and perfect, bears in itself the stamp of Divine wisdom, as well as of the Divine justice and goodness.

THE SUM OF THE TEN COMMANDMENTS.

Matt. 22:37-40. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Rom. 13:9, 10. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

The law is thus laid upon the heart and conscience. It is therefore *holy*. It forbids not only outward acts, but all inward dispositions and desires that would be wrong if carried into outward acts. There is no wrong which it does not forbid. There is no duty which it does not require. The law is therefore *perfect*. Let one obey it perfectly, and he could not be better.

It also requires perfect and uninterrupted obedience in every part.

James 2:10. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

The law cannot sanction or disregard any transgression against itself. When one transgresses, he is *guilty*. The law can no longer pronounce him just, nor avert its judgments.

Fourierism would abolish crime by abolishing law. The law of God sanctions marriage, and condemns adultery. Fourierism abolishes adultery, by abolishing the law of marriage. The law of God sanctions property and forbids stealing. Fourierism abolishes the crime of stealing, by abolishing the rights of property. It is seen in a moment, that to annul the divine law in these respects, would be to degrade and ruin all society.

WILL THE LAW OF GOD BE IN FORCE IN HEAVEN?

In its great principles of right, it must reign wherever there are moral beings. The spirits of the just, made perfect in love, will have every thought and emotion in harmony with the law; i. e. they will be *holy*. But to some earthly relations and rights the law in heaven may have no relation, e. g. the rights of property and of marriage.

THE PENALTY OF THE LAW.

Gen. 2:17. "In the day thou eatest thereof, thou shalt surely die."

Rom. 6 : 23. "The wages of sin is death," [opposed to "eternal life," which is "the gift of God."]

Gal. 3 : 10. "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

Rom. 2 : 7-12. The "*eternal life*" to be rendered to the righteous, is contrasted with the "*indignation, wrath, tribulation and anguish,* upon every soul of man that doeth evil," to be rendered to them. v. 16, "In the day when God shall judge the secrets of men by Jesus Christ."

Matt. 24 : 46. "And these shall go away into everlasting punishment."

*No sin is outlawed or forgotten, but continued sins bring at last accumulated punishment.*

Rom. 2 : 5. "But after thy hardness and impenitent heart, treasurest up unto thyself wrath, against the day of wrath, and revelation of the righteous judgment of God."

## CHAPTER XIV.

### SIN.

#### *What is Sin ?*

Ans. Sin is any want of conformity unto, or transgression of, the law of God.

1. *Transgression* is sin, [ *ἀμαρτημα* Mark 3 : 28 ; 4 : 12. Rom. 3 : 25. 1 Cor. 6 : 18. *Παραβάσις*, Rom. 5 : 19 ; *Παρακοή* (disobedience) all these are sin, [*ἀμαρτία*.] offences against the law and the authority of God ; whose wages is death, Rom. 6 : 23.

2. *Neglect of any duty is sin.*

James 4 : 17. " To him that knoweth to do good, and doeth it not, to him it is sin," [*ἀμαρτία*.]

Matt. 25 : 41-46. Those who have *not* done their duty are condemned, their sins of commission being not those mentioned.

So Matt. 25 : 30. " And cast ye the unprofitable servant into outer darkness ; there shall be weeping and gnashing of teeth."

3. *Unbelief, under sufficient evidence, and because men love darkness rather than light, is grievous sin.*

John 15 : 22, 23, 24. " If I had not come and spoken unto them, they had not had sin : but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin ; but now have they both seen and hated, both me and my Father."

Matt. 11 : 21-24. " Wo unto thee, Chorazin ! wo unto thee Bethsaida !—But I say unto you, that it shall be more tolerable for the land of Sodom at the day of judgment, than for thee."

So Matt. 12 : 31, 32. Ascribing the works of Christ to Beelzebub, and so speaking against the Holy Ghost, is a sin which shall not be forgiven.

4. *The law of God forbids not only overt acts that are evil, but also inward evil desires, and regards them as actual sin.*

Ex. 20 : 17. " Thou shalt not covet — anything that is thy neighbors."

Matt. 5 : 28. " Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

1 John 3 : 15. " Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."

5. *The law of God recognizes an abiding corrupt and evil disposition, a permanent alienation from holiness and from God, not only as the source of actual transgressions, but as itself SIN, both in its nature and desert; or INDWELLING SIN.*"

Rom. 7:17. "Sin that dwelleth in me." Rom. 7:20. "Sin that dwelleth in me."

Here is an *abiding evil disposition*; for an overt act can scarcely be said to be *abiding*, or *dwelling* in the soul; on the contrary, this abiding disposition of soul, is expressly stated to be the *origin* of the actual sinful desire, which precedes the outward act.

Rom. 7:8. "But sin, taking occasion by the commandment [*Ἀφορμὴν δὲ λαβοῦσα, δια τῆς ἐντολῆς* — taking an onset by the commandment; i. e. this corrupt moral disposition of soul being chafed and excited by the commandment,] "wrought in me all manner of concupiscence." *κατεργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν*. Here the indwelling sin is *first*, and *permanent*, *dwelling* in the soul. Excited by the law, to which it is not conformed but contrary — it works in the soul the *actual unlawful desires*; and v. 5, "works in our members to bring forth fruit unto death."

So abiding is the corrupt disposition, and so completely does it control the moral man, that Paul says, Rom. 7:14, "The law is spiritual," (holy,) "but I am carnal," (unholy,) "sold under sin," a bond slave to my inward corruption; which he here again calls *sin*, *ἁμαρτίαν*.

This inward corruption is here repeatedly called *sin*: but is it to be regarded as *truly* sin; sinful in itself? This question is unequivocally answered. Indwelling sin, had been stirred up by the law, to work in his members to bring forth fruit unto death, v. 5. It had wrought in him all manner of concupiscence, v. 8. The commandment indeed, was ordained unto life, v. 10; but through his indwelling sin, which deceived him and slew him, v. 11; he found that the effect of the commandment was not life, but death, v. 10. Was the law then death to him? Was that which was "good," — for the "law is holy, and the commandment holy and just and good." — Was that, then, which was good, made death unto him? Paul gives the answer:

Rom. 7:13. "God forbid; but sin, that it *might appear sin*, working death in me by that which is good; that sin by the commandment might become [*γενηται*] *exceeding sinful*."

Here this corrupt disposition, which is so contrary to the law, and which is stirred up by the law to put forth actual unlawful desires, appears in its true character, not only as SIN, but as EXCEEDING SINFUL; sin of an eminently malignant and guilty character.

1 John 3:4. "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law."

This is often cited to prove that there is no sin save in actual transgression, and that indwelling sin, viz : sin in the abiding corrupt disposition of the soul, is impossible. A reference to the passage in the original, seems to show a different meaning. “*πας ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.*” Whosoever commits sin commits rebellion, [lawlessness,] for sin is rebellion, [a state of rebellion against the law.] That *ἀνομία* signifies this state of non-conformity to the law, a rebellious disposition, may be seen by the use of the word elsewhere: thus,

Rom. 6: 19. “Servants to *iniquity*,” [*ἀνομία*] not servants to an *act* of transgression, but to a spirit permanently not conformed to the law and in rebellion. So,

2 Cor. 6: 14. “What fellowship hath *righteousness* with *unrighteousness*?” [*δικαιοσύνη καὶ ἀνομία*;”]

Here no *act* is spoken of, but the abiding disposition of the soul is unrighteousness, is *sin, ἀνομία*.

2 Thess. 2: 7. “The mystery of iniquity doth already work;” *Τὸ μυστήριον — τῆς ἀγομίας.*

The mystery of unrighteousness, opposition to law, rebellion. No particular *act*, but the *state of the soul in rebellion*, which in 1 John 3: 4, is declared to be *sin*. I. e. such a disposition of soul, *has itself the character and desert of sin*. Matt. 23: 28. “Full of hypocrisy and iniquity,” [*ἀνομίας*; which certainly refers not to an overt act, but to the state of the heart.]

This abiding state of the moral disposition, is sometimes called “the heart,” Rom. 2: 5. “After thy hardness and impenitent heart” *καρδίαν*, [an *act* could not be impenitent,] Acts 8: 21. “Thy heart is not right in the sight of God,” (*καρδία*.) Those who are in this corrupt state of soul are described in Rom. 8: 5, as “They that are after the flesh,” and v. 8, “They that are in the flesh.” It is not an *act*, or *acts*, that are spoken of, but the abiding moral disposition of soul. As when Paul says, Rom. 7: 14, “I am carnal,” “*ἐγὼ δὲ σαρκινός*,” speaking not of his acts, but of his moral disposition which gives rise to his acts, and out of which spring his unlawful desires.

In Rom. 8: 7, 8, speaking of the *abiding state* of those who are “after the flesh,” he says, “Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God.” *φρόνημα τῆς σαρκος, ἔχθρα εἰς θεόν.* The phrase is correctly translated, “The carnal mind,” not as some would have it, “The minding of the flesh,” intending thereby, to make nothing but the overt *act*, enmity. The premises and the conclusion both specify, “They that are after the flesh” — “They

that are in the flesh," — making the whole subject refer to the state of the inner man, and not to individual exercise, or acts. To translate it "The minding of the flesh," as referring only to an *act*, would make the conclusion a *non-sequitur*, broader than the premises.

*The Savior himself recognizes the permanent character of the soul, as making the man, even previous to his inward acts of concupiscence, or his outward acts, a GOOD man, or an EVIL man.*

Matt. 7: 11. "If ye then, being evil, know how to give good gifts to your children."

Matt. 12: 33, 34, 35. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit. O generation of vipers, how can ye, *being evil*, speak good things? for out of the abundance of the heart, the mouth speaketh. *A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.*"

The man who is "after the flesh," having the "carnal mind" which is "enmity against God," may not always exhibit, or be conscious of, his enmity. The brethren of Joseph who sold him, might not always have the hatred in exercise. But in both cases, let the occasion arise, and the test be applied, and the permanent disposition shows itself in acts. If there is no "evil" or "indwelling sin," save in the exercise, then Joseph's brethren are all right when they are asleep, or when their brother is out of their mind. So wicked men may, under the same conditions, have their hearts right in the sight of God, whenever God or his law, or any duty, is forgotten, or when they are asleep. But alas! when men are *not* excited to evil *acts*, and when they are asleep, the carnal mind is still in them, so that while they "are in the flesh," they "cannot please God." However quiet or unconscious, they are still "carnal, sold under sin," though as Mr. Barnes well expresses it in his comment on Rom. 7: 9, 13, "The power of sin" is for a time, "DORMANT," yet when excited by the law, it shows that it is still there. "*That it might develope its true nature, and no longer be DORMANT in the mind.*"

*The conscience, unperverted, and especially when awakened by the Holy Spirit, is never satisfied with the repentance which embraces only instances of actual transgression, but always goes down to this "carnal mind," as loathsome and evil in itself. The true penitent not only feels that he has often and heinously transgressed, but under deep conviction he says, "I am carnal, sold under sin." David, Ps. 51, confesses his blood-guiltiness indeed; but his evil disposition of soul is his most fearful burden after all; and he prays, "Create in me a clean heart, and renew a right spirit within me."*

Our CONFESSIO*N*, chap. VI, 5, regards this permanent corruption of

the affections of the soul, as "Both itself and all the motions thereof," "*truly and properly sin.*"

Is it then true that "*All sin consists in sinning?*" If the question be understood to mean that this permanent state of the affections is in its nature a willing and hearty corruption, and so is identical with what Edwards, and Richards call "Immanent acts of the will," in that sense it may be true. Bellamy asks, "Who ever heard of an involuntary disposition?"

But this is not the meaning of the phrase, as it is commonly used. It is intended to deny every such thing as "*Indwelling sin,*" as distinguished from actual exercises, in which the inward disposition flows out in willful acts. In this sense the phrase is contradictory, both to conscience and to the word of God.

## CHAPTER XV.

### NATIVE DEPRAVITY, ORIGINAL SIN.

#### 1. *All are Sinners.*

Rom. 3:9-12, 23. "For we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God." — "There is none that doeth good, no not one" — "For all have sinned, and come short of the glory of God."

#### 2. *The universal prevalence of actual sin shows a universal depravity.*

All sin, under every sort of training, everywhere, and in all ages, there must be some cause for this uniform result.

OBJECTION, Adam sinned without any previous depravity, or bias to evil; so might his posterity do without any antecedent depravity in the case.

Ans. Doubtless some might; as if ten thousand dice are thrown up, some of them will probably turn up aces, even though the dice were as true as possible. But if ten thousand times ten thousand be thrown up for hundreds of times, and ALL turn up aces, continually, without one case of failure, then all will conclude that there is some *cause* for it, the dice are *loaded*. So, if all sin, everywhere, under all circumstances, and that, so early that at no age is there one righteous, no not one; if, under no training, has one righteous man been produced without divine grace, then there is a cause; and that cause is not in the circumstances, but in man himself, he is depraved.

*The experience of every one who tries to be righteous, proves the same.*

Whoever tries to make himself perfectly righteous, according to the law of God, is ever compelled to say, "*I am carnal; sold under sin.*" "To will is present with me, but how to perform that which is good, I find not;" but "a law in my members" is continually warring with the law of my mind, and bringing me into captivity to the law of sin and death.

*The Scriptures declare the same.*

John 3. "Except a man be born again, he cannot see the kingdom of God."

[*a man τις* "any one," i. e. of the human race.] See also Gen. 6:5; Eph. 2:1. "And you hath he quickened, who were dead in trespasses and sins."

3. *This depravity is native.*

Not an acquired habit, but men now come into the world with such a bias to evil.

Eph. 2:3. "And were by nature," [*φυσει*, not by acquisition, or contracted habit, but by what is native in us] "children of wrath, even as others."

Ps. 51:5. "Behold I was shapen in iniquity, and in sin did my mother conceive me."

John 3:6. "That which is born of the flesh is flesh."

There is no child of Adam who does not, from the very beginning of his moral existence, need to be born again. This shows that his depravity is native.

ORIGINAL SIN.

The phrase original sin, in the current language of Theology, does not refer to Adam's sin, the original transgression, but to native depravity.

Thus, CALVIN says, "Let us define original sin. Original sin appears to be an hereditary depravity and corruption of our nature, rendering us obnoxious to the Divine wrath, and producing in us those works which the scripture calls works of the flesh, and is indeed, what Paul frequently denominates sin."

PRESIDENT EDWARDS, "By original sin, as the phrase has been most commonly used by divines, is meant the innate sinful depravity of heart."

The phrase *Original sin*, then, comprehends two ideas; 1. A native depravity; 2. That this native depravity has the character of sin. Edwards calls it a "sinful depravity." Calvin says that it renders us obnoxious to the Divine wrath."

The conflicting opinions held concerning this subject by good and thoughtful men, show the extreme difficulties attending it. Turretin, Tom. 1, p. 569, quotes a remark of Augustine, viz: that "Although nothing is more certainly known for declaring than original sin, yet nothing is more abstruse for understanding."

*Various views on this subject.*

1. The Pelagians deny native depravity, and of course must deny original sin.

This view has been proved false, in proving native depravity.

2. Others [as the Romanists and Arminians,] admit native depravity, but deny that any depraved state of the moral affections can be sin, unless voluntarily indulged or carried out in acts.

This view has been proved erroneous, in proving indwelling sin.

3. Others admit no depravity of the moral part of man. They maintain that the disorder lies wholly in the physical or *animal* part of man; and that this is neither sin nor sinful, save when yielded to; the sin lying in the yielding of the moral part alone.

This view has only a part of the truth. The depravity is more than *animal or physical*. It is the "*carnal mind* which is enmity against God; which is not subject to the law of God, neither indeed can be." It is not the animal or physical man that needs regeneration.

4. Others admit the native depravity of the *moral* man, but hold that it is not sinful, till one, by voluntarily yielding to it, adopts it, makes it his own, and so becomes responsible for it.

It is not very apparent that to be carnally minded, and in the radical disposition of soul to be at enmity with God, is not death until one has voluntarily adopted it by a voluntary act. Nor does the notion afford relief from the difficulty which it seeks to avoid. Such a one is, even before the supposed "adoption," conceded by this theory to be "*carnal, sold under sin.*" He will certainly, and with full choice, act out what is in his heart; adopt the depravity, and incur the death. Is this a fair probation?

If the depravity is not sinful, how is the acting of it out, under the circumstances, sinful? How is the Divine Justice vindicated any better for this theory?

5. Some call these animal disorders and tendencies by the name of Original sin, [which they maintain to be no sin,] and to the *effect* which yielding to them produces upon the *moral* part of man, they give the name of Depravity. [A use of terms not in accordance with current Theological language, but which maintains a show of orthodoxy, by using current orthodox terms in a strange meaning.] These wholly deny *native* depravity. On their scheme, no one is *depraved*, till he has voluntarily become the author of his own depravity; each one falls for himself, by his own act; having previously no depravity that is native. The scheme is simple Pelagianism, with a faint striving to cover itself in an orthodox dress.

The truth seems to be, that men are now by nature children of wrath. So they uniformly develope; and so God deals with them. Every one, from his infancy is subject to death, and needs both Regeneration and Redemption. This is not possible, save on the supposition of Original sin.

OBJ. "Was the infant under *obligation* to be born otherwise than he was? Did he violate any obligation in being so born? And can there be sin, or can one be a child of wrath, when he has violated no obligation?"

These questions, so formidable here, will, when we have advanced a

little in the doctrine of the Fall, be seen to be irrelevant, and to be formidable only from a false assumption. It is not pretended that the infant has violated any obligation, or has committed any sin, in being born as he was. The doctrine is, that he became involved in depravity, and became by nature a child of wrath, not by his own sin at all, but by the sin of the first man, his covenant head.

The fact of native depravity is obvious. Its difficulties do not belong to any one scheme of Christianity alone, but to Christianity itself; and not to Christianity alone, but to every possible form of Theism.

It is agreed that it lies not in the substance or being of the soul, but in a depraved state of its moral affections.

Nor is it necessary to suppose an infusion of evil. A mere want of righteousness, would be a sufficient germ for all that is positively malignant.

Nor is it necessary to suppose the depravity to be fully developed at the outset, and in all its enormity and malignity; but only such a *want of holiness* as constitutes spiritual death.

## CHAPTER XVI.

### THE CHARACTER OF MAN AT HIS CREATION.

Deism affects to hold Christianity alone responsible for the doctrine [and even for the fact] of Native Depravity. Many who receive the Bible, attempt to throw the responsibility of the difficulties attending native depravity upon those who simply receive the scriptural account of the origin of that depravity. Yet throw away the Bible, and the account of the origin of our present depravity which the Bible gives, and both the fact and the doctrine of native depravity are shrouded in darkness the most horrible. *Was man so evil when he came from the hand of his Maker? And did God place him under the responsibilities of such a probation, while making him originally, in his nature, a child of wrath?*

Here the Bible comes to our relief, and assures us that man was not originally so depraved, but was made upright.

Gen. 1:31. "God saw everything that he had made; and behold, it was very good."

Especially was this true of the moral disposition of man.

Gen. 1:27. "So God created man in his own image, in the image of God created he him."

What this image was, appears from Eph. 4:24, and Col. 3:10.

"And that he put on the *new man*, which after God is created *in righteousness and true holiness*."—"And have put on the new man, which is *renewed* in knowledge after the image of Him who created him."

Ecl. 7:29. "Lo, this only have I found, that God hath made man upright, but they have sought out many inventions."

But if such was the original character of man, whence came his present native depravity? To this question we now come.

## CHAPTER XVII.

### THE FALL.

The account is given, Gen. 3 : of man's trial and sin in the Garden. Man transgressed ; he was driven from the garden, the ground was cursed for his sake, and the threatened penalty of death was incurred. As was proved by the result, Death meant all the death that man could die ; death temporal, spiritual, eternal.

1. *Natural death*, [Rom. 5 : 14, "Death reigned from Adam to Moses. So also, 1 Cor. 15 : 22, where the death by Adam is opposed to the resurrection.] Had there been no sin, there would have been no death. Rom. 5 : 12, "sin entered into the world, and death by sin." Otherwise, men might have been translated, like Enoch, without seeing death ; or have been changed into immortality, in the twinkling of an eye, [1 Cor. 15 : 51, 52.]

The OBJ. that animals die, is not to the purpose. Man was not made to die without sin. Rom. 5 : 12-19.

2. *Spiritual death*. There was not simply the guilt of that first transgression, but that transgression reacted upon the soul, so that what was created in righteousness and true holiness, now became depraved, the carnal mind, at enmity with God, dead in trespasses and sins. It could not be restored without a Divine power, as it were, creating it anew. John 3 : 3, 5 ; Eph. 2 : 1, 5, 10.

3. In consequence of the second, **ETERNAL DEATH**, Rom. 6 : 23. "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." [Here "death" is the opposite of "eternal life ;" "Everlasting punishment." Matt. 25 : 46.]

The *Covenant* however, [the Divine arrangement,] was a "covenant of life," [as expressed in Catechism, Q. 12.] The threatening, "Thou shalt surely die, [Gen. 2 : 17.] implied that without transgression they should *not* die." Possibly, [though we know not,] it may have been intended to suggest in Gen. 3 : 22, that after trial, well sustained, man might be allowed to "put forth his hand, and take of the tree of life, and eat," [after the manner of a sacrament,] "and live forever ;" immortality being gained without a previous death. This is perhaps, intimated in

Gen. 3 : 22, 24. God drove man out of Paradise lest he should "put forth his hand, and take also of the tree of life, and eat, and live forever." So, the figure, Rev. 2 : 7. "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 22 : 2.

THE CURSE REACHED TO THEIR POSTERITY, Gen. 5 : 3. "And Adam begat a son in his own likeness." (This has generally been understood to mean, not that he begat a man rather than a brute, but in his own fallen likeness; just as his being originally made in the image of God, referred to the Divine moral image, "Righteousness and true holiness," Eph. 4 : 2; Col. 3 : 10.)

Rom. 5 : 12. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," [ἡμαρτον — *sinned*.] So in v. 15, "man ἀπεθάνον — *died*." Death passed upon all, for that all were involved in the penal consequences of the sin.

*Did death then and there pass upon all men, or had the sentence no relation to any one save Adam, till each "sinned" in his own person?*

The object of the apostle in the whole passage, Rom. 5 : 12–21, is to illustrate our SALVATION BY THE OBEEDIENCE OF ONE, by a reference to OUR RUIN AND CONDEMNATION BY THE OFFENCE OF ONE; in which respect he affirms v. 14. that Adam was figure (τύπος type) of him who was to come." He affirms repeatedly that "death," "judgment," and "condemnation," came upon all men, not by the many sins of many men, but by one offence of one man.

Rom. 5 : 15. "For if through the offence of one, many be dead," [Εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι, ὅτι πολλοί — the many — ἀπεθάνον, died.] They died, *not by their own sin, but by the offence of one.* Τῷ παραπτώματι τοῦ ἑνὸς is the dative of cause or instrument, not the simple occasion. To make this sin of one, only the occasion of bringing death upon all by their own sin, would be to make Christ only the occasion of their justifying themselves by their own righteousness; thus destroying the doctrine of justification, and reversing the whole scope of the passage.

But the Apostle repeats it in v. 16.

Rom. 5 : 16. "For the judgment was by one, εἰς ἑνὸς (sc, παραπτώματος of one offence,) "to condemnation," (not of many offences, nor of the offence of many.)

The same is repeated in v. 17.

v. 17. "For if by one man's offence" (τῷ τοῦ ἑνὸς παραπτώματι. Here it is the dative of cause again,) "death reigned by one," (διὰ τοῦ ἑνὸς) not by the offences of all, but of one.

The apostle repeats it again,

v. 18. "Therefore, as by the offence of one, judgment came upon all men to condemnation."

"Judgment" and "condemnation" are forensic terms. Death came by *judgment*, and *condemnation*, not by mere natural law, upon all men by the offence of one. This fixes the meaning of

v. 19, "For as by *one man's offence* many were made sinners, (*ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ*) so by the *obedience of one*, shall many be made righteous." (I. e. shall be *justified*; regarded as though they were just; since for Christ's sake God "justifieth the *ungodly*," Rom. 4 : 5.) Here to be "*made sinners*," is to be regarded as sinners, or put in the legal status of sinners, through the "judgment" and "condemnation" that "came upon all men by the offence of one," v. 18.

All this throws light upon the words, "For that all have sinned," in v. 12, (*εφ' ᾧ πάντες ἥμαρτον*, for that all sinned.) As this is interpreted by the succeeding verses, it should seem to mean, not that death passed upon all, for that all sinned in their own persons, nor that all became *corrupt*, (which is never the meaning of the term,) but that all were accounted as in the *legal status* of sinners, by reason of the offence of one man; just as sinners are reckoned as righteous, (justified) by the righteousness of one.

If this interpretation is correct, and the apostle repeats it so often, with such emphasis, and in such variety of form, that there seems little ground for doubt, then it follows,

1. THAT ADAM WAS OUR FEDERAL HEAD, IN WHOM ALL HIS POSTERITY STOOD OR FELL.

2. THAT THE PENAL CONSEQUENCES OF HIS SIN CAME UPON ALL HIS POSTERITY; not simply through the *occasion* of his sin, but by direct "*judgment*" and "*condemnation*;" his sin being (more than the *occasion*) the instrumental cause of our ruin and condemnation.

3. That the effect of his one sin in the garden was peculiar; such as was produced by no other sin of Adam, or of any one of our subsequent progenitors. Thus there came:

1. The penal consequence of NATURAL DEATH, which then and there passed upon all mankind;

2. The penal consequence of SPIRITUAL DEATH, which then and there passed upon all men.

3. The penal consequence of ETERNAL DEATH (though doubtless not without the spiritual death and its consequences,) was then and there made certain to the whole race of man, without the intervention of a Redeemer.

Our Catechism, therefore, truly states this divine arrangement with Adam in the garden, as

"A special act of Providence." Q. 12.

It was not an arrangement of mere natural law, nor according to the usual course of Divine Providence in ordinary cases.

The Catechism thus sums up the whole doctrine of the Fall.

Q. 16, "Did all mankind fall in Adam's first transgression?"

Ans. "The covenant being made with Adam, not only for himself but for all his posterity, all mankind descending from him by ordinary generation," (i. e. exclusive of Christ,) "sinned in him and fell with him in his first transgression."

The phrase "sinned in him," needs some remark. Perhaps it was intended by the framers of the Catechism, to be understood in the Augustinian sense; viz: that we all existed in Adam, were naturally one with him, and so all really "sinned in him." The phrase *Eφ ψ* [for that] was then quite commonly interpreted to mean "in whom" [in quo] and Rom. 5:12, to say directly, "In whom all sinned."

But *Eφ ψ* appears to be correctly rendered in our version, "for that" [For that all sinned,] and the Augustinian theory to derive no support from the form of the phraseology in Rom. 5:12. Moreover, on that theory, the judgment and condemnation should seem to come for the sin of the many, and not for the one sin, of one man. Interpreted by the context, the phrase in v. 12, "For that all have sinned," should seem rather to mean "For all sinned" — i. e. as explained, v. 19 "were made sinners." [ἀμαρτωλοὶ κατεστάθησαν] were placed in the legal status of sinners; just as believers in Christ (δίκαιοι κατασταθήσονται) shall be made righteous; i. e. placed in the legal status of righteous men, though in themselves they are "ungodly."

#### "IMPUTATION."

This *reckoning* believers as though they were righteous, (or justifying them;) and *reckoning* the posterity of Adam as though they were sinners, on account of the offence of their Federal Head, is called *imputation*; the *benefit* of Christ's righteousness accruing to believers, though there is no transfer of personal character; the *penal consequences* of Adam's sin in like manner descending to his posterity. The word *impute* [λογιζεσθαι] is used in this sense, Rom. 4:5, 8, 9, 10. In Rom. 4:6, it is used in the sense of *reckoning to another what does not belong to him*.

"Even as David also describeth the blessedness of the man, unto whom God IMPUTETH RIGHTEOUSNESS WITHOUT WORKS." The man has no righteousness, but the contrary, yet God *imputeth* righteousness to him; reckons him as righteous in his standing before the judgment seat, though in himself the man is not righteous, but "ungodly," [Rom. 4:5.] The word "*imputeth*," and the *doctrine of imputation*, are therefore both scriptural.

But a question has arisen *whether, in the case of Adam's posterity, the imputation is Immediate or Mediate*; the idea of the first being an immediate visitation of penalty on Adam's posterity, without regard to their own sinfulness; and the idea of the second, that the posterity first became corrupt on account of Adam's sin, and that the penalty comes upon them for their own sin, and not for the sin of Adam.

The scheme of Mediate imputation does not seem to relieve the difficulty which it was intended to obviate. For the *depravity, or spiritual death*, is a part of the penalty, as we have shown; and not merely a natural consequence. *The scheme of Mediate imputation therefore involves a penalty without a cause.* Or, regarding the depravity merely as a natural consequence, it is *mediate death*, certainly *producing death*; so that this scheme no more vindicates the divine justice than the other. We admit the difficulties to be great, though the scriptural teachings seem to be very clear. Calvin and others who receive the doctrine, refuse to separate the final condemnation and punishment from the consideration of his own depravity and ill desert. Nothing in the doctrine seems to forbid this view.

#### ATTEMPTED EXPLANATIONS.—VARIOUS OPINIONS.

1. *Augustine* (De Civitate Dei, Lib. XIII, Chap. 14,) "Dens enim creavit hominem rectum, naturarum auctor, non utique vitiorum; sed sponte depravatus, justeque damnatus, depravatos damnatosque generavit." "God, the author of natures but not of sins, created men upright; but he (man) *being of his own will depraved and justly condemned, generated depraved and condemned persons.*"

"Omnes enim fuimus in illo uno, quando omnes ille unus corrupit." "For we were all in him alone, since he corrupted all." He goes on to explain, that "The forms in which we should individually live, were not yet specifically created and distributed;" but "the *seminal nature* from which we should be propagated, being vitiated on account of sin, and held in the bonds of death, and justly condemned, man could not be born of man on any other condition."

(Yet even so, the seminal law could not be above God, but was appointed by God. Nor is it less a covenant, on which "judgment and condemnation" came in a naturally appointed way, than though the Providence were entirely special.)

2. EDWARDS held, not that there was a *natural* identity between us and Adam; but that God in his sovereignty *constituted* an identity; and could do it as well as he could constitute an identity between a man at one time of life and the same man at another time of life.

(If this means any other "constituted identity," than that of Federal headship, so that they are construed as the same in view of the broken

covenant, then the fitness of the theory is not very apparent. The whole current of the work of Edwards, shows that he held to such a Federal headship.)

3. STAFFER, (cited in Edwards, on Original Sin,) held that "Adam and his posterity, *pro hac vice*, constitute but one moral person," and argues the righteousness of "imputing the sin of Adam to the whole moral person consenting to it."

This seems a confounding of several theories. We were at the most but *constructively* one moral person; nor did we consent to it otherwise than *constructively*. All that seems tenable here, is simply that Adam was our Federal head, and we involved in the consequences of his trial.

4. HOPKINS, (System of Divinity, vol. 1, p. 44:)

"Adam was considered and treated as comprehending all mankind." "They were all included and created in him as one whole, which could not be separated." "All mankind were created in creating the first man," "as the branches are included in the original stock or seed." [So far this seems the Augustinian theory; that we all existed in Adam, and personally participated in eating the forbidden fruit.]

He proceeds. "Their sin, or moral corruption first takes place, as the grand reason of their condemnation." [This seems to conflict with the Augustinian theory, and to hold that we did not already exist in Adam, nor eat the forbidden fruit, but that he was merely our Federal head; and that we were not condemned for that sin, but became depraved first, and were then condemned for our own sin, very different from that of Adam. Hopkins, therefore, had not definite views, but wavered between two irreconcilable theories.] He proceeds,

"The death of the body is a standing evidence that they are sinners." "All his posterity are constituted and become sinners, and were considered as such as soon as Adam sinned." "A child, an infant, as soon as he exists, may have moral corruption, or sin." [vol. 1, p. 65.]

The first two sentences of this may be construed in an Augustinian sense, viz: that really existing and sinning in him, they so became sinners, [actual] in the first offence of Adam. The last sentence implies the other doctrine, viz: that our own corruption, or sin, is the cause of our condemnation, and not our eating the forbidden fruit in Adam. There is doubtless a natural unity of the race, so that Adam was our natural head. But in the matter of the Fall, he is to be considered more especially in the relation of our Federal head.

5. EMMONS.

There is "No ground to suppose that all mankind sinned in, and fell with Adam in his first transgression."

"Nor did Adam make his posterity sinners by conveying to them

moral nature." " *There is no morally corrupt nature distinct from exercises.*" "Adam had no such nature, and therefore could not convey such a nature to his posterity."

[This would seem to deny both Original Sin, Indwelling Sin, and Depravity, if carried out to its logical consequences :]

He proceeds, "God placed Adam as the public head of his posterity, and determined to treat them according to his conduct." [This seems the doctrine of Immediate Imputation.] He proceeds :

"I can give no better reason than this; God appointed Adam to be the public head of his posterity, and determined, in case of his disobedience, that they should begin to sin before they should begin to be holy. This determination God has executed by directly operating on the hearts of the children when they first become moral agents." This scheme, therefore, (logically) dispenses with and denies native depravity. All sin, not because they are fallen and depraved, which they are not, but God himself *directly operates on their hearts* to make them sin. He is the author of the sin. On this scheme, God may directly and continuously turn *exercises* from evil to good, but how there can be any real regeneration, or how one can be either a "good man" or an "evil man," simply from the good or evil "treasure of the heart," does not appear.

When pressed with the question what can become of infants who die before actual exercises, Emmons answers, that they may be "annihilated."

6. ARMINIUS held the Augustinian theory of the Fall; that the sin in the garden was common "to the whole race, who, at the time the first sin was committed were in their (the first parents) loins, and afterwards descended from them in the natural mode of propagation." "For in Adam all sinned, Rom. 5:12." The REMONSTRANTS, in their articles at the Synod of Dort, held that man is so fallen, that "he cannot of himself, nor by himself, *think, will, or do*, any saving good." WATSON, (Institutes, vol. 2, p. 48.) says, "The true Arminian, as fully as the Calvinist, admits the doctrine of the total depravity of human nature in consequence of the fall of our first parents." Man has "no good disposition, save through grace."

Yet the Arminians hold that through Christ, a "*Gracious ability*" is restored to all; so that the effects of the Fall are so far remedied to all; which if it is improved, is sufficient to lead to such efforts, repentance, and faith, as bring the soul to Christ, and through him to salvation.

7. JULIUS MULLER, (on Sin,) maintains

1. That there can be no imputation of sin, and no real guilt, or con-

scious desert of punishment, or consciousness of sin, *unless by one's own personal determination, with perfect freedom.*"

2. Yet that men are conscious of depravity and guilt [desert of punishment;] a depravity and guilt which came without their own personal determination in time, but which is native and hereditary; the two states of consciousness contradicting each other in this matter; the one state affirming a conscious sin and guilt without one's own determination, and the other denying the possibility of such sin and guilt.

3. That this double and contradictory consciousness can be solved, only by supposing that we *did* first sin and fall *by our own personal determination*; but that this was in a previous state of existence, before our earthly time began.

(The testimony of Müller is valuable as to the consciousness of guilt in our depravity which is native, and thus to the reality of Original sin. It however must deny the account of the Fall, given in Genesis, and in Rom. 5: and as no memory or consciousness can reach to that previous state, our conviction of guilt in our depravity can arise from no conviction of any sin in a previous state; and thus his theory, as well as his argument, destroys itself. Dr. Edward Beecher, in his *Conflict of Ages*, takes the same ground with Müller.)

#### CONCLUSION.

The remark of Turretin appears to be amply justified; that "Although nothing is more certainly known for *declaring* than Original sin, yet nothing is more abstruse for *understanding*." On any theory, darkness and clouds surround the doctrine.

Yet native depravity and the death in sin appear as *facts* everywhere. The difficulties attending them would remain the same, even if there were no Bible doctrine concerning them, and no Bible. If we throw away the scriptural account, we are not relieved, but involved in tenfold darkness. *Did God make men so?* Did he originally place them under so holy a law, and under so fearful a probation, while yet they are made to begin that probation under so terrible a depravity? How came men to be so depraved? The Pelagian theory is as contradictory to all experience and fact as it is to the Bible. The Bible account of the matter is the only quarter in which we can hope that the deep and dark mystery may yet be solved to the satisfaction of reason.

We do not profess to solve the difficulty, but only to follow the teaching of Holy writ, by a fair and reasonable exegesis. Yet are there not considerations which may lead us to some probable line of thought in which the full solution may yet be revealed to our comprehension?

Suppose the following:

Angels are not propagated, and have no infancy like the human race, and so are not liable to evil influences, or hereditary mental and moral disorders, like men. For them there is no Adam, and no Christ. If they fall, they fall for themselves, and are not redeemed.

Men are propagated, exposed to hereditary disorders, both mental and bodily ; necessarily under evil influences from the outset, under fallen parents, and in a fallen world. In such a case, a *fair probation*, for the children of corrupted parents, is impossible, and is not pretended. As the parents must necessarily, both through propagated disorders of the moral and intellectual capacities, and through constant influence and example, exercise an almost determining influence over the destinies of the children, the children are not dealt with or regarded as isolated beings. For wise reasons, and in goodness, (neither of which, we can fully comprehend,) God makes Adam our Federal head, and attaches the character and destinies of the race to the first, uncontaminated, pair ; in Eden ; and by a light and simple command. Immense gain or loss is indeed depending ; but can we know that a better arrangement can be made for a race of propagated beings such as mankind ? As a part of the Divine plan, a Savior is provided,

“In whom the tribes of Adam boast  
More blessings than their fathers lost.”

Would any one rather be placed on probation, even though the unfallen child of corrupted and evil parents, without a Savior ; to be lost irretrievably by the first transgression ?

Views of this character, must indeed be very imperfect and inadequate to solve the mystery. God may design to leave us in the dark, to try and to exercise our faith. But do not such views at least show, that there may be a solution, when we shall be fitted to comprehend it, which shall not only remove all perplexities that distress us now, but which shall, even in that dark mystery of our Fall in Adam, disclose more of the glories of Divine wisdom and goodness, than we have yet been able to imagine.

## CHAPTER XVIII.

### THE ATONEMENT.

1. **THE ATONEMENT** is *Christ's expiatory sacrifice for the sins of mankind.*

The word atonement is frequently used in the Old Testament to signify an expiation of the guilt of sin by blood; the sacrifice of a life to redeem the guilty from the penalty of transgression.

Lev. 17:10, 11. "For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for the soul; for it is the blood that maketh atonement for the soul."

Heb. 9:22. "And without shedding of blood is no remission."

The only use of the word in our English version of the New Testament is in Rom. 5:11.

"By whom we have received the atonement," [καταλλαγῆν — reconciliation.]

But other passages show that it was a reconciliation *by blood.*

Rom. 3:25. "Whom God hath set forth to be a propitiation [ἱλαστήριον] through faith in his blood."

Matt. 26:28. "My blood of the New Testament, which is shed for many, for the remission of sins."

1 Pet. 1:18. "Redeemed," "with the precious blood of Christ."

Rev. 5:9. "And hast redeemed us to God by thy blood."

2. **THE NECESSITY OF THE ATONEMENT**, is in Rom. 3: expressly declared to be, 1. *The impossibility that any should be justified on the ground of their own righteousness; and 2, in order to vindicate the Divine Justice in the remission of sins.*

(1.) Rom. 3:10. "There is none righteous, no not one."

v. 20. "Therefore by the deeds of the law shall no flesh be justified in his sight."

v. 23. "For all have sinned, and come short of the glory of God."

(2.) "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare I say, at this time his righteousness, *that he might be just*, and the justifier of him that believeth in Jesus."

The obstacle in the way of "reconciliation," between sinful man and his Maker, was not simply man's alienation, but the difficulty on the part of the Divine Justice.

The "*Redemption*," (ἀπολυτρωσις) Rom. 3:24, the "*propitiation*"

(*πλαστηριον*) Rom. 3 : 25, were not to move man, but a sacrifice to the divine justice, that God might "be just," and the justifier of him which believeth in Jesus.

It was not *revenge* in the Lord, but the necessity of maintaining his own righteousness as Ruler and Judge,—of not disregarding the maintenance and the ends of justice, and the power and sacredness of the Law.

It was not a simple *arbitrary determination to have blood* of somebody; but a yielding to the demands of justice.

It was not holding on to a mere *debt*, which infinite riches might forgive, and be none the poorer; but satisfying the demands of the broken law in a propitiatory sacrifice, necessary to vindicate its holiness and its authority as law.

It was *the love of God, and his desire to show mercy* to the sinner, that induced him to pay this sacrifice to redeem the transgressor.

John 3: 16. "For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life."

The fact that such an atonement was made, by the propitiation through faith in Christ's blood, shows,

(1.) That God could not forgive sin, even when the sinner was penitent, without an adequate sacrifice as a vindication of the Divine Justice.

(2.) That no sacrifice would be an adequate vindication of the broken law, save the sacrifice of the Son of God: otherwise so great a sacrifice would not have been offered.

### 3. THE NATURE OF THE ATONEMENT.

(1.) It is spoken of as *Redemption* (*ἀπολυτρωσις*)—Rom. 3: 24, a price paid to ransom one from captivity or punishment.

So also, 1 Cor. 6: 20. "For ye are *bought* with a price."

Acts 20: 28. "Feed the church of God which he hath *purchased* with his own blood."

1 Pet. 1: 18. "Forasmuch as ye were not *redeemed* with corruptible things as silver and gold"—"but with the *precious blood of Christ*."

Matt. 26: 28. "Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Rev. 5: 9. "For thou wast slain, and hast redeemed us to God by thy blood."

(2.) It is spoken of as a *propitiation* (a sacrifice for sin.)

Rom. 31: 25. "Whom God hath set forth to be a *propitiation*, through faith in his blood."

See 1 Pet. 1: 18; Matt. 26: 28; Acts 20: 28.

(3.) *It is spoken of as a sacrifice.*

Heb. 9: 4. "How much more shall the *blood of Christ*, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God."

Matt. 26: 28. "This is my blood of the New Testament, which is shed for many for the remission of sins.

Eph. 5: 2. "As Christ also hath loved us, and hath given himself for us an offering, and a sacrifice."

1 Cor. 5: 7. "Christ our passover is sacrificed for us."

Heb. 9: 26. "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself."

(4.) *Christ is said to bear our sins; to be made sin for us; to be made a curse for us; and his soul to be made an offering for sin; suffering vicariously in our stead.*

1 Pet. 2: 24. "Who his own self bare our sins in his own body on the tree." [To bear one's sin is to bear its penalty.]

Gal. 3: 3. "Christ hath redeemed us from the curse of the law, being made a curse for us." [Here he suffers vicariously, in our stead.]

2 Cor. 5: 21. "For he hath made Him to be sin for us," [hath laid on him the curse of sin,] "who knew no sin, that we might be made the righteousness of God in him."

Isa. 53: 4-6. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him."

v. 10. "Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin," &c.

v. 11. "By his knowledge shall my righteous servant justify many, for he shall bear their iniquity."

v. 12. "And he bare the sin of many."

(4.) CHRIST'S ATONEMENT ILLUSTRATED BY COMPARISON WITH THE OFFERINGS OF THE JEWISH HIGH PRIEST ON THE JEWISH GREAT DAY OF ATONEMENT.

(See this comparison drawn out at length, Heb. 4: 14, to chap 10.)

(1.) *The office of the high priest, taken from among men, was to "offer both gifts and sacrifices for sins."* Heb. 5: 1. On the great day of atonement, once every year, the high priest alone went within the "second vail, in the tabernacle which is called the holiest of all," Heb. 9: 3, 7, "not without blood which he offered for himself, and for the errors of the people."

These offerings "could not make him that did the service, perfect as pertaining to the conscience." Heb. 9: 9, "For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10: 4.

(2.) *This Jewish priesthood, was only a "type," "and shadow of good things to come, and not the very image [ὄψ ἀστὴν τῆν εἰκόνα] of the things."* 10: 1, and 9: 9.

Their priests were mortal and transient, 7: 23, as sinful, and offering sacrifices that could only cleanse ceremonial defilement, they offered them daily, 7: 27, making "remembrance of sin," but not taking it away, 10: 3, 4.

(3.) *The signification of all this was, that the true sacrifice, in the true Holy of holies, was not yet manifested. Heb. 9: 8. "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." It was only a temporary "figure," 9: 9; 8: 5.*

(4.) *Christ on the other hand was the true priest, offering the true and sufficient sacrifice, entering with his own blood into the true holy of holies, into heaven itself, having by one offering forever perfected them who are sanctified by faith in him."*

Heb. 7: 21. "The Lord sware, and will not repent, Thou art a priest forever after the order of Melchisedec."

v. 25. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing "he ever liveth to make intercession for them."

Heb. 9: 11-14. "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, *but by his own blood* he entered in *once* into the holy place, *having obtained eternal redemption for us."*

"For if the blood of bulls and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the *blood of Christ*, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?"

Heb. 9: 22-28. "And almost all things are by the law purged with blood; *and without shedding of blood there is no remission.* It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; *but into heaven itself*, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;" "but now once in the end of the world hath he appeared, to *put away sin by the sacrifice of himself.* And as it is appointed unto men once to die, but after this the judgment; *so Christ was ONCE OFFERED TO BEAR THE SIN of many*; and unto them that look for him, shall he appear the second time *without sin unto salvation."*

Heb. 10: 14. "For *by one offering*, he hath *perfected forever* them that are sanctified."

v. 15, 16. "Whereof the Holy Ghost also is a witness to us; for after that he had said before,—and their sins and their iniquities will I remember no more. *Now where remission of these is, there is no more offering for sin."*

So also 1 John 1: 7. "And the *blood of Jesus Christ his Son cleanseth us from all sin."*

##### 5. THE NATURE OF CHRIST'S ACTUAL SUFFERINGS.

These seem to have been

(1.) His leaving his glory and blessedness which he had with the Father before the world was, and becoming a man of sorrows and acquainted with grief.

(2.) The agonies of a painful and ignominious death.

(3.) The sufferings of bearing our sins, which appear to have been laid upon his soul, while the chastisement of our peace was upon him; sufferings which perhaps we, without a similar experience, are not able fully to comprehend, but which he evidently endured.

Isa. 53: 4. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted."

v. 5. "But he was wounded for our transgressions, he was bruised for our iniquities."

v. 10, 11. "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities."

v. 12. "And he bare the sin of many, and made intercession for the transgressors."

The nature of these sufferings appeared more clearly in Gethsemane and on Calvary.

Matt. 26: 38. "Then saith he unto them, My soul is exceeding sorrowful, even unto death," [such a sorrow of soul as goes even to the destruction of the life.]

Luke 22: 43, 44. "And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was at were great drops of blood falling to the ground." (See also Matt. 26: 36-44.)

We cannot account for these sufferings by supposing their cause to be *weakness or terror*; nor *surprise* at the immediate prospect of a painful death, "for for this cause came he unto this hour." Nor was it *remorse for the past*, nor *anxiety for the future*. He had no sin, and "for the joy that was set before him, he endured the cross, despising the shame." Nor can we suppose that an angel would have appeared from heaven to strengthen him under any ordinary sufferings.

The proper explanation seems to be found in the scriptures themselves: "IT PLEASSED THE LORD TO BRUISE HIM; HE HATH PUT HIM TO GRIEF." "THE CHASTISEMENT OF OUR PEACE WAS LAID UPON HIM." The Lord had LAID UPON HIM THE INIQUITIES OF US ALL." He was HIMSELF BEARING "OUR SINS IN HIS OWN BODY ON THE TREE." A DIVINE INFLICTION appears to have been making "HIS SOUL AN OFFERING FOR SIN." He was *redeeming us from the curse of the law*, BEING MADE A CURSE FOR US;" "Suffering the JUST FOR [instead of] THE UNJUST."

On the cross, the same agonies seem so to have continued as to shorten the term of sufferings from such a death, and to have forced from him the cry, "My God, my God, why hast thou forsaken me?"

#### 6. THE SOCINIAN VIEW OF THE ATONEMENT,

(1.) Makes the death of Christ a mere natural and casual event.

(2.) It denies the need of any sacrifice or propitiation to render forgiveness of sin possible ; but holds that God is, without this, ever ready to forgive those who are penitent.

(3.) It holds that the only effect of Christ's death, is to move us to penitence ; and that it has no more significance or value in any other respect, than his example and life.

(4.) It regards the doctrine of a real propitiation by the supposed vicarious sufferings of Christ, as shocking to reason, and destructive of every idea of justice.

We need only remark how contradictory the Socinian scheme is to the clear and positive declarations of the word of God, which are so often repeated, in forms so varied, and with such emphasis, as to leave no justifiable ground of excuse in mistaking or denying them.

7. THE GOVERNMENTAL THEORY OF THE ATONEMENT is, that no atoning sacrifice was needed to vindicate Divine Justice, but only such a display as to mark the distinction between *Innocents and Penitents*, It holds that when men have sinned, they indeed have no claim to mercy, nor can they be saved by any thing that they can do. But Christ comes and obeys the law ; endures the sufferings incidental to the life of sinful flesh, and suffers extraordinarily under the persecutions and the death that befell him as a holy being, and an earnest advocate of truth and righteousness. To reward him for this, and for his sake, and at his intercession, God pardons and saves the guilty ; making this distinction between innocents and penitents ; but with no Divine infliction on the soul of Christ ; by no bearing of the curse in our stead ; but suffering *in our behalf*, rather than *in our place*.

Ans. This has more of the semblance of truth than the Socinian theory, but yet fails to give an adequate account of the scriptural doctrine of the Atonement ; denying what the scriptures hold as the essential features of that doctrine ; viz : The nature of Christ's sufferings as bearing the curse in our stead ; and the object for which he suffered, " that God might be just," in pardoning the guilty.

8. THE DOCTRINE OF THE REMISSION OF SINS THROUGH FAITH IN CHRIST'S BLOOD IS PURELY A DOCTRINE OF REVELATION. No human intellect had ever conceived of it, or was able to devise such a scheme. On the contrary, it was opposite to the wisdom of this world. All *a priori* reasonings concerning it, therefore, are out of place, and all objections idle, unless they are sufficient to set aside the wisdom and truth of God.

Thus, 1 Cor. 2 : 7-11. Paul declares the doctrine of Christ crucified a "mystery" — "even the hidden wisdom" — "which none of the princes of this world knew," — which "eye had not seen, nor ear heard, neither had entered into the heart of man." It was revealed by God's "Spirit."

None else could reveal it, since none else could know or search the "deep things of God."

Nor did the doctrine commend itself to the "wisdom of this world." Especially was it a "stumbling-block" to the Jew, and "foolishness" to the Greek. But to men of adult understanding, it was wisdom, 1 Cor. 2: 6. "Howbeit, we speak wisdom among them that are perfect," [τοις τελειοις.] Men therefore could not have told *a priori* whether an atonement was possible; nor, if it were possible, what it should be. All *a priori* reasonings of this sort, are, therefore utterly futile.

And when men undertake *a posteriori*, to give the philosophy of Redemption, they are quite likely to give low and inadequate views. It is hard for us to tell how wide must be our knowledge, and how large our experience, in order to see the full glories of the scheme of Redemption. Perhaps it will unfold to us more and more during the ages of eternity; and still, like the angels, we shall "desire to look into" these things.

All objections are equally idle. We are under no necessity of answering them, but must rest on the simple declaration of the word of God.

Thus when the Socinians object:—"If you hold that only the *man* Christ Jesus suffered, then you hold that the blood of a man is sufficient to atone for the sins of the world. If, on the other hand, you say that the Godhead in Christ suffered, then you hold that God can suffer and die. On either supposition, the atonement which you teach is abhorrent to reason, and impossible"

Ans. The Bible does indeed teach us that in the *one person* of Christ, there was the Godhead and manhood united, each in its true and complete nature. It tells us that the *death of that person*, was an atonement for the sins of the world. If we do not know how to explain it, you certainly do not know enough concerning it to be sure that your difficulties are any thing contrary to reason when reason is sufficiently enlarged and intelligent. We hold it as a doctrine above reason, and as "the hidden wisdom of God," and therefore suppose that we may not be able at present to answer every question which supposes our knowledge to be perfect. We receive it on the Divine authority; and receiving it, we can see many reasons that evince glorious wisdom in the scheme. Beyond this, we do not at present attempt to go.

Again it is objected,

(1.) That the law prescribes no substituted sufferings, and therefore its demands are not met by the sufferings of a substitute; and that no justice can make substitution a righteous proceeding.

(2.) That the penalty prescribed has not been suffered; since Christ

suffered no spiritual death, or death in sins; — nor did he suffer eternally; nor had he the natural sufferings of a sinful being, which are a part of the penalty, viz: remorse, and despair.

Ans. Let all this be true, still it does not appear that it furnishes a valid objection. The doctrine is not, that the law prescribes a substitute; or that the sufferings of our Savior were in all respects what ours would have been. **BUT IF GOD THE JUDGE IS SATISFIED**, and sees perfectly how he “may be just,” and the law “magnified,” and not made “void,” then *we* are satisfied, even though the whole truth be not so apparent to our minds as it is to the mind of Jehovah. It is better to take the bread of life as it is offered, than to stand starving till we have studied out its philosophy. We expect to be saved, not by knowledge alone, much less by philosophy, but by **FAITH** in the Son of God.

#### 9. THE EXTENT OF THE ATONEMENT.

*Did Christ die for all men, or only for the Elect?*

Ans. The question is ambiguous in the use of the word “for.” If it means

1. *Did he die intending to secure thereby the salvation of all men?*—  
The answer is, No.

2. *Did he die intending to make a satisfaction sufficient for all men, and which might be sincerely offered to all, as a true provision for all?*—  
The answer is, Yes.

3. *Did he die intending actually to secure the salvation of the Elect?*  
The answer is, Yes.

These questions, considered in reverse order:

1. **DID CHRIST DIE INTENDING ACTUALLY TO SECURE THE SALVATION OF THE ELECT?** Yes.

(1.) *There was a Covenant of Redemption, before the world began, in which Christ was promised as a Redeemer; and a promise that he should see the travail of his soul and be satisfied.*

Isa. 42: 6. “I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.” [Consult the context for the full force of the passage.]

Titus 1: 2. “In hope of eternal life, which God, that cannot lie, *promised before the world began.*”

[To whom could the promise be made, save to the Son? as in Ps. 89: 3. “I have made a covenant with my chosen.”]

See also Ps. 2: 7, 8. “I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”

Isa. 53: 11, 12. “He shall see of the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their

iniquities. Therefore will I *divide him a portion with the great, and he shall divide the spoil with the strong*; because he hath poured out his soul unto death; and he bare the sin of many, and was numbered with the transgressors."

His death, therefore, was not to be in vain. He was to see of the travail of his soul and be satisfied, to be largely successful in saving many; and finally, in his wide and everlasting dominion,

(2.) *There were certain persons given him, who should receive the benefits of his redemption.*

John 17 : 2. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

v. 9. "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine."

v. 11. "Holy Father, keep through thine own name, those whom thou hast given me."

2. Tim. 1 : 9. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Eph. 1 : 4, 5. "According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

(3.) *These, who were given him out of the world, it was the purpose of his death effectually to redeem, and to save.*

John 17 : 6. "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word."

2 Thess. 2 : 13. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth."

John 10 : 11. "I am the good Shepherd; the good Shepherd giveth his life for the sheep."

Rom. 8 : 29, 30. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

**2. DID CHRIST DIE INTENDING TO MAKE A SATISFACTION SUFFICIENT FOR ALL MEN; AND WHICH MIGHT BE SINCERELY OFFERED TO ALL, AS A TRUE PROVISION FOR ALL? YES.**

Heb. 2 : 9. "That he by the grace of God should *taste death for every man.*"

1 John 2 : 2. "And he is the propitiation for our sins; and not for ours only, but also for the *sins of the whole world.*"

John 6 : 51. "And the bread that I will give is my flesh, which I will give *for the life of the world.*"

1 Tim. 2 : 6. "Who gave himself *a ransom for all.*"

John 3:16, 17. "For God so loved *the world*, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

These expressions are too general and too explicit to allow us to interpret them as limiting the provision to the elect alone. The phrases, "*should taste death for every man*," "the propitiation for the sins of the *whole world*;" the "bread which I will give for the *life of the world*," "a ransom for all," on no fair principle of interpretation can be limited to "the *elect world*," nor as simply meaning to extend salvation to Gentiles as well as Jews. There is therefore a sense in which Christ tasted death "*for every man*."

*On this ground it is said,*

1 Cor. 8:11. "And through thy knowledge shall the weak brother perish, for *whom Christ died*?" And

Rom 14:15. "Destroy not him with thy meat for *whom Christ died*."

*On this ground also, salvation is offered to all who will receive it.*

Matt 11:28. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

John 7:37. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."

Isa. 55:1. "Ho every one that thirsteth, Come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk, without money and without price."

*On this ground also the Gospel is adequate to the salvation of all who believe, and is to be preached, — of course preached sincerely — to every creature. There is therefore provision for all.*

Rom. 1:16. "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek."

Mark 16:15, 16. "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

### 3. DID CHRIST DIE, INTENDING THEREBY TO SAVE ALL MEN?

He has expressly declared the contrary.

John 3:36. "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."

Mark 16:16. "He that believeth not, shall be damned," [which in the verse is the opposite of being "*saved*."]

Luke 13:5. "Except ye repent, ye shall all likewise perish."

Those who [finally] despise or neglect the salvation of Christ, cannot be saved.

Heb. 2:3. "How shall we escape, if we neglect so great salvation?"

Heb. 10:28, 29. "He that despised Moses' law, died without mercy under two

or three witnesses ; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace !”

Those who trust their own righteousness, and seek to be justified by deeds of law, cannot be saved.

Gal. 5 : 2-4. “ Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace.

Those who continue to work iniquity, and those who continue to neglect works of mercy and love, cannot be saved.

Matt. 7 : 21-23. “ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils, and in thy name done many wonderful works ? And then will I profess unto them, I never knew you : depart from me, ye that work iniquity.”

Matt. 25 : 41-46. Those who have *not* fed the hungry, given drink to the thirsty, nor taken in the stranger, nor visited the sick or the prisoner, or clothed the naked — “ shall go away into everlasting punishment.”

I. e. they who have no heart for works of mercy, according to their means and opportunity, cannot be saved.

Those who are not born again, cannot be saved.

John 3 : 3. “ Except a man be born again, he cannot see the kingdom of God.

Christ, therefore, did not die for all, in such a sense, or with such an intent, that all shall be saved. The unbelieving, the impenitent, the neglecters of salvation, those who despise redemption by Christ, those who continue workers of iniquity, those who trust their own righteousness, those who bury their talent in the earth, those who have no heart for works of mercy, cannot be saved. Nothing can be more inexcusably false and wicked than Universalism.

NOTE on the use of terms. Some make a distinction between the *Impetration* and the *Application* of Atonement. Andrew Fuller and many of the New England Divines distinguish between *Atonement* and *Redemption*, making the first general, and the last particular ; including under the terms *Redemption*, both *Atonement* and *Effectual calling*. The elder Theologians generally speak of *Redemption* rather than of *Atonement*. Our Catechism uses this phraseology.

## CHAPTER XIX.

### THE DIVINE PURPOSES.

The **DIVINE PURPOSES** is a term more truly expressive of the doctrine intended, than **DIVINE DECREES**; though these Purposes are also called Decrees, to signify that they are Sovereign, and Unchangeable. They are sovereign and unchangeable, but not arbitrary or capricious; being the purposes of Him who always acts with the best reason, and with perfect wisdom, goodness, justice and truth. There can be no greater privilege than to live under the government of such a Being.

1. *We should naturally expect God to have purposes in all his works of Creation and Providence.*

A being who is wise in counsel, and perfect in goodness, does not act without plan or end. Creation has marks of purpose in everything. Providence is conducted on stable principles, and for stable ends. Every thing shows that **GOD REIGNS**, and not **CHANCE** or **FATE**. If we could but imagine it a question whether God could retire from the throne, how terrible would be the suspense, till that question could be decided; and when it should once be settled that the Lord is king forever, with what a burst of joy and gladness might men and angels shout, "**THE LORD REIGNETH, LET THE EARTH REJOICE!**"

2. *The Divine Purposes must necessarily be in consistency with his character, Holy, and Just, and Wise, and Good.* It is impossible that he should err, or have improper motives, or unjust ends or methods.

Deut. 32: 4. "He is the Rock, his work is perfect, for all his ways are judgment; a God of truth, and without iniquity, just and right is he."

Ps. 145: 9. "The Lord is good to all, and his tender mercies are over all his works."

3. *We ought not to expect to be able to perceive the wisdom, or the justice and goodness of all the Divine plans and providences.*

His purposes concern a whole universe, and reach through a whole eternity; while we are of yesterday, and know nothing.

Perhaps, to our limited capacity, it would be impossible even for God to give so perfect and entire a view of all his vast designs, and of all his methods, that no clouds and darkness should ever be round about his throne.

God also means to try our faith; and means that we should walk by faith, and not always by sight. Often it is "The glory of God to con-

ceal a thing." Prov. 25 : 2. What Jesus said to his disciples is doubtless often true, "What I do, thou knowest not now, but thou shalt know hereafter." John 13 : 7.

To determine then that we must solve all problems—e. g., that of the existence of sin and suffering, under the reign of One who is of perfect goodness, and Almighty,—before we can know that we have a Father in heaven, or know that it is not a superstition to believe there is a God, should seem to be very unreasonable and presumptuous, and the certain way to utter infidelity, if truly followed to its legitimate results.

In some subordinate purposes of the Lord, we are permitted to see the beginning, the middle, and the end of the plan : at the end we see the wisdom and goodness of the design, while at the middle or the beginning we see nothing but darkness. Thus, it was dark, when Joseph was thrown into the well, when he was sold into Egypt, when, by a false accusation, he was cast into prison ; the lingering days of that imprisonment were dark ; but they lasted not one moment too long. Had one of the links in the chain of providence been omitted, Joseph might never have been ruler in Egypt, nor his father and his father's house been kept alive from famine. Joseph's brethren meant it for evil ; God meant it for good. Gen. 50 : 20. The bondage in Egypt, the oppression of the task masters, no doubt, seemed very dark ; so the long sojourning in the wilderness, —to them who could not comprehend the full design of the Lord. So the persecutions suffered by the Puritans in England, seemed very dark, while so many were suffering in prison, —but the design was doubtless to establish the rights of conscience in the worship of God, and to build up a great country of freedom in America, for the purpose of accomplishing some further and more glorious designs in the providence of God.

It is said that an insect, the *Ephemeris*, lives one day and expires. Suppose it endowed with the full capacity of human intelligence. One lives his day in a tremendous storm ; another sees the sun go down, and everything to end in an apparently hopeless night ; another has its day in the winter ; what a judgment they form of the wisdom and goodness of God, as displayed in the world, as they witness it ! They cannot imagine such a thing as the vicissitudes of day and night, nor of the seasons. They cannot see the wisdom or goodness of God in the darkness, the storm, or the winter. Nor can they reason from the facts as given in their experience. This is but a faint illustration of the ignorance of man, while judging from the little part he is able to see of the infinite and eternal purposes of Jehovah.

Suppose we see clearly whatever lies within a space of one mile in diameter, and all that we fully comprehend is wise and glorious ? But there are parts of things which are apparent within that sphere, while

the things lie mainly beyond it. These things, partly seen, appear dark and forbidding. We cannot reconcile them with the goodness of God.

Enlarge the diameter of our space to ten miles; the things, partly visible before, are now seen completely. The darkness vanishes. They are more glorious than anything we had before conceived of. But by enlarging our sphere, we have increased our difficulties. For now there are a hundred times more things lying partly within and partly without that sphere, which are more difficult than those which disturbed us before. It turns out true, that "He that increaseth knowledge, increaseth sorrow." Eccl. 1 : 18.

Enlarge our sphere to a diameter of ten thousand miles,—or to ten thousand times ten thousand,—or enlarge it to the sphere of knowledge open to an Archangel: we have increased the number of things lying partly within and partly without our sphere, in the duplicate ratio of the increased diameter. And these are still more wonderful and difficult.

Where shall we stop? When shall we reach the point where our finite knowledge shall grasp and comprehend all the plans of the Infinite God? Plainly, there never can be a point where, to creatures, clouds and darkness shall not be round about the throne of God. Whatever be the reach of our knowledge, we shall still be obliged to *trust*, because we cannot fully *know*.

4. *It is no matter of grievance that God should have established purposes, and work all things after the counsel of his own will.*

The greatest conceivable calamity would be, that should leave the universe to chance or fate; or if he should suffer surprise or defeat, or if he could not cause the wrath of man to praise him, or if the remainder of wrath he did not restrain.

If he may wisely exercise his providence,—now in suffering the wicked to proceed in their wickedness; now in wisely turning that wickedness to a suitable channel; now in limiting and bounding it; now in causing it to be an unconscious instrument of accomplishing his wise and beneficent purposes, [as in the case of Pharaoh, of the Assyrian, of Judas, of the Pharisees, and of Pontius Pilate,]—if he may in this manner wisely exercise his providence for the time present, he may also wisely *purpose beforehand* to do these things, and purpose it from all eternity. Who can be injured by it? WHO CAN COMPLAIN OF PURPOSES FORMED IN INFINITE WISDOM AND GOODNESS? WHO CAN DENY THAT GOD FORMS SUCH PURPOSES?

The objections often made against the doctrine, conceive of these purposes as *capricious* or *arbitrary* determinations, involving a brute sovereignty, for the mere sake of sovereignty, and without wisdom, or reason, or goodness.

5. The Scriptural doctrine of the Divine purposes is, that GOD HAS A PURPOSE WHICH IS WISE, SOVEREIGN, ETERNAL, UNCHANGEABLE; BY WHICH HE WORKETH ALL THINGS AFTER THE COUNSEL OF HIS WILL; *but yet, so that God is not the author of sin, nor does he at all infringe upon the entire freedom and responsibility of his reasonable creatures, nor destroy the efficiency of secondary causes, nor the proper contingency of events.*

[We shall here take up the general doctrine of the Divine Purposes, reserving the Sovereignty of God in the Election of Grace, till after the discussion of some preliminary questions.]

(1.) *God has such a purpose.*

Eph. 1 : 11. "In whom also we have obtained an inheritance, being predestinated according to the *purpose* of Him *who worketh all things after the counsel of his own will.*"

Here God has a "PURPOSE," which "*predestinated*" these Ephesian believers to the "obtaining of an inheritance" in Jesus Christ. And that purpose and predestination were only a part of the plans and sovereignty which extend to the working of "ALL THINGS;" not after caprice, or unreasoning arbitrariness, but "after the COUNSEL," [the wise, just, good, considerate determinations] "of his OWN WILL." He is not defeated. He is not surprised. He is not thwarted, he is not driven to shifts of mere policy, but "*worketh all things after the counsel of his own will.*"

Ps. 135 : 6. "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places."

Isa. 14 : 24, 26, 27. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—"This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

Ps. 33 : 11. "The counsel of the Lord standeth forever, the thoughts of his heart to all generations."

"Prov. 19 : 21. "There are many devices in a man's heart; nevertheless, the counsel of the Lord that shall stand."

2. *That purpose is eternal.*

Eph. 3 : 11. "According to the *eternal purpose* which he purposed in Christ Jesus our Lord."

Isa. 46 : 9, 10. "I am God, and there is none else; I am God, and there is none like me, *declaring the end from the beginning*, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

3. *The Divine purpose extends to contingent events.*

Prov. 16 : 33. "The lot is cast into the lap; but the whole disposing thereof is of the Lord."

1 Kings 22 : 15-22. Where the death of ~~Amos~~ <sup>Amos</sup> was predicted, and the counsel of the Lord declared, that he should suffer himself to be persuaded [v. 22] to go up to battle to Ramoth-Gilead and be slain. ~~Amos~~ <sup>Amos</sup> acted with perfect freedom, and the means of his death was as contingent as possible : for [v. 34,]

‘A certain man *drew a bow at a venture*, and smote the king of Israel between the joints of the harness.’

4. *The Divine purposes extend to the free actions of free agents, and secure their end with no interference with human freedom or responsibility.*

1. *The case of Pharaoh.* God sent a command, authenticated by miracles, that Pharaoh should let his people go. Yet, said the Lord,

“I will harden his heart, that he shall not let the people go.” Ex. 4 : 21. So, Ex. 7 : 3. “And I will harden Pharaoh’s heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people, the children of Israel, out of the land of Egypt, by great judgments.”

Now it is possible that the Lord hardened Pharaoh’s heart by judicial blindness. But even so, the Divine judgments of this sort are generally executed by natural laws, with no need of supposing any direct interference. God has *established natural laws, with this design*. The vicious man becomes a slave to his vices. The drunkard, the liar, the blasphemer, the thief, become lost to principle and even to shame ; their heart hardened, their conscience seared. When natural laws, designed for that purpose, execute God’s judgments, then God does it ; nor does it matter whether he does it directly, or by the execution of a natural law. In the case of Pharaoh, it appears to have been by the working of a natural law, and through his own willful pride and disobedience. For though it is said,

Ex. 10 : 20. “*The Lord hardened Pharaoh’s heart,*”

It is also said,

Ex. 8 : 15. “But when Pharaoh saw that there was respite, *he hardened his heart, and hearkened not unto them ; as the Lord had said ;*” and

Ex. 9 : 34. “And when Pharaoh saw that the rain and the hail, and the thunders were ceased, *he sinned yet more, and hardened his heart, he and his servants.*”

*Pharaoh confessed again and again his own guilt in the matter, showing that he was acting with entire consciousness of freedom and responsibility.*

Ex. 10 : 16. “Then Pharaoh called for Moses and Aaron in haste ; and he said, *I have sinned against the Lord your God, and against you.*”

9 : 27. “And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time ; the Lord is righteous, and I and my people are wicked.”

While therefore, the Lord said,

Ex. 9:16. "And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth;"

It appears that God executed his purpose by LEAVING PHARAOH TO HIS OWN WICKEDNESS, to act with perfect freedom and responsibility, and to be hardened through the workings of what God had established as a natural law.

(2.) *The case of the Assyrian.*

Isa. 10:5, 6. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets."

*So completely was the king of Assyria an instrument of the Lord in punishing his rebellious people, that the Lord likens him to an "axe," or "saw," or staff."*

Isa. 10:15. "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood."

*Yet the king of Assyria had no thought of doing service for the Lord, but only of aggrandizing himself. All that he did, he did consciously from his own selfish ends, and with consciousness of entire freedom.*

Isa. 10:7. "Howbeit, he meaneth not so, neither doth his heart think so," [viz: of executing God's purposes,] "but it is in his heart to destroy and cut off nations not a few." v. 13. "For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent; and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man."

*The Lord therefore regards him as perfectly free and responsible; and punishes him accordingly, as much so as though the Lord had no design or providence of his own in the matter.*

Isa. 10:12. "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."

(3.) *Case of Judas, and of those who caused Christ to be crucified, [showing that the Divine purposes extend even to the worst deeds of the worst men.]*

Luke 22:22. "And truly the Son of man goeth as it was determined; but woe unto that man by whom he is betrayed."

Matt. 26:24. "It had been good for that man, if he had not been born."

Acts 4:27, 28. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of

Israel, were gathered together; for to do whatsoever thy hand and thy counsel determined before to be done."

Acts 2:23. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

In all these cases, the purposes of God extend to all things, even to the worst deeds of the worst men. But yet in such a way that while his counsel stands, and he does all his pleasure, men act with perfect freedom and entire responsibility; and are punished for the evil they do, as much as though the Lord had neither purpose nor providence in the matter.

If it be asked how it is that the Divine Purposes are executed, while man is entirely free and responsible; it is not necessary for us to comprehend *how* it is, while we are certain of the *fact*, that *so* it is. Things that *do* consist together, ARE CAPABLE OF CONSISTING TOGETHER; i. e. THEY ARE CONSISTENT WITH EACH OTHER; whether we can explain that consistency or not.

5. *God is not in any case the author or approver of sin. Nor has he any purpose or providence, which should hinder the entire justice of his punishing all iniquity.*

James 1:13. "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man."

God, therefore, is not the author of any man's sin. His purposes cannot bear the same relation to the *evil*, which he *suffers* in others, while he forbids and punishes it, as to the *good* which he himself *efficaciously brings to pass*; (e. g. in redeeming, renewing, sanctifying, and saving men.) We must therefore regard his purposes, in the first case, as **PERMISSIVE**, and in the last case as **EFFICACIOUS**.

The doctrine as stated by our **CONFESSION OF FAITH, CHAP III: I.**

"God from all eternity, did, by the most wise and holy counsel of his own will, freely and unchangeably ordain, whatsoever comes to pass; YET so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."

## CHAPTER XX.

### THE WILL.

The doctrine of the Will demands particular discussion, on account of its bearings upon several other important doctrines ; as will presently be made to appear.

1. *Our merely animal appetites and desires, considered in themselves alone, are no matter of command or obligation.*

We have an *appetite* for food. When hungry, we *desire* food, and *will* to eat. In all this, considered in itself alone, there is neither praise nor blame. If we eat what is lawfully our own, violate no other obligation, and eat not to excess, nothing moral comes into question.

Under the same limitations, we may freely choose between apples and peaches ; and neither the *appetite*, the *desire*, the *volition*, or the *act*, has any moral quality.

Our æsthetic tastes follow the same rule. No other duty or obligation interfering, we may indulge these tastes. God gave us them for our pleasure and improvement, and meant that we should indulge, and even cultivate them. We may freely choose between a painting and a sculpture, a landscape or a waterfall, a poem or a history ; and neither the *taste*, or the *desire* for its gratification, nor the *volition*, nor the *act*, has necessarily, and in itself alone, any moral quality.

Nor can we at pleasure, or by any effort, change or obliterate our animal, or æsthetic appetites, tastes, or desires. We cannot loathe strawberries and love wormwood, nor dislike melody and be charmed with discord, nor be disgusted with beauty and delighted with deformity, nor forbear to *desire* food when we are hungry.

2. *But while, in themselves alone, these are no matters of praise or blame, they may be made to involve questions of the deepest obligation.*

If, in gratifying these appetites and desires, one violates another's rights, or if by excessive indulgence he injures himself, or wastes in such gratifications the time and energy which he owes to important duties, then he is guilty, even though the indulgence be otherwise of the most lawful and elevated kind.

In such cases, he is BOUND to deny his appetites, and to repress his

desires, with *determined energy of will*, whatever struggles and pain the determination may cost him. He knows that he *ought* to do this; and if he does not, his conscience condemns him, and God condemns him as worthy of punishment. Here man is no longer a mere animal. Here *duties, obligations, and moral affections* come into view.

3. *We are responsible, not only for the outward act, but also for acting with right inward motives.*

It is not enough, in such cases, that we deny our appetites and desires; we must do it from right motives. If we do it not out of love to truth and righteousness, nor out of love to God or man, but out of shame, or fear, or covetousness, or for some selfish advantage, the strong determination of will is good enough in itself, but there is no virtue in it. It may even be in the highest degree sinful, as will appear in

*The case of Ignotus.*

We come into a strange place, and find a man called Ignotus, watching at the bedside of one suffering under a loathsome and contagious disease. Day after day, and night after night, he is at his post. Nothing can exceed the care and gentleness with which he soothes every pain, and anticipates every want of the sufferer. *Here are executive acts of will of the strongest kind; and all put forth in the right direction.*

*Is he virtuous in this?*

The executive volitions, the acts, are all that the highest virtue can prompt a man to do. But we cannot judge yet whether he is virtuous or not. We inquire; and learn that he never before has shown any sympathy for the sick, but has been noted as a selfish and most unfeeling man. This very day he has been guilty of the most grievous and oppressive wrongs to a poor widow, whose husband he has destroyed by strong drink, whose substance he has filched away by the gains of a most iniquitous and murderous traffic; and for whose starving children he has denied one morsel of food. We learn further, that the sick man is rich. He has a poor brother who is sick, and whose poor family need his help. But Ignotus has succeeded in poisoning the mind of the rich man, so that he is disposed to leave nothing to his poor brother. Even to-day the sick man's will is nearly completed, in which he is to leave the whole of his large estate to Ignotus. Other facts come to light, which show conclusively, that Ignotus has neither love nor pity for the sick man, but endures all, for the sake of inheriting his estate.

*Is he virtuous?*

Nay, a villain! He has had a *strong will*, which has put forth executive volitions in the right direction. He has endured self-denial, and

done it all *from the heart* ; but it was from a "*heart exercised with an evil covetousness.*" Both God and man condemn his seeming virtue as a course of the most detestable villany. In all his apparent good deeds he has been a thief and a robber.

Hitherto, he has been careless about the world to come. Suddenly he is awakened, and sees everlasting destruction before him. He begins to pray, and to give money for benevolent and religious uses. He restores the plundered property. He takes up what he deems religious duties and observances. Not that he is less covetous, or that he has more love to God or man than before. It is a burden to him to pray. Religious duties are loathsome to him, as the most nauseous medicine. But he will endure religion for the sake of everlasting happiness. Save for this, he would never pray, nor care for religion at all, nor restore what he has plundered, nor give any money to benevolent or religious objects.

*Is he virtuous now ?*

No more than he was before. Nor would there be any virtue in him, if with these motives, he were to retire to a cloister, or go on a mission to the heathen, give his goods to feed the poor, or his body to be burned. *No volitions or acts are good, unless they spring from right motives. We are bound to act from right moral affections.*

4. *We are responsible for right moral affections themselves ; i. e. for this moral choice and preference of the soul.*

If we were not bound to love truth and righteousness, and to love God and man, then we could be under no obligation to act from such love. But we are bound so to *act* ; we are therefore bound so to *love*. The first and great commandment is, "*Thou shalt love the Lord thy God,*" and the second is like unto it. "*Thou shalt love thy neighbor as thyself.*" This love is less an *act* or *exercise*, than a **DISPOSITION**, out of which actions flow ; so *covetousness*, is less an exercise or act, than an inordinately *craving disposition*. So of *hatred, malice, a revengeful or unforgiving temper*. The Savior thus sums it up : "*A good man, out of the good treasure of his heart, bringeth forth good things ; and an evil man, out of the evil treasure of his heart, bringeth forth evil things.*"

Every man feels that he OUGHT to love all that is good, and abhor all that is evil. *But the consciousness of responsibility is ever connected with the consciousness of free moral choice and preference.* If, therefore, the decisions of the law of God and of conscience are to be trusted, our **MORAL AFFECTIONS are not necessary, without FREEDOM OR RESPONSIBILITY, BUT ARE THE FREE AND RESPONSIBLE CHOICES AND PREFERENCES OF THE SOUL.** Not only do *obligation*, and *responsibility* rest upon us for these, but they constitute the very source and essence either of holi-

ness, or of depravity. Hence, a man of a righteous and benevolent disposition is commonly said to be a man of GOOD WILL; intimating that these affections are not beyond the province of Will; *not indeed of the Will in its executive volitions*, in which alone it may have no character, but THE WILL IN ITS RESPONSIBLE CHOICES AND PREFERENCES, which alone give moral character to the executive volitions. Here lies the very idea and the essence of HOLINESS. Holiness is not the necessary good feeling in a sensitivity devoid of freedom, but the FREE, VOLUNTARY, FIXED AND RESPONSIBLE CHOICES AND PREFERENCES OF THE SOUL. Were it not so, holiness would be no matter of command or obligation, nor could the Lord say, "YE SHALL BE HOLY, FOR I THE LORD YOUR GOD AM HOLY."

5. *These moral choices are not only free and responsible, but they are also PRIMARY AND ULTIMATE.*

We can never stop short of these when we inquire concerning the moral character of any act, or volition, or course of conduct; and here all our inquiries, on this point, necessarily end. HERE MAN FREELY AND RESPONSIBLY DETERMINES HIS OWN CHARACTER AND CONDUCT. If he *delights* in righteousness, he is a *good man*. If the contrary, he is an *evil man*. We can inquire no further.

If we ask *why* he loves truth, or righteousness, or God, or man; or *why* he does not, we make no progress, because here is the ultimate and primary choice. It is as when one inquires, *Why* is right right? The idea of right, and its reality, is primary and ultimate; itself its own highest reason, and intuitively seen to be such. So when one *delights in right, chooses right, prefers right*, that delight, choice, or preference is intuitively seen by the reason to be *virtuous and obligatory*. No further reason, or proof, or explanation, can be given; because it is primary, ultimate, and seen to be so by direct intuition.

Some indeed say it is simply because he is so *constituted* that his moral affections *necessarily correlate* with the right; so that he deserves neither praise nor blame.

No, they do not *necessarily* correlate either with right or wrong. On the contrary, he is so constituted that he cannot but regard himself as free and responsible, in choosing, or loving, or preferring, either right or wrong. *God and conscience being witness, our moral affections are matters of free and responsible choice, and are therefore matters of DUTY and OBLIGATION.*

6. *The mere animal and necessary sensibilities are not to be confounded with our moral and responsible affections.*

We are not required to love wormwood or gall, but we *are* required to love all that is just and good. A system of Psychology which con

finds the animal appetites with the moral affections, must hold man irresponsible in that which God makes a matter of the most solemn command. It is a Psychology which contradicts conscience and the law of God. If *love* to God, or to man, or to what is right and just and true; and if the contrary affections, lie in a sensibility which is under necessity and devoid of responsible choice or freedom, then such a being is incapable either of holiness or sin. He is no proper subject of the Divine law or of conscience; both of which regard these affections as matters of freedom and responsibility. Such a being with a conscience, would be a monster, a contradiction. A rational, responsible being, with whom the *love* of God or of duty, of truth or of righteousness, is no *matter of responsibility*; or with whom the opposite affections are no matters of blame, because lying in a sensibility devoid of freedom! Impossible! Such a being cannot exist; for its existence involves a contradiction in terms.

Yet precisely this confounding of animal and necessary sensibilities with the moral affections of the rational and immortal soul, constitutes the basis of

#### 7. THE ARMINIAN DOCTRINE OF THE WILL.

Thus COUSIN, [*Elements of Psychology, Chap. X.*] discussing the theories

“Concerning Liberty, the Soul, and God,”

resolves all the facts of mind, which come within our consciousness, under these three heads, viz :

“TO FEEL,

TO THINK,

TO ACT,

THE SENSIBILITY,

THE INTELLECT,

THE WILL.”

A most beautiful analysis, if it were only true. The “Sensibility” and the “Intellect” he places “*under the dominion of necessity*,” [p. 349] affirming [p. 352] that “*Liberty is the attribute neither of the sensibility nor the intelligence*.” And [p. 365,] “*We are not masters of our preferences*.”

Now, where does he place our moral affections, our love of right, of truth, of duty, of God, and of our neighbor? God demands these as matters of freedom, choice, and responsibility; where does Cousin place them? Envy, malice, revenge, covetousness, which God forbids,—where does Cousin place them?

He has no place for them, save in the “sensibility;” which, he says, is “Under the dominion of necessity,” and destitute of the “attribute of liberty.” And there he places them, beyond the pale of responsibility or of freedom. “*We are not masters of our preferences*.” That is, if we do not love what is right and good, or if evil moral affections reign within us,—as malice, hatred, envy, pride, selfishness,—we can-

not help it! That is not the domain of liberty; Necessity alone reigns there!

Thus Cousin's fine analysis begins with contradicting conscience and the Law of God. If one loves God, there is, according to this scheme, no virtue in it, as being a matter of necessity, and not of choice or will. If he hates all good, he is not responsible; for love and hate lie in the sensibility which has not the attribute of liberty, but is under the dominion of necessity! The Lord has made no such man as Cousin's analysis indicates. Such a man is incapable of moral agency, having a Sensibility which cannot *obey*, and a Will which cannot *love*.

DR. TAPPAN, ["*Doctrine of the Will*," "*Review of Edwards on the Will*."] ]

Dr. Tappan adopts the analysis and distribution of Cousin. "The mind," he says, "has three cardinal faculties.

"INTELLIGENCE, SENSITIVITY, and WILL."

"The processes of the Intelligence and of the Sensitivity" "are necessary." "In the acts of the first two faculties, there is no attending consciousness of a potentiality, at the moment, to different or opposite acts," [p. 1.] "In the constitution of the mind we have thus *two* elements of necessity, and *one* of freedom." Thus he makes the sensitivity "necessary" in its action, and with no "element of freedom."

Where, now, does this scheme place the moral affections, in which conscience and God hold us free and responsible? In the sensitivity where necessity reigns, and where there is no "element of freedom"! There is no mistaking Dr. Tappan here. Again, and again, and constantly, he places our moral affections in the necessary sensitivity. Thus,

"The affections or the sensitivity." "The habitual disposition or sensitivity." [p. 62, Will.] "But now let us conceive of the Will as simply and purely an activity, and distinct from the sensitivity or the affections," [p. 221.] "Will, reason, and the sensitivity or the affections constitute the mind or soul," [p. 224.]

"The moral sense is comprehended with the sensitivity"—"The moral sense, or the moral beauty, belongs to the good man. His sensitivity is filled with reverence and the love of the rectitude revealed by the reason,"—"This love and reverence, this exquisite sense belongs not to the depraved. In their sensitivity, rectitude finds no congenial emotion; but the passions developed are lust, pride, envy, malice, and revenge; and the chief ascendancy which truth and uprightness maintain in their affections, are under the forms of remorse and shame," [p. 49.]

"The doctrine which I advocate, places the element of depravity in the sensitivity alone."—"By this doctrine we have *depraved affections*,

but the affections do not compel or necessitate volitions.”—“While the evil is confined within the sphere of the sensitivity,”—the man may be “all the while acting in stern conflict with his sensitivity”—“there would be merely a cold stoical *consciousness of uprightness* and strength of will.”

Now, it is true, that, if out of *the love of rectitude* or out of *love to God or man*, one should resist his depraved affections with “strength of will,” he would illustrate the warfare going on in the soul of a Christian who delights in the law of God after the inner man, but who finds a law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin and death.

But that man, instead of a “cold stoical *consciousness of uprightness*,” would be so distressed with a sense of his vileness and misery, that evil could so lodge within him, as to raise up such a warfare, that he would cry out, “O wretched man that I am! Who shall deliver me from the body of this death!”

But how is it in the case of one with “*no reverence or love of rectitude*” in his sensitivity? but “the passions developed there, are *lust, pride, envy, malice, revenge* ;” while the “chief ascendancy which *truth and uprightness* maintain, are under the forms of *remorse or shame*?” Out of *no “reverence or love of rectitude,”* but out of “*remorse or shame,*” this man resists his desires, and has “a *cold stoical consciousness of uprightness and strength of will!*”

Stoical indeed; and Pharisaical! but not virtuous, or Christian. The man is wofully deceived! This scheme here fosters a dreadful delusion! Yet in such a state of soul, Dr. Tappan teaches that a man may keep his innocence, and heroically maintain the life of virtue in his soul! How?

[Will, p. 33.] “If the sensitivity be depraved, so as *not to respond to the objects of pure affections*, then we are responsible just so far as the Will can repress impure affections.” “And [p. 99, Will.] “The Will can appropriate the intelligence to objects which a corrupt sensitivity cannot correlate agreeably”—withdraw the attention from every seductive influence, “and sternly fix its regards on good alone”—and so—“with heroic self-denial, preserve the life of virtue.”

Here is a recipe that should seem to answer for preserving “the life of virtue” in the “carnal mind, which is enmity against God; which is not subject to the law of God, neither indeed can be.” Resist the sensitivity as a motive of volition, “just so far as the will can;” “sternly fix the regards on good alone.” With this “heroic self-denial you may preserve the life of virtue.” For while these “corrupt affections” are “confined to the sensitivity alone, they are no matters of responsi-

bility." It all this be true, then it should follow of course, that "so then, they that are in the flesh" can "please God." And why not carry the recipe a little further? Since, in carnal men, the law of God stirs up the motions of sins in the sensitivity so as to work in them "all manner of concupiscence," [Rom. 7 : 8,] and so "working death in them." [v. 13.] Why not keep the law away; divert the mind to other objects, and so, by preserving quiet in the sensitivity, "preserve the life of virtue?" So the hater of God might preserve the life of virtue, when he keeps so far from the Lord, that "God is not in all his thoughts." His hatred is not then stirred up to prompt volitions.

DR. WHEDON ON "THE FREEDOM OF THE WILL."

Dr. Whedon adopts the Psychological analysis of Cousin, classifying the operations of the mind into

"INTELLECTIONS, SENSIBILITIES, and VOLITIONS:"

and says, "*Intellect and Sensibility* are universally felt and acknowledged to be *necessary* and *absolutely caused*," [p. 13.] On p. 48, he says, "ALL NECESSITY IS ONE, *the impossibility of a different.*"

"Upon *will alone*, primarily rests from above, the weight of *moral obligation*." And surely, if, of all possible events, *volition alone* can be the primary object of obligation, it ceases to be an arrogant or wonderful claim, THAT IN VOLITION ALONE SHOULD EXIST THE ELEMENT OF FREEDOM." "Among all thinkers, there is a perfect unanimity in attributing NECESSITY to all other mental operations."

Now, since our sensitivities are all "*necessary*," and "all necessity is ONE, *the impossibility of a different*;" since the Will ALONE is the subject of *obligation*; and since *necessity belongs to all other mental operations*," Dr. Whedon must, of course, place all our moral affections in the necessary and irresponsible sensitivity. And this he does; not only with the *affections*, and *inclinations*, but with the *desires*. [p. 18.]

"The DESIRE is a mental operation to which all thinkers, with perfect unanimity ascribe NECESSITY."

"INCLINATION belongs to the feelings, and not so properly to the Intellect or the Will." "The DISPOSITION are the *feelings*." "A man is said to be *disposed* to an object or act, when his *feelings* are favorable to it; and *indisposed*, when they are the reverse."

What follows? If a man love not God, or truth, or righteousness, or his neighbor, but be a hater of God, of truth, and of all good, he is not responsible! All these belong to the necessary sensitivities, to which there can attach neither "obligation," nor freedom!"

What a great mistake, then, the Lord made in his first and great commandment, requiring *love*! The Will can determine to *do*; it cannot love; nor can it determine the sensitivity to love. The sensitivity, in which alone *love* can exist, is incapable of obeying, having neither

“freedom,” nor “*obligation*,” but being “*necessary*,” with an “*impossibility to a different!*” And what a pity too, that the Lord Jesus lived so long before such improvements were made in Psychology; and before the time when “*Among all thinkers*,” there was “*a perfect unanimity in attributing NECESSITY to all other mental operations*,” save to the “*WILL ALONE*;” so that “*VOLITION ALONE* should exist the element of freedom!” Surely, had he consulted these unanimous “*thinkers*,” or Dr. Whedon on the Will, he never could have said, “*Blessed are the pure in heart*;” “*Blessed are the pure in spirit*;” “*Blessed are the meek*;” or “*Blessed are they that do hunger and thirst after righteousness*;” or “*Blessed are they that mourn*.” All these are moral affections and desires, and belong to the necessary sensitivity; which having no element of freedom, can be worthy neither of praise or blame. They lie in the domain of necessity, where neither freedom nor responsibility nor obligation can ever enter! What a pity that our Lord lived so long before the “*thinkers!*”

Dr. Whedon’s scheme, therefore, begins with an abrogation of the first and great commandment, and with contradicting the inevitable convictions of conscience in every man. And as there can be no virtue in any executive volitions which do not spring from right moral affections, nor any virtue in affections which are necessary and without freedom, *this system renders man incapable either of moral freedom or moral agency.* IT BINDS HIM, AS TO HIS MORAL CHARACTER AND CONDUCT, IN THE CHAINS OF AN IRON NECESSITY. He has no freedom, liberty, or capacity to yield any such obedience, or to fulfill any such obligation as the law of God demands. Yet, Dr. Whedon claims to be distinctively and eminently a “*Freedomist!*” HOLINESS, which is predicable only of the free, moral, and responsible affections or choices of the soul, this scheme renders impossible. When “*sin dwelling*” in us, works in us “*all manner of concupiscence*,” [or evil *desires*,] the desire is a mental operation, to which “*all thinkers, with perfect unanimity, ascribe necessity!*” When one “*delights in the law of God after the inner man*;” or when one cries out, Oh, how love I thy law!” or “*My soul thirsteth for God, the living God; when shall I come and appear before God*;” or when in a more passive love, he cries out, “*My tears have been my meat day and night, while they continually say unto me, Where is thy God?*”—there is no virtue in such affections, inclinations, or desires! Nor would there be any vice in the contrary desires, provided they are well checked by a sovereign Will, from coming out in executive volitions. How admirably the “*thinkers*” and “*Freedomists*” have contrived to shut all true virtue out of the world, and to render man incapable of any such virtue or obedience as God requires!

We come now to the same system by PROF. BLEDSOE, in his “*THEODICY*.”

He also follows the analysis of Cousin ; considering the great leading faculties of the mind as three, viz :

“INTELLIGENCE, SENSIBILITY, AND WILL,” by which we “*think, feel, and act.*” He declares that “*It is not in the Intelligence or the Sensibility that we are to look for liberty.*” He, too, places the moral affections in the necessary and helpless sensitivity. Of course then, there can be no virtue in the love of all good, nor vice in the love of all evil. So far as the Divine law is concerned, or any truly righteous conduct, a man of such a sensibility and will is a creature of the mere necessity, with no moral freedom, or capacity for responsible agency ; as we have already shown.

Having now shown, that the *basis* of the Arminian theory of the Will, rendering all moral affections and desires necessary, contradicts conscience and the law of God, and renders all moral freedom, or moral agency, impossible, we come now to consider,

8. *What is the Will itself, and what is the nature of its activity, according to the Arminian scheme ?*

Dr. Whedon defines the *Will* as “The power of soul by which it is the conscious author of an intentional *act,*” and *Volition*, as “That act of the mind which it performs with intention.”

But the simple *power to do* a thing, and the simple *intention to do it*, or the actual *doing* of it, is no reason *why* it is done. Nor is the simple *intention*, the reason why the *intention* takes one direction rather than the other. The *power to will* to go to either to Nantucket or to Boston, is no reason why one wills to go to Nantucket and not to Boston. Nor is the *intention to go to Nantucket* any reason why the intention takes one direction rather than the other.

So in matters of moral responsibility ; one puts forth the volition to do the thing which righteousness requires, instead of a volition to do the opposite outward thing. If from good motives, it is a righteous act of the will ; if from bad motives,—as in the case of Ignotus,—the man may be, with *precisely the same executive volition, or act performed with intention to perform it*, as base a villain as possible. The man has certainly a free alternative choice ; but it is *impossible for him to put forth a virtuous volition from a base motive.*

In all moral conduct, therefore, the character and the volition is absolutely determined by the internal motive. A man may put forth an outward act, or an executive volition, in any direction he pleases ; but it is *impossible* to put forth a virtuous volition with no virtuous affection or desire. The actual executive volition alone, then, is no basis of judging of its character. The question always arises, *Why* was it put forth ; and *why* in one direction rather than in the opposite ?

But Dr. Whedon having placed all affections and desires in a *necessary sensibility*, must not look there for the reason why he puts forth its volition in one direction rather than the other; since, on his theory, that would be to bind the will to the necessary sensibility. Consequently, when we ask *Why* the volition takes one direction rather than the other, he answers, p. 92 :

“Nay, you are a bad philosopher in asking.” “The reply is, NOTHING.” And p. 93: “What causes it to produce the *particular* effect? We reply, NOTHING *whatever*.”—“For either alternative effect, the alternative cause, [the power of the Will to determine either way,] is sufficient.”

This is said in reply to the statement of President Day, that “An equal power to *will any way indifferently*, is not surely the ground of willing one way *rather* than the other. Dr. Whedon replies p. 90 :

“*An alternative power or cause is an alternative thing, and accounts for the coming into existence of either of several effects. And that is the thing to be accounted for; and so at once and for all, the crucial question is answered.*” [The italics are his own.]

He argues it at length. On p. 94, he states the reason why the other alternative volition was not put forth, viz : that

“A particular volition includes the negative of the counter volition.” “The Will in its proper conditions, is a full and perfect cause for the volitional act in question, namely, the rejection of the counter.”

The Will, therefore, puts forth its volition in the direction which truth, and duty to God would require, *with no reason for choosing that rather than the other, save its own power and sovereignty!* The reason is not because he loves good and hates evil, or the contrary; but because *he will*. “NOTHING *whatever*” decided the Will to take one course rather than the other!

A dangerous article is such a Will to have in one’s possession! For, acting out of pure sovereignty, with no reason save *will*, why it acts one way rather than the other, no mortal can conjecture what he may will to do next. One might as well have a dice box for a will. All *character* is impossible. Holiness or depravity can never be predicated of a being with such a will, and of such a necessary sensibility. Nor could any volition of such a being be virtuous or right; for the very condition of acting from no love of righteousness or of God, but of a pure sovereignty, excludes all virtue.

But Dr. Whedon goes further, and shows that men may act “*without motives*.” On p. 139, he argues, and sets forth instances, to show that “an agent can choose without a motive,” which we suppose must be, choice without choosing. On p. 140, he corrects the statement of

Edwards, that "Arminians hold that the will cannot act without motives;" and replies, "We here avail not ourselves of our showing," [he has already shown, as he thinks,] "that we hold *not* the doctrine that the Will cannot act without motives."

What rule or reason can there be in such a Will, any more than in a box of dice? How will you persuade such a man to do right? Of what use to set before him either law or gospel, or the inducements of right and wrong? There is no calculation to be made of the conduct of such a man, any more than of the blowing of the wind. Dr. Whedon's man of a necessary sensibility and of sovereign will, should seem to be as incapable of reasonable conduct as he was before incapable of virtue.

But it is said by some, *that the will chooses the motives by which it will be actuated.*

Does the man choose to be actuated by the love of God, and of righteousness, while, confessedly, he has not the love of God or of righteousness in him?

But suppose that the love of these *is* in his sensibility; the question returns. *Why* does he choose these as motives, rather than the opposite? "*Nothing at all,*" answers Dr. Whedon. Then there is no virtue in choosing such motives.

But this choosing of motives to act, involves an act of choice before the main choice. By the same rule, that preliminary act involves a preliminary act, and so on *ad infinitum.*

The advocates of the scheme, however, cry out against the supposition of such an endless series of choices preliminary to the main act, and affirm that Will, being an originating cause, originates its own choices without the necessity of choosing to choose.

This is, to give up the preliminary choice of motive, before choosing to put forth the volition. The theory comes again to the ground of Dr. Whedon. The Will chooses without choice, puts forth volitions with no reasons why; and with no reason for putting forth the volition in one direction rather than the other, *save that so it wills.*

*"Stet pro ratione voluntas."*

The consequences are as before. Such a man is incapable of virtue, or of obedience to the divine law. He can have no character, and is incapable of moral agency.

*The Theological peculiarities resulting from this scheme of the Will, are obvious.*

1. Denying all responsibility for our moral affections, it must of course deny all possibility of *Indwelling sin*, or of *sinful native depravity*. It must, logically, hold that "All sin consists in sinning." i. e. in direct executive volitions and acts.

2. Giving superficial views of sin, and regarding the heart of sensitivity as beyond the pale of freedom or responsibility, it can call only for regulating the *acts*, and can *logically* demand only the cleansing of the outside of the cup and platter, while within it is full of all uncleanness. Only by a happy inconsistency, can the advocates of the scheme go beyond.

3. Of *Holiness*, this scheme can *logically* form no conception. For, as we have said, holiness lies not in sovereign, motiveless, *volitions*, nor in mere *necessary good feelings in a necessary sensitivity*, BUT IN THE FREE, RESPONSIBLE, AND THEREFORE VIRTUOUS DELIGHT OF THE SOUL IN ALL THAT IS RIGHTEOUS AND GOOD. All such delight the Arminian scheme of the Will places in the "*sensitivity*," which is "necessary," and with "no element of freedom." Delight in whatever is righteous and good, therefore, on this scheme, is no virtue, nor has it any moral character better than all evil affections and delight in all evil, until appropriated and carried out into some *act* by an imperative volition of the Will.

4. Accounting depraved moral affections no matter of sin or guilt, while restrained within the sensitivity, this scheme admits (as we have seen,) of a mere stoical or pharisaical "consciousness of uprightness," or self-righteousness, and even of moral perfection, while there is neither the love of truth or purity in the inward parts. These low and inadequate views of sin, and of the Divine law, will necessarily prevent one from apprehending his true character, and the magnitude of his guilt and punishment impending, and so will naturally deceive many to their eternal ruin.

5. With this view of the "necessity" of the moral affections and of the character of all sin or righteousness, as lying in the sovereign determinations and acts of a sovereign will, a *change of the governing PURPOSE*, a mere DETERMINATION OF RESOLVE *of the will*, will be mistaken for REGENERATION. Those who suddenly avow such purpose or determination will be encouraged to regard themselves as regenerated, and exhorted to persevere. False hopes will naturally be entertained; the gracious visitation of the Spirit lost, and many souls probably deceived to their everlasting ruin.

6. The necessary character of the moral affections, and the sovereign power of the sovereign will, logically lead to the denial of all possibility of *Effectual calling* on the part of God; and so to the denial of any *sovereignty of particular election*, or grace of effectual calling.

These are a part of the *natural and logical* consequences of this scheme of the Will. It is not to be supposed that the natural and logical results will not be largely and increasingly carried out in practice. A happy inconsistency, the force of truth in other connections, the strength

of true piety will doubtless, in many cases, continue to neutralize the error to a great extent. Nevertheless, the error is radical and dangerous. Its bearing upon the whole scheme of Theology justifies the long and painful discussions which it has occasioned.

#### 9. THE CALVINISTIC DOCTRINE OF THE WILL.

President Day, [On the Will, pp. 38, 39,] remarks two different senses in which the term Will is used.

"The European writers generally confine the term to the power of *ordering* some bodily or mental act."

"The New England writers, since the days of Edwards, have very commonly considered emotions or *affections* as acts of the Will. The elder Edwards says, "I humbly conceive that the *affections of the soul* are not properly distinguished from the Will, as though there were two faculties in the soul." "The affections are no other than the mere vigorous and sensible exercises of the *inclination and will* of the soul."

Edwards says this in his work on "*The Affections*," and of course says it of the moral affections, and not of animal appetites and desires. His meaning is that these "affections," or the "*inclination*" of the soul, are not necessary, and irresponsible, but *man's own free and responsible choices*; and in that respect lying in the domain of man's proper responsibility. Not that they are subject to the *surface* will of the Arminian scheme, the mere determination or volition *to do* something; but that the domain of will lies *deeper*, in the very moral *choices*, out of which such volitions must necessarily flow, in order to have any character.

Edwards, therefore, did not stop with the surface will, the power of *ordering* something, or of determining to *do* something, which of itself can have no character; he descended to the deepest province of responsibility, where alone moral character, and the morality of human conduct are decided. He made the will, in this deepest province, "*That by which the mind chooses anything.*" He gave to the Will two functions, the will in its *primary moral choices*, and the will in its *executive volitions*. The first he regarded as "*Immanent acts of the will,*" the second as its "*Imperative acts.*" Dr. Richards follows him in this; and demands, "If we are not responsible for our hearts" [moral affections] "for what are we responsible?" Bellamy also placed the moral disposition of the soul within the pale of freedom, and responsibility, and asked, "Who ever heard of an involuntary disposition?" Edwards did not by any means place these moral affections within a necessary sensitivity, as Bledsoe again and again charges upon him.

The **STRONGEST MOTIVES**, which Edwards held as ever determining the executive moral volitions, are ever *internal* and moral; i. e., they

are his *moral choices and preferences*, in which the man himself is free and responsible. Thus : if a man loves truth and righteousness, or duty, or God, more than he loves money or pleasure, he will be actuated by that strongest love. If he loves the praise of man more than the praise of God, he will act accordingly. Our Savior recognized this principle when he said, [John 5 : 44,]

“How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only ?”

The Arminian objectors constantly, and very strangely, mistake and misrepresent Edwards in this matter, as though the strongest motives were things outside of the soul. They claim to be able at pleasure to resist the strongest motive, and to be actuated by the weaker one. Dr. Whedon instances the case of Cassabianca, standing at his post till consumed by the fire, and yet calling out to his father, (who was already dead,) “Father, may I go ?” Dr. Whedon supposes that the boy heroically resisted the *strongest motive*, viz. the devouring fire and his desire to escape. He mistakes the matter entirely. The boy’s internal motive of *love and duty to his father*, was stronger than his desire to save his life. The strongest motive prevailed. So Christians are bound to have their love and duty to Christ stronger than the fear of death ; and he that in this way “loseth his life, shall save it.” But if the fear of them that kill the body be stronger than love or duty to Christ, he that in this way “saveth his life, shall lose it.” But is this certainty of acting from the motive that is strongest within, destructive of freedom ? Does it make a man a “*Necessitarian* ?” a “*Fatalist* ?” or a “*Machine* ?” Because a man’s love to Christ must be stronger than his love to houses or lands, wife or children, yea, or his own life also, or he *cannot* be a disciple ; does this destroy the Christian’s freedom ? Yet this is the only sense in which Edwards regards the will in its executive acts, as governed by the strongest motives.

The NECESSITY which Edwards maintained, was simply the CERTAINTY that a man will act according to the moral and responsible choice or preference which is strongest in his soul. He is careful to explain this at the very beginning. [See pp. 28, 29, Carvill’s Ed. vol. 2.] “*Metaphysical or Philosophical Necessity*, is nothing different from this *certainty*.” “*And in this sense I use the word Necessity*, when I endeavor to prove that *Necessity is not inconsistent with liberty*.”

Thus, the love of what is just and righteous may be so strong as to fix the character with entire *certainty*, and that without any compulsion, or infringement of liberty. The *holiness of God* is not the absence of freedom, or virtue, even when he loves truth so strongly, that he *cannot* lie. He is not destitute of choice and freedom when he is so holy

that he *cannot* be tempted of evil. When a man shall be PERFECTLY HOLY, and be by grace established in that *holy disposition* of soul, it may be absolutely *certain* that his conduct will all be right; and in that sense, it may be *impossible* that he should do wrong. Yet his *freedom* is not impaired. The stronger a Christian's love to all that is good, and the greater the certainty that he will do right, it is not true that his *freedom* is the less. On the contrary, when Christ shall make him free, by binding his soul in the *strongest bonds of affection* to the rights then he shall be "FREE INDEED." He that is bound by strongest cords of affection to righteousness, has not lost his liberty, but is "THE LORD'S FREE MAN." The Spirit binds us to Christ by ties of affection stronger than the grave. Yet "where the Spirit of the Lord is, there is *liberty*." In heaven their love is so strong, and kept so strong by Divine grace, that they *certainly* will not sin, and in that sense *cannot* sin, yet "*Jerusalem which is above, is FREE.*"

On the other hand, when one is "*carnal, sold under sin,*" his proper freedom or responsibility is not impaired. His willing corruption may be so strong as to make it entirely *certain*, that he will persevere in wickedness, without Divine grace. But that does not impair his freedom or his responsibility. The more strongly his heart is set on evil, and the greater his aversion to God and to righteousness, the greater his guilt. Such indeed, is not the doctrine of the Arminian systems which we have just noticed, but it is the doctrine of Edwards, of the common conscience, and of the word of God.

Edwards speaks of "INABILITY," but he is careful to describe it as wholly a "MORAL Inability," and one which diminishes neither freedom nor responsibility. He is also careful to say that the "word *Inability* is used here in a sense very diverse from its original import," [p. 37.] And he adds, "Therefore, in these things, to ascribe a non-performance to the want of *power* or *ability*, is not just; because the thing wanting is not a being *able*, but a being *willing*. There are faculties of mind, and a capacity of nature, and every thing else sufficient, but a DISPOSITION; nothing is wanting but a *will*," [p. 38.]

It has been common to represent Edwards as a "NECESSITARIAN," and his scheme as destructive of *freedom*, or *liberty*. In the sense intended by such representations, they are utterly untrue, and, as it seems to us, inexcusably so. Edwards himself, lived long enough to refute such calumnies, and to disclaim any such doctrine or belief. "*Nothing that I maintain,*" said he, [p. 293,] *supposes that MEN are at all hindered by any fatal necessity, from DOING, and even WILLING and CHOOSING as they please, with full FREEDOM; yea, with the HIGHEST DEGREE OF LIBERTY THAT WAS EVER THOUGHT OF, or that could possibly enter into the heart of any man to conceive.*"

So our CONFESSION OF FAITH IX : I. "God hath endowed the will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature, determined to good or evil."

*This view of the Will not peculiar to Edwards or to New England.*

It is by no means original with Edwards, nor peculiar to him, or to New England writers, to embrace our moral affections within the province of freedom, responsibility, and will. Our Catechism speaks of Regeneration as "*Renewing our wills,*" i. e. our hearts, or moral affections. This was the view of the Reformers.

It was as old as Augustine, who, speaking of these affections, [*De Civitate Dei Lib. XIV. Chap. VI.*]

"Interest autem, qualis sit VOLUNTAS hominis, quia si *perversa est*, perversos habebit hos motus: si autem *recta est*, non solum inculpabiles, verum laudabiles erunt. Voluntas est quippe in omnibus."—(*There is Will in all of them.*)

His conclusion is, that we are bound to *love good* and to *hate* evil; that is, that will, choice, responsibility, enter even into the moral affections of the soul. But the view is older than Augustine. It is older than the Bible. It is as old as the human conscience; as old as the law written on the heart of man at the creation.

*The whole substance of the Calvinistic doctrine of the Will may be stated thus:*

1. It holds man responsible for the moral affections and desires of the soul; and therefore regards him in these as the subject of freedom and choice. He is under obligation to be *holy*; but holiness is the free, perfect, and responsible delight of the soul in all that is right and good. To be otherwise than holy, is to be sinful and guilty.

2. It holds that all *volitions* of moral character and responsibility, must proceed from these moral affections, or choices of the soul. No volitions that are not determined by the love of righteousness, of truth, of duty, of God, or of man, or by an abhorrence of the opposite, can have any virtue. More than this; if one is *not* determined by his love of what is good, or by the strength of his right affections, to put forth corresponding executive volitions, to him, that not being so determined is *sin*.

3. A man's responsible conduct will certainly take the direction of the strongest inward motive. If he loves Christ more than houses and lands, yea, or his own life also, then while that love is strongest, he will act accordingly. If he is entirely destitute of the love of God or of righteousness, why then it is *certain* that he will not be actuated by such love to put forth one holy volition. Yet is he perfectly free and responsible; under perfect obligation to love God and righteousness so

strongly as to make it the ruling principle in his soul, in his whole moral character and conduct. So his own conscience decides. So all men judge concerning him. So God holds him entirely responsible at all times. It needs no *grace* to render one a proper subject of God's holy law.

## CHAPTER XXI.

### THE ELECTION OF GRACE.

CATECHISM Q. 20. "*Did God leave all mankind to perish in the estate of sin and misery?*"

Ans. "God, having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into a state of salvation by a Redeemer."

Although all God's purposes are with him eternal, yet they have a true respect to the nature of things, and to the order of events. Thus in the "covenant" which God made with his "chosen," Ps. 89:3, and in which "God who cannot lie," promised "eternal life"—"before the world began," [Titus 1:2,] men are regarded as fallen and condemned. The Redeemer's soul was to be made "an offering for sin," and he was to "bear the sins of many." So in the Election:

1. *Election regards men as in a state of sin and misery, justly condemned and lost.*

Election, therefore, has regard to men not as *unfallen* but as *fallen*; not *supralapsarian*, but *sublapsarian*. The doctrine of Election, is wholly contrary to the supposition that God made an eternal decree to damn any of the race irrespective of their character or true desert. The system of doctrine which we maintain, as finding it taught in the scriptures, wholly denies — and we do emphatically deny — that God ever made men or angels on purpose to damn them; that he ever wished, or efficiently purposed their sin, or impelled them into sin; or that he has any pleasure at all in the death of the wicked: but that on the contrary, he "endures with much long-suffering, the vessels of wrath," who deserve destruction, and have fitted themselves for it; "not willing that any should perish, but that all should come to repentance."

We hold further, that a sufficient atonement has been made; that Christ tasted death for every man; that he is the propitiation for our sins, and not for ours only, but for the sins of the whole world; and that God is perfectly sincere, both in his prohibition of sin, and in his offers of mercy.

*Misrepresentations of the doctrines.*

When therefore it is represented [*as in Tract No. 93 of the Methodist Tract Society, by Rev. Dr. Fisk, p. 26,*] that we "Must believe that in the ages of eternity God determined to create men and angels for the express purpose to damn them eternally! That he determined to introduce sin, and influenced men to commit sin, and harden them in it, that they might be fit subjects of his wrath! That for doing as they were impelled by the irresistible decree of Jehovah, they must lie down forever under the scalding vials of his vengeance in the pit of hell,"—and that the offers and entreaties to men who will not obey the Gospel are "insincere offers;" we stand in amazement that our Christian brethren can either so utterly mistake us, or so willfully slander us. The representations are wholly untrue. We hold none of these things; nor do our standards teach them, nor allow these things to be forced out of them, save by the most unrighteous torture.

We hold further, that no man who hears the Gospel, is at all hindered by any decree or purpose of God from believing and obeying it; unless after he has willfully sinned away his day of grace; and then only by the judicial blindness and hardness of heart, which God has appointed to be the natural punishment of disobedience. Nor do we believe in any *inability* to believe and obey the Gospel, save that which consists in the responsible and guilty aversion of one's own heart to God and righteousness. There can be no *inability to love God and righteousness*, which is not in all respects sinful and inexcusable, and which the subject of it is not under full and perfect obligation to change. There can be no inability to believe in the Lord Jesus Christ, to love him, and obey him,—which is not sinful and inexcusable.

Yet fallen man is so virulently at enmity with God, and so wickedly inclined to evil, that with salvation offered to him ever so freely, and light and truth poured upon him ever so powerfully, it is certain that no one of the race ever *will* turn to God without the effectual calling of the Holy Spirit. He *must* be born again. Hence if some are to be saved, and not all, God must *elect* the proper persons, to be brought to salvation through "sanctification of the spirit, and belief of the truth;" since otherwise none will ever avail themselves of the purchased and offered salvation.

It is therefore an "*election of grace*," Rom. 11:5; of undeserved favor to some; with no injustice or damage to any. It is an election "*to salvation*;" doing nothing to increase the peril of final condemnation to any. Who is the worse for it? Who has a right to complain?

2. *It is a personal election to salvation, through sanctification of the spirit, and belief of the truth.*

2 Thess. 2:13. "Because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth."

2 Tim. 1:9. "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Rom. 8:29, 30. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified."

3. *It is not a capricious or arbitrary election, but ordered by "COUNSEL," i. e. by wisdom, righteousness and goodness.*

Eph. 1:11. "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will."

[Dr. Fisk, in the Tract cited, expresses his view, that this is only a general election of the Ephesians, as of all Gentiles, to Gospel privileges. But that would be an election of *all* the Ephesians, and of *all the heathen* everywhere. Whereas Paul is writing only "*to the saints that are at Ephesus,*" and *to the faithful in Christ Jesus,*" and who after that they believed, have been "sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possessions."

God has wise reasons for his election, though these reasons are to us unknown, and are not found in any merit or works, actual or foreseen in its subjects, for

4. *It is an election which has for its ground no merit or works, or foreseen faith or repentance of its subjects, but only the good pleasure of his will.*

See above, 2 Tim. 1:9. "Not according to our works, but according to his own purpose and grace."

Eph. 1:4, 5. "According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

Rom. 9:11. ("For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,) it was said unto her, the elder shall serve the younger."

The case of Jacob and Esau is not indeed given as, in itself, a case of election to salvation; but the apostle adduces it to illustrate the absolute sovereignty of God in the election. He is speaking of God's sovereignty in casting off a part of the Israelites, (who are all of the same nation, and of the same spiritual privileges,) and reserving a remnant, which he calls afterwards, (Rom. 11,) the "election," (elect,) who have obtained justification and salvation; of course it is not a *national* but a *personal* election, the result of which is salvation. The case of Jacob

and Esau is adduced to show the absolute *sovereignty* of God in that election, and to deny as emphatically as possible, that the ground of it is in the subjects at all, but in the "purpose of God according to election, *not of works*, but of him that calleth;" i. e. of God alone. The case of Pharaoh, Rom. 9:17, shows that the divine purposes here spoken of, have respect to individuals. It is with regard to this personal election that the apostle proceeds:

Rom. 9:15, 16, 18. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.—Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth."

The objection immediately supposed to be raised, with the answer, fixes the meaning beyond any valid ground of doubt.

v. 19. "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?"

The apostle does not say that he has been misunderstood. Indeed, if we were to understand the doctrine to be, that God elects men *according to what is seen, or foreseen, in them*, no such objection could ever be thought of. Those who so alter the doctrine, do indeed remove the possibility of such an objection, but they convict themselves of teaching a doctrine the opposite of what the apostle teaches here. He does not retract. He does not correct his statement; but treats the objector as replying against God. Instead of retracting, he goes further, and illustrates God's sovereignty in election by the case of the potter and the clay, vs. (20, 21,) not that God had a right to make people on purpose to damn them, but that *all alike being guilty and condemned, with no ground in themselves for electing one more than another, God may justly exercise his sovereignty in showing mercy.*

And in vs. 22, 23, he shows that when God inflicts punishment, it is upon those who are deservedly "vessels of wrath," whom he has "endured with much long suffering," and who are "fitted for destruction," [*κατηρτισμενα εις απωλειαν*; who have fitted themselves for destruction.] On the other hand, the "vessels of mercy" are such as *he* has afore prepared for glory, [*προητοιμασεν*.] Their ruin is of *themselves*. The salvation of the others is of *God*.

4. *But it is objected that election has its origin in the foreknowledge of God; viz: his foreknowledge by which faith and good works are foreseen.*

To prove this, the following passages are cited.

Rom. 8:29. "For whom he did *foreknow* [*προεγνω*] he also did predestinate to be conformed to the image of his Son."

1 Pet. 1:2. "Elect according to the *foreknowledge* of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ."

The objections against regarding this as proof that the election is grounded on faith and good works foreseen are,

(1.) That it would seem to be superfluous to elect men "*to be conformed to the image of his Son,*" when it is already foreseen that they *will* be so without an election; or to elect them "*unto obedience,*" or to "*call them to be saints,*" when it is already foreseen that they will be obedient, and will be saints without such call or election.

Yet John Wesley very soberly runs into these absurdities, but does it only by a very palpable perversion of the scriptures. Thus, he says, [*Tract No. 40, p. 1,*] "From all those passages it is plain that *God hath chosen some to life and glory before the world began,*"—and "*speaketh of electing us from the foundation of the world.*" This Wesley maintains, is so said, because God "*calleth things that are not, as though they were,*" and so men are "*called elect from the foundation of the world, and yet not elected, perhaps till some thousand years after, till the day of their conversion to God.*"—"Chosen through sanctification of the spirit"—and "*not chosen before they were sanctified by the Spirit*" "*chosen through belief of the truth*"—"not chosen before they believed"—"*so it is plain that they were not elected till they believed.*"

It is worthy of remark that Wesley makes it an election to "*life and glory,*" and not to national or outward privileges. But it is more remarkable that he entirely perverts and contradicts the word of God, to make it an election *after* "*they were sanctified by the Spirit,*" so that men "*were not elected till they believed.*" We have therefore in Wesley, this remarkable scheme: they were elected *beforehand*, on account of faith and works *foreseen*; and yet they were *not* elected beforehand, nor "*chosen before they were sanctified by the Spirit,*" nor "*till they believed.*" On Wesley's scheme, they are called to *be* saints, after they *have become* saints: *predestinated to be conformed to the image of his Son, after they have become conformed*; "*created in Christ Jesus unto good works, which God hath before ordained that we should walk in them,*" after they have *believed*, and after "*they were sanctified by the Spirit*"; "*chosen in him before the foundation of the world, that we should be holy, and without blame before him in love;*" after we have, in time, "*believed and been sanctified by the Spirit*"; "*predestinated unto the adoption of children,*" after we *have become* children! chosen "*not according to our works, but according to his own purpose and grace*"; and yet not according to his own purpose and grace, but according to our works, even "*not elected till after we have believed!*" Yet, such is John Wesley's doctrine of Election! One would not be far out of the way in concluding that a system which runs so directly and inevitably into such contradictions of scripture, and into such absurdities, cannot be worth maintaining.

(2.) The second objection against receiving these passages in Rom. 8 : 29, and 1 Pet. 1 : 2, as proof that election depends on faith and good works foreseen, is, that in both passages it requires a long and unwarranted interpolation to make out such a meaning. Paul says simply, "Whom he did *foreknow*, he did predestinate." Peter says, simply, "Elect according to the *foreknowledge* of God the Father." Foreknow what? Foreknowledge of what? Here the passages are interpolated with the words — "*that they would repent and believe.*"

This interpolation changes the whole doctrine of the apostle; contradicts his repeated declarations that the election is not of works, but of God's purpose and grace; and removes all ground for the objection which Paul supposes will be raised against his doctrine; thus convicting itself of being a different doctrine from that taught by Paul.

Leaving the text as it stands, without interpolation, the words *foreknow*, *προεγνω*, and *foreknowledge*, *προγνωσις*, are susceptible of another meaning altogether warranted by the use of the words in the New-Testament, and in entire harmony with the entire current of the apostle's doctrine. Thus the word *προγνωσις* is used only in 1 Pet. 1 : 2, and in Acts 2 : 23. From the context in both cases, Prof. Robinson in his Lexicon renders it "*previous determination, purpose.*" The word *γνωσχω* of which *προεγνω* is a compound, is used in other senses than of simple knowledge. Rom. 7 : 15, *ὅτι γινώσκω* — I allow not, Matt. 7 : 23, *οὐδέποτε ἐγνων υἱας*, "I never *knew* you;" not in the simple sense of knowledge, but in the sense of *never regarding or acknowledging as his own*. See also 2 Tim 2 : 19; 1 Cor. 8 : 3. Omitting all interpolation, and regarding *προεγνω* in Rom. 8 : 29, as retaining this meaning, viz: *whom he beforehand regarded, or fixed upon, as his own* — we have a sense entirely consistent with the teachings of the apostle, and agreeable to the frequent New-Testament use of the un-compounded word.

3. But we have such a use of the very word, *προεγνω* "*foreknew*,"— in Rom. 11 : 2, in such a connection as absolutely to require such an interpretation, and as absolutely to forbid the interpolation which the Arminian doctrine requires. "God hath not cast off his people whom he *foreknew*," *προεγνω*. The apostle instances the seven thousand in the time of Elias. God said, "*Κατελιπον ἑμαυτω*," "I have **RESERVED TO MYSELF** seven thousand men." God had reserved them *by his grace*, for he proceeds, v. 5, "*Ἐν τῷ αὐτῷ καιρῷ*, at this present time also, there is a remnant *according to the election of grace.*" They are a remnant, [a reservation,] "*according to the election.*" The source, or ground of that election was "*grace.*" But was it not, however, somehow of works, either actual or foreseen? To make that sure forever, and as if to preclude forever the possibility of the Arminian doctrine, as well as to rebuke its unauthorized interpolation of the word of God, the apostle

replies with vehemence: "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace; otherwise work is no more work." And as if to make it sure that this election is personal and not national, not only are all the instances cited, of those who are alike in the outward Israel, but the apostle adds, with regard to the obtaining of salvation, v. 7, "The election" [the elect,] have obtained it, and the rest [of Israel,] "were blinded."

5. *It was eternal.*

Eph. 1:4. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

2 Tim. 1:9. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Eph. 3:11. "According to the eternal purpose which he purposed in Christ Jesus our Lord."

6. *None were created on purpose to sin and be punished; none were decreed to be passed by in the election of grace and to be destroyed irrespective of their character or desert; on the contrary, God endures with much long-suffering those who deserve punishment, not willing that any should perish, but that all should come to repentance.* Rom. 9:22; 2 Pet. 3:9; Ez 33:11; Matt. 23:37. Even Pharaoh was not created to be damned, but to glorify God and enjoy him forever. But Pharaoh being a wicked, proud, and impious man, God "raised him up" — [exalted and upheld him,] so that even his wickedness should be made to exalt the power and glory of God. It was so with the Assyrian, Isa. 10:5, and with Judas. God impels no man to sin. His decrees impel no one to sin. "God cannot be tempted of evil, neither tempteth he any man."

Yet he claims the prerogative of having mercy on whom he will have mercy, and whom he will he hardeneth. This having *mercy* implies that all deserve to perish: and his hardening, seems to be by the natural law of hardening and blinding, which he has appointed as a part of the natural punishment of sin, and which men need not incur unless they will.

God, also, at the proper time "gives people up," brings their day of grace to a close; either by cutting short their lives, or withdrawing his Holy Spirit; and then they are reprobates: the things that belong to their peace being "hid from their eyes." Luke 19:42. But this is never gratuitous, but always in just judgment. Neither does the Bible teach, nor do we maintain any decree of reprobation inconsistent with this, or different from it.

This is the doctrine of our Confession, chap. 3, sec. 7. "The rest of

mankind. God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth MERCY as he pleaseth," [*Mercy* implies that all are regarded as deserving punishment, which mercy alone forbears upon any,] "for the glory of his sovereign power over his creatures, to PASS BY, and to ordain them to dishonor and wrath, to the praise of his glorious JUSTICE." *Justice* is not cruelty, nor unnecessary or undeserved infliction, nor arbitrary, unfeeling, punishment; but the justice of him who is long-suffering, and of tender compassion, not willing that any should perish; and who punishes only when the ends of justice and of goodness to the universe demands it. Why ought any to complain that God shows mercy to some? Why ought any to complain that in the case of others, God, for their sins, and in judgment, passes them by. and leaves them to the consequences of their iniquities? This is all we hold on this subject. How can Christian men allow themselves to represent this as the cruel and hideous caprice of a monster; "worse than the Devil, as both more false, more cruel, and more unjust," — "condemning millions of souls to everlasting fire" — for continuing in sin, which, for want of grace *he will not give them, they cannot avoid!*" [*Tract No. 35, p. 10, of the Tract Society of the Methodist Episcopal Church.*]

OBJECTIONS are made against the doctrine of Election; that it makes God partial; that it discourages effort; that if the doctrine be true, then men may give up all concern; as, if they are elect, they shall be saved, and if not, then they cannot be.

Ans. 1. All such objections are irrelevant. If the doctrine is true, and contained in the scripture, then it is God's doctrine, and such objections have no weight at all.

2. God is not partial in any invidious sense. His election is for wise reasons, though not for reasons found in the subjects of the election, nor for any thing foreseen in them. He is not therefore a respecter of persons in the election, but a respecter of his own wise and inscrutable counsel. He deals with none worse than they deserve. He simply claims the prerogative of showing mercy, to whom it seems to him best. If he might not leave others, for their sins, to pass on and be punished, then "How shall God judge the world?" He allows one sinner to live to eighty years, who is then converted and saved. Another he cuts down in his sins at fifty, another at twenty; doubtless for wise reasons, but reasons known only to himself.

3. The Arminians hold that God certainly *foresees* who will be saved, and who lost. Then the *certainty* is the same, as under election; and is liable to all the objections raised against election on that ground.

Election saves none without their own responsibility and efforts. It hinders none, damages none; but offering them mercy as sincerely as

to any others, it simply leaves them to their choice, the same as though God had no purpose of election for any.

4. If any give up all concern and effort, either because of the doctrine of election, or of the certainty of foreknowledge, then, if God leaves them to this mind, they are certainly lost. Election saves no man who will not strive, repent, obey, press with violence into the kingdom of heaven, and persevere in this to the end. These pretences of discouragement, and these perversions of the truth, are perhaps the very things which Peter meant, when he spoke of some of old, who "wrested" Paul's writings, as they did also the other scriptures, unto their own destruction.

## CHAPTER XXII.

### EFFECTUAL CALLING.

CATECHISM Q. 3. "*What is Effectual Calling.*"

ANS. "Effectual Calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel."

1. *Christ is freely offered to us in the Gospel.*

Matt. 11:28. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

John 7:37. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come to me and drink."

John 6:37. "And, him that cometh to me, I will in no wise cast out."

Rev. 22:17. "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

Isa. 55:1-7. "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price." [See the whole chapter.]

These offers, we cannot doubt, are made with the utmost sincerity, and have all suitable correspondence with the proper responsibility and character of man. The parable of the Prodigal Son, Luke 15, shows how gladly God receives the repenting and returning sinner.

Rev. 3:29. "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in and sup with him, and he with me."

[God comes with the offer, but he forces none; the sinner must willingly open the door; and if not somehow persuaded, or made willing, the blessing departs, and he is lost. Christ holds his unbelief, and rejection of the offered mercy, as the greatest of his sins.]

2. *Yet such is the inveteracy of human depravity, that no soul will ever accept these provisions of mercy, till effectually called by the Holy Spirit.*

The sinner's destitution of love to God and to righteousness, is so complete; he has so willingly and fully "yielded himself to obey sin unto death," [Rom. 6:16,] as to make it *certain* that he never will

obey the Gospel, unless Divine grace, as if by a new creative power, quicken him who is "dead in trespasses and sins."

"POWER OF CONTRARY CHOICE."

It is idle to talk about the power of contrary choice in such a man. He has already chosen; he cannot choose two opposite ways at the same time. His present alienation from God and from righteousness, is the present fixed choice and inclination of his soul. It is so intense and hearty that nothing but a divine power will ever suffice to change it.

WHETHER ABILITY IS THE MEASURE OF OBLIGATION.

It is often said that ability is the measure of obligation. It is so in case of physical, but not of moral inability. Here nothing is in the way but a man's own wicked choice, and the fixed and responsible inclination of his own soul. It is a strange doctrine indeed, that no man is bound to more duty to God, to truth, or to righteousness, than he has an *inclination* to perform. If the sinner had either the love of righteousness, or the love of God in him, he could not help repenting and obeying the Gospel. A command *not* to repent, and *not* to obey, would be to him hard and impossible. If man, as we have seen, is bound to love God and righteousness, then he has *no manner of inability that excuses him, or which is not his own fault, and which he is not bound to change*. He is therefore, a proper subject of command, and invitation, to believe, repent, and be saved.

GRACIOUS ABILITY.

The Arminians deny Effectual Calling as impossible, and as destructive to freedom and responsibility if it were possible. They hold that every man has received a "*gracious ability*" to believe without such particular grace.

*Watson's Institutes, vol. 2, p. 447.* "Every disposition and inclination to good which originally existed in the nature of man, is lost by the fall." "All men in their simply *natural* state, are dead in trespasses and sins," and have neither the will nor the power to turn to God. "No one is sufficient of himself to think, or to do any thing of a saving tendency. But as all men are required to do those things which have a saving tendency, *we contend that the grace to do them has been bestowed upon all.*"

*John Wesley, [Tract No. 40, Tract Society, Methodist Episcopal Church, p. 12.]* "The moment Adam fell, he had no freedom of will left." — "The promise of a Savior to him and to his posterity *graciously restored to mankind a liberty and power to accept of proffered salvation.*"

*Dr. Fisk, Tract No. 93, p. 31.* "So the atonement, if it is not a reme-

dy for man's extreme depravity, it is no provision for him. If it does not give a *gracious power* to all sinners to embrace salvation, it has accomplished nothing for the depraved reprobate."

On such reasoning, a gracious ability is inferred. I have not been able to find any scripture adduced for it, save a reference to Rom. 5 : 18, which is speaking not of *regeneration*, but of *justification*; and would rather prove that all men have received "justification of life," than that all have received a gracious spiritual ability to believe the Gospel. And the "*atonement*" is a propitiation for sin, not a work *in the soul of the sinner*.

But what is that gracious ability? If it be any thing, it must be, [in Watson's words,] some "*disposition and inclination*," which [in Dr. Fisk's words,] must be "a *gracious power* to all sinners to embrace salvation."

But what says the Savior of men *in their present state*?

John 6 : 44. "No man *can* come to me, except the Father which hath sent me draw him."

John 3 : 3. "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God."

[He does not speak of them as having already this gracious ability.]

Paul also speaks to men, who, if all men have it, must certainly have all the gracious ability supposable in the case: thus,

Rom. 8 : 7, 8. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh, cannot please God."

[They must then have something more effectual than the supposed common "*gracious ability*," or it is impossible that such beings should be saved. Yet that impossibility arises from the inveteracy and virulence of their wickedness. It is no excuse. It is no impotency, save their own wicked want of love to God and righteousness. They are indeed objects of pity; but more deserving of wrath. It is altogether a mistake to suppose, as the Arminians do, that responsibility is lost till a gracious ability is restored. God may justly leave fallen man to perish in his sins, without one movement of grace.]

3. *God, therefore, out of mere grace, by his Holy Spirit, effectually calls some to embrace the Gospel, who otherwise would never have been saved.*

When our Savior said, No man can come to me, except the Father which hath sent me draw him, John 6 : 44, he immediately added in the next verse, "*Every man*, therefore, that hath heard and *hath been taught of the Father*, cometh unto me." [If this teaching were the common "*gracious ability*," or common drawing, which the Arminians suppose,

then "every man" would come to Christ; [which is not true.] John 6:37. "All that the Father giveth me shall come to me." When some, who believed not, went away, Jesus said, John 6:65, "Therefore, said I unto you, that no man can come unto me except it were given him of my Father."

Accordingly, the actual change in men is ascribed to the effectual calling of God's Holy Spirit.

Tit. 3:5. "Not by works of righteousness which we have done, but according to his mercy he saved us, BY THE WASHING OF REGENERATION, AND THE RENEWING OF THE HOLY GHOST."

2. Tim. 1:9. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

John 1:13. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Rom. 8:29. "Moreover, whom he did predestinate, them he also called."

Eph. 2:1. "And you hath he quickened, who were dead in trespasses and sins."

Eph. 2:4, 5, 8, 9, 10. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved.)"—"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

#### REGENERATION.

Regeneration is a part of effectual calling, and the completion of the work.

The usual *preliminary work* of the Holy Spirit is in "*convincing us of our sin and misery*," John 16:8; Rom. 7:9; Acts 16:29; Luke 15:17, "*enlightening our minds in the knowledge of Christ*," 2 Cor. 4:6.

So far, the work may be gradual, and may never go on to completion; the Spirit being grieved to depart.

REGENERATION is styled in the Catechism, "*Renewing our wills*;" radically changing the moral disposition of the soul. This is "*The washing of Regeneration and [even] the renewing of the Holy Ghost*."

Ezek. 36:26, 27. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

Ps. 110:3. "Thy people shall be willing in the day of thy power."

We must suppose Regeneration to be INSTANTANEOUS; it being impossible that one should love two opposites supremely at the same time, or that one should be, at any moment, neither regenerate nor unregenerate.

REGENERATION NOT OWING TO MERE LIGHT, OR TO MORAL SUASION ALONE.

The Jews had both "seen and hated" both Christ and the Father. They had light, but not love. Persuasion may stir one up to form a resolve or purpose; but if this is all, the man is not born again. Instruction and persuasion can gain the reason and the conscience; but, unless changed by a Divine power, the wicked heart will carry off the man. If any preaching, or works, could have persuaded people, surely Christ's would have been irresistible; but even under his teaching, the need of the renewing of the Holy Ghost was absolute. Paul planted, Apollos watered; God gave the increase.

THE MANNER OF THE SPIRIT'S WORK IN REGENERATION.

John 3: 8. "The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth. So is every one that is born of the Spirit."

[Yet if it were eloquence, or truth, or persuasion alone, it might be explained.]

THE USE OF TRUTH IN REGENERATION.

It pleases God by the foolishness of preaching to save those who believe. He deals with men as with rational and accountable beings; instructs, warns, intreats, threatens, promises; shows them their sin, calls them to turn. There is, doubtless, a rational and real relation of Divine truth to accomplish the ends for which it is used, and it would be effectual if man had in him any love of truth or righteousness, which truth, or intreaty, or mere persuasion, might waken into life; but as man is the efficiency even of Divine truth, is of the Holy Spirit alone, God waters the seed sown, or it never springs up to life.

REGENERATION AND CONVERSION.

A distinction is sometimes made in the use of these terms, as though the first had reference to the work of God, and the last to the willing movement of the sinner. The Spirit works, not as in a lump of clay, but as in a reasonable soul. God works in us *to will* and *to do*. Christ draws, we willingly run after him.

OBJ. *But are we not exhorted to "Make us a new heart." Ezek. 18: 31,] to repent; to turn to God; which are the exercises of the new heart? Are we not bound therefore, to regenerate ourselves?"*

ANS. We are not bound to do the work of God upon us; but doubtless, it is every man's duty *to be* and *to do*, all that regeneration would make him, even if there were no Holy Spirit. Every man is responsible for being rightly disposed, and for doing right in everything. The spirit is not needed to make him responsible, but only to subdue and change his wicked heart.

## IS THE GRACE OF EFFECTUAL CALLING IRRESISTIBLE ?

Doubtless, there is often a striving of the Holy Spirit, in which he is resisted and grieved, (Acts 7:51.)

But, Rom. 8:30. "Whom he did predestinate, them he also called," i. e. he effectually called.

The work is upon the heart; the will in its moral choices; or the moral affections. The sinner now does not resist; but willingly, and lovingly runs as the Spirit draws him. And so God makes it *effectual*.

Ps. 110:3. "Thy people shall be willing in the day of thy power."

## REGENERATION OF INFANTS, AND OF THOSE INCAPABLE OF BEING CALLED BY THE MINISTRY OF THE WORD.

Native depravity renders regeneration necessary to salvation, [John 3:3,] otherwise these unholy and depraved affections growing more and more inveterate and virulent, of themselves insure perdition.

Our Confession, Chap. X:3, says, "Elect infants, dying in infancy, are regenerated and saved by Christ, through the Spirit; who worketh when and where he pleaseth. So also are all elect persons, who are incapable of being outwardly called by the word."

The design of the Confession here, is to declare that God may regenerate such as are incapable of being outwardly called by the word. The design is not to affirm, or to intimate, that any dying in infancy, are *not* elect; (we believe the contrary.) But not all infants are regenerated in infancy; many grow up unregenerated, and are finally lost. If, therefore, those dying in infancy are saved, (which we doubt not,) they must be such as God regenerates. But surely, as there is at this stage no difference in the persons, their regeneration must be according to the election of grace.

Our Confession therefore, is not among "*The creeds which teach infant damnation*," of which Dr. Whedon speaks, p. 347, in his work on the Will. Indeed, where he finds those creeds, or where are the churches who hold them, we know not; having never met with such creeds or such people.

## RESULTS OF EFFECTUAL CALLING.

The heart being changed, the whole moral character is radically changed; though the old corruption so far remains as to cause the conflict described in Rom. 7:14-24, in which conflict corruption is gradually driven out, and grace gains the victory, Rom. 7:25.

The regenerate soul now "Delights in the law of God after the inward man," Rom. 7:22, and consequently, "hungers and thirsts after righteousness."

He loves God, chooses him as his portion, loves, and obeys;

Loves the Lord Jesus Christ, loves his commandments, and loves to serve him ;

Loves all men ; does good to all men, especially to them who are of the household of faith ;

Has Godly sorrow for sin, loathes it, and turns from it with abhorrence ;

Is humble, mourns for past sins, and is wretched in so far as he is under the present power of depravity ;

Feels much need of prayer, loves such communion with God ;

Loves the word, and all Christ's ordinances, for Christ's sake ;

In one word, is a new creature in Christ Jesus.

#### EVIDENCE OF REGENERATION.

1. *Not immediate and rapturous joy, and great assurance of being born again.* The true convert may have it ; so may also the self-deceived, Mark 4 : 5, 6, 16, 17, the stony ground hearers, think they have received a blessing ; have great joy, but having no root in themselves, their religion soon withers away.

2. *Christ said, Matt. 7 : 16-19, "ye shall know them by their fruits."* Those who hear, but do not obey Christ's sayings, are not his, Matt. 7 : 24-27. They build upon the sand. So, John 14 : 21.

3. The fruit of the Spirit, Gal. 5 : 22, 24, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." See also, Rom. 8 : 9-16. Also, Eph. 1 : 13, 14, "Sealed with the holy spirit of promise,"—"the earnest of our inheritance."

**REMARK.** People well-experienced, and of sound judgment, may, by careful conversation with the supposed new converts, judge with some probable correctness of the soundness of their conversion : especially if they have thoroughly felt the evil of sin, and their lost condition without Christ ; but observation of the fruits is the only certain evidence.

#### THE CHANGE NOT A TRANSIENT ONE, BUT ABIDING.

1. John 3 : 9. "Whosoever is born of God, doth not commit sin ; for his seed remaineth in him, and he cannot sin, because he is born of God."

Rom. 8 : 1. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."

#### OBJECTIONS TO THE DOCTRINE OF EFFECTUAL CALLING.

1. **ARMINIANS** object that God cannot render the calls of the Spirit effectual, without destroying free agency ; and that the efficiency of the call depends on man, and not upon God.

Ans. (1.) Every man who comes to Christ, knows that he comes freely and responsibly, and that his free agency was not at all impaired

or interfered with, save that, under the power of divine grace, he became willing, while he ought to have been willing before.

(2.) Arminians pray as earnestly as any others for a revival at a particular time and place; and for the conversion of particular persons. They expect their prayers to be answered; and God does answer them. *Thus they pray both for Election and Effectual Calling.* Both their prayers, and the answer to their prayers, prove the doctrine of effectual calling to be true, and their speculative doctrine to the contrary, to be false. An Arminian prayer for the conversion of a particular individual is impossible to be made. Our Arminian brethren may be fairly challenged, either to change their doctrine, or to cease their prayers for the conversion of particular individuals.

OBJ. 2. "God converts and saves all he can; and cannot convert and save men, unless they will let him."

Ans. 1. Then why pray that God will do more than he can?

2. God teaches the contrary; that he does finally give some men up to their sins, to go on and be punished, Rom. 9: 22, 23.

OBJ. 3. "If men cannot come to Christ except the Father effectually draw them, then they are not to blame for not coming till they are effectually drawn."

Ans. The "cannot" is simply their love of sin, and their aversion to God and to righteousness; not a want of power, but a want of will. The more absolute such a "cannot," the deeper the iniquity. Nothing can be more wicked or blasphemous than such an excuse. "Lord, I wish I could love thee, and believe thee, but I cannot! I wish I could be sorry for my sins, but I cannot! I wish I could love and trust Jesus Christ, or even love truth and righteousness, but I cannot!" Out of his own mouth the sinner is condemned.

OBJ. 4. Effectual calling is inconsistent with invitations, and commands. Why invite, when God can effectually call; and when all invitations will be in vain without that calling?

Ans. It may be consistent with God's wisdom and goodness to offer mercy, and invite, though he may see that there will be no acceptance without divine grace. The offer may vindicate his own mercy and goodness; while Divine justice, and even Divine goodness, may require that he should leave some to themselves without an effectual calling.

OBJ. 5. "If God can effectually call whom he will, then he is responsible for whatever sin and misery remains in the universe."

Ans. This objection would forbid the Lord to establish a moral government in which men shall be both free and responsible to law; since it would forbid that government, in any case, to work out its proper and legitimate results; demanding that God should leave men free, and yet destroy their responsibility by a uniform interference of Divine

grace. "How then, shall God judge the world?" On this principle it could no longer be asked, "Is God unrighteous, who taketh vengeance;" since he could not justly take vengeance on any. The objection is a simple demand of nullification; and of secession from the law of God; making God the sinner, for venturing to maintain or vindicate his law.

## CHAPTER XXIII.

### FAITH.

1. FAITH in general, is reliance on trust-worthy authority, in matters which lie beyond our knowledge.

(1.) *The objects of faith* lie beyond our knowledge. What we see or experience, we *know*. What we can demonstrate, we know. "Faith," therefore, is — "the evidence of things not seen," Heb. 11 : 1.

(2.) *The ground of faith* is trust-worthy authority. Not the gibberish of a gipsy, clairvoyant, mesmerizer, or spirit-rapper. Reliance on such authority may be credulity, or superstition, but not properly faith.

Not a blind persuasion without authority; as when Bonaparte believed in his destiny; or as when one trusts his sick body to one who professes to be an Indian doctor, or the seventh son of a seventh son.

Faith must rest on a basis which reason approves as a valid ground of confidence.

(3.) Faith, then, is not a *revealer* or *originator* of knowledge, but a *receiver* of knowledge made known by competent authority.

(4.) *We have constant use of faith in the common concerns of life.*

The child, in many things, has neither knowledge nor experience. He trusts his parent.

The sick man often knows not the nature nor the operation of the medicine; for aught he can tell, it may kill him. But he trusts the knowledge, skill, integrity, and care of the physician; and perhaps, is cured, while without this faith he might die.

The merchant or the passenger, trusts to the ship-builder, and to the navigator; the navigator to the astronomers and mathematicians; the pilot to the coast-surveyor. They could do nothing unless they trusted to authority, beyond their own knowledge.

### 2. FAITH, IN THE THEOLOGICAL SENSE, IS CONFIDENCE IN GOD.

We may *believe* a man, or believe *in* him. We may believe that he tells the truth in a certain case, while we have no confidence in his general integrity. We may believe in a physician's integrity, while our confidence may not be perfect in his knowledge, his care, or his judgment. In the fullest sense, we can believe fully *in* no being save God. His

knowledge, integrity, care, infallibility, power, are all perfect. He can neither deceive us nor fail us. Our faith in him may, therefore, be implicit and unwavering. The basis of such faith is not only rational, but certain. Any want of such faith in God is both unreasonable and sinful. "Without faith, it is impossible to please him." Heb. 11 : 6.

Our faith in God *must* be implicit. We need neither reasonings nor explanations, whether called to go out not knowing whither we go, or to build an ark on dry land against a deluge not seen as yet; or whether to go forward into the Red sea, or into Jordan when it overflows all its banks; or when bidden to look at the brazen serpent, though we can see no connection between looking and saving our lives. So of doctrine; God's word is enough for any thing; the most rational basis of faith in the universe, even though darkness thick as midnight should envelope anything which he declares as truth. "Yea, let God be true, and every man a liar."

*This faith in God must be a loving and obedient confidence. As to simple intellectual belief, "the Devils also believe and tremble." "Faith without works is dead." "With the heart man believeth unto righteousness."*

*It is not a casual exercise, but an abiding principle.*

Gal. 2:20. "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

1 John 5:4. "This is the victory that overcometh the world, even our faith."

3. Catechism, Q. 86, "*What is faith in Jesus Christ?*"

Ans. "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is freely offered to us in the Gospel."

It differs not from faith in God, save only that now we are to believe the record that God gave of his Son as a Redeemer, and rest our souls upon him alone for our salvation. Here is first an intellectual reception of the record as the truth; and secondly, an actual trusting of the salvation of the soul to Christ, as that record indicates.

It is called "*believing.*"

John 3, 16-36. "For God so loved the world that he gave his only begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life."

"He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."

It is called *receiving.*

John 1:12. "But as many as *received* him, to them gave he power to become the sons of God."

It is called *coming to Christ.*

John 6:35. "I am the bread of life; he that *cometh* to me, shall never hunger, and he that believeth on me, shall never thirst."

Matt. 11 : 28. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

It is called *believing with the heart*.

Rom. 10 : 10. "For *with the heart man believeth* unto righteousness."

*It is a saving grace.*

Eph. 2 : 8. "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God."

*We rest "in him alone."*

Not on our works; not on our repentance; not on the mercy of God without a Savior, and without the condition of faith; not on priestly offices, rituals, or church connection, *but on Christ alone.*

1 Cor. 1 : 30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Col. 2 : 10. "And ye are complete in him, which is the head of all principality and power."

Heb. 10 : 14. "For by one offering, he hath perfected forever them that are sanctified."

Rom. 8 : 1. "There is therefore now no condemnation to them which are in Christ Jesus."

*We rest in Christ alone, as he is offered in the Gospel.*

Acts 16 : 31. "Believe on the Lord Jesus Christ, and thou shalt be saved."

Rom. 10 : 6-10. "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above :) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

If we receive Christ as he is offered in the Gospel, we receive him as our Prophet, Priest, and King. He instructs us, he redeems us, he is our Lord and Master. We not only trust him as our Redemption; we deny ourselves, take up our cross, and follow him. A faith that does not produce all this, is a dead faith; useless; not recognized as faith in Jesus Christ. Resting on *Christ alone*, forbids us to regard faith as a *merit*, or as a *substitute for merit*. It is the condition, or the instrument, or method in which we lay hold on Christ. *Christ alone* is the ground and giver of salvation; and he gives it wholly of grace.

Rom. 3 : 24. "Being justified freely by his grace, through the redemption that is in Christ Jesus."

*Not essential to believe in our own good estate.*

That is not what we are required to believe; but to believe in Christ. God has not revealed that *we* are personally in a state of grace. He calls upon us to determine this by our fruits, and by examinaiont.

2 Cor. 13:5. "Examine yourselves, whether ye be in the faith; prove your own selves.

1 John 2:3, 4. "And hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

*Assurance of our interest in Christ, and so of our salvation, is attainable, though not essential to saving faith.*

We may doubt ourselves, while we doubt not our Lord. As it is a matter of evidence, we may possibly err, and so may justly fear. Our assurance may be as strong as our evidence that we are in Christ.

The Spirit may witness with our spirit, Rom. 8:16. The spirit of adoption may be in us, so that fear is cast out, Rom. 8:15-17. After that we have believed, we may be "sealed with that holy spirit of promise," Eph. 1:13, 14, "which is the earnest of our inheritance." These evidences may be so combined, and so conclusive, that we may "know that if this earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—"Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the spirit," [2 Cor. 5:1-5.]

#### ERRONEOUS VIEWS OF FAITH.

1. That it is an unaccountable persuasion, having no external basis of authority.

2. That it is a bare intellectual belief of the bare word of God, with no accompanying emotions of love, trust, or obedience. [*Solifidians, Antinomians, Sandemanians.*]

3. *The Roman and the Puseyistic faith.* An implicit trust which need not be intelligent. Not essential to people who gaze on the material cross, to know whether it is the *symbol* or the *means* of salvation: if only they believe that *somehow* salvation is by the cross. Ignorance is rather the mother of devotion. Piety is *feeling*, but not necessarily based on truth. Hence splendid domes, robes, rituals, chantings, awaken piety as truly as the preaching of the Gospel, moving the heart through the imagination and the senses.

4. *The Transcendental faith.* All faith, and all religion, is *feeling*, and *sentiment*. Religion a life, not a dogma. Hence no particular truth, or doctrine is essential. Sentiment and feeling, involving devotion and piety, may be found amid the rites of Paganism; and in Pantheists and Atheists, who worship nature, as well as among Christians. Exclusiveness in tenets is wrong. It matters little what a man receives as truth. Piety, [sentiment, feeling] is independent of any particular form of belief.

Ans. John 3:36. "He that believeth on the Son hath everlasting life; and

he that believeth not the Son, shall not see life, but the wrath of God abideth on him."

The very heathen are without excuse, Rom. 1:18-20, as are all who "Hold the truth in unrighteousness."

Gal. 1:8, 9. "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

## CHAPTER XXIV.

### REPENTANCE.

Chatechism Q. 87. "What is repentance unto life?"

Ans. "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience."

"*Godly sorrow*" is not mere regret and shame for the consequences of sin, but sorrow and self-condemnation, because one has been so vile and wicked as to do wrong, and sin against God. The soul turns from all sin with abhorrence, and turns to God.

It is not a mere *act*, done and over; but a *permanent disposition* of soul, leading to watchfulness and prayer; to a cleansing of one's self from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

"*Repentance unto life is a saving grace.*"

Acts 11: 18. "When they heard these things, they held their peace, and glorified God, saying. Then hath God also to the Gentiles granted repentance unto life."

2 Cor. 7: 10. "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death."

"*Out of a true sense of sin.*"

Ps. 51: 3, 4. "For I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest."

"*With grief and hatred of sin.*"

Luke 15: 21. "And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." Ezek. 36: 31; 2 Cor. 7: 10, 11.

"*And apprehension of mercy in Christ.*"

Ps. 130: 3, 4. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared."

Ps. 51: 1, 2. "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin."

"*Doth turn from it to God.*"

Ezek. 18: 30-32. "Repent, and turn yourselves from all your transgression; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel."

Luke 15: 18. "I will arise and go to my father." v. 20, "And he arose and came to his father."

An illustration of true repentance is given in Ps. 51. David had been guilty of adultery and murder; the worst possible offences against his fellow-man. These were aggravated by his light and knowledge, his professions of piety, and his high station. Yet, as he comes to reflection, his offence against God, in these matters, overshadows the enormity of his guilt toward man; and he cries, "*Against thee, thee only have I sinned, and done this evil in thy sight.*" With full confession of blood-guiltiness he flees to mere mercy; making no excuse, and no mention of merit. He does not stop with his open crimes, but goes down to the recesses of his evil heart, confessing the early and inveterate character of his depravity; not as an excuse, but as an enhancement of his guilt. He prays for a clean heart, and a new spirit; that he may teach transgressors the ways of God, and that sinners may be converted. His purpose is to glorify God by new devotion and new obedience.

*The Roman doctrine of repentance.*

The Romanists hold that repentance consists of three parts.

1. Confession to a priest.
2. Attrition, both inward sorrow and outward manifestations expressive of sorrow.
3. Satisfaction; i. e. Penances, alms, repeating prayers, or enduring such bodily mortifications as are enjoined by the priest.

Auricular confession, and satisfaction are both unauthorized by the word of God. The satisfaction of penances, mortifications, and things of that sort, is wholly opposed to justification by the blood of Christ alone. The official and authoritative absolution pronounced by the priest, is presumptuous and blasphemous.

## CHAPTER XXV.

### JUSTIFICATION.

Catechism Q. 33. "What is Justification?"

Ans. "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone."

*The doctrine of Justification stated in scripture language, Rom. 3 : 20. "Therefore by the deeds of the law there shall no flesh be justified in his sight."* [All have sinned: therefore the law must condemn them. No future obedience, even though it were perfect, could atone to the broken law. By the law, the soul that sins must die. No penitence, no relaxing of the demands of the law, (without an atonement,) can save the sinner. In order to be saved by the law, he must be pronounced *just*; i. e. that he has not transgressed, and that he has met all its demands. This is impossible to one who has sinned; and doubly impossible to one, who, in his whole character and moral being, is a sinner. The law demands *righteousness*.]

Rom. 3 : 21. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."

[*"The righteousness of God,"* is the righteousness which God provides and gives the sinner; i. e. not personal uprightness given to the sinner on the ground of which he stands as righteous before the law; nothing that is *transferred* of personal quality from Christ to the sinner; but that which, if the sinner accepts, trusts, and pleads, *he* is accepted as though he were entirely righteous in view of the law; not righteous in fact, as to his personal character, but accounted as righteous through grace.]

"*Being witnessed by the Law and the Prophets.*" [It is not a method of justification now first made known, but one long before declared in the law and the prophets, i. e. in the Old Testament, as Paul presently shows in the case of Abraham and David. And Jer. 23 : 6, speaking of Christ, "And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."]

"*The righteousness of God without the law.*" ["Not of obedience

to the law, but provided wholly from another source. Rom. 4 : 6. "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.]"

Rom. 3 : 22. "*Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference, for all have sinned and come short of the glory of God.*"

[One has not to obey the law, nor to atone for its violation ; he has only to believe in Jesus Christ, and this righteousness, which is prepared for all who believe, comes upon all who believe. It matters not whether Jew or Gentile, nor for any other difference ; all are alike sinners ; all have alike come short of the divine approval, and failed of a title to heaven.]

v. 24. "*Being justified freely by his grace, through the redemption that is in Christ Jesus.*"

[On the ground of Christ's redemption, those who receive him by faith, are justified freely by his grace, i. e. they are regarded and treated as though they were just. They have nothing to pay, nothing to do, but simply to believe, as the Gospel requires. Their justification is bestowed on the ground of what Christ has done, but freely — gratuitously — to them.]

v. 25. "*Whom God hath set forth to be a propitiation through faith in his blood.*"

[The nature of Christ's redemption, [*απολυτρωσις*], is a *propitiation*, [*ιλαστήριον*] — a sacrifice, or offering, to satisfy the demands of the law for justice upon the sinner by the death of a substituted victim. The specific faith required is, "faith in his blood." By this faith we own that we deserve to die under the curse of the law. We rest our souls upon the efficacy of Christ's atoning sacrifice. We submit to justice, while we flee to mercy. We receive the Savior as God sets him forth. But to believe Jesus as Divine, a teacher, a worker of miracles, as one risen from the dead, and ascended to heaven ; and at the same time to have no faith in his blood, is to reject Christ in his great office as a Redeemer, and to refuse justification by the righteousness he offers. There is no ground of hope held out in the Gospel, that such a person can be saved.]

v. 25. "*To declare his righteousness for the remission of sins that are past, through the forbearance of God.* v. 26, "*To declare, I say, at this time his righteousness ; that he might be just, and the justifier of him which believeth in Jesus.*"

[The reason of the propitiation of Christ, is to preserve and declare the *Divine justice*, while God accepts the sinner as just. To forgive sins without an adequate vindication of the holiness and authority of the law, and without preserving the justice of God, would be to destroy the law and the attribute of justice both. Whether now or in ancient times, God never pardons sins without a due *propitiation*,

that he may be just. He pardons not the sinner without an ample vindication of the law and of his own righteousness.]

1. *The nature of Justification.*

It is an act of the sovereign Judge, by which, in consideration of the sacrifice of Christ, he places him who believes in Christ, before the law, as though he were righteous; i. e. as though he were innocent, and had kept the law. Rom. 10:4. "Christ is the end of the law for righteousness, to every one that believeth."

2. *The persons justified* are, in their own character, such as "have sinned, and come short of the glory of God," Rom. 3:23.

Rom. 4:4, 5. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

All the title the justified have, is that they have believed, with *faith in his blood.*

3. *The ground of Justification,* is

Not sovereign mercy without satisfaction, but the *redemption* that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood.

4. *The condition of Justification.*

"Faith in his blood." Not by the *merit* of faith, but because by faith we receive Jesus Christ as our Savior.

5. *The effect of Justification* is complete at once, so far as justification is concerned. It is not held in abeyance till we are sanctified; nor is it partially completed, to be made perfect afterwards by works; nor does it depend on priestly offices, sacraments, or rituals, or on a purgatory to complete it. The condition is *faith alone.* When we believe, the Justification is complete.

Rom. 5:1, 2. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Rom. 8:1. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Heb. 10:14, 18. "For by one offering he hath perfected forever them that are sanctified." — "Now where remission of these is, there is no more offering for sin."

REMARKS ON THE ANSWER TO Q. 33, OF THE CATECHISM.

"Justification is an *act,*" because completed at once, and not a continued *work,* like sanctification.

"Wherein he pardoneth all our sins, and accepteth us as righteous." As we have seen, it is more than pardon; it is accepting us as though we were both innocent and entitled to the rewards of righteousness.

"Only for the righteousness of Christ imputed to us." Not Christ's personal righteousness, but that which he has prepared by his obedience, and by bearing our sins in his own body on the tree. "*Imputed;*"

not a personal righteousness transferred and made ours ; but the benefits of his obedience and death accruing to us, or reckoned to us.

#### ALLEGED CONTRADICTION BETWEEN PAUL AND JAMES.

PAUL. Rom. 3 : 28. "Therefore we conclude that a man is justified by faith, without the deeds of the law."

JAMES 2 : 24. "Ye see how that by works a man is justified, and not by faith only."

Paul affirms that faith alone is the *condition* of justification. He does not mean a faith that *produces* no works, but a living, fruitful faith.

James does not affirm that works are the *ground* of justification ; but that a *dead* faith, a faith which is alone, cannot be the instrument of justification. There seems, therefore, to be no discrepancy between the doctrine of Paul and James, but entire harmony.

#### ERRONEOUS VIEWS OF JUSTIFICATION.

1. The SOCIINIANS deny the whole doctrine of Atonement and of forensic justification. They regard justification as wholly subjective, recovering the sinner to personal righteousness, *making* him just, and so removing his apprehensions of punishment.

#### 2. THE POPISH JUSTIFICATION.

Original, and past sins, are remitted in baptism. Imperfect works are for Christ's sake received as the ground of justification. When these are deficient, priestly offices, sacraments, penances, go towards making up that deficiency. Justification is, not to *declare* just, but to *make* just. One is justified no further than he is sanctified, and if not complete in this life, or made up by works of merit, the rest must be worked out in purgatory.

This denies the full efficacy of Christ's atoning sacrifice ; turns the sinner from Christ to the priest ; to his own works, and to purgatory ; and is as opposite to the Justification of the Gospel as possible.

#### 3. THE PUSEYISTIC JUSTIFICATION.

Justification is not by faith alone. No mercy is covenanted, save to those who receive the sacraments through the hands of a priesthood authorized by the regular succession in the Apostolic office.

This scheme is puerile and unscriptural ; another Gospel. Justification is "unto all, and upon all, them that *believe*." It is not by baptism, or by any other sacrament, but through "faith in his blood," that we are justified. Paul was not sent to baptize, but to preach the Gospel. He did not claim to be anything, save a minister by whom men "believed." So then, "Faith cometh by *hearing*, and hearing by the word of God." Sacraments avail nothing to justification. "For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature," Gal. 6 : 15.

## CHAPTER XXVI.

### SANCTIFICATION.

Catechism, Q. 35. "What is Sanctification?"

Ans. "Sanctification is the work of God's free grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin, and live unto righteousness."

"Work," [carried on progressively; not like justification an "act" immediately completed.]

"Of God's free grace."

2 Thess. 2:13. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth."

1 Thess. 5:23, 24. "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. Faithful is he that calleth you, who also will do it."

Here sanctification is "the sanctification of the spirit;" the work of the "very God of peace." The Spirit which renewed them, now dwells in them as the comforter, making "his abode" with them, John 14:23; working in them the fruits of the Spirit, Gal. 5:22, in "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" giving them the spirit of adoption, Rom. 8:15; helping their infirmities, making intercession for them with unutterable groanings, Rom. 8:26; sealing them as the earnest of their inheritance, Eph. 1:13, 14; enlightening the eyes of their understanding, Eph. 1:18; strengthening them with might in the inner man, Eph. 3:16; giving them enlarged and inspiring views of the love of Christ, Eph. 3:16-20, leading them as the sons of God in the way of holiness, Rom. 8:14.

Without this indwelling of the Spirit, one cannot be a Christian, Rom. 8:9. The Spirit constitutes the bond by which we as living branches are united to Christ, the living vine; without which living connection, we, having no independent life of holiness, are like branches that are cut off from the vine and cast away; for without Christ thus living in us, we can do nothing, John 15:

A great blessing and comfort is this divine helper. Left to our own strength, in the feeble infancy of the renewed life; or indeed, at any period of our pilgrimage and warfare, we should never be delivered

from the old body of death. How immensely important therefore, is the junction,

Eph. 4 : 30. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

And that in Heb. 3 : 12-14, and 4 : 1. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." — "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

2. *In regeneration, the germs of holy principle are implanted in the soul, but sanctification is as yet far from being completed.*

This is implied in all that has been said already. But 1 Cor. 3 : 1. Paul is speaking to those who were "of the church of God at Corinth, sanctified in Christ Jesus, called to be saints;" of whose faith and piety Paul speaks in high terms; and thanks God for the grace of God given them by Jesus Christ. Yet he says, "And I brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ."

Peter, 1 Pet. 2 : 2, is writing to those who are "begotten again unto a lively hope,"—"to an inheritance incorruptible and undefiled," "reserved in heaven," for them, 1 : 4, 5, who love the Lord Jesus Christ; and who "believing, rejoice with joy unspeakable and full of glory;" yet he exhorts them "As new born babes," to "desire the sincere milk of the word, that they may grow thereby."

2 Pet. 3 : 18. "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

In Eph. 4 : 15, Paul is speaking "to the saints which are at Ephesus, and to the faithful in Christ Jesus." Yet he exhorts them to "grow up into him in all things, which is the head even Christ."

In Rom. 7 : 22, he describes his own experience as a Christian, and says,

"For I delight in the law of God after the inward man," [none but a child of God does this,] "but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." [His warfare with indwelling sin is not yet over.]

Phil. 3 : 12-15. "Not as though I had already attained, or were already perfect; [*τετελειωμαι* completed;] but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself

to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, [τελειοι, *adult, manly* Christians,] be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you."

Here was a man who, in the life that he now lived, lived by faith of Jesus Christ: and fourteen years after the time, when in Christian ecstasy he had been caught up to the third heavens, whether in the body or not, he could not tell, that man was still reaching forward and pressing toward the mark for the prize of the high calling; laboring to be complete and perfect as a Christian. The work of sanctification, which is not mere sinlessness, but fullness of love and devotion, was not in him complete. One design of the church and of the ministry, was to build Christians up in holiness.

Eph. 4. 12, 13. "For the perfecting [τον καταρτισμον] of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man [εις ανδρα τελειον] unto the measure of the stature of the fullness of Christ."

Afflictions also work for our sanctification and growth in grace, Rom. 5: 3-5. Chastisements are inflicted for the same end. Heb. 12: 5-11. All God's providences concur in producing the same results, Rom. 8: 28. And so in our whole pilgrimage, God is purifying his children, making them meet for the inheritance of the saints in light, and leading them on to glory, Heb. 2: 10.

The whole description in the word of God is of a "*growing up into Christ, in all things.*" No example or warrant seems to be given of any sudden completion of the work; a finishing of the warfare, or ceasing to press forward toward the prize of the high calling, as though one had already attained, or were already perfect. Such notions seem compatible only with low views of the holiness and excellence which is attainable, or of the purity and devotion requisite to constitute entire sanctification.

3. *The standard of duty, or of entire sanctification, is still the Divine Law.*

It is not, indeed, the rule of justification, but it is still the rule of life; and, anything short of entire conformity to this is sin, even in the forgiven and justified sinner. If he confess it, and forsake it, God is faithful to his covenant of redemption to forgive the sin. But it is a great mistake, a dangerous Antinomianism, to regard any want of conformity to the law as otherwise than sin. As to "*irresponsible sins,*" of which some talk, the Bible, and of course the Lord, knows them not. Nothing less than atoning blood ever prevails to save any sinner, in

any sin, from death. Christ has not abrogated the least jot or tittle of the law. While it is true, that "under grace," God will not impute his sins to the real believer, who with a living faith in Christ follows after holiness, it is also true that it will not do for one who supposes himself a believer, carelessly or presumptuously to continue in sin, because he supposes himself under grace. We are not authorized to measure ourselves or our duties by any other standard than the law of holiness; nor to regard sin with any less abhorrence than though Christ had not died.

4. *Christ calls his people to this measure of sanctification. We are not to count ourselves to have attained, until we reach it.*

Tit. 2: 14. "Who gave himself for us, that he might redeem us from all iniquity," [then Christians are to be holy,] "and purify unto himself a peculiar people, zealous of good works." [Then Christians are to be active in doing good.]

1 Thess. 4: 3. "For this is the will of God, even your sanctification."

Eph. 5: 25-27. "Even as Christ 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."

2 Cor. 7: 1. "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Heb. 12: 14. "Follow peace with all men, and holiness, without which no man shall see the Lord."

Rev. 21: 27. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."

5. A question may very naturally arise, if entire conformity to the law is the only measure of duty and of sanctification, and if the unholy cannot enter heaven, *how they can be saved, who die soon after regeneration, or before the work of sanctification may be supposed to be complete?*

Ans. Their justification is complete. They are not saved on the ground of their holiness, nor on the condition of perfect holiness, but on condition of a living faith.

"Christ is the end of the law for righteousness to every one that believeth." "Ye are complete in him." "But of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1: 30.

He who redeemed us, he who renewed us, will some how accomplish the work of sanctification, in any such cases as those supposed. If we are "found in Him," we shall be saved. Whether the work of sanctification is accomplished, in such a case, before death, or in the article of death, we cannot tell; but it will be done. But aside from what we may suppose dying grace,

6. *Do any attain perfect sanctification in this life ?*

Rom. 3 : 10. "There is none righteous, no not one."

Ecl. 7 : 20. "For there is not a just man upon earth, that doeth good and sinneth not."

1 John 1 : 8. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Job 9 : 20. "If I say I am perfect, it shall also prove me perverse."

Dr. Peck, in his work on Perfection, has endeavored to set aside these passages as irrelevant ; with what success, may safely be left to those who will examine. But it is of no consequence to the argument, since Dr. Peck confesses,—and that in behalf of his denomination,—with regard to "Legal obedience,"— "*This we believe to be impossible.*" Of course then it is impossible to find instances of sinless perfection in the word of God or any where else.

Ps. 119 : 96. "I have seen an end of all perfection, but thy commandment is exceeding broad."

[This is ever the declaration of an enlarged and just Christian experience. The best Christians see most clearly the extent of the law, and the narrow limits of their own obedience. They dare not for a moment think of claiming a present righteousness of their own, when measured by that law. Even the well informed of the Arminians, who dispute for perfection, claim no such perfection as this in the present life.]

OBJ. 1. God himself called Job "a perfect and an upright man," Job 1 : 8.

Ans. God rebuked him for his sin, Job 40 : 2. Job disclaimed perfection, and confessed his vileness, 40 : 3, 4. The Lord's question to Satan, therefore, regarded only Job's remarkable character for excellence and piety ; not his sinless perfection.

OBJ. 2. John says, 1 John 3 : 9. "Whosoever is born of God doth not commit sin ; for his seed remaineth in him, and he cannot sin, because he is born of God."

Ans. This, interpreted in the sense of the objector, proves too much : viz : that no regenerate man ever sins, or can sin. The true meaning is, that the holy principle given in regeneration is abiding ; so that the regenerate man doth not,—cannot—give himself up to be the servant of sin.

OBJ. 3. Zacharias and Elizabeth, Luke 1 : 6, are spoken of as "righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Ans. This is spoken of their remarkable purity and piety ; not of their absolute perfection as conformed to the requirements of the Divine Law ; which those who make the objection admit to be "impossible"

OBJ. 4. But we are required to be perfect.

Ans. We are so. The law allows no transgression, and no want of conformity to its precepts. We are required to be holy. But alas! we are not. "In many things we offend all."

CATECHISM, Q. 82. "*Is any man able perfectly to keep the commandments of God?*"

Ans. "No mere man, since the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them, in thought, word, and deed."

"*No mere man.*" Christ perfectly kept them, [Heb. 4:15; 1 Pet. 2:22,] but Christ was not mere man.

"*Is able.*" The inability is a moral one, and is not our excuse but our sin. It is a want of love to God and righteousness; and the love of iniquity. These are so strong that no mere man since the fall has ever perfectly kept the commandments of God. It has ever been true, that "There is none righteous, no not one."

This might be supposed to show, not that men are not able, but that they have not used their ability.

Be that as it may; Paul says, Rom. 7:18, "To will is present with me, but how to perform that which is good I find not." Yet he is a Christian, "delighting in the law of God after the inward man." v. 22, and one who "with the mind serves the law of God."

Such has been the uniform experience of the best men that have ever lived. The more clearly they understand the law, and the nearer they come to God, the more they see and feel their short-comings, and their sinfulness. Even those who plead for actual perfection, declare it impossible for man in his present state perfectly to keep the law of God. Yet does that inability arise only from the strength of their remaining corruption, and the low condition of their virtue. It is no excuse for not perfectly keeping the law, but is itself "sin" dwelling in them.

OBJ. 5. *But why strive after perfect obedience, if we are not able to attain it?*

Ans. We *must* strive to reach the standard which God and our conscience enjoin as the true measure of duty and of virtue. We are not yet conscious of having reached the limit, either of our duty or our ability. Much higher advances are possible; and so the holiest man ever feels. Till we come to the *ne plus ultra* of attainment, or of power, why cease our endeavor? But we shall never reach that, till we are perfectly holy. Therefore, we *must* strive till not any sin has dominion over us, and till there is no height of virtue beyond us which we may possibly reach. To count ourselves perfect, or as having already attained, while we are short of this, is folly and sin. While in the cur-

rent of sinfulness, we must continue to strive against it, and to make progress, or we go down the stream: how far down, alas, none can tell! Any doctrine of personal "perfection," which leaves men short of the full requirements of the law, must originate in dreadful error, and endanger the salvation of those who may be persuaded to embrace it, and to rest in the supposed attainment. True sanctification requires HOLINESS. We must not rest till we have "cleansed ourselves from all filthiness of the flesh and spirit, and perfected holiness in the fear of God."

## CHAPTER XXVII.

### PERFECTIONISM.

#### 1. PELAGIAN PERFECTION.

Pelagianism denies the fall, and native depravity. It maintains that men have full ability — natural and moral — to keep the law, without regeneration, or any special grace; and that men have attained to such perfection.

#### 2. ROMANISM

Holds that we are not able to keep the law in its original demands; yet that now through grace an imperfect obedience is accepted; the demands of righteousness being modified to suit the capacity of the believer, so that the Christian may do all that is required of him, and even works of supererogation.

Our remaining native depravity it regards as no sin, while it is restrained from coming out in overt acts.

#### 3. WESLEYAN PERFECTIONISM.

1. It is worthy of remark that *Arminius did not hold the doctrine afterwards maintained by Wesley*. He says, [*Peck on Christian Perfection*, pp. 132, 133,]

“I have never said that the believer can in this life perfectly observe the precepts of Christ, nor have I ever denied it; but have left it entirely undetermined, resting satisfied with what Augustine says on that subject.”

Here he cites Augustine, “That there never was or will be such a man,” — “who from the beginning of his life even to its end, did not transgress,” — “except Christ.” Whether *attainable*, he does not dispute; but maintains that no man does attain it, “either because that which is good is hidden from him, or because he takes no delight in it.”

2. *EPISCOPIUS* [*Peck*, pp. 134–136,] has “no doubt,” that by grace “a man can keep all the commands of God, even to perfect fulfillment,” regarding *love* as a keeping of the commands: i. e. that a man “can love as much as he ought, according to the requirement of the Gospel,— or covenant of grace.” Yet he makes this love a sliding scale, varying in respect to “beginners, proficients, and those perfect in the knowledge

of divine truth;" but "the highest degree of perfection in all and each, in proportion to the unequal strength of all and each, is necessary for salvation; which perfection we place in this, that no one omit or commit that which he knows he should not, that is, that no one sin against his conscience, whatever it may be,"—and this he holds, "absolutely necessary to salvation."

3. JOHN WESLEY, [*Sermon on Christian Perfection.*] says, "Christian perfection" — "is only another name for holiness. They are two names for the same thing." Citing 1 Pet. 4: 1, 2 and 1 John 3: 9, &c. He maintains earnestly, that one who is born of God, *does not sin at all.* He refuses any modification of the meaning; as that when John says, "He that is born of God doth not commit sin," he means only that such a person does not sin "willfully," or "habitually," or "as other men do," or "as he did before." Admitting (p. 428,) that all men sinned, "from Adam to Moses, from Moses to Solomon, and from Solomon to Christ," so that "there was then no man that sinned not,"—he contends that "whatsoever was the case of those under the law, we may safely affirm, with St. John, that since the Gospel was given, *he that is born of God sinneth not.*"

But how is it, in his view, that they do not sin? Do they perfectly keep the law of God?

In his "Plain Account of Christian Perfection," [*Peck, pp 222, 252.*] speaking of the fall he says, "Consequently no man is able to perform the service which the Adamic law requires. And no man is obliged to perform it. God does not require it of any man; for Christ is the end of the Adamic as well as of the Mosaic law. By his death he hath abolished both the one and the other, with regard to man; and the obligation to observe either the one or the other is vanished away. Nor is any man living bound to observe the Adamic more than the Mosaic law. (I mean it is not the condition of present or future salvation.)"

On this, Dr. Peck (p. 252,) remarks, "Now it must be admitted that without the parenthesis, this passage would contain as explicit a declaration of the abrogation of the Adamic law as the English language could be made to express."

But is man, under the Gospel, bound to attain personal perfection, by *any* law, as a "condition of present or future salvation?" If so, justification is of works. Mr. Wesley begins with the law as a measure of *personal holiness*, or perfection. Instead of carrying out his argument to its legitimate conclusion concerning *personal holiness*, he passes into another subject, and ends with making a conclusion concerning the law as a *rule of justification*. His parenthesis saves him from abrogating the law, only by making justification to be by works. For immediately after the passages cited, Mr. Wesley proceeds to say:

“*In the room of this*, Christ has established *another* law, namely, the law of faith. Not every one that doeth, but every one that believeth now, receiveth righteousness in the full sense of the word.” — “We are without that,” (the Adamic) “law; but it does not follow that we are without any law, for God has established *another law in its place*, even the law of faith; and we are all under this law to God and to Christ; both our Creator and Redeemer require us to observe it.” — “*The whole law under which we now are* is fulfilled by love. Faith working, or animated by love, *is all that God now requires of man.*” And p. 276, “Perfect faith and perfect love is Christian perfection.” — “*I mean loving God with all our heart, and our neighbor as ourselves.*”

But is this law, of “loving God with all our heart, and our neighbor as ourselves,” “*another* law,” established “*in the room*” of the old? “*the whole law under which we now are,*” — and “*all that God now requires of man?*” Why, this law of loving God with all our heart, and our neighbor as ourselves, is not “*another,*” or a *lower* law, as though it required *less* than the old law, and were “*all that God now requires of man:*” it is the summary of the original law of God, as given by the Lord Jesus Christ himself. Have those who speak of the utter impossibility of keeping the old law; and so lightly of attaining perfection by the law of loving God with all our heart, and our neighbor as ourselves, any conception of what it is to love the Lord with all our heart? The Lord never required more under any law; and he who is thus perfect in love, has attained all the perfection ever required of men or angels.

But do “both our Creator and Redeemer require us to observe this as “*a condition of present, or future salvation?*” Then justification must be by works; and the Perfectionists are greatly mistaken when they imagine the works required, to be any less than was required by the original law; for the law which they specify, is the same law that was originally given to man.

If by “another law,” “*all that God now requires of man,*” Mr. Wesley means another law as the rule of justification, then he has in these passages unequivocally taught a justification by works; and so has made void the Gospel of the grace of God. If by “another law,” he means the law of duty, the standard of perfection or holiness, then he has as unequivocally lowered, or even made void, the law of God. One of these results is inevitable. And this is not owing to the want of skill in Mr. Wesley as a pilot, but to the nature of the craft which he undertook to navigate. The doctrine of perfectionism which he attempted to set forth, has inherent in itself this incurable vice and falsity. His doctrine of perfection palpably arose from his confounding the terms of justification, with the requirements of personal holiness.

4. Dr. PECK, on Christian Perfection, falls more palpably if possible into the same errors. He says, p. 277,

“Are not *faith and love* the very essence of Christianity? If so, would not the *perfection* of these graces make a perfect Christian? — Christian perfection implies the perfect performance of these conditions, and nothing more.”

“*And nothing more?*” than “perfect love!” (which he too regards as loving God with all the heart, and our neighbor as ourselves.)

“*And nothing more?*” The Law of God never demanded more. This is the sum of *all* the commandments; the Savior himself being witness. And is this now the “condition” of justification, and “of continued acceptance.” If so, then salvation is emphatically of works. But Dr. Peck proceeds:

“Now the two branches of the law — “Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself — AS A CONDITION OF CONTINUED ACCEPTANCE,” [justification by works of law?] “to a Christian implies *nothing more*, than the exercise of the Christian grace of love, *just so far* as his power and means will enable him to exercise this grace, *considering his weakness and infirmities*. But *as the rule of duty to unfallen humanity, it implied much more*, even the exercise of unimpaired powers and faculties of soul in the love and service of God.”

If Dr. Peck has here unwittingly avowed principles from whose just conclusions he would start back with horror, [which we doubt not to be the case,] it only shows the inherent vice of his scheme of perfectionism, which logically and necessarily involves such results. We greatly mistake if there is not clearly involved here,

1. A doctrine of justification by works, viz: of perfect obedience to the law of love; which Dr. Peck declares to be ‘*a condition of continued acceptance*.’

2. It is acknowledged in the passage just cited, that this law was “to unfallen humanity,” the law of God, “implying *much more*” than it demands of us.

3. It is claimed that the perfect law of God is to us moderated and diminished in its demands, requiring “*nothing more*” than the exercise of Christian love “*just so far*” as our powers and means enable us to exercise this grace, “*considering our weakness and infirmities*.”

Dr. Peck would doubtless refuse to accept the logical conclusion; which is however necessary and inevitable, viz: that the lower one sinks in iniquity, in the hatred of God and of righteousness, the less the law of God requires of him. He may, therefore, attain the Wesleyan perfection with an infinitesimal of goodness; and when his aversion to God and to righteousness is complete and absolute, then the law of God

requires of him nothing at all. [Dr. Whedon, (*on the Will*, p. 386, and elsewhere, frequently,) fully adopts these consequences, and maintains that by the fall, man "had sunk *beneath the level of responsibility*," to which he was "*re-elevated*" by the Atonement.]

Dr. Peck again says, (p. 242,) "I deny the possibility of *legal* perfection. And by legal perfection, I mean the legal performance of all that the law requires." [What! not of all that the law *now* requires of the Christian, as the "condition of continued acceptance?"] "By the term law here, I mean the rule of duty which binds man to love and serve God to the full extent of his original capacity and means. This is what I call the "moral law."

p. 244, "The position I maintain is, that *to fallen humanity, though renewed by grace, perfect obedience to the moral law is impracticable during the present probationary state. And consequently I hold that the Christian perfection attainable, does not imply a perfect obedience to the moral law.*" (*The Italics are his own.*)

p. 237, "When we plead for a *state of holiness which fully meets the conditions of the Gospel*, why must our opponents forever meet us with the objection that the law is infinitely above the measure of our obedience." — "The difference between the original law of perfect purity, and the law of love incorporated into the Gospel, is this; one is an expression of the divine will *concerning beings perfectly pure*, in the possession of all their original capacities; but the other is an expression of the divine will *concerning fallen beings restored to a state of probation* by the mediation of Christ." — "Allowing the same formulary to be employed in both cases," it "does not in all respects imply the same thing," "the whole heart is less in some respects, in one case than in the other."

But, Dr. Peck, "Now we know that whatsoever things the law saith, it saith to them who are under the law." The law was not given to beings "perfectly pure," it was given to "fallen beings," and all that it requires, it requires of *them*. "The original law of perfect purity," was given to such beings as we are now. There is no standard of "holiness," or of "perfection," save that. It is a cruel deception, and most damaging to the tone of Christian morality, to allow men to suppose that they are morally perfect, or holy, while they come short of "the original law of perfect purity." If Dr. Peck means by "a state of holiness which fully meets the demands of the Gospel," that such a state is the condition of justification, then he clearly teaches justification by works. If he means that the Gospel, as a rule of duty, or as a standard of holiness, demands less than the "original law of perfect purity," then he has clearly relaxed and made void the law of God. Salvation by grace must, on this scheme, be by the grace of a relaxed and inferior

law. The talk about "Adamic perfection," and "angelic perfection," is idle. The law of holiness demands not a definite *quantity*, but a definite *quality*. One who has attained to perfect love, has attained to the "*original law of perfect purity*," even though he were a child, or the weakest of our race; and even though he had been the worst of the fallen race to whom the law was originally given.

Dr. Peck has an approving address "to such as *make a profession of the blessing of ENTIRE SANCTIFICATION.*" A work published ("*the Fifth thousand*,") in Auburn, A. D. 1856, entitled "ENTIRE HOLINESS, speaks thus, p. 4 :

"The admission sometimes made, that we are only able to keep the law of love, which falls short of the *moral law*," [Dr. Peck's doctrine] "places us where it is impossible to escape the charge of admitting the necessary continuance in sin. For if the violation of the moral law is not sin, then there *is* no sin." And p. 28, "The moral law is neither abrogated nor lowered in its claims. It asks all there is, and all there can be of us under this new condition of our being." p. 52, "We must be emptied of all sin, and filled with all righteousness." The work speaks of some Christians as having "swept from their hearts" the *last vestige of sin*," and as being "adorned with all the beauties of a renovated nature." It teaches that Christians may attain, and exhorts them to profess, "ENTIRE HOLINESS" One would naturally suppose that in the view of this author, "the moral law is neither abrogated nor lowered in its claims;" that we are not now measured by a law "which falls short of the moral law," and that the "ENTIRE HOLINESS" which the work advocates, and which it calls on Christians to profess, is entire holiness by "the original law of purity." But after all these strong asseverations, the author finds a way to renounce them all, and to come squarely upon the ground which he seems so pointedly to condemn. What would hardly be expected, the author in these very extracts has made provision for escaping from the demands of the original law of purity, whose perpetual obligation he began so fiercely to maintain. That provision,—which he afterwards unsparingly uses—is contained in the last clause of this sentence, viz: "It (the law,) asks all there is of us, and all there can be of us, *under this new condition of our being.*" That is, the law is now lowered to our condition as fallen beings, and requires less than it did of unfallen beings. (Was then the law given to unfallen beings?) And now, with smaller attainments than were originally demanded, we may have "swept from our hearts the *last vestige of sin*," and may have, and ought to profess, "ENTIRE HOLINESS."

#### CONCLUSION.

1. The Wesleyan doctrine of Perfection, abrogates the law of God as a rule of duty, and as a standard of holiness.

2. In so doing, it gives the wicked low and inadequate views of their sin and guilt, and hinders them from seeing their need of Christ.

3. If they attempt to come to Christ for salvation, in accordance with the principles of this doctrine of perfection, they must come to be saved by the grace of obedience to "another," and less rigorous law; and yet (strange!) the law of loving God with all their heart, and their neighbor as themselves!

4. Teaching that the law of God is no longer binding on men, as a rule of duty or a standard of holiness, and that men, since the fall, are excusable for not keeping "the original law of purity," tends inevitably to lower the standard not only of Christian character, but of common morality, wherever such a doctrine prevails.

4. Teaching that Christians may attain personal perfection and entire holiness, while far below the standard of "the original law of purity," not only deceives them with a false measure of Christian purity, but tends inevitably to hinder them from reaching that measure of grace and purity which they might otherwise attain. The profession of Christian perfection, and of entire holiness, while measuring one's self by such a standard, betrays a lamentable misconception both of what perfection and holiness mean, and of one's own character and attainments as measured by the standard of truth.

## CHAPTER XXVIII.

### PERSEVERANCE.

CONFESSION, Chap. XVII: I. "They whom God has accepted in the beloved, effectually called and sanctified by his Spirit, can neither finally nor totally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved."

REMARKS. The doctrine is not that, once regenerated and justified, a man is safe, though he continues in sin, and ceases to follow Christ; it is admitted, and earnestly maintained, that only they who follow after holiness, and persevere to the end, can be saved.

The doctrine is not, that the true Christian may not fall into grievous sins, greatly backslide, deserve to be abandoned of divine grace; nor that he "cannot," (his own strength and goodness alone considered,) "finally and totally fall away from the state of grace;" nor that when he backslides and sins, he can be saved without repentance; but that grace, which began to work in him, will certainly carry it on to the end; the revealed purpose, and power, and promise of God being pledged, that he shall be kept unto salvation.

1. *The promise of the new covenant secures it.* Jer. 31: 31-33. God promised "A new covenant," not "according to the covenant that he made with their fathers," but a covenant of grace, in which he would "put his law in their inward parts, and write it in their hearts."

These spiritual promises to Israel, the Savior himself, John 6: 45, referred to those who should believe on him. The same reference is made 2 Cor. 3: 6-14; and in Heb. 8: 6-13. The apostle expressly refers the passage in Jer. 31: 31-33, to the new covenant with believers in Christ. Its promises therefore, are not limited to Jews after their return to Jerusalem, but are expressly declared to belong to those who believe in Christ.

To these also pertains the promise in Jer. 32: 40.

"And I will make an *everlasting covenant* with them, that *I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me.*"

Here is a double promise, first that God "will not turn away from them;" and that not upon condition that they persevere, but God

*promises the grace of perseverance,—“that THEY SHALL NOT DEPART FROM HIM.”*

Of the same character is the promise in Isa. 55 : There is nothing Jewish, or national about it ; but an invitation to “every one that thirsteth” to “come to the waters ;” with this covenant of *salvation* to every one that will come, viz : Isa. 55 : 3, “Incline your ear and come unto me, hear, and *your soul shall live* ; and I will make an **EVERLASTING COVENANT** with you, *even the sure mercies of David.*”

2. *The same is involved in the passages which teach a personal election.*

2 Thess. 2 : 13. “But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth.”

(Here the end — salvation,— and the means, were both in the purpose of God.) (*See under Election.*)

3. *The whole description of the work of grace in the soul, shows that when God begins that work by effectual calling, he carries it effectually through.*

1 John 3 : 9. “Whosoever is born of God doth not commit sin ; for his seed remaineth in him ; and he cannot sin, because he is born of God.”

Rom. 8 : 30. [The chain of salvation.] “Moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified.”

[The very object of the apostle here is to show that “all things work together for good to them that love God, to them who are the called according to his purpose.” vs. 28, 29. Whom God predestinates, he calls, justifies, glorifies, carrying the work of grace, which he begins, onward to its completion.]

The Apostle proceeds in the same chapter to argue the security of the believer, from the consideration that if God, when we were alienated and sinners, gave his Son for us, it is impossible that he should not give us everything else necessary for our salvation.

Rom. 8 : 31, 32. “If God be for us, who can be against us ? He that spared not his own Son, but delivered him up for us all, how shall he not, with him, also freely give us all things ?”

[He then goes on to declare, in a strain of glowing eloquence, that nothing,—neither death nor life,—things present, nor things to come, —nor any other creature,—shall be able to separate us from the love of God, which is in Christ Jesus our Lord. The love of God here spoken of, is God’s love to us.”

1 Cor. 1 : 8, 9. “Who shall also confirm you, unto the end, that ye may be blameless in the day of our Lord Jesus Christ.”

Phil. 1: 6. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

1 Pet. 1: 5. [Consult the context, vs. 3, 4.] "Who are kept by the power of God, through faith, unto salvation."

In all these passages the ground of security is the purpose, the promise, and the faithfulness of God.

If it be said that grace to keep them is promised on condition of their perseverance, we answer that it is the grace of perseverance itself, that is promised. Besides, what sort of promise is that, which insures that they shall persevere, on condition that they persevere!

#### 4. *The Savior's promise assures perseverance to his true disciples.*

John 10: 27-29. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

[Here two things are promised; first, that "*they shall never perish*," i. e. by anything on their part; secondly, "*neither shall any*" destroy them, since God will preserve them, and he is "greater than all."

The Savior's prayer, John 17: 11-20.

"Holy Father, keep through thine own name those whom thou hast given me.— While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. Neither pray I for these alone, but for them which shall believe on me through their word."

The Father always hears the prayers of the Savior. Here the Savior prays for his immediate disciples, and for all future believers. He does not leave them to their own strength, but as he kept them while on earth, so he now engages the Father to keep them. How much we are still indebted to the Savior's intercession, we are probably not fully aware. When Peter was sifted as wheat, and so grievously fell, he would probably have been lost, had not the Savior prayed for him, that his faith might not fail.

John 6: 39, 40. "And this is the Father's will which hath sent me, that of *all* which he hath given me, I should lose *nothing*, but should raise it up again at the last day. And this is the will of him that sent me, that *every one* which seeth the Son, and believeth on him, *may have everlasting life*; and I will raise him up at the last day."

Rom. 11: 29. "For the gifts and calling of God are without repentance."

[God does not change his purpose, when he bestows his saving grace and calling.]

Were it not for these unchangable purposes and promises, how could the "covenant" with the individual soul be an "everlasting" one, pledging "the sure mercies of David?" "For if, when we were ene-

mies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by life." Were we, when renewed and justified, left to our own power of perseverance, and to our own faithfulness, one sin would forfeit our standing and justification. Or if not one sin, who should fix the degree and limit, at which our justification would be forfeited? But now God has graciously pledged his power and faithfulness to keep us through faith unto salvation.

OBJ. 1. But only he who endures to the end shall be saved.

Ans. True; but God promises that we shall endure.

OBJ. 2. But is there no danger that we may fall away?

Ans. In ourselves there is, imminent danger. But if God is pledged to keep us, we may have strong consolation.

OBJ. 3. Are there not fearful warnings against falling away?

Ans. Very many, and very fearful. E. g.

Heb. 4:1. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

Heb. 6:4-6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance."

In these cases, the persons spoken of appear to be real Christians, and liable to fall away. Nor is it the plan or purpose of God to keep them, without all diligence of their own, to make their calling and election sure. The Lord does not conceal from us the peril, or the consequences of apostasy. He will keep us, but it is by warnings, by stirring us up to watch and pray, to fight the fight of faith, by working in us to will and to do. His grace and promise are therefore, in entire consistency with our responsibility and with his warnings.

But so much is certain in the passage from Heb. 6:4-6, that no one who falls from a state of grace and justification, is ever "renewed again to repentance."

The passage in Ezekiel 18:24, speaks of "a righteous man," turning away from his righteousness, and dying in his sin."

It is not certain that this refers to any other than a comparatively righteous man, in his own character, and under the old covenant. If it be supposed to refer to one renewed and justified, under the the covenant of grace, the explanation given under Heb. 6:4-6, is equally applicable here.

OBJ. 4. But why warn us against apostasy, if the promise of God gives security that we shall be kept from falling away?

Ans. The Lord does this: he gives security by promise, and then warns us that without using the means of safety, we cannot be saved. Thus,

Acts 27: 22-30. God had promised Paul, that there should be no loss of any man's life, but only of the ship; and Paul said, "I believe God, that it shall be even as it was told me." Here a promise of God gave an absolute security to every man's life. Yet as the shipmen were about to flee out of the ship, and had let down the boat for that purpose, Paul said to the Centurion, and to the soldiers, "Except these abide in the ship, ye cannot be saved."

OBJ. 5. But Judas was an apostle, and fell away. And Christ speaks of "many," Matt. 7: 21, 22, who "prophesied in his name, and cast out devils, and did many wonderful works, and yet were lost."

Ans. Judas never was a Christian, John 6: 64-70; and 13: 11. "Jesus knew from the beginning who they were that believed not, and who should betray him." So he said, "Ye are not all clean;" and again, "Have I not chosen you twelve, and one of you is a devil." In his prayer, John 17: 12, he speaks of Judas as "the son of perdition."

As to those in Matt. 7: 22, who had prophesied, and cast out devils in the name of Christ, they, too, never were true believers; for the Savior expressly declares—not that they were once believers and became apostates, but,—“Then will I profess unto them, I never knew you.”

So of those in 1 John 2: 19, who "went out from us." They were not apostates, but never were Christians at all, for John says, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

So the stony ground hearers, Matt. 13: 20, 21, seemed to receive the word with joy. But they were not sound converts, "having no root" in themselves.

So of those in 2 Pet. 2: 20, 21. The context shows that though enlightened, they were never converted.

OBJ. 6. But the doctrine tends to render Christians secure and indolent.

Ans. Perhaps it may do so in the case of self-deceived and false professors, while on true believers the effect may be entirely the reverse.

But otherwise, the objection is irrelevant, for the question is not as to the *tendency* of the doctrine, (of which we are perhaps not competent judges,) but of its *truth*. If God has revealed it, the tendency is doubtless good, whatever we may judge of it.

## CHAPTER XXIX.

### THE MEANS OF GRACE.

CATECHISM, Q. 88. "What are the outward and ordinary means, whereby Christ communicateth to us the benefits of redemption ?

Ans. "The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer, all which are made effectual to the elect for salvation."

"*Outward and ordinary means ;*" implying that there are other means, *inward and extraordinary.*

"*Ordinances.*"

Matt. 28:20. "Teaching them to observe all things whatsoever I have commanded you."

Acts 2:42. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

"*The Church.*"

1 Tim. 3:15. "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

*The Ministry.*

Eph. 4:11, 12. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

"*Especially the word.*"

2 Tim. 3:15-17. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

*Preaching.*

Rom. 10:13-15, 17. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the word of God."

1 Cor. 1:21. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

*Sacraments.*

(*Baptism.*) 1 Pet. 3:21. "The like figure whereunto even baptism doth also

now save us, [not the putting away of the filth of the flesh, but the answer of a good conscience toward God] by the resurrection of Jesus Christ."

(*The Lord's Supper.*) 1 Cor. 10: 16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

"*And prayer.*"

Luke 11: 9. "Ask, and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you."

"*All of which are made effectual for salvation,*" i. e. their efficacy is not in these means alone, but of God.

1 Cor. 3: 6, 7. "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

Gal. 6: 15. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."

Zech. 4: 6. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

"*To the elect.*"

Acts 13: 48. "And as many as were ordained to eternal life believed."

#### PRAYER.

CATECHISM, Q. 98. "What is prayer?"

Ans. Prayer is the offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies."

1. *God will answer prayer.*

Ps. 65: 2. "O thou that hearest prayer, unto thee shall all flesh come."

Matt. 21: 22. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

John 16: 23, 24. "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full."

Matt. 7: 7. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Matt. 18: 19. "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven."

2. *Prayer is enjoined in the Scriptures.*

Luke 18: 1. "And he spake a parable unto them, to this end, that men ought always to pray and not to faint."

1 Thess. 5: 17. "Pray without ceasing."

Phil. 4: 6. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God."

3. *The Savior prayed. Prophets and Apostles prayed.*

No child of God seems ever to omit it. "Behold he prayeth," was

considered evidence enough that Saul of Tarsus had become a new creature.

REMARKS: 1. *Prayer is due to God*; as an acknowledgment of his mercies, and of our dependence and child-like desire for his pardon and grace. Nevertheless, when we have no acknowledgments nor confessions that we desire to make, and no blessings that we desire to obtain from him, he can well dispense with our prayers. He is not pleased either with the empty form of service, nor with hypocrisy.

2. A prayerless person shows unmistakeable tokens that he cannot be a child of God. If he were, he could not be satisfied without acknowledging the divine mercies. He could not be content not to make supplication for the pardon of his sins, and for grace to help him in his need. A child of God has such longings for divine blessings, and for a sense of nearness to God, that he cannot by any means dispense with earnest and frequent prayer.

3. Prayerless persons are accounted in the scriptures as heathen, Jer. 10:25. "Pour out thy fury upon the heathen, and (even) upon the families that call not on thy name."

OBJ. 1. It is absurd to suppose that God will be perpetually changing his purposes and providence at the request of mortals.

Ans. No one does suppose it. On the contrary, his purposes and providences are all formed with the design of answering prayer.

OBJ. 2. "God knows my wants and desires. What it is fit that I should receive, he will bestow, even if I do not pray. What is not fit, he will not grant, even if I pray."

Ans. The Lord regards it as not fit that one should receive, who will not ask.

James 4:2. "Ye have not, because ye ask not."

All possible objections are of no value. God declares that he does and will answer prayer.

## CHAPTER XXX.

### SACRAMENTS.

CATECHISM, Q. 92. "What is a Sacrament?"

Ans. A sacrament is a holy ordinance, instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers."

I. E. SACRAMENTS ARE SIGNS AND SEALS OF THE COVENANT OF GRACE.

Two things are essential to a Sacrament;

1. That it be instituted by Christ;
2. That it be a sign and seal of the covenant of grace.

Two ordinances alone bear this character, viz:

BAPTISM, and THE LORD'S SUPPER.

(The Romanists regard marriage, confirmation, penance, orders, extreme unction, as sacraments. Marriage is not peculiar even to Christianity. Confirmation, penance, extreme unction, have no divine institution; nor has orders in the Roman and Puseyistic sense. None of them are signs or seals of the covenant of grace.)

BAPTISM is a Sacrament.

It was instituted by Christ; it is a sign and seal of the covenant of grace.

Matt. 28: 19. "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Acts 2: 38. "Repent and be baptized in the name of Jesus Christ, for the remission of sins."

[Baptism does not remit sins; but it is a sign and seal of that covenant by which sins are remitted. On the believer's part, it is his open and the prescribed sign and seal of his faith in Christ, his acceptance of the terms of that covenant, and of his allegiance to the Lord Jesus Christ as his Savior and Lord. [The term "sacrament" has this meaning; the "oath;" viz: like that in which Roman soldiers swore fidelity to their commander.]

Rom. 6: 3. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?"

[I. e. The baptism was a sign and seal of our interest in the salvation purchased by his death.

THE LORD'S SUPPER is also a sign and seal of the covenant of grace.

Matt. 26: 26-28. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my blood of the new testament, which is shed for many for the remission of sins."

[In this ordinance, God gives a sign and a seal of the covenant of grace to believers; we solemnly signify our acceptance of the covenant, and take the sacrament of allegiance to our Savior.]

*Baptism does not confer regeneration, but signifies the cleansing from sin, by the provisions of the new testament in Christ's blood.*

THE LORD'S SUPPER does not confer grace, *ex opere operato*, but signifies, our salvation by the body and blood of Christ.

## MODE OF BAPTISM.

1. It is readily conceded that the word Baptize, in classic Greek, most commonly meant to dip, or immerse. But these classic Greek writers lived in a distant country, and from three to eight hundred years before Christ.

2. About three hundred years before Christ, the Greek language was introduced into Palestine; where it was spoken as a dialect in many respects peculiar, and with a mingled use of Hebrew and Syriac. The words *baptize*, and *baptism*, and ordinances called *baptisms*, and *baptizing*, were in common and daily use among the Jews in the time of the Savior, and had been so, for some three hundred years before his advent.

To learn the meaning of the word *baptize*, therefore, we should not go to the heathen Greek classics, but to the customary use of the word in Palestine, in the time of the Savior. That use is decisive of the meaning of the Savior's command to baptize. If all the Greek classics in existence should be unanimous and uniform in giving a different meaning, they are of no manner of weight in deciding the question.

3. That New Testament use is, we think, determined with entire certainty by the New Testament itself, and shows with entire certainty, as we think, that the meaning of *baptize* was not *immerse*.

Luke 11: 38. "And when the Pharisee saw it, he marvelled that he [Jesus] had not first *washed* before dinner."

[ὅτι οὐκ πρῶτον ἐβαπτίσθη, that he had not first BEEN BAPTIZED before dinner.] It is the same word as that in Mark 1: 9, where Jesus is said to have been baptized of John in Jordan, [ἐβαπτίσθη.]

Did the Pharisee wonder that Jesus had not first been *immersed* before dinner? Had the Pharisee immersed himself before dinner? Was the custom of immersing the whole body before dinner so common, as to make it a matter of wonder that Jesus should omit it?

No such custom was ever known among the Jews.

*What then was the custom, which was so common as to make it a matter of wonder that Jesus should omit it?*

Immediately after the Pharisee had expressed his wonder that Jesus had not *been baptized* before dinner, Jesus said to him, v. 39,

“Now do ye Pharisees *make clean* [*καθαριξετε* — *purify*] the outside of the cup and the platter; but your inward part is full of ravening and wickedness.”

What was this custom of *purifying*, which Jesus here refers to as baptism, and for the omission of which he had been wondered at as not having been *baptized*?

At the marriage in Cana of Galilee, there were set six water-pots of stone, after the manner of THE PURIFYING [*των καθαρισμων*] of the Jews. At the highest computation, the capacity of these water-pots was some half-barrel; sufficient for the purifying or *baptism* of a whole company, but impossible for the *immersion* of a single person.

What was actually done? What was common then, and what has ever been common among the eastern Jews to this day? Water was *drawn out* and *poured* upon the hands of the guests; and thus they — the persons — were *baptized*.

Here to BAPTIZE A PERSON, was to POUR WATER ON HIS HANDS. This office of a servant was so common that it is said,

2 Kings 3: 11. “Here is Elisha, the son of Shaphat, which *poured water* on the hands of Elijah.”

It was the omission of this pouring water on the hands, Mark 7: 2, 3, which made the Jews complain of the disciples of Jesus because they eat bread with defiled, that is to say, *with unwashen hands*. They had just come from the market [*ταις αγοραις*, Mark 6: 56,] and the explanation given in Mark 7: 4, is, that the Pharisees and all the Jews, *when they come from the market*, except THEY WASH,— *εαν μη βαπτισωνται* — except they BAPTIZE THEMSELVES — “eat not.” *They had not been baptized inasmuch as they had not had water poured on the hands*. The water must be *poured*, as only running water purified. To *dip* the hands would, in their esteem, defile the water, and render it unfit for another purification, Lev. 14: 52 and 15: 13.

BAPTISM, then, was an every day observance among the Jews, and the *person* was baptized by POURING WATER ON THE HANDS.

#### THE BAPTISM OF THE SPIRIT,

was, therefore, represented figuratively, under this mode of pouring. Had the common and essential mode of baptism been by immersion, the figure of pouring for the baptism of the spirit could never have been used.

Acts 1: 5. “Ye shall be *baptized* with the Holy Ghost.”

The mode of baptism here is uniformly represented as *pouring, falling upon, shedding on*, never by immersing.

Acts 2:17. "I will pour out of my Spirit upon all flesh."

[This citation from the prophet Joel was given as a prediction of the out-pouring of the Spirit on the day of Pentecost.]

Acts 10:44. "The Holy Ghost *fell on all them* which heard the word."

Tit. 3:5. "Which he *shed on us* abundantly."

Acts 11:15. "The Holy Ghost *fell on them as on us* at the beginning."

PURIFYING BY SPRINKLING WAS ALSO CALLED BAPTIZING.

Ecclus. (Apocrypha,) 34:25. "He that *baptizeth himself*, after touching a dead body."

The purification, in such a case, enjoined by the law, was *sprinkling*, Num. 19:9-13, so that the person was in this case *baptized by sprinkling*.

So Judith *baptized herself* in the camp  $\epsilon\pi\iota$ , at — not *in* — a fountain. The law which she observed required a washing, not an immersion.

The word *baptize*, therefore, clearly signified a ritual which was performed by *pouring* or by *sprinkling*. It is certain that the word *baptize* does not in the New Testament mean *immerse*; nor is there any instance of baptism in the New Testament where the ordinance was clearly performed by immersion.

#### SUBJECTS OF BAPTISM.

##### WHO ARE TO BE BAPTIZED?

1. *Adults, on confession of their faith in Christ.*

Acts 8:36, 37. "See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest."

2. *The infant children of believing parents.*

(1.) THE COVENANT made with Abraham, Gen. 17:1-4, promised that God would be a God to him and to his seed after him, and that in him all the families of the earth should be blessed.

In Gal. 3:7, 8, 9, 16, 29, this is declared to be the promise of Christ; and the blessing to pertain to all that believe on him. God promised to be a God to Abraham, *and to his seed after him*. Gen. 17:1-4, and Gal. 3:29, it is said,

"*And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*"

3. *Under that covenant, God gave to Abraham the sign of circumcision, as a seal of the righteousness of faith, and directed it to be applied to his children.*

Rom. 4:11. "And he received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised."

This seal was applied, not only to the children of the descendants of Abraham, but also to the children of proselytes from the Gentiles.

Circumcision was not a national, but a spiritual badge. It was of the fathers, more than four hundred years before the giving of the law.

(4.) *The Christian Church is in the New Testament expressly recognized as identical with the Abrahamic.*

(See Gal. 3 : throughout, which has already been cited in part.)

Rom. 11:17, 18. "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."

Eph. 2:19. "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

(5.) *Circumcision and baptism, are alike seals of the same covenant, signifying the same thing; indeed, baptism is called the circumcision of Christ, i. e. Christian circumcision.*

Col. 2:11. "In whom also ye are circumcised with the circumcision made without hands," (i. e. with regeneration, of which the washing of water is the sign) "in putting off the body of the sins of the flesh, by the CIRCUMCISION OF CHRIST," (or Christian circumcision) "buried with him in BAPTISM."

(6.) *The passage in 1 Cor. 7:14, can be explained only as an incidental recognition of the covenant privileges of the children of believers, as well understood by the custom of its seal in baptism.*

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy."

[There is no sense in which the children of believers were accounted *holy*, save in the ecclesiastical, or covenant sense. In Mark 7:2, the *ακαθάρτα* — "unclean" hands, were *unwashed* hands. Peter had never eaten anything *common* or *unclean*, when the vision admonished him to go and preach the Gospel to a Gentile, Acts 11:8. The complaint of the Jews was,

Acts 11:3. "Thou wentest in to men *uncircumcised*, and didst eat with them."

The children were holy, as being children of the covenant, and as commonly receiving its seal.

(7.) This passage is corroborated by *instances of household baptism*, rendering it probable that infants were among them.

Acts 16:33. "The jailer and all his."

1 Cor. 1:16. "The household of Stephanus."

Acts 16:15. "Lydia and her household."

[The Peshito-Syriac version says, "Lydia and her children."]

(8.) *The evidence from history is conclusive that infant baptism was received from the apostles, and commonly practiced everywhere.*

IRENÆUS, a pupil of Polycarp, who was a pupil of the apostle John, speaks of persons "regenerated to God, infants, and little ones, and youths, and elder persons." He means by "regenerated," baptized. Speaking of our Lord's authorizing his apostles to baptize, he says, "When he gave his apostles the power of *regenerating* unto God, he said unto them, Go teach all nations, *baptizing* them." [His *theology* here, is bad; but his testimony as to the *fact* of baptizing infants, is valid.]

*Justin Martyr*, (about forty years after the death of the apostle John) in like manner, speaks of baptizing as regenerating.

TERTULLIAN, about A. D. 145, speaks of *infant baptism* and of god-fathers. But he argues for delay, not only in the case of infants, but of youths and unmarried persons, under the notion that baptism washes away all previous sins; yet his argument for delay in the case of baptizing infants is such as to show that infant baptism was in common use.

ORIGEN, A. D. 185, says, "Infants are baptized for the forgiveness of sins." Again, "What is the reason why the baptism of the church which is given for the remission of sins, is by the usage of the church given to *infants* also?"

He is arguing from this the doctrine of Original Sin.

AUGUSTINE, against the Pelagians says, "Since they grant that infants must be baptized, as not being able to resist the authority of the church, which was *doubtless delivered by our Lord and his apostles*, they must consequently grant that they stand in need of the benefits of the Mediator."

Again, he says, "The *custom of our mother church in baptizing infants*, must not be disregarded, nor accounted needless, *nor believed to be anything else than an ordinance delivered to us from the apostles*." He says, "It was not instituted by councils, but was always in use."

PELAGIUS was under strong temptation to deny the baptism of infants, if it had been possible. But he said, "Men slander me, as if I denied the sacrament of Baptism to infants." "I never heard of any, not even the most impious heretic, who denied baptism to infants."

The practice of infant baptism could not have prevailed so early, and so universally in all parts of the Christian world, if it had not been instituted from the beginning.

Nor could it have been begun after the age of the apostles, and spread so uniformly, over the Christian world, without some notice of such an innovation, or some controversy concerning it.

The Waldensian church has great antiquity, and has been said not to practice infant baptism. But they have ever repelled the charge as

slanderous, and say, "Yet notwithstanding, we bring our children to be baptized."

*The children are to be baptized even when only one of the parents is a believer.*

See above, 1 Cor. 7 : 14. Such also was the case in circumcision.

Acts 16:3. "Paul took Timothy, and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek."

*Up to what age children may be baptized, must be left to sound discretion in each case. Ishmael was circumcised at thirteen years.*

#### THE LORD'S SUPPER.

It has already been shown that it is a sacrament; i. e., a sign and seal of the covenant of grace. We come now to consider how it is to be observed.

#### PAUL'S STATEMENT OF ITS INSTITUTION.

1 Cor. 11 : 23-26. "For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

*It is to be of perpetual observance; "till he come."*

*The materials used, "He took bread." "The fruit of the vine."*  
Matt. 26 : 29.

*How often to be celebrated.* No rule is given. It is left to a sound discretion. The custom is somewhat diversified.

#### THE PRACTICAL USES OF THE LORD'S SUPPER.

1. *An affecting memorial.* "This do in remembrance of me."
2. *A sign and seal,* of God's covenant of salvation, and a token of our faith and allegiance.
3. *A symbol of the central truth of the Gospel,* salvation by faith in Christ's blood.
4. *A means of grace.*
  - (1.) From the truth it exhibits.
  - (2.) From the sympathy it awakens.
  - (3.) From the special grace which we may hope will be bestowed upon them who worthily observe the ordinance.

#### THE ROMISH NOTION OF THE LORD'S SUPPER, is,

1. That when the priest pronounces the words, "*Hoc est corpus,*" the bread is transubstantiated into the real body and blood of Christ.

2. That when the priest elevates it in oblation, it is a real sacrificial offering for the remission of sins, or for the benefit of the person to whose benefit the priest *intends* to apply it.

This is every way false and impious.

When Christ says, "*This is my body.*" we are not to understand that he held his own body in his fingers, and broke it, and gave it to be eaten, while he was standing there alive before them; but that he meant it as the *symbol* of his body broken for them. There is no more reason for taking his words in their literal sense here, than there is, when he says, "*I am the door,*" to understand that he is a literal door and swings on hinges; or that when he says, "*I am the way,*" to understand that he is a literal road, a *beaten path*.

*Paul says it is bread when we eat it.*

1 Cor. 11:26. "As often as ye eat this bread."

The professed sacrifice of the blood and body of Christ, of course depends on the doctrine of transubstantiation. Both are false. Besides, Heb. 9:28, Christ was *once* offered to bear the sins of many; and by *one offering* he hath perfected forever them that are sanctified. Heb. 10:14.

#### THE LUTHERAN CONSUBSTANTIATION,

That is, not that the bread is turned into flesh and blood, but that the flesh and blood are *con*-substantiated with the bread, making the *real presence* of Christ in the elements of the supper, has no foundation save a simple misconception.

## CHAPTER XXXI.

### THE SABBATH.

#### *The Fourth Commandment.*

Ex. 20: 8-11. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath day, and hallowed it."

#### *Institution of the Sabbath.*

It was instituted immediately after the creation, Gen. 2: 2, 3. The form of the commandment, "*Remember the Sabbath day,*" indicates that it was already in existence.

There are traces of the division of time into weeks. Noah twice waited *seven* days, Gen. 8: 10, 12. "Fulfil her *week,*" Gen. 29: 27.

At Elim, Ex. 16: 23, 25, before they came to Sinai, the people gathered twice as much manna as on other days, and Moses justified them because "To-morrow is the rest of the holy Sabbath," — "ye shall not find it in the field." The Sabbath was observed before they came to Sinai, and was not first instituted there.

Paley OBJECTS, That a moral law is one which is naturally in the conscience; that the Sabbath is not such a law, and therefore not of universal or perpetual obligation.

Ans. God made no mistake when he embosomed this command in the midst of the tables of the law. And the Savior declared of this law, that heaven and earth shall pass away, sooner than one jot or tittle of the law shall fail.

Though we might not by the light of nature alone discern the necessity and obligation of such a law, yet the light of nature teaches us that it is right for God to demand such an observance, as a token of duty to him, and as a means of religious culture to man, according to his own wisdom; and that when God appoints such a law for *man*, it is obligatory on man, till it is repealed.

Experience also teaches us, that where there is no Sabbath, or ordi-

nance of public worship and stated rest, there the whole tables of the law lose their power over the public conscience. The religious communities, families, and individuals, are such,—and generally only such—as keep the Sabbath. In every way it appears that “The Sabbath was made for man,” — not for Jews only, Mark 2 : 27.

OBJ. *Christ did not enjoin the Sabbath.*

Ans. Nor need he do it, particularly, after saying that not one jot or tittle of the law should fail. He need not enjoin it; it had never been repealed.

The prophets recognized the Sabbath as being observed in the predicted kingdom of Christ, Isa. 66 : 23 ; Ezek. 46 : 1.

#### CHANGE OF THE DAY.

1. *There was nothing in the moral uses of the Sabbath that forbade the change of the day, if made on proper authority.*

Man might not change it; but Christ was “Lord even of the Sabbath day,” Mark 2 : 28, and had authority to change it, if he saw cause. Its moral uses could be as well subserved as on the first day.

The work of redemption might well be deemed worthy to supersede the commemoration of the work of creation.

Isa. 65 : 17, 18, has commonly been regarded as indicative of such a change. Speaking of Christ’s kingdom, as the “creation of a new heaven and a new earth,” the prophet says,

“And the former shall not be remembered nor come into mind, but be ye glad and rejoice forever in that which I create.”

Ps. 118: is in Acts 4 : 11, applied to Christ, (“This is the stone,” &c.) The 24th verse,

“This is the day which the Lord hath made; we will rejoice and be glad in it,” has commonly been considered as referring to the change of the Sabbath. Hence, in the version of Watts,

“This is the day the Lord hath made,  
He calls the hours his own.”

\* \* \* \* \*  
“To-day he rose and left the dead  
And Satan’s empire fell.”

With what accuracy this reference has been made, each must judge for himself.

#### AT WHAT HOUR THE SABBATH COMMENCES.

The Jews, following their customary division of time, begin at sun-down. Compare Luke 13 : 10–13, and Mark 1 : 21, 32.

They were angry because Jesus had healed a person on the Sabbath. But “at even, when the sun did set, they brought unto him all that were diseased,” and he healed them.

Some object to this, Matt. 28 : 1, "In the end of the Sabbath, as it began to dawn toward the first day of the week," — as showing that the Sabbath ended at sunrise, and, of course, began at the same hour.

But *ὀψε σαββατων* — *after the Sabbath, or late of the Sabbath,* — indicates that the Sabbath was past. So Mark 16 : 1, fixes the time. "And when the Sabbath was past," v. 2, "Very early in the morning, the first day of the week — at the rising of the sun." So Luke 24 : "Now upon the first day of the week, very early in the morning."

#### THE CUSTOMARY RECKONING OF TIME.

The Jews began the day at sundown :

The Babylonians at sunrise ;

The Arabians at midday ;

The Europeans at midnight ;

(Astronomers and Insurance offices reckon the day from noon.)

*The proper interpretation of the law of the Sabbath* is not, necessarily, that we should begin the Sabbath at sundown, as the Jews did ; but that we should follow our customary division of time, as they did theirs.

The nature of the case forbids too curious exactness in estimating the precise hour and day. If we suppose that the Sabbath began on the right bank of the Euphrates, at sundown, and be curiously exact, it would be twenty-four hours before the Sabbath could reach the opposite bank. The Portuguese and the Spaniards, who went round the Cape of Good Hope, and Cape Horn, respectively, found themselves keeping different days for the Sabbath when they met in the East Indies. Two ships going from New York, in opposite directions round the world, each keeping the Sabbath correctly by the sun, will find their Sabbaths two days apart on their return.

#### HOW THE SABBATH IS TO BE OBSERVED.

"Remember it, to keep it holy." Arrange all business, and make all preparation for that purpose.

"Thou shalt not do any work," nor suffer it to be done by any under their control.

Isa. 58 : 13, 14. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day ; and call the Sabbath a delight, the holy of the Lord, honorable ; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words," &c., &c.

## CHAPTER XXXII.

### ANGELS.

#### 1. *What they are.*

- (1.) Ps. 104: 4; Heb. 1: 7. "Who maketh his angels spirits."
- (2.) Superior to man, Ps. 8: 5. "Thou hast made him a little lower than the angels."
- (3.) Those who kept their first estate are "The holy angels," Rev. 14: 10.
- (4.) They excel in strength, Ps. 103: 20. "Bless the Lord, ye his angels that excel in strength."

#### 2. *Their number.*

- Luke 2: 13. "A multitude of the heavenly host."  
Dan. 7: 10. "Thousand thousands, ten thousand times ten thousand stood before him."

Heb. 12: 22. "An innumerable company of angels."

#### 3. *There seem to be distinctions of orders and ranks.*

- 1 Thess. 4: 16. "With the voice of the archangel."  
Jude 9. "Michael the archangel."  
1 Pet. 3: 22. "Who is gone into heaven, angels and authorities and powers being made subject unto him."  
Eph. 1: 21. "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

Isa. 6: 2, 6. "Seraphim." 1 Sam. 4: 4. "Cherubim."

#### (4.) *Their employments.*

- Ps. 103: 20. "Do his commandments."  
Heb. 1: 7. "His ministers."  
They carried messages to Abraham, Gen. 22: 15.  
Hasted Lot out of Sodom, Gen. 19: 1.  
Fed Elijah, 1 Kings, 19: 5-7.  
Delivered Elisha, 2 Kings 6: 17, and Daniel 3: 28.  
Destroyed Sennacherib's army, 2 Kings 19: 35.  
Appeared and sung praises when the Savior was born, Luke 2: 13.  
Shall come with him to Judgment, Matt. 25: 31.  
Heb. 1: 14. "Ministering spirits, sent forth to minister for them who shall be heirs of salvation."

### THE DEVIL AND HIS ANGELS.

1. There are such. Matt 25: 41. "Everlasting fire, prepared for the devil and his angels."

2. Their origin : their doom.

2 Pet. 2:4. "For if God spared not the angels that sinned, but cast them down to hell."

Jude 6. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day."

3. *Works ascribed to Satan.*

Tempted our first parents.

Rev. 12:9. "That old serpent, called the devil."

"A liar and a murderer." John 8:44.

Accused and afflicted Job, Job 1:9, and 2:7. Tempted the Savior, Matt. 4:1.

Transforms himself into an angel of light, 2 Cor. 11:14. With all deceivableness of unrighteousness, 2 Thess. 2:10.

The God of this world, 2 Cor. 4:4. The prince of this world, John 12:31.

*The adversary of the children of God, of whom they must beware, and whom they must resist.*

1 Pet. 5:8, 9; Eph. 6:11; James 4:7.

## CHAPTER XXXIII.

### DEATH.

*Had there been no sin, there would have been no death.*

Gen. 2:17. Death was threatened in case of disobedience. This could have had no meaning, if they would have died without transgression.

This included the death of the body.

Rom. 5:14. "Death reigned from Adam to Moses."

**OBJ.** Death reigned over the world in the geologic periods before man was created. Man's body naturally grows old and decays. Death is natural to his frame, even if violence or disease does not destroy it.

**Ans.** Even if we suppose death natural, man might have been translated, as Enoch was, or as Elijah.

The tree of life, Gen. 3:22, might have been as a sacrament, to which, after trial endured, man might "put forth his hand, and take of the tree of life, and live forever." Christ healed all manner of diseases, and raised the dead. God had power to do the same, and to remedy all the disasters of age or violence, so that man should not die, but live to the period of his happy translation.

But men will not all die.

1 Thess. 4:15-17. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

1 Cor. 15:51-54. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed."

## CHAPTER XXXIV.

### IMMORTALITY OF THE SOUL.

1. *The immortality of the soul cannot be argued simply from its being a spirit, or from its immateriality.*

*Beasts have spirits.*

Ecc. 3: 21. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast, that goeth downward to the earth?"

*Yet they perish.*

Ps. 49: 12. "Like the beasts that perish."

It is sometimes argued that as spirits are simple and uncompounded, there can be no disintegration, or wearing away of parts, and so, from the necessity of its being, the spirit cannot perish. But this would argue the immortality of beasts as well as of man. No analogy from material things is valid, when applied to things not material. He who made the soul, must constantly uphold it in being, or it ceases to exist. He certainly can annihilate it if he will. He alone can tell us certainly whether he *will* uphold it in being forever.

2. *There is no reason to argue that death is the annihilation of the soul.*

Death is the dissolution of the body; but the soul is, in its essence and being, not of the body. The senses may be but "pin holes to let in a little light," while in the body. "Here we see through a glass darkly." When disembodied, we may see "face to face," with a clearness, directness and reach of vision of which we can have no conception. The death of the body may be, simply that "Mortality is swallowed up of life." 2 Cor. 5: 4.

3. *Almost all men expect an immortality after death.*

(1.) It may have been the remnant of an original revelation. But

(2.) It may be natural to man to infer it from the ever unfolding and improving faculties of the soul, from the vast fields of knowledge which there is here no time to explore; and from the irrepressible desire of immortality. But,

(3.) The soul naturally expects it from its irrepressible conviction of

the justice and certainty of retribution ; which manifestly is not equal nor complete in the present life.

(4.) If for this life only, man seems to have been made so noble a being, and to have been endowed with such intellectual moral powers, in vain.

In all these things God seems to have given to man such a being, and to have placed him under such laws, that the expectation of immortality is nearly inevitable. It is not probable that God has thus raised false expectations.

4. *Still without the assurance of revelation, the proof of the immortality of the soul is not complete.*

For immortality, as we have seen, depends not on the nature of the soul, but on the will of God.

Our mental powers do not uniformly improve. Age sometimes becomes a second childhood ; memory, knowledge, vigor, all gradually decay. Sometimes the mind, long before death, becomes a mere wreck. Change and decay are so universal, even among the noblest things, that the apprehension may find some entertainment that the spirit of man, though so noble, may, after all, follow the general law. But

5. *The immortality of the soul is clearly recognized both in the Old Testament and in the New ; and is everywhere either declared or assumed in the whole religion of the Bible.*

The Jews, with few exceptions, believed that the Old Testament taught the immortality of the soul. Thus the Savior said,

John 5 : 39. "Search the scriptures, for in them ye think ye have eternal life."

Ps. 16 . 9-11. "Therefore my heart is glad, and my glory rejoiceth ; my flesh also shall rest in hope. For thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life ; in thy presence is fulness of joy ; at thy right hand there are pleasures forevermore."

[Though this is in the New Testament declared to be a prediction of the resurrection of Christ, yet to a Jew it inevitably suggested,— and seems designed to suggest — the expectation of a future eternal state ; and of blessedness to them that trust in God.]

Ps. 17 : 14, 15. "Deliver my soul from the wicked which is thy sword ; from the men of the world *which have their portion in this life*, and whose belly thou fillest with thy hid treasure ; they are full of children, and leave the rest of their substance to their babes. As for me, I will behold thy face in righteousness ; I shall be satisfied, when I awake with thy likeness."

Ps. 73 : 24-26. After describing his trouble at seeing the wicked flourish, and his envy, that even till they die they seem without trouble ; the Psalmist sees the matter all cleared up, when he goes into the

sanctuary, and understands their end. He then contrasts his future portion with theirs which is earthly ;

“Thou shalt guide me with thy counsel, and afterward receive me to glory.”—“My flesh and my heart faileth ; but God is the strength of my heart, and my portion forever.”

Daniel 12:2, 3. “And many of them” [*The many,*] “that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars forever and ever.”

The translation of Enoch and Elijah would naturally indicate another state of existence. The Savior argued with the Sadducees, showing from the scriptures that Abraham, and Isaacs, and Jacob, are still living, though in another state of existence, Luke 20:37. Indeed, the Old Testament is so full of the immortality of the soul, that it is wonderful how even a careless reader can fail to observe it.

The New Testament is so full of it, that it is not necessary here to cite any passages, but to refer to those presently to be cited with regard to the future state, both of the righteous and the wicked.

## CHAPTER XXXV.

### THE STATE OF THE SOUL IMMEDIATELY AFTER DEATH.

CATECHISM, Q. 37. "*What benefits do believers receive from Christ at death?*"

Ans. "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection."

(1.) *Made perfect in holiness.*

Heb. 12: 23. "To the general assembly and church of the first born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect."

(2.) "*Do immediately pass into glory.*"

Luke 23: 43. "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."

2 Cor. 5: 6, 8. "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord."—"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Phil. 1: 23. "For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better."

Acts 7: 55, 59. "But he, [Stephen,] being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God"—"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

(3.) "*And their bodies, being still united to Christ, do rest in their graves till the resurrection.*"

1 Thess. 4: 14. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

vs. 15, 16, describe their resurrection, and their being caught up, "together with those which are alive and remain," to meet the Lord in the air, and so shall we ever be with the Lord."

Even the body is redeemed by Christ, made glorious and a sharer in salvation. In Rom. 8: 23, while the "whole creation groaneth and travaileth" under the curse of the fall, even Christians are represented as groaning, waiting for the adoption, to-wit: *the redemption of our body.*

Some deny that believers do immediately pass into glory, but maintain that, till the resurrection, they remain in an

INTERMEDIATE STATE,

neither on earth, nor in heaven. They cite several passages, as

1 Pet. 3:19. "By which also he went and preached unto the spirits in prison."

[But this refers not to an intermediate place, or Limbus; but speaks of Christ preaching by Noah, to the wicked antediluvians, whose spirits are now in prison.]

John 20:17. "Touch me not, for I am not yet ascended to my Father."

It is argued, that the paradise, where Christ promised that the thief should be with him that day, could not be heaven, but must be another place of the dead.

ANS. His body has not yet ascended to his Father. Yet, that day the soul of the thief was to be with him in paradise; and paradise means heaven. See 2 Cor. 12:2-4. "Caught up to the *third heaven*," "caught up into *paradise*." Rev. 2:7. "The tree of life, which is in the midst of the *paradise of God*." Yet Rev. 22:1, 2, that tree was "by the river proceeding out of the throne of God and of the Lamb," which can be none other than in heaven. The passage therefore, yields no support to the notion of an intermediate place, but shows conclusively, that the thief was to be, that day, with Christ in heaven.

In Eph. 3:15, Paul comprises the whole church in the expression — "*The whole family in heaven and earth*;" as though none of the family were anywhere else. The notion of such an intermediate state, neither on earth or in heaven, seems to be clearly against the teachings of the word of God. So is the Roman Purgatory, which appears to have been borrowed from heathenism. (See *Aeneid*, Book VI. 739-743.)

Between death and the resurrection, the souls of believers appear to be in heaven, and of unbelievers in hell; and in neither case unconscious.

To depart and to be with Christ, is far better than life; which could scarcely be in an unconscious state; nor can we conceive of unconsciousness in heaven.

Luke 16:22, 23, 24. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame."

## CHAPTER XXXVI.

### THE RESURRECTION.

#### 1. *The Old Testament clearly teaches the resurrection of the dead.*

Job 19: 25-27. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold and not another; though my reins be consumed within me."

Many suppose that this only means that Job is confident of being healed at last, how severe soever his disease may be. It seems, however, too extravagant, even for Eastern hyperbole, to signify no more than that. The Christian world has generally regarded it otherwise. Jerome says, that "No one after Christ has spoken so openly concerning the resurrection as Job before Christ" "The LXX," by "Redeemer," understand Christ, and "standing upon the earth" they refer to the Resurrection, [Turretin, Vol. 3, p. 483.]

Dan. 12: 2. "And many of them" [The many,] that sleep in the dust of the earth shall awake; some to everlasting life; and some to shame, and everlasting contempt."

Ps. 16: 10. "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption," —

Is in Acts 2: 30, 31, referred to the resurrection of Christ; showing that the idea of a resurrection was not strange at that day,

In the Savior's time the Jews, (save the Sadducees, who denied both angel and spirit also,) believed in the resurrection of the dead. Matt. 22: 23; Acts 23: 8.

John 11: 24, Martha believed in a general resurrection. "I know that he shall rise again in the resurrection at the last day."

### IN THE NEW TESTAMENT.

John 5: 28, 29. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Also Matt. 22: 30.

1 Thess. 4: 14-17. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself, shall de-

scend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

1 Cor. 15: 12. "Now if Christ be preached, that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain."

1 Cor. 15: 51-53. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

1 Cor. 15, treats of the resurrection at length. The raised body may differ from the old, as the blade of wheat which springs from the seed sown. It is a "celestial body," a "spiritual body," raised in "incorruption," our vile body being changed and made like Christ's glorious body. It is "sown in weakness," but "raised in power."

These vague intimations of the difference between the body that dies and that which is raised from the dead, are probably all that we can now comprehend; we having no experience, and no analogies that can perfectly reach the case.

#### WILL IT BE THE SAME BODY THAT DIED?

The description in 1 Cor. 15, forbids us to suppose that it will be the wasted or diseased body which we had at death, or a body deformed, or mutilated. Whether the particles of matter will be the same is of no consequence. The body is the same in infancy, in the fulness of life, or when wasted with disease. It is said that the whole substance is changed every few years. Its particles become food for grasses or trees; they float in the air, they enter into animals; all is constant change. Yet why should it be thought incredible that *God* should raise the dead? The bodies given to the earth, will rise again. Doubtless we shall recognize ourselves, and others will recognize us as the same; and that is all that we ever verify of ourselves, or of others, in the changes from infancy to the grave.

THE SWEDENBORGIANs, and some others, deny the resurrection of the dead, and say that at death the spirit is separated from the body, and clothed upon by a subtle ethereal organization, invisible to mortal eyes, save to those to whom there is given the peculiar grace of spiritual vision. This they hold to be all there is of the resurrection:

This is entirely contradictory to the scriptures, which teach (1 Cor. 15: 4, &c.) that as Christ died and was *buried* and rose, so "*the dead*" shall rise.

Something like the Swedenborgian notion seems to be alluded to, 2 Tim. 2: 16-18, as "profane and vain babblings" — "saying that the

resurrection is past" — "and overthrowing the faith of some." This seems to have been the heresy of Hymeneus and Philetus, the former of whom Paul had excommunicated, 1 Tim. 1: 20.

WILL CHRISTIANS RISE BEFORE OTHER MEN ?

This has sometimes been supposed, from 1 Thess. 4: 16. "The dead in Christ shall rise first." But "first" here, has reference to the order of time between the resurrection of the dead and the changing of the living.

THE SUPPOSED "FIRST RESURRECTION" AND THE REIGN OF A THOUSAND YEARS.

Many have supposed this, from

Rev. 20: 4-6. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; *and they lived and reigned with Christ a thousand years*; but the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection.* Blessed and holy is he that hath part in the first resurrection; on such, the second death hath no power."

The Second Adventists interpret this literally, and expect a *personal* reign of Christ on the earth of a thousand years, and a resurrection of his followers so long before the general resurrection. Others find not sufficient evidence from scripture, and none from reason, to warrant the expectation of a temporal and worldly kingdom of Christ, or a resurrection before the general resurrection at the last day. They, therefore, interpret this passage as one of the striking figurative predictions of this book; and as indicating that after a time, persecution and unbelief shall cease; Christianity pervade and rule the whole world; men shall be raised up of such apostolic zeal, that, figuratively, the witnesses and martyrs shall be said to be raised up, and the primitive Christians to live again; just as our Savior declared John the Baptist to be the fulfillment of that prophesy which said,

Mal. 4: 5. "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord."

Compare Matt. 11: 14.

"And if ye will receive it, this is Elias which was for to come."

The thousand years may be, after the prophetic measure, a year for a day; when Christianity shall fill the earth, as the waters the sea; all the glowing descriptions of the peace, abundance, love, blessedness, predicted of the Messiah's reign, have an ample fulfillment; and the reign of sin and woe in this world be but an episode in the world's history. Such appears to be the Savior's meaning when he teaches us

to pray, "Thy kingdom come." For such a kingdom of Christ, far more glorious than a temporal reign of a thousand years, see

Dan. 2: 44, and 7: 13, 14, 27; Isa. 2: 1-4; Isa. 9: 6, 7; Ps. 2: 6-12; Ps. 72; Isa. 11: 1-10; Isa. 12: Isa. Chap. 52, to Chap. 56, and Chap. 60, to the end of the prophesy; Jer. 23: 5, 6.

A spiritual kingdom is all that seems necessary to accomplish all these results. And Christ expressly said, John 18: 36, "My kingdom is not of this world."

Accordingly, Andrew Fuller expresses the common belief of the church on the passage in Rev. 20: 4-6, when he says in his commentary on the place, "The first resurrection appears to me to be no other than the *Millennium* itself," [perhaps the Millennium is the common prophetic measure, three hundred and sixty-five thousand years instead of a literal one thousand,] "to which all that is said of it will apply. During this glorious period, the church will have its Pauls, Peters, and Johns over again. Men will be raised up who will go forth in the spirit and power of these worthies, as John the Baptist did in the spirit and power of Elias. Thus the apostles and martyrs will, as it were, be raised from their graves, and live again upon the earth." [*Exposition of the Apocalypse.*]

## CHAPTER XXXVII.

### THE DAY OF JUDGMENT.

#### 1. *There will be such a day.*

Acts 17: 31. "He hath appointed a day in the which he will judge the world."

2 Pet. 3: 7. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Jude 6. "The judgment of the great day."

Rom. 2: 5. "Day of wrath, and revelation of the righteous judgment of God."

#### 2. *It will be "after death," and after the general Resurrection.*

Heb. 9: 27. "And as it is appointed unto men once to die, but after this the judgment."

Matt. 25: 31. "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations."

[The remainder of the chapter describes the process of the judgment, and the sentence.]

Compare 2 Tim. 4: 1. "I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

Also 1 Thess. 4: 14-17. [Christ descending from heaven with a shout, and the voice of the archangel and the trump of God; the dead rising; the living changed, the righteous rising to meet the Lord in the air, and so to be ever with the Lord.]

Also, *the sentence and its execution*, Matt. 25: 34, 41, 46.

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

"And these shall go away into everlasting punishment; but the righteous into life eternal."

### CHRIST WILL BE THE JUDGE.

The Son created and upholds the world. He also will judge it.

Such is the representation in Matt. 25:

Rom. 14: 10. "For we shall all stand before the judgment seat of Christ."

2 Cor. 5: 10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

John 5:22. "For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father."

Acts 17:31. "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

THE CIRCUMSTANTIAL POMP OF THE DAY OF JUDGMENT.

1. That same Jesus coming in the clouds of heaven, like as his disciples saw him go into heaven at his ascension.

Acts 1:10, 11; Rev. 1:7; Matt. 25:31.

2. Accompanied by saints and angels, Jude 14:15; Matt. 16:27; 2 Thess. 1:7; 1 Thess. 3:13.

3. The voice of the archangel and the trump of God, 1 Thess. 4:16; Compare Ex. 19:16, and 20:18.

4. The dead rising, the living changed, John 5:28, 29; 1 Cor. 15:51-53.

5. All nations gathered before the judge, Matt. 25:32.

6. The righteous and the wicked separated, Matt. 25:32, 33, and 13:40, 41.

7. The earth burning, 2 Pet. 3:7, 10, 11.

8. The sentence, Matt. 25:31, 41.

9. The end, Matt. 25:46.

## CHAPTER XXXVIII.

### THE PUNISHMENT OF THE WICKED.

1. *It is an everlasting separation from God, from the company of the righteous, and from heaven.*

Matt. 13:40-48. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

Matt. 25:46. "And these shall go away into everlasting punishment; but the righteous into life eternal."

Rev. 21:27. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

2. *There is a Hell, a place of punishment after death, where fallen angels and wicked men will suffer punishment.*

Matt. 25:41. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

Luke 16:22, 23. "The rich man also died and was buried; and in hell he lifted up his eyes, being in torments."

vs. 27, 28. "Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment."

Matt. 5:22-29. "In danger of hell fire," — "and not that thy whole body be cast into hell."

3. *The scriptures describe the punishment, as*

Rom. 2:5. "The wrath of God."

v. 8. "Indignation and wrath."

● 9. "Tribulation and anguish."

Matt. 25:41. "Everlasting fire, prepared for the devil and his angels."

Mark 9:43. "Hell" — "into the fire that never shall be quenched."

Rev. 21:8. "The second death," — "the lake which burneth with fire and brimstone."

Matt. 8:12. "Outer darkness," where "there shall be weeping and gnashing of teeth."

4. *It is eternal.*

Matt. 25 : 46. "And these shall go away into everlasting punishment, but the righteous into life eternal."

Rev. 20 : 10. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever."

John 3 : 36. "He that believeth on the Son, hath everlasting life ; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him."

There is no relief, from the supposition that the language which describes the punishment of the wicked may be figurative. Suppose it so. The figures are the most terrific that can be conceived. After all, the reality may go beyond the imagery in which it is represented.

THERE ARE THOSE WHO DENY THE EVERLASTING PUNISHMENT OF THE WICKED, viz : *The Universalists, The Restorationists, and the Annihilationists.*

1. The UNIVERSALISTS began about the commencement of the Revolutionary war, with the scheme of RELLY, viz : that the atonement of Christ had absolutely secured the salvation of all men. At present they, with great unanimity, deny the atonement, and generally hold that there is no *remission* of sins, but that every one is punished as much as he deserves, whether all in this life, or a part of the punishment in eternity, they generally refuse to say.

The scheme is everywhere so palpably a denial and perversion of the scriptures, that it is sufficient to refer to the passages already cited. There are some allusions to such a doctrine of old, however, which may well characterize that of the present day ; viz : Gen. 3 : 4 ; Jer. 23 : 17 ; Ezek. 13 : 17-22.

2. The RESTORATIONISTS, who cite such passages as 1 Cor. 15 : 22, which refers to the resurrection, not to the question of a restoration for all, and Acts 3 : 21, which has no reference to such a subject. The same is true of Mark 9 : 12, and Col. 1 : 20, and 1 Cor. 15 : 25, 26. Also of Ezek. 16 : 53-58, which so far from showing a restoration, is a threatening which, if it applies at all to the subject, has a meaning exactly the opposite.

3. The ANNIHILATIONISTS, who deny universal salvation, or restoration, and hold that the souls of the wicked are annihilated. They argue partly, as the Universalists do, the difficulty of believing that God would continue to bring men into being, knowing the certainty that they would, under his laws, become miserable, or suffer punishment forever. Partly they argue from scripture, maintaining that such phrases as "*everlasting destruction,*" "*perish,*" "*destroy soul and body in hell,*" "*unquenchable fire,*" must mean, not continued sufferings, but utter annihilation. They argue that the soul is capable of annihilation, from such phrases as, "*Who only hath immortality,*" i. e. inherent and

in himself, which is doubtless true, but irrelevant; since the question is not, whether the soul is of itself immortal, but whether God has determined that it shall continue forever. But "everlasting punishment," Matt. 25:46, "everlasting fire," Matt. 25:41; "indignation and wrath," tribulation and anguish, Rom. 2:5-8; "tormented day and night, forever and ever," Rev. 20:10; "The smoke of their torment ascendeth up forever and ever," "no rest, day nor night," Rev. 14:11; cannot, by any possibility, be made to mean an unconscious existence, or annihilation. They argue that the wages of sin is death, and that "death cannot be life." Yet "after death is the judgment," Heb. 9:27. Their arguments throughout are so palpable and unworthy perversions, that it seems unnecessary to follow them throughout. Whoever would do so, has only to take up Prof. Bartlett's work "LIFE AND DEATH ETERNAL," in which, with great thoroughness and wonderful patience, he has followed them through all their windings, and exhausted the subject.

CAN REASON ALLEGE ANYTHING TO SHOW THAT THE EVERLASTING PUNISHMENT OF THE WICKED IS UNWORTHY OF GOD, OR AT ALL IMPROBABLE?

We think not, when we argue, not purely *a priori*, but from what God has done. If sin and its woes may enter the world at all, reason can see no cause to conclude that these may not continue; for here man's *a priori* difficulty is already passed.

1. It cannot be doubted that God has made men the subjects of a moral government; subject to a law of fearful penalties.

2. It cannot be doubted that sin, in its very nature, is destructive of all happiness, and that it has only to work on, to produce degradation, vileness, wretchedness, and torment, whose limits we cannot conceive.

3. If man is immortal, and sin is neither forgiven, nor the soul delivered from its dominion, then punishment must be eternal.

4. When God has waited as long as to Infinite Wisdom seems allowable, and done all that infinite love and mercy may be permitted to do in consistency with his holiness, and the ends of his government to reclaim them; when it is no longer fit that he should bestow upon them mercies, nor withhold his final judgment, (and surely reason cannot plead that rebellion and iniquity should be suffered in his kingdom forever,) then there must come the end of forbearance, and their doom must be fixed. Who can wonder if they should be forever separated from the righteous; shut up in prison, and in the blackness and darkness, associated with all that are vile; where mercy and hope, never come; where rage, despair, and malice, live unchecked, forever and ever? This is Hell! When God gives his Son to redeem us, he shows both the desert of sin, the fearful demands of justice, and his own wonderful compassion

and love. All men ought to see from this, that the ruin of the wicked is at their own hands.

No argument therefore, can be brought from reason against the doctrine of the everlasting punishment of the wicked, which would not, if carried to its logical conclusions, deny to God the right to establish a moral government of personal freedom, and of responsibility to a law of adequate penalties.

## CHAPTER XXXIX.

### BLESSEDNESS OF THE RIGHTEOUS.

1. *The primary use of the word Heaven was to signify the upper regions above the earth.*

Acts 1: 11. "Why stand ye gazing up *into heaven*" — "shall so come in like manner as ye have seen him go *into heaven*."

Matt. 24: 30. "And then shall appear the sign of the Son of man in heaven."

Heb. 11: 12. The word for heaven is translated by the word sky. "As the stars of the sky for multitude."

2. It is used to signify *the place, region, or world, where God is represented as dwelling in his most glorious presence, with the holy angels; and as the future home of the redeemed from among men.*

Matt. 6: 9, 10. "Our Father, which art in heaven." "Thy will be done in earth as it is heaven."

John 3: 13. "And no man hath ascended up to heaven, but he that came down from heaven."

Matt. 22: 30. "But as the angels of God in heaven."

Heb. 10: 34. "Ye have in heaven a better and an enduring substance."

John 14: 2, 3. "In my Father's house are many mansions" — "I go to prepare a place for you" — "I will come and receive you to myself, that where I am, there ye may be also."

John 17: 24. "Father, I will that they also which thou hast given me, be with me where I am, that they may behold my glory which thou hast given me."

Matt. 25: 34. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

3. *The nature of the blessedness of heaven.*

(1.) *They are made perfect.*

Heb. 12: 23. "The spirits of just men made perfect."

(2.) *No more suffering.*

Rev. 7: 16. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat."

(3.) *Increased knowledge.*

1 Cor. 13: 12. "For now we see through a glass darkly; but then face to face. Now I know in part; but then shall I know even as also I am known."

(4.) *Enjoyment of the presence of God.*

Rev. 7:15. "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne, shall dwell among them."

(4.) *Themselves glorified; their inheritance incorruptible and eternal.*

Rom. 8:30. "Them he also glorified."

Rev. 5:10. "And hast made us kings and priests unto our God."

[Kings and Priests,—the highest conception of sacredness and exaltation.]

1 Pet. 1:4. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

(5.) *Perpetual sources of enjoyment.*

Rev. 7:17. "For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes."

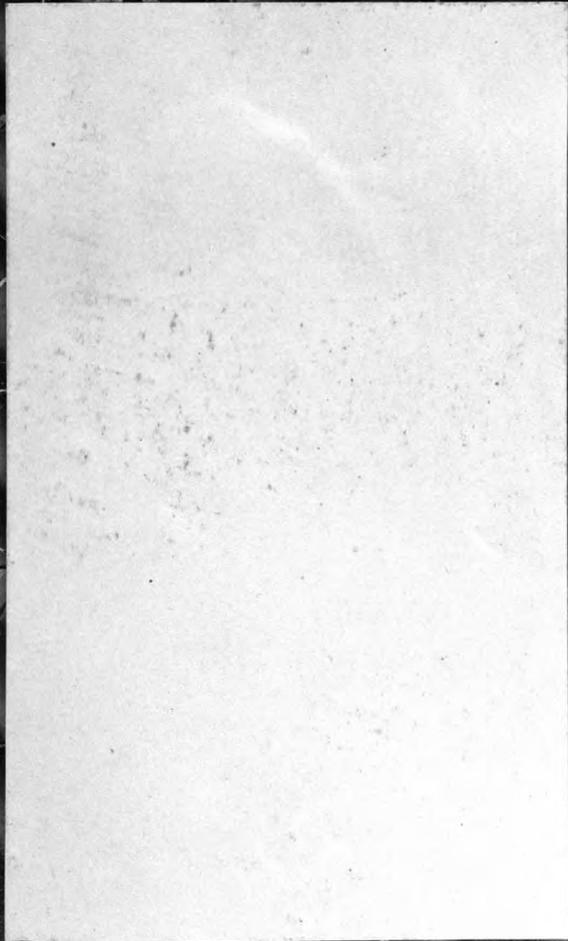
(6.) *This blessedness is eternal.*

Matt. 25:46. "But the righteous into life eternal."

Rev. 3:12. "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out."

1 Thess. 4:17, 18. "And so shall we ever be with the Lord. WHEREFORE COMFORT ONE ANOTHER WITH THESE WORDS."

THE END.





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