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**A MANUAL
OF
FAITH AND PRACTICE**
**Designed for Young and Enquiring
Christians**

BY

WILLIAM JEYES STYLES

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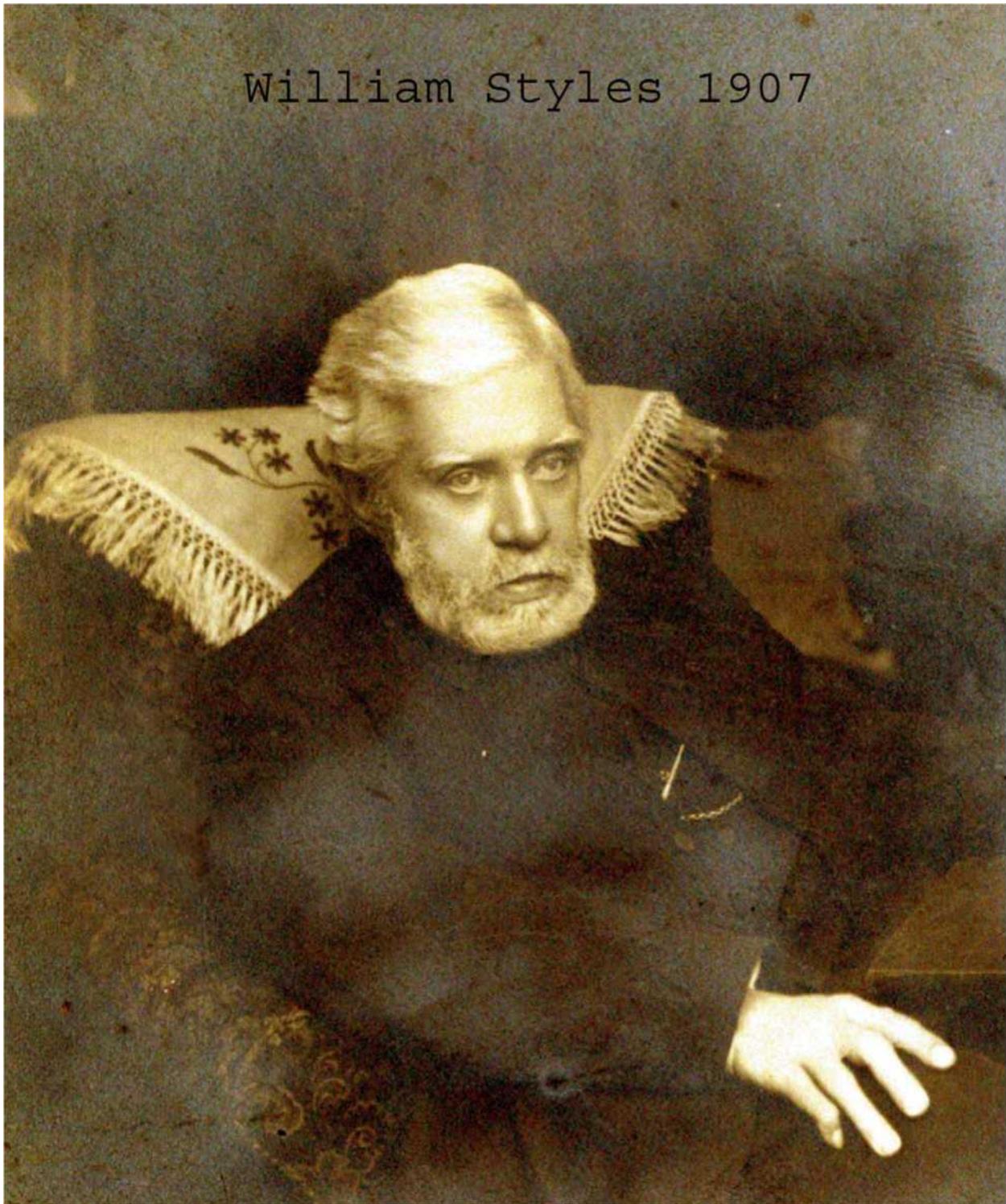
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NOTICE.

It was my full intention to subject the following pages to a careful revision before again presenting them to the Christian public. Circumstances, most of which have been of an extremely trying nature, have, however, prevented this; and as the book is

continually asked for, it is presented exactly as it appeared in 1887.

I am grateful to God that the errata (such as “all” for “are,” page 22, line 25; “deed” for “seed,” page 42, line 22; “I’ve” for “I’m,” page 60, line 27; the vulgarism “transpires” for “occurs” page 85, last line; “12” for “13” page 96, line 26; “gradationss” for “gradations,” page 104, line 6; “savable” for “salvable” page 111, line 18; “in” for “is,” page 126, line 42; “Hanna” for “Hannah,” page 297, line 7; and “Archbishop” for “Archibald,” page 312, line 13. In extenuation I plead that my eyesight was, between 1880 and 1897, very defective) which I would fain have corrected, are mainly of a clerical character. The principles herein advocated are, I firmly believe, those of the inspired Scriptures of truth; nor have the reading and reflection of the past ten years in any way altered my convictions.

Solemnly, and in God's sight, believing that the reader will herein find only what is taught in the Bible, I again commend my labours to his patient and prayerful perusal.

W. Jeyes Styles October 20th, 1897.

PREFACE

In this work an attempt is made to state and advocate the tenets of the Strict and Particular section of the Baptist Denomination.

To speak or write on behalf of others, is, however, so serious a matter, that the author feels bound to observe, that it emanates from himself alone; no Association being in any way responsible for its publication, nor has it been submitted to the approval of any of his ministerial brethren. All, therefore, that he claims for it, is,-- that the views which it presents, are in the main, identical with those of the Christians with whom he has been identified for the last seventeen years.

Several of the doctrines which *we* most surely believe are also held with equal tenacity by *other* Christians. Some, however are peculiar to ourselves, and are opposed by the majority of those who are engaged in presenting the Gospel to their fellow-men.

The former are simply *stated* in these pages, as they are already presented and defended in accessible and standard works.

The latter are on the other hand enforced at some length; texts cited against them by opponents are examined; and every objection is considered in a way which,

it is hoped, will be found intelligent and convincing.

No hesitation has been felt in plainly stating our own views, or in refuting without reserve what we deem to be error: yet it is believed that a spirit of courtesy and candour pervades all allusions to the sentiments from which we dissent.

The distinguishing peculiarity of our book is, the frequent quotations from ministers of repute, who are allowed to state their convictions in their own words; and often when this course was impossible, the author has simply given the thoughts of others in a conciser form. This will, we trust, invest our pages with interest and value to those to whom the names of these good men are dear,—as well as render them reliable for reference.

The authorship of many striking ideas is has been impossible to acknowledge. The hymn on pages 8 and 0, on the mystery of the person of the Redeemer,—a composition worthy of Toplady in his happiest moments—is, for example, from the pen of our beloved brother J. S. Anderson, to whom also,—to mention no others—we are indebted for two of the illustrations on page 289. The latter fell from his lips when preaching; but as they are quoted from memory, it seemed unjust to father them on him, since it was impossible to recall the felicitous and characteristic way in which they were expressed.

Three names occur (pages 31, 49, 86, 228, etc.,) to which a passing allusion is demanded.

It would have been impossible to refer to the Doctrines of our Denomination without considering some of the peculiar views of the late James Wells; yet it was with real pain that we did so. Words will not express our grateful remembrance of this great and gifted man, and our appreciation of his ministry as a whole, and the sorrow with which we were compelled to represent him as differing from the accepted teachings of his ministerial brethren.

It was also not without great shrinking of heart, that we introduced on page 49, an allusion to the sentiments of Mr. G. W. Shepherd, on the Atonement of Christ. His name, however, from his high position, could not be omitted from our book, and while we freely availed ourselves of his valuable writings in other places, we deemed it right to insert his utterances on this momentous question.

From the first we have maintained that his view differs from that of nearly all our accepted writers and preachers, and we will submit that it is unwarrantable of him

to advance it—without one word of caution or reservation—as a Distinguishing Doctrine of the Strict and Particular Baptists.

The remonstrance of one who is a friend of the truth, should not however, be mistaken for the resistance of a foe, nor have we “become his enemy” because we “have spoken the truth.” On the contrary, were it needful, none would more gladly testify to his generous nature, ardent spirit, and undoubted godliness—his usefulness as a manly and intelligent preacher of unusual compass and power—his evident devotion to his high and holy vocation—his boldness in declaring the Truth, and his weight and worth as one who lives “soberly, righteously, and godly, in this present evil world.” The mistakes of an earnest man demand earnest refutation; but a minister, for whom many will be eternally grateful, should surely be mentioned with tenderness and respect.

The Minister of the Metropolitan Tabernacle, our first Pastor, the President of the College to which we owe so much; and who still is kind enough to remain our most beloved and esteemed friend—also claims a word. We have quoted him, because we felt it to be useless to combat with the views of Baxter, Fuller or Hinton, who are not only dead, but perfectly uninfluential as far as modern Christians are concerned. Some living preacher, whose sentiments are a present power, claimed our attention, and we felt bound to select the one we have. We beg that none will charge us with lack of love to him. WE have but obeyed the injunction:--Fight ye not with small or great, save only with the king.”

The reference to our tutor, the Rev. George Rogers, on page 209, also embodies our personal feelings towards the beloved C.H. Spurgeon.

The verses are added to give point to the views advanced, and to show that these are not defunct notions, but living principles, affecting the life, worship, and work of those who hold them.

The type selected, was chosen because we sought portability. We have written neither for old eyes, nor hold hearts; but for those who are seeking to know the truth in their younger days. We trust that our little book will be the companion of those who do not forget heaven amid the rush of business, and who devote an hour to thought in the intervals of toil. We hope it will be found in the bag of the traveling preacher, and suggest ideas when he is on the way to his important engagements.

Our book is not a dish of sweetmeats, but a compilation of weighty thoughts, which must be pondered to be understood. A cursory examination of its content will

be but a waste of time; it must be pondered to prove useful.

Will our ministerial brethren oblige us by reading it with care, and sending us the result of their thoughts in writing? Where corrections are needful, we should be glad to know, and promise to print all thoughtful suggestions or animadversions, with the writers' names, and to add them as an appendix to the next issue.

Our final word is to our junior brethren who, if they will but use our book properly, and “read, mark, learn, and inwardly digest,” as they go on; will we believe find it of real service.

If a young preacher is induced to make it a Text-book, and will copy out and learn by heart the portions quoted, and duly consider the doctrines enforced, before accepting or rejecting them, we think he will be the better for it. Let him, however, remember the words of John Stevens, “that he who aspires to obtain an accurate and extensive acquaintance with the gospel must *learn to think.*”

If this portion of our work meet with a kind reception, a second and concluding volume will be issued, containing chapters on Covenant Relationship, Final Perseverance, Christian Morality, Baptism, the Lord's Supper, The Gospel, its nature, province and proclamation, the Constitution of a New Testament Church, Infant Salvation, Heaven, Final Retribution and Misread Text; concluding with a brief History of the Strict and Particular Baptists. Friends who will forward the author tracts or books on these subjects, and thus help to enrich his pages, will confer a favour, for which he will be greatly obliged.

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OWNER'S PRIVATE INDEX.

A Manual of Faith and Practice.

Part One. Personal Religion. Introduction

In the following pages an attempt is made to present the reader with an abstract of the plan of Salvation. They are divided into chapters, each devoted to some important branch of truth, and these into paragraphs in every one of which some weighty doctrine is succinctly stated, and proved from the Word of God.

At the onset it may be desirable to give a resume of the views which it is here sought to unfold and enforce. The following may, therefore, be acceptable as a brief, but clear and comprehensive condensation of those momentous facts in which it is our highest happiness to be vitally interested:--

“The principles upon which I go, and by which I hope by the grace of God eternally to abide are—That the Triune Jehovah, having made all things for Himself, and having an undoubted right to do what He wills with His own creatures, governeth them all according to His predetermined plan (1 John 5:7; Prov. 16:4; Rom. 9:21; Eph. 1:11). That as to mankind, He hath chosen a remnant, whom He hath loved with an everlasting love (Rom. 11:5; Jer. 31:3), which love and choice was not made on account of any seen or foreseen excellence in the objects of it; who were chosen, not because they *were*, or *because they would be*, but that they *might be* holy (Deut. 7:7, 9:5, 6; Eph. 1:4). That all mankind falling in *Adam*, the rest were left in this ruin; and, being utterly unable to extricate themselves out of it, the non-elect are for acts of willful sin condemned and perish (Rom 5:12, 19, and 6:7; John 10:26 and 6:37). But God's elect alone are delivered from the curse due to all men, by their God and Saviour Jesus Christ, who entered into covenant with the Father and the Spirit for them; wherein He gave His word and oath, that He would be their Head and Surety; and, taking upon Him their nature, would make satisfaction to the injured justice and purity of God, by both obeying and suffering in their stead; that thus He might not only procure them a free pardon, but being in an everlasting righteousness, in which they shall be presented before God, with exceeding joy, and without spot (Psa 79: 2, 8; 2 Sam. 23:5; Isa. 43:6; Jer. 31, 32, 33; Heb. 9:15; Isa. 53:11, 12; Heb. 10:5, 7, 10, and 13, 20; Dan. 9:24; Jude 24; John 17:4). All which He finished in the fullness of time, being born of a virgin, made under the law, and at length not only died the cruel and cursed death of the cross, but His soul being made an offering for sin, He was made sin and a curse for us (Gal. 4:4; Phil. 2:8; Isa 53:10; 2 Cor. 5:21; Gal. 3:13). After which He testified the perfection of His satisfaction, by rising from the dead, and ascending to the right hand of God, where He ever liveth to make intercession for His people (Acts 2:24; 1 Pet. 1, 3:18-21; Heb. 7:25)—That all mankind are utterly

abominable in the sight of God, not only as the sin of their first father is justly imputed to them, but as they derive from him, and bring into the world with them, a sinful nature, whereby they are inclined to evil alone, and to all evil, and are the subjects of a total contrariety and enmity to holiness (Rom. 3:10-20, and 5:12; Gen. 5:3; Psa 51:5, and 58:3; Rom 8:7); which enmity nothing can subdue, which depravity nothing can change, or produce in the heart a contrary principle thereto, but the almighty, sovereign, free operations of God the Spirit, who will in His own time work certainly, powerfully (1 Cor. 2:4; John 6:44-65; Jer. 13:23; Eph 2:1; Psa 110:3; John 6:64 and 1:13), effectually, and lastingly upon each of His elect, creating them anew, giving them a new heart and a new spirit; producing in their understanding a perception of the evil of sin, the beauty of holiness, and the fitness of Christ to save them; and, in their will and affections, an inclination to holiness; and a disposition to take Christ for their own, and that as Prophet and King, as well as a Priest (1 Thess. 2:13; Rom. 11:29, Eph. 2:8; Acts 5:31; Psa. 51:10; John 16:8; 1 Kings 8:38)—That all who are thus wrought upon were elect, and then (but not till then) have a pleadable right to Christ (1 Pet. 2:7, 1 John 5:1; 1 Cor. 12:3; Rom. 7:22; John 1:12); or ground and authority to look upon themselves as interested in Him, and in His everlasting love, in His blood, His righteousness, and every blessing, which through Him flows to His people. All who think well of Christ, who would gladly take a *whole* Christ for their own (by a *whole* Christ, I mean Christ as King to rule over them, as well as Priest to atone for them) may and ought to be encouraged to believe him to be their own (1 Pet. 2:7; 1 Cor. 12:3; Matt. 5:6), without being set to get such or such a measure of legal repentance and fitness for Christ (as some talk) before they may come to Him; seeing Christ alone can give repentance, and the only good repentance is produced by a sense of His dying love (Acts. 5:31; Zech. 12:10; Ezek. 36:31, and 20:43, and 16:68). True believers, after calling, though they have the habit of faith, may often want the lively acts thereof; yet is assurance a blessing that many are favored with, and the more true comfort a Christian hath, the more holiness will he have (Rom. 14:17; Neh. 8:10); but absolute perfection is not attainable by any one in this life (Psa. 119:96; Rom. 7; Dan 11:35; 2 Chron. 32:31); yea, the elect, after calling, may fall foully, though never shall one fall finally, or even totally (Phil. 1:6; John 10:28-29; 1 Pet. 1:18-20; Isa. 53:10, 11; Jer. 31:3; John 6:37, 39; Psa. 74:11). If this could happen, Christ would be an eternal loser, for who could pay back, not gold, or silver, or worlds, but blood and soul-rending pangs, occasioned by the wrath of an infinite God! And therefore, where in consequence of His eternal love, the Lord hath given grace in the least degree, He will carry on His work, and crown all with glory” (*John Ryland, D.D., 1771*).

Such is the system of Theology, which in its details, now claims the reader's attention. It is commended on the following grounds:--

1. *Its scripturalness.* It appeals alone to the Word of God, asking but that each proof verse adduced should be understood in its plain, obvious, and grammatical meaning, and in connection with its surroundings.

2. *Its coherency and harmonious character.* A contradictory creed must strike every intelligent person as involving what is fatal to its divine authenticity. That here unfolded is a connected and consisted whole.

3. *It refers all difficulties to God Himself.* Every scheme of Divinity must admit the existence of mysteries, which no ingenuity of explanation can remove. The introduction of moral evil, and its dire results confront all who give attention to Theology, whatever may be the sentiments they are led to adopt. These difficulties we neither deny nor seek to explain. We admit their existence, and confess our present inability to cope with them. We, however, leave them with God, considering them to be necessarily enshrouded in the mystery that must ever attach to the doings of an inscrutable Being of infinite goodness and wisdom.

4. *Its practical usefulness.* It is friendly to morality; to benevolence; to Christian fraternization; and to the spread of the gospel, by all legitimate means at home and abroad. It commands all at once to abandon what they know to be wrong; while it affords all possible help to any to whom sin is burdensome and bitter. It affords the fullest scope to every preacher to address all within the sound of his voice. IT bids him instruct the ignorant, warn the sinner, direct the enquirer, and invite the anxious one. It gives him matter with which to encourage the tried believer, to comfort the faith-hearted, and to seek the restoration of the wanderer.

Lastly. *Its Christ-exalting character.* God has so simplified the vast business of salvation as to comprise and comprehend all its essentials in the one glorious person of Emmanuel; and surely the Theologian's task is but imperfectly performed, until he has mastered an harmonious scheme, in which the Master is presented as the sum, the centre, the substance, "the all and in all." This, it is submitted, is the excellence of the system of Divinity here briefly presented, and they to whom Christ is dear will find "Him first, Him last, Him midst, and without end."

We can but pray that it may command the attention; inform the understanding; and, through all-enriching grace, prove of spiritual profit to the souls of many of the brotherhood of faith.

Chapter 1.—The Word of God

The Bible, its inspiration, authority, and sufficiency. We acknowledge the Word of God, as contained in the scriptures of the Old and New Testaments, to be verbally inspired (John 10:35; 2 Tim. 3:16, and 2 Pet. 1:20, 21), and the sole, supreme, and all sufficient directory of our Faith and Practice (2 Tim. 3:15-17, and Ps. 19:7, and Ps. 119, whole Psalm).

“A glory gilds the sacred page,
Majestic, like the sun,
It gives a light to every age;
It gives, but borrows none.

“The hand that gave it still supplies
The gracious light and heat:
Its truths upon the nations rise—
They rise, but never set.

“Let everlasting thanks be Thine,
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day.”

The Bible never contradicts itself. Since truth is evermore consistent with itself, it follows that two contradictory statements, however high the authority that may be pleaded in their favour, cannot both be in accordance with fact. We therefore hold that to represent that the Bible in one place asserts where it elsewhere denies, is to invalidate its authority as the pure truth of God, and we repudiate all systems of interpretation which admit that contradictions are contained therein (Christianity involves many paradoxes, but no contradictions.— Bishop Horsley) (2 Cor. 1:19; 2 Tim. 2:13).

“How well those blessed truths agree!
How wise and holy Thy commands!
Thy promises how firm they be!
How firm our hope and comfort stands!

“Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanities and lies,
And bind the gospel to my heart.”

God's word reveals many mysteries. While we hold that the Bible contains no *contradictions* or *absurdities* (1 Cor. 2:6), we yet admit that it reveals many mysteries (1 Cor. 2:7; Eph. 5:32; 1 Tim. 3:16) or divine facts, which man's natural

reason can neither discover nor explain (John 3:3; 1 Cor. 2:14), and which can only be apprehended by the understanding imparted by God to His own people (Mark 4:11; Eph. 3:4; Col. 2:2; 1 Tim. 3:9; 1 John 5:20)

“Say, Christian, would'st thou thrive In knowledge of the Lord?
Against no Scripture ever strive, But tremble at His word.

“Revere the sacred page;
To injure any part Betrays, with blind and feeble rage, A hard and
haughty heart.

“If aught there dark appear, Bewail they want of sight;
No imperfections can be there, For all God's words are right.

The thoughts of man are lies, The Word of God is true.
To bow to *that* is to be wise; Then hear, and fear, and do.”

The Bible is its own interpreter. We hold that the Scriptures so explain themselves, that an unlearned person may from them alone become “wise unto salvation, through faith which is in Christ;” and that none that prayerfully seek to know the mind of God from His Word will fail to obtain all needed light (Isa. 35:8; 1 John 2:27).

“See the fair way His hand hath raised;
How holy, and how plain! Nor shall the simplest traveler err,
Nor ask the track in vain.”

The Spirit's help essential to the understanding of the Word of God. We hold that the supernatural assistance of the Holy Spirit is essential to the profitable spiritual reception of the truths of the divine word (Psa. 119:18; 2 Pet. 3:16); and that He stands engaged to afford such aid to all the people of God (Is. 54:13; John 16:13).

“Come, Holy Ghost, our hearts inspire,

Let us Thine influence prove,
 Source of the old prophetic fire,
 Fountains of light and love.

“Come, Holy Ghost, (for moved by Thee
 The prophets wrote and spoke),
 Unlock the truth, Thyself the key,
 Unseal the sacred book.”

Chapter 2.—The Supreme Being.

The Unity of God. We believe that there is one true, living, and self-existent God (Deut. 6:4; Psa. 42:2; 1 Cor. 8:4-6); who is the only proper object of Christian worship (John 4:23 & 17:3; Phil. 3:3; Rev. 22:8, 9).

“Before Jehovah's awful throne,
 Ye nations, bow with sacred joy;
 Know that the Lord is God alone;
 He can create, and He destroy.”

The Spirituality and Perfections of God. We believe that God is a Spirit (John 4:24); infinite (Job 11:7); eternal (Psa. 90:2, and 1 Tim. 1:17); and unchangeable (James 1:17); in His being (Exod. 3:14); wisdom (Isa. 40:28); power (Psa. 147:5, and Dan. 4:35); holiness (Rev. 4:8); justice (Psa. 145:17); goodness (Nahum 1:7, and Exod. 34:6, 7); and truth (2 Tim. 2:13, and Titus 1:2).

“Great God! How infinite art Thou!
 What worthless worms are we!
 Let the whole race of creatures bow,
 And pay their praise to Thee.

“Thy throne eternal ages stood,
 Ere seas or stars were made;
 Thou art the ever-living God,
 Were all the nations dead.

“Eternity, with all its years,
 Stands present in Thy view;
 To Thee there's nothing old appears

Great God! There's nothing new.”

The Mystery of the Holy Trinity. We believe that in the One God whom we adore there subsist three Person—the Father, the Son, and the Holy Spirit (Luke 3:21, 22; Matt. 28:19; 2 Cor. 13:14; Rev. 1:4, 5), who alike possess Divine attributes (Matt. 6, 13; Col. 2:9; 1 Cor. 6:19; 2 Cor. 3:17), and are entitled to be worshipped with all Divine honours (Matt. 6:9; Acts 7:59, and 1 Cor. 1:2; Canticles 4: 16, and Ezek. 37:9).

“Thus God the Father, God the Son
And God the Spirit, we adore;
The sea of life and love unknown,
Without a bottom or a shore.”

The complex person of Jesus Christ. We believe that the Lord Jesus Christ our Saviour, the eternal Word, became a partaker of our flesh and blood (John 1:14 and Heb. 2:14), and was and continueth to be God and man in two distinct natures, but one person for evermore (Eph. 4:10, and Rev. 1:8).

“Amazing depth and height of grace!
Who can the solemn mystery trace!
The first-born Son of God,
The Ancient of eternal days,
Beginning of Jehovah's ways,
Takes human flesh and blood.

“The Godhead is not laid aside,
His manhood is not deified,
In Him they both combine;
Flesh of our flesh, bone of our bone,
He's David's Lord and David's Son,
Both human and divine.

“In vain may human reason try
TO comprehend the mystery
Of God and man in one;

The eye of faith alone can see
The glory and the majesty
Of Mary's infant Son.”

The miraculous conception of the Lord Jesus. We believe that the Human Nature of the Lord Jesus was produced miraculously, and out of the ordinary course of generation, by the immediate operation of the Holy Spirit on the womb of the Virgin Mary (Matt. 1:18-25; Luke 1:35; Isa. 7:14; Jer. 31:22), and that He thus avoided the taint and contamination of humanity (Isa. 53:9; John 14:80; Heb. 4:15 and 7:26; 1 Pet. 2:22; 1 John 3:5) though He was born of the substance, and nourished from the breast of a sinful mother (Luke 1:47; Luke 2:22-24, compared with Lev. 12). (The human body of our Lord was in different respects both of the Holy Spirit and of Mary; of her *substantially*, of Him *formatively*. -John Stevens.)

Note.—The fact that Mary was a sinner appears from her rejoicing in her **Saviour**, and offering a **sacrifice**, according to the Law. The doctrine of the Immaculate Conception has no countenance in the Word of God.

“Joyful, all ye nations, rise,
Join the triumph of the skies;
With th'angelic hosts proclaim—
Christ is born in Bethlehem.

“Christ, by highest Heaven adored,
Christ, the everlasting Lord,
Late in time, behold Him come,
Offspring of the Virgin's womb.

“Veiled in flesh the Godhead see;
Hail, th'incarnate Deity,
Pleased as man with man t'appear,
Jesus, our Immanuel here.

“Mild, He lays His glories by,
Born that man no more may die;
Born to raise the sons of earth,
Born to give them second birth.”

The Spirit's anointing of the Lord Jesus. We believe that the Holy Spirit not only formed the Human Nature of the Lord Jesus in the Virgin's womb, but also anointed it (Psa. 2:2, compared with Acts 4:25, 26; Isa. 61:1; Luke 4:18; John 3:34); filling it with grace (Psa. 45:2; Luke 4:22), and endowing it with all the qualifications, which as man the Lord required for the discharge of His momentous work (Luke 4:1, 14; Heb. 9:14).

Note.—Christ, the Anointed one, is the official appellation of the Saviour.

“Hark! The glad sound, the Saviour comes,
 The Saviour promised long;
 Let every heart prepare a throne,
 And every voice a song.

“On Him the Spirit largely poured,
 Exerts His sacred fire;
 Wisdom, and might, and zeal, and love,
 His holy breast inspire.”

The Sonship of the Lord Jesus. We believe that the Sonship of the Lord Jesus does not stand in His divine nature, abstractedly considered; as we deem it derogatory to His essential glory to conceive of His Deity's being generated or begotten, and therefore derived from and subsidiary and inferior to that of the Father: but we hold that His Sonship subsists in His complexity, and that as the God-man He is the only begotten Son of God (Luke 1:35; John 1:14; Rom. 1:4; 1 Tim. 3:16).

(The *Personality* of Christ stands in His Divine Nature, but His *Sonship* stands in his complexity. His Personality stands in His Divinity, without beginning, unoriginated and positively and properly eternal.

He owes his personality to none, but possesses it in Himself as one of the eternal Three. If you adopt the idea of His being begotten in His personality, as descriptive of His origination, you must admit that in His case there was a begetter. This begetter must of necessity, in the order of things be before the begotten, and in such order the begotten owes His personality to the begetter. This is so contrary to the essential glory of the Redeemer, that we cannot possibly receive the essential glory of the Redeemer, that we cannot possibly receive it—and, we believe in the originality of Christ, in His divine personality with the Father. I adore Him as the Father's equal, as unoriginated, as eternally existing, as one of the great Sacred Three.

The Sonship of Christ stands in the complexity of His person as God and man. Hence He is represented under the character of the Son of God as possessing all divine and human perfections. Both natures are discovered, the human and divine, in the person of Christ. He could be weary and require rest, yet by a word could calm the raging elements and stormy waters. He could weep, yet recall the dead to life. The Maker and the made, the infinite and the finite; the mighty and the feeble, meet in Him. As He was man, He could obey and suffer, bleed and die. As He was God, there was validity and real worth in the actions of the man, derived from His personality as one of the Eternal Three. So that His blood is the blood of God, His righteousness the

righteousness of God. His atonement was worthy of the acceptance of the God of Justice, and thus avails for ever in the certain salvation of His chosen people.—*George Murrell.*)

Note.—Jesus Christ is never called the Son of God previously to His incarnation unless it be with a prospective reference to that event.—See Psa. 2:7; Isa 9:6. The idea of a derived or begotten God is absurd and self-contradictory.

“Thee we adore, eternal Word,
God's well beloved Son;
By Heaven's obedient hosts adored,
Ere time its course begun.

“The first creation has displayed,
Thine energy divine;
For not a single thing was made
By other hands than Thine.

“But ransom'd sinners with delight,
Sublimer facts survey;
The all-creating Word unites
Himself to dust and clay.

“Jesus—the God-man, Thee we sing,
God's true and glorious Son—
The heavens with Thy fame shall ring,
When time its course hath run.”

The Holy Spirit. We believe that the Holy Spirit is not an influence, or emanation, but a Person in every sense as essentially and truly Divine as the Father and the Lord Jesus (I Cor. 6:19, and 12:3; 2 Cor. 3:17; Heb 9:14; 1 Pet. 4:14).

“Almighty Spirit, we
Thy Godhead now adore;
We bring our praise to Thee,
And thanks for evermore;
For once we slept in darkness deep,
But Thou hast raised us from our sleep.”

Chapter 3.—Creation and Providence.

The Creation. We believe that the Three-one God in the person of Christ, and for His sake, made and upholds all things (Isa. 54:5; Col. 1:16, 17; Heb. 1:2,3 and 11:3).

“I sing th'Almgihty power of God,
That made the mountains rise,
That spread the flowing seas abroad
And built the lofty skies.

“I sing the wisdom that ordained
The sun to rule the day,
The moon shines forth at His command,
And all the stars obey.

“I sing the goodness of the Lord,
That filled the earth with food;
He formed the creatures by His Word,
And then pronounced them good.”

The end of all things. We believe that the world, as at present constituted, exists for the sake of Christ and His Church (Rom. 11:36; 2 Cor. 4:15); and that when the covenant purposes of God are accomplished Time will be no more (Rev. 10:6): that the heavens will then pass away with a great noise, and the elements melt with fervent heat: and that the earth and the works that are therein will be burned up (1 Pet. 4:7; 2 Pet. 3:10-12).

“Great God, what do I see and hear!
The end of things created.
The Judge of mankind doth appear
On clouds of glory seated.
The trumpet sounds, the graves restore
The dead which they contained before:
Prepare, my soul to meet Him.”

Providence, general and particular. We hold that all creatures are under the government and control of the glorified Redeemer (Matt. 28:18; John 17:2; 1 Pet. 3:22; Rev. 1:5, and 3:7), who, while He preserves man and beast (Psalm 36:6; 1 Tim. 4:10), and restrains evil within the bounds that His pleasure appoints (Psalm 76:10);

causes all things to work together for good to them that love God, and are the called according to His purpose (Rom. 8:28).

“Up to the Lord that reigns on high,
And views the nations from afar,
Let everlasting praises fly,
And tell how large his bounties are.

“God that must stoop to view the skies,
And bow to see what angels do,
Down to our earth He casts His eyes,
And bends His footwsepts downward too.

“He over-rules all mortal things,
And manages our mean affairs;
On humble souls the King of kings,
Bestows His counsels and His cares.

“Oh could our thankful hearts devise
A tribute equal to Thy grace,
To the third heaven our songs should rise,
And teach the golden harps Thy praise.”

Chapter 4.—Mankind as under the Covenant of Works.

The unity of the human race. We believe that God created the human race seminally in one pair (Gen. 1:26-27); and thus “made of one blood all nations of men for to dwell on all the face of the earth” (Acts 17:26).

Adam created upright. We believe that the first man, Adam, was created holy, upright, and pure, and in the image of his Maker (Gen. 1:26-31; Ecc. 7:29), but in a condition of moral equipoise: so that while he was sufficiently strong to maintain his original innocence, he was not too strong to fall by his transgression (2 Tim. 2:14).

“On man in His own image made,
How much did God bestow!
The whole creation homage paid,
And own'd him lord below.

“He dwelt in Eden's garden stored
With sweets for every sense;

And there, with his descending Lord,
He walked in confidence.”

The Covenant of obedience with Adam. We believe that the continuance of Adam's happiness was conditional upon his observance of a most just and equitable compact made with him by his Creator, and ordinarily known as the Covenant of Works (Gen. 3:3).

“He stood, the monarch uncontrolled,
Of all that he surveyed,
And his was happiness untold,
While he the Lord obeyed.”

Adam's transgressions voluntary. We believe that the first man, Adam, being left to the freedom of his own will, and with no impulsive coercion from God, transgressed the covenant under which he was made, and fell into a state of condemnation and guilt (Gen. 3:17; Job 31:33; Hos. 6:7, where read, “But they, like Adam, have transgressed the covenant,” i.e., as Adam broke the covenant of obedience, Ephraim and Judah had broken the covenant which had been made with them, and on which their national prosperity depended.)

“But oh, by sin, how quickly changed,
His honour forfeited;
His heart from God and truth estranged,
His conscience filled with dread!

“Now from his Maker's voice he flees,
Which was before his joy,
And thinks to hide, amidst the trees,
From an all-seeing eye.

“Compelled to answer to his name,
With stubbornness and pride,
He cast on God Himself the blame,
Nor once for mercy cried.”

Adam, the federal head of the human race. We believe that Adam sustained the position of a Representative or Head towards his descendants upon whom he entailed the penal and most woeful consequences of his transgression

(Rom. 5:12-21; 1 Cor. 15:22).

“When Adam by transgression fell,
 And conscious fled his Maker's face,
 Linked in clandestine league with hell,
 He ruined all his future race.
 The seeds of evil once brought in,
 Increased and filled the world with sin.

“But lo, the second Adam came,
 The subtle serpent's head to bruise;
 He cancels his malicious claim,
 And disappoints his devilish views;
 Ransoms poor sinners with His blood,
 And brings His people back to God.”

Consequences of Adam's transgression. We believe that by his transgression Adam, the first man, brought his posterity into the same condition as himself; the guilt of his sin being imputed, and a corrupt nature imparted, to all that descend from him (Job. 14:4; Psa. 51:5; John 3:6; Rom. 5:12).

“Backward with humble shame we look

On our original;
 How is our nature dash'd and broke
 In our first father's fall!

“To all that's good averse and blind,
 But prone to all that's ill;
 What dreadful darkness veils our mind!
 How obstinate our will!

“Conceiv'd in sin (oh, wretched state!)
 Before we draw our breath,
 The first young pulse begins to beat
 Iniquity and death.

“What mortal power from things unclean
 Can pure productions bring?
 Who can command a vital stream

From an infected spring?”

Christ not included in the covenant of works. We believe that, in consequence of His miraculous conception, the humanity of the Lord Jesus sustained no covenant relationship to Adam, and consequently was not involved in the effects of his sin, and that therefore the curse of the first man's sin fell not on the Man Christ Jesus (Isa. 7:14; Jer. 31:22; Luke 1:35; Gal. 4:4; Heb. 7:26).

“Jesus as God and Man is dear
To those who know His name;
It charms away a sinner's fear,
And sets his heart on flame.

“Behold the Man, His wounds, His smart;
See how He loved and died!
The sight will melt thy stony heart,
And crucify thy pride.”

Chapter 5.—The Law.

The Moral Law. The moral Law—generally called *The* law in the New Testament (Matt. 5:17; Rom. 2:15, 3:28, 4:14, 7:12, 14, 16, 22, 10:4; Gal. 2:19)—we hold to be the formal and authentic proclamation of what is claimed by God of His intelligent creatures on the immutable ground of His eternal righteousness and truth (Ex. 20:1-17; Mark 10:17-22, 12:30, 33).

(The enactments of the moral law are not right merely because they are commanded; but they are commanded because they are right. The validity of the first commandment, for example [Ex. 20:3], does not stand in its proclamation. It is essentially, necessarily, and immutably right that men should worship their Creator, and Him only. Again, lying is not wrong, simply because prohibited by the ninth commandment. It is sinful in its very nature.)

“The law commands, and makes us know,
What duties to the Lord we owe;
But ‘tis the gospel must reveal,
Where lies our strength to do His will.”

The terms of the Law unchangeable. We believe that the claims, sanctions, and prohibitions of the Moral Law are not arbitrary or mutable, since they depend on the eternal distinction between right and wrong—a distinction which we hold to be

natural, necessary, and inviolable, since it flows from the being and character of our unchangingly holy God (Ex. 20:2; Jer. 44:4; Hos. 13:4; Zech 8:17; Matt. 22:37-40). (“The ultimate foundation of moral obligation is the character of God.”—*Hodge*. “Moral distinctions are founded in the nature of God, not on the rights of Divine Sovereignty.”—*William Palmer*.)

“Go, ye that rest upon the law,
And toil and seek salvation there;
Look to the flames that Moses saw,
And shrink, and tremble, and despair.

“But I'll retire beneath the cross;
Saviour, at Thy dear feet I'll lie!
And the keen sword that Justice draws,
Flaming and red, shall pass me by.”

The law where recorded. We believe that the Moral Law is summarily comprehended in the ten commandments, the spirit of which, in the words of the Lord Jesus is, that we should “love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourself” (Deut. 10:4; Matt. 19:17, and 22:37-40).

“How can ye hope, deluded souls,
To see what none e'er saw?—
Salvation by the works obtained,
Of Sinai's fiery law!

“The law but makes your guild abound,
Sad help (and what is worse),
All souls that under it are found,
By God Himself are cursed.

“This curse pertains to all who break
One precept e'er so small,
But where's the man, in thought and deed,
Who has not broken all?”

God as a Judge inexorable. We believe that the claims of the Law, though inflexibly rigorous, are so just and right, that God will never suffer them to be relaxed or diminished, but will demand of all that are judged by the law, the most

perfect obedience, and punish transgressors with unmitigated severity for their evil deeds (Exek. 18:4, 20; Rom. 6:23; Gal. 3:10).

“Curst be the man, for ever curst, That does one willful
sin commit; Death and damnation for the first, Without
relief and infinite.”

God in showing mercy must respect His Law. We believe that in exercising His royal prerogative of mercy, Jehovah must respect the inviolable honours of His holy name, and that He cannot suffer His will to subvert the rights of His throne (Psa. 85:10; Psa. 29:14; Isa. 45:21; Acts 13:38-39; Rom. 3:26).

“So in the law Jehovah dwells,
But Jesus is concealed;
Whereas the gospel's nothing else
But Jesus Christ revealed.

“Both law and gospel here unite,
In righteousness and peace,
While truth and mercy kindly meet,
In our Emmanuel's face.”

The Law maintained and magnified by Jesus Christ. We believe that the unalterable majesty of the Law of God appears most resplendent in the finished work of the Lord Jesus (“The Gospel maintains the majesty of the Law.”—*Charles Hill*), by whose obedience unto death for us it was most fully maintained and magnified, to the glory of the immutable righteousness of the ever blessed God of our salvation (Isa. 42:21; Matt. 5:17; Rom. 10:4, the *fulfilling*, not the *destroying* end of the law; Gal. 3:13).

(“When our saving and delivering Lord came, He did not require any alteration in the Law, or in the moral government of God. He did not desire His Father to change His character; but delighted to see His determinations fixed, His throne established, and the dignity of the great Judge of all upheld. He came, not to bring God down to us; but ‘He died, the just for the unjust, to bring us to God.’ The Law was not changed to lessen the burden He bore; but He worked, and wept, and prayed, and suffered, and bled, until He had wrought out an obedience commensurate with its awful claims, and the Father expressed His perfect and unalterable satisfaction with the righteousness which He had produced.”—*John Haselton*.)

“The piercing eye of perfect law,
 And justice cannot see
 One spot in all the Saviour's work,
 Which sets me sweetly free.

“Come saints, and see what Jesus wrought,
 To make a worm His friend;
 See how He then fulfilled the law,
 And thus became its end.”

The terms of the covenant of works unchanged. We believe that man's sin has in no way changed the character of God's holy and inflexible Law; and that it is the duty of all men to be and do all that was incumbent on Adam before his first and fatal transgression (Deut. 6:4, 5; Mark 12:29, 31; Rom. 3:19, and 10:5).

(“Infinite perfection can never give an imperfect law, and a perfect law requires perfect holiness, and can allow of no defects or imperfections.”—*John Brine*. Since, therefore the Law demands perfection, and unfallen Adam was perfect, the Law demands that all men should be as he was, and do all that was incumbent on him to perform. “The Law of works is the standard of the natural man's *legal*, and the sinful man's *penal* obligations to God. According to the Eden covenant; and by that law it was, and is, every man's duty to be naturally pure and sinless as Adam and all in him, were, and had power to be at first.”—*John Forsman*.)

“Unchanging is our God,
 Who reigns in light above;
 Firm as the mountains stands His word,
 His purpose none can move.

“Unchanging is His Law,
 Unalterably just;
 And unrelaxed its holy claims,
 Though we are sinful dust.

“Unchanged, it still demands,
 Of all of humankind,
 That they in deed and thought shall be
 Like Adam ere he sinned.

“Unchanged, its curses rest,

On every guilty soul,
And waves of never-ending woe,
Must o'er the sinner roll.”

The claims of the Law cover all natural obligations. We believe that all natural duty, (or all that is **due** by us as creatures to God our Creator), is exacted by the Moral Law, and that whatsoever is not demanded therein should not be proclaimed to men as a natural and legal requirement, by preachers of the gospel (Luke 10:28; Rom. 10:5). (For example.—The law does not require that men should believe spiritually. Faith, therefore, is not a natural duty.—*See* the Chapter on Things which accompany Salvation.

“The law was ne'er designed to give
New strength to man's lost race:
We cannot act before we live,
And life proceeds from grace.

“Legal obedience were complete,
Could we the law fulfill;
But no man ever did so yet,
And no man ever will.”

Human Accountability. We believe that men as intelligent creatures are accountable to God for their worldly possessions, social benefits, and natural endowments; and that the way in which these are used or abused will be most strictly investigated at the Day of Judgment (Ecc. 11:9 and 12:14; Acts 17:31; Rom. 2:6-11; 2 Cor. 5:10; Gal. 6:7-8; Rev. 20:11-13).

“All that we are, all that we have,
Unto the Lord we owe;
Our health, our wealth, our friends, our powers,
It pleased Him to bestow.

“We may abuse these gifts divine,
To us in kindness given,
And live forgetful that this life
Must end in Hell or Heaven.

“But oh, the solemn hour will come,
When all account must give,

Of how, as moments hurried on,
We tried on earth to live.

“The trump shall sound, to summon men
Before the Great White Throne;
And in the searching light of God,
All secrets will be known.”

Justification by deeds of the law impossible. We hold that man, being legally guilty (Rom. 3:19), morally defiled (Rom. 3:10-19; Titus 1:15), and spiritually dead (Eph. 2:1), can never meet the claims of God's most holy and

righteous Law; so that “by the deeds of the law there shall be no flesh justified in His sight” (Rom. 3:20; Gal. 3:10-11). (The assertion that life is a time of probation—though pleasing to the pride of man—has no support in the Bible. Man's probation began and ended in the garden of Eden. All who are where the fall left them, and their sins have brought them, are “condemned already.”)

“Raise, thoughtless sinner! Raise thine eye;
Behold the balance lifted high:
There shall God's justice be display'd
And there thy hope and life be weigh'd.

“See in one scale, His perfect law!
Mark with what force its precepts draw;
Would'st thou the awful test sustain,
Thy works, how light—thy thoughts how vain!

“Behold! The hand of God appears
To trace those dreadful characters;
Tekel: thy soul is wanting found,
And wrath shall smite thee to the ground!”

The law convinces sinners of their helpless and hopeless state. We believe that the Law of God is employed by the Spirit as the means whereby sinners are convinced of their guilt and helplessness, and induced to enquire for salvation through the righteousness of the Lord Jesus Christ (Rom. 7:9, 13; Gal. 3:23, 24).

“Lord, how secure my conscience was,
And felt no inward dread!

I was alive without the law,
And thought my sins were dead.

“My guilt appear'd but small before,
Till terribly I saw
How perfect, holy, just and pure,
Was Thine eternal law.

“Then felt my soul the heavy load,
My sins reviv'd again,

I had provok'd a dreadful God,
And all my hopes were slain.

“I'm like a helpless captive sold
Under the power of sin;
I cannot do the good I would,
Nor keep my conscience clean.”

The law should be proclaimed to sinners. We hold that the proclamation of the nature, claims, and penalty of the Law is an essential part of the work of those who have to declare the salvation of God to their fellow sinners (Acts 13:39; Rom. 3:19; Gal. 3:10; 1 John 3:4).

“Vain are the hopes the sons of men
On their own works have built;
Their hearts by nature all unclean,
And all their actions guilt.

“Let Jew and Gentile stop their mouths
Without a murmuring word,
And the whole race of Adam stand
Guilty before the Lord.

“In vain we ask God's righteous law
To justify us now,
Since to convince and to condemn
Is all the law can do.”

The law renounced by saved sinners. We hold that all that are the subjects of

a work of grace are led to renounce all reliance on the Law as the ground of their acceptance with God; and to draw nigh to Him for mercy as law-wrecked sinners, justly condemned to death for disobedience to its precepts (Rom. 4:4, 5, and 11:6; Phil 3:3, 9).

“How awful the state I was in,
When Satan's proud vassal I stood,
Fast bound in the fetters of sin,
Rejecting atonement by blood!

“On self my dependence was laid,
I thought myself holy and free,
Till Sinai its terrors displayed,
And drove me, dear Jesus, to Thee.

“From which, this conclusion I draw,
With gospel assurance—that he
Whose heart was ne'er broke by the law,
No sweets in the gospel can see.”

The curse of the Law the sinner's final condemnation. We believe that the finally lost will be consigned to punishment **for their sins**, on the ground of the condemnation of the Law which they have broken; and no, as is frequently asserted, because they have declined to become religious, and accept what is styled the offered grace of the gospel (Matt. 23:31, 46; John 5:29, where for “damnation” read “judgment.” I John 3:4; Rev. 20:11, 14, and 21:8).

(The reader is entreated to notice that in none of the scriptural predictions of the occurrences of the Judgment Day is there the slightest support for the popular notion that men will be damned, not for sin, but for rejecting Christ. In every case the testimony is most explicit that sin is the sole ground on which sinners will be condemned. It may be noticed that the words “fearful” and “unbelieving” in Rev. 21:8, do not imply the absence of the spiritual graces of *confidence* and *faith*, but *moral* blemishes in human character. They might, so sound scholars believe, be rendered “cowardly” and “faithless” or “false.”

The Plymouth Brethren assert that the Law was binding on the Jews only, and that with it Gentiles have nothing whatsoever to do. This, however, confounds the “law of commandments contained in ordinances,” (Eph. 2:15), with the Moral Law, *i.e.*, the authoritative proclamation by God, of His principles and requirements as the

Moral Governor of all men. A lawless ruler is an unprincipled tyrant, and to assert that God rules over the whole Gentile world, claiming their obedience, and purposing to punish their offences—on no defined principles, is to cast a slight upon His legislative character, which demands refutation at the hands of His friends. His Law is in force wherever men are to be found.

If the phrase “the law” invariably meant the law of Moses—if Jews only were under the law—then (to cite but one instance), Jews only were redeemed by Christ's blood, and Jews only “receive the adoption of sons” (Gal. 4:4, 5).

I John 3:4, teaches that “whoever doeth sin, doeth” not only what is wrong in man's judgment, but “**also** lawlessness;” and “that sin,”—however light, venial, and amiable it may appear—“**IS** lawlessness.” The latter assertion is added, in John's characteristic manner, to emphasise the fact that in addition to all other considerations, sin must receive legal investigation and condemnation at God's hands.)

“The Lord shall come! The earth shall quake,
The mountains to their centre shake,
And, withering from the vault of night,
The stars shall pale their feeble light.

“While sinners in despair shall call,
'Rocks, hid us; mountains, on us fall,'
The saints ascending from the tomb,
Shall joyful cry, 'The Lord has come.'”

Chapter 6.—Morality and Godliness.

Virtue to be commended, yet Holiness is required by God. While we admit the high moral excellence of many natural men (Mark. 10:21), and hold the vast importance of human goodness, we believe that the imperfect obedience of creatures essentially sinful, can in no case meet the requirements of God; since **virtue** is not that **holiness** “without which, no man shall see the Lord” (Matt. 5:8; Heb. 12:14, where for “holiness” read “sanctification” as in the Revised Version— compare John 3:6, and Rom. 8:7-8; James 4:4).

“When Cain of old acceptance sought,
An offering of fruit he brought
To make his peace with heaven
In vain: no sacred fire came down;

He stood before Jehovah's frown,
A sinner unforgiven.

“But Abel, pardon to obtain,
Came with a lamb that he had slain,
To offer to his Go.
And all was well; for then as now,

No access could the Lord allow,
But by atoning blood.

“Nought that to man as man belongs—
Love, kindness, patience under wrongs,
Virtue, however bright,
Avails to cancel human sin;
Or ever can acceptance win
In God's most holy sight.”

Chapter 7.—Sovereignty in Salvation: Equity in Retribution.

Divine Sovereignty. Most firmly do we hold the doctrine of **Divine Sovereignty**, or the supreme, absolute, and unquestionable right of Jehovah to create, rule, and dispose of His creatures as may seem good to Himself alone (Psa. 115:3; Psa 135:6; Isa. 40:13, 14; Dan. 4:35; Matt. 11:25-26; Rom. 9:20, 21).

“Behold the Potter and the clay:
He forms the vessels as he please;
Such is our God, and such are we,
The subjects of His high decrees.

“May not the sovereign Lord on high
Dispense His various as He will;
Choose some to live, while others die,
And yet be wise and gracious still?”

“Shall man reply against the Lord,
And call his Maker's ways unjust,
The thunder of whose awful word
Can crush a thousand worlds to dust?

“But, O my soul, if truths so bright

Should dazzle and confound they sight,
 Yet still His written Word obey,
 And wait the great decisive day.”

God was under no obligation to show mercy. We hold that Jehovah was under no obligation to show mercy to any of the human race, and that He might with perfect justice have consigned all to the doom that their rebellion and sin deserved (Rom. 3:5).

“My lips with shame my sin confess,
 Against Thy law, against Thy grace;
 Lord, should Thy judgment grow severe,
 I am condemned, but Thou art clear.

“Should sudden vengeance seize my breath,
 I must pronounce Thee just in death;
 And if my soul were sent to hell,
 Thy righteous law approves it well.”

Sovereignty in Salvation. We believe that Divine sovereignty is the source of the salvation of sinners (Eph. 1:5, 9), and that the gracious conduct of God toward His people is solely prompted by His own will and pleasure (Matt. 11:26; John 1:13; 1 Cor. 12:11; Heb. 2:4; James 1:18).

“How free, how glorious was the grace,
 How wonderful the sovereign love,
 That chose our souls, our time, and place, Before He
 bade the planets move.

“No claim had we, who now enjoy The smiles and
 favours of our God; He only knows who chose us, why
 Our hearts are His divine abode.”

Divine Equity reigns in Retribution. While (as above stated) we believe that God acts in **sovereignty** in communicating *undeserved good*, we hold that in the infliction of *deserved evil* His **equity** alone reigns; and that Divine punishment will be visited on the ungodly in strict accordance with their deserts, and the requirements of unerring justice (Psa. 7:11; Luke 12:47; Heb. 12:9, 10:26-31).

“In songs of sublime adoration and praise,

Ye pilgrims for Zion who press,
Break forth, and extol the great Ancient of Days,
His rich and distinguishing grace.

“What was there in you that could merit esteem
Or give the Creator delight?
'Twas ‘even so, Father,’ you ever must sing,
‘Because it seemed good in Thy sight.’

“’Twas all of Thy grace we were brought to obey,
While others were suffered to go
The road which by nature we chose as our way
Which lead to the regions of woe.”

Sovereign love to undeserving sinners, and righteous anger toward the guilty. While we contend that Sovereignty is the source of the gracious conduct of God towards sinners; we repudiate the idea of its, under any circumstances, giving rise to His hatred; as we believe that His most just and holy anger is excited towards any of His creatures, solely on account of their sins (Prov. 8:13; Hos. 9:15; Mal. 1:3; Rom. 2:90, and 9:13; Rev. 2:6, 15).

“Mal. 1:3: Rom. 9:13. These weighty passages may at first seem to contradict the above statement. On comparing them, however, with other verses in which the word “hate” occurs, its force here may be ascertained. It merely implies the negation of love. Jacob personally, and his descendants nationally, were loved with a love which was never manifested to Esau and the Edomites. The verses are simply designed to teach that God directs the course of His favours, in accordance with the immediate choice of his own sovereign will. Compare Gen. 29:31; Luke 14:26.)

“Hail, sovereign love, that first began
The scheme to rescue fallen man:
Hail, matchless, free, eternal grace,
That gave my soul a hiding place!

“Should storms of seven-fold thunder roll,
And shake the globe from pole to pole,
I rest secure, for sovereign grace
Hath shut me in my hiding-place.”

Chapter 8—The Plan of Salvation. Salvation a Divine Certainty.

The will of God regulates all His works. We believe that the ever blessed God worketh all things after the counsel of His own will (Isa. 14:24-27, and 46:10, 11; Eph. 1:11); so that by the acts of His power *in time*, His purposes *before time* are made known (Acts 15:18).

“Twas fixed in God's eternal mind,
When His dear sons should mercy find;
From everlasting He decreed,
When every good should be conveyed.

“Determined was the manner how
Eternal favour He'd bestow;
Yes, He decreed the very place
Where He would show triumphing grace.

“Also the means were fix'd upon,
Through which His soveriegn love should run;
So time, and place; yea, means and mode,
Were all determin'd by our God.”

The covenant of grace. We believe that the salvation of sinners was the subject of divine consideration before the foundation of the world (Psa. 92:5; Psa. 119:89; Psa. 139:17; Rom. 9:11; Eph. 3:11; 2 Tim. 1:9; Titus 1:2; 1 Pet. 1:20); and that the three Persons in the adorable Trinity took counsel together (Ps. 33:11; Prov. 19:21; Isa. 40:13; Isa. 46:10; Zech. 6:13), and entered into that holy compact or agreement known as the Covenant of Grace (2 Sam. 23:5; Heb. 8:6, 12:24, and 13:30), by which the saving office that each should sustain was determined (Ps. 89:3; Jer. 24:7; John 10:20, and 14:31; Eph. 1:22; Isa. 48:16, and 49:1-8; Heb. 5:45; 1 Pet. 1:20; Rev. 13:8), in accordance with their gracious undertakings on behalf of the objects of mercy (John 17:4; Heb. 10:7-9).

“With David's Lord, and ours,
A covenant once was made,
Whose bonds are firm and sure,
Whose glories ne'er shall fade:
Signed by the sacred Three in One,
In mutual love ere time began.

Christ the Mediator of the Covenant of Grace. We believe that the Lord Jesus Christ was constituted the Mediator between God and man (John 17:3; 1 Tim. 2:5; Heb. 8:6); that by Him the inscrutable character of God might be revealed (John 1:18; Col. 1:15; Heb. 1:3); His purposes of grace made known (Eph. 1:9, and 3:11; 1 John 5:11); and His love displayed (John 3:16, and 17:26; I John 4:9); and that by His achievements the elect might finally be brought to know, love and glorify the triune God of their salvation in heaven for ever (1 Pet. 3:18; 1 John 4:10, 16).

“Jesus, we bless Thy Father's name;
Thy God and ours are both the same:
What heavenly blessings from His throne,
Flow down to sinners through His Son.

“Christ, by my first elect,' He said:
Then chose our souls in Christ our Head,
Before He gave the mountains birth,
Or laid foundations for the earth.”

Election. We believe that election was an act of God, whereby of His sovereign pleasure before the foundations of the world were laid, He chose out of mankind a number whom no man can number, to be the objects of His special love and favour (Eph. 1:4)

“Saved from the damning power of sin,
The law's tremendous curse;
Let us the sacred song begin
Where God began with us.

“We'll sing the vast, unmeasured grace,
Which from the days of old,
Did all the Son's electe embrace,
As sheep within His fold.”

Election and Predestination inseparable yet distinguishable. We believe that Election and Predestination, though inseparably connected, should be considered as distinct acts of our gracious God; as we hold that while Election determined who should be the objects of His favour (Rom 8:29; John 15:16), Predestination, appointed them both to the relationship they occupy (Acts 13:48; Eph. 1:5, 11, 12; 1 Thes. 5:9), the favours they should enjoy (Psa. 102:13), and the trials they should endure (1 Thess. 3:3) in this lower world, as well as to their exalted position and ineffable happiness in

the upper world of glory (Matt. 25:34). (We are as much appointed to our sorrows as to our joys. Our crosses, not less than our comforts, enter into the arrangement of that covenant, which is “ordered in all things and sure.”)

Note.—In Rom. 8:29, and John 15:16, the distinction is very apparent, Thus “whom He did foreknow (elect), He also did predestinate.” “I have chosen you (election) and ordained you,” &c. (predestination).

“Our seeking Thy face, was, Lord, of Thy grace;
Thy mercy demands, and must have all the praise:--
No sinner can be beforehand with Thee;
Thy grace is preventing, almighty and free.”

Distinctions. While we fully admit Jehovah's **choice of the Jews** to a position of supremacy above other nations (Deut. 7:6, 8, and 14:2; 1 Chron. 16:13; Isa 41:8; Ez. 20:5; Acts 13:17); and as unhesitatingly believe in His **election of different persons** to accomplish His purposes in this world (1 Chron. 28:4, 5; Psa. 106:23; John 15:15; Acts 9:15, 16, See **Service**, page 288): we distinguish between these Divine actions and the **election of favoured sinners in Christ**: which we believe to have been personal, absolute, and irrespective of any foreseen grace that they might possess and manifest, and to have been regulated solely by the sovereign and immutable pleasure of the God of all grace (Eph. 1:3-12; 2 Thess. 2:13).

“Zion, survey the wondrous grace
The God of heaven displays:--
He chose us out of Adam's race
Awake, and sing His praise!”

Preterition and Rejection. While we **maintain** that the election of the church in Christ involves the **rejection** of the rest of mankind: who, having been sovereignly **passed by**, when God's unalterable arrangements for the salvation of His people were made; have no participation in the blessings of the eternal **covenant**, or **interest** in the **atonement** and **intercession** of Christ; and are never the subjects of the **saving operations** of the Holy Spirit: we **deny** that these solemn facts necessitate our belief in the **reprobation** of the ungodly, or (in other words) that God decreed all whom it was not His determination to save, to **commit the sins** for which they were to suffer **damnation**, and foredoomed them to eternal retribution **irrespective of their guilt**: as we hold, that as such were, before time, passed by; so, in time, they are Divinely left to themselves, and allowed to take their own course, and follow the bias and bent of their own minds; exactly as they would have done, had none of their fellow-men been chosen to salvation; and that they will be finally judged and condemned—not

because they were not elected, but on account of their transgressions of the law of God. (Ezek. 18:4; Matt. 7:23; John 10:26, and 17:9; Rom. 9:22-23; Rev. 20:12-13; Jer. 6:30, “Refuse silver (or, silver so full of impurity as to be worthless, See Isa. 1:22) shall men call them (the Jewish nation); because the Lord hath rejected them.” R.V. The word rendered “reprobate” in Rom. 1:28; 2 Cor. 13:5-7; 2 Tim. 3:8; Titus 1:16, is *adokimos*— which means rejected after proof, or disapproved, not able to stand the test; as in 1 Cor. 9:27; Heb. 6:8.—See **Note**, page 166 by W. Palmer.

“All worlds God's will controls, and His eternal mind
Fixes the destiny of souls, takes this—leaves that behind.

“Jacob by grace He saved, nor gives a reason why;
But Esau's heart He left depraved, and who shall dare reply?”

*[Although the above is believed to be a fair representation of the views of the Strict and Particular Baptists on the subject, it should be stated that other opinions have been entertained by men whose sentiments were entitled to respect and attention.

[Thus, the late John Stevens expressly states that he is not of opinion that “the inspired oracles know nothing of a decree of Reprobation”—and he advances twenty-five passages in support of his view. **Words of Truth Arranged**, p. 52. On examination, however, it is apparent that he employs the term Reprobation in a sense very different from that popularly understood, and regards it as signifying *rejection after proof*, which is indeed its etymological meaning. Thus he informs us that in Divine Reprobation “a person is considered,” “as having been originally innocent, but having subsequently become guilty.” “In this case, God acts in strict equity. Reprobation is not an act of sovereignty but of equity.” This great Divine, therefore, regards Reprobation as tantamount to rejection for actual sin, and while some might question the advisability of employing the *term* in this sense, no sound theologian would object to the *doctrine* insisted on.

[The late James Wells, however, conceived it to be a test of orthodoxy “to acknowledge the doctrine of absolute election *and reprobation*.”—**A Prayer Book**, p. 43; and it is evident from the context, and his subsequent writing and utterances, that he employed the term to designate the eternal and absolute purpose of God to consign some of His creatures to endless and unutterable woe irrespectively of their guilt. Concerning Esau (Rom. 9:13) he elsewhere says that “God did sovereignly, independent of Esau's sins, constitute him, as a creature, the object of His infinite hatred, so that He was pleased, sovereignly, independent of sin, independent of everything of the kind, to hate Esau. God's hatred is as sovereign as His love. Esau

stands a representative of people who shall be lost, and God hates them with infinite hatred.”—**Surrey Tabernacle Pulpit**, vol 1, p. 97.]

[This is an explicit statement of the doctrine of Reprobation as the term is popularly understood. The reader is assured that, high as was our deceased brother's deserved reputation, he stood almost alone as an advocate of the above sentiment which is *not held* by the denomination to which he belonged. See a Tract on the subject by G. Pearson.

[Election has to do exclusively with salvation, and has no connection with the ruin of the lost. Election is an act of pure sovereignty which (as we saw in Chapter 7), has no place in the infliction of evil, but is solely concerned in the communication of good. Election does no one a wrong. Guilty and rebellious man has no claim on the goodness of God, who, in leaving the non-elect to themselves acts in perfect equity. He is under no obligation to save any, yet has arranged for the unspeakable felicity of countless myriads through His sovereign grace.

[The following portions, which seem to teach Reprobation however, demand consideration, which will, it is believed, lead to the conclusion arrived at above—Rom. 9:22, 23; 1 Pet. 2:8; Jude 4; Rev 13:8 and 20:30. On Jude 4, note—that they were not foredoomed to *sin*, but justly fore-ordained to a certain *condemnation*. The punishment, not the sin, was the subject of divine determination. The law of England fore-appoints murderers to death by hanging, but it does not compel them to commit the crime. Their sin is the act of their own will. So the *punishment*, but not the transgression of those sinners was of old fore-determined.

[On Rev. 13:8, etc., note that the names of these persons not being written in the Lamb's book of life, does not necessitate their being of old inscribed in some other volume of a contrary character.

[On Rom. 9:22-23 note, that the reception of the riches of god's glory by the vessels of mercy, *in time*, makes known that they were predestinated or prepared (in purpose) *before time* unto glory. Again, the vessels of wrath were not consigned to condemnation before they were “fitted unto destruction” by their guilt and sin. Grace fits men for heaven. Sin fits men for hell.

Note on 1 Pet. 2:8, “Unto which also they were appointed.” These words are understood by Dr. Gill (whom the Denomination whose views it is the design of this book to present, regard as one of their highest authorities) as teaching that “God determined to *leave*” the Jews here referred to, “as children of disobedience in the

infidelity and unbelief in which the fall had concluded them; through which disobedience or infidelity they stumbled at Christ and His word, and in consequence thereof justly perished.”—*Cause of God and Truth*, Tegg's edition, p. 136. Others have supposed that it teaches Reprobation, or the predestination of particular persons to death—*Toplady*. Works, vol. 5, p. 235. The *first* (Dr. Gill's) view involves a toning down of the plain teaching of the text, which to many is a serious obstacle to receiving it, while the *second* (Toplady's) cannot be adopted by those whose conviction is that the whole strain of the teaching of the Bible is contrary to the idea of God's predetermining any of His creatures to sin and damnation; which would make Him the moving cause of transgressions which He afterwards punishes. Accordingly, other explanations have been offered, such as that of Bloomfield, that the appointment was simply *permissive*; or of Valpy, that the appointment (as in Jude 4) was to *punishment*, not to *sin*; or of Dr. Clarke, that the appointment was *predictive*, and that Peter's meaning is, that the persons referred to were *prophesied* of that they should thus fall—an interpretation which, to the writer, appears to suit the connection, and to be worthy of consideration. The interpretation of J. Nelson Darby (**Synopsis of the Books of the Bible in loco**), however, on the whole best commends itself to our judgment. It is thus expressed: “It does not say that they were appointed to sin, or to condemnation, but that these unbelieving and disobedient sinners, *the Jewish race*, long rebellious, and continually exalting themselves against God, were destined to find in the Lord of grace Himself, a rock of offense, and to stumble and fall upon that which was to faith, the precious Stone of salvation. It was to this particular fall that their unbelief was destined.” It will be seen that this view differs from all others, in understanding the verse as referring to the conduct of God, regarded dispensationally, in relation to the *Jewish race*, rather than to any sinners, personally and individually considered. That Divine appointment regulated their national rise, progress and downfall must be admitted by every reader of the Bible—and by referring the phrase under consideration to this fact, much difficulty is removed. (Compare Luke 2:34, where understand not that the *same persons* “fall” and “rise,” but that, as in the Revised Version, some “fall” and others “rise up;” to effect which the holy Child was “set.”) On 1 Pet. 2:8, it may be further observed that the word rendered “appointed” is not, in the original, either of the terms applied to eternal and absolute predestination—*pro-oriso*, to mark off beforehand (Eph. 1:5) or *tasso*, to ordain (Acts 13:48); but *tithems*, to put, place; to ordain to an office (John 15:15; 1 Tim. 2:7); or to appoint to a deserved punishment (Matt. 24:51; Luke 12:46; 1 Thess. 5:9), which well accords with the above interpretation.]

Election and Suretyship. We believe that the central and distinguishing arrangement of the covenant of grace was the constitution of a union between the

saints and their Saviour; in whom they were chosen (Eph. 1:4), sanctified, or set apart (Psa. 5:3, 1 Cor. 1:2; Jude 1), and accepted (Eph. 1:6), in whose book their names were enrolled; to whom they were given (John 17:6), and who became (by undertaking to be their Surety) personally responsible for their liabilities, characters and safety, before the foundation of the world (Gen. 43:9; Heb 7:22, where for “testament” read “covenant”).

“With Jesus **one** by sovereign choice,
By God's unmoved decree,
All who in Jesus' love rejoice
Were fixed eternally.

“With Jesus one on Calvary's tree
His death their ransom proved;
The Surety He engaged to be
Of all the Father loved.”

Election regulates the saving proceedings of Christ. We hold that the union of the saints with the Saviour determined and defined the extent of His covenant engagements (Gal. 3:17; Heb. 8:6); His redeeming work (John 10:15; Eph. 5:25); and His intercessory occupation at the right hand of God (John 17:9; Heb 9:24).

“Before the day-star knew its place,
Or planets went their round,
The church, in bonds of sov'reign grace,
Were one with Jesus found.

“In all that Jesus did on earth,
His church an interest have;
Go, trace Him from His humble birth
Down to the silent grave.

“With Him His members on the tree
Fulfilled the law's demands;
‘Tis, “I in them, and they in Me,”
For thus the union stands.

“When from the tomb we see Him rise,
Triumphant o'er His foes,
He bore His members to the skies,

With Jesus they arose.”

The fall of the Elect with the rest of the Race. We hold that though God's people were thus chosen in Christ before the foundation of the world, they fell with all mankind in Adam, their natural head, and thus became by nature the children of wrath, even as others; albeit their redemption was ensured by their union to the Lord (2 Sam. 14:13-14; Rom. 5:12; 1 Cor. 15:22; Eph. 2:2-3).

“Eternal election preserves me secure,
I live through that sovereign decree;
Redeemed by my Saviour, and called by His power,
I worship the great sacred Three.

“When Adam our father revolted and fell,
Mankind became guilty and dead;
Free grace still prevented from falling to hell,
The members who stood in their Head.

“Their union eternal could not be destroyed,
Though ruin came in by offence,
For love everlasting sent Jesus who died,
And bore their iniquity hence.”

Covenant arrangements regulate the salvation of sinners. We believe that salvation is in all its details regulated by the covenant of grace (2 Sam. 23:5), by which the names and number of God's children were fixed (Luke 10:20; Phil. 4:3; Rev. 13:8); the dates of their birth and the time of their entrance into the blessings of the gospel decreed (Ecc. 3:2; Gal. 1:15-16; 2 Tim. 1:9); all the circumstances of their lives arranged (Gen. 47:29; 1 Sam. 2:9; Psa. 31:15; Psa. 37:28; Phil. 1:29; 1 Thess. 3:3), and their well-being here (Prov. 8:31; Rom. 8:29) and their happiness hereafter secured, before the foundation of the world (2 Sam. 23:5; Matt. 25:34; 1 Cor. 2:7, 9).

“Come, saints, and sing in sweet accord,
With solemn pleasure tell,
The cov'nant made with David's Lord,
In all things ordered well.

“This cov'nant stood ere time began,
That God with man might dwell,
Eternal wisdom drew the plan,

In all things ordered well.

“This cov'nant, O believer, stands,
Thy rising fears to quell;
Sealed by the Surety's bleeding hands,
In all things ordered well.”

The Gospel Summarized. Mercy, Merit, and Might.

Salvation's moving Cause. We thus believe that the **moving cause** of salvation was the sovereign (Rom. 9:18), everlasting (Jer. 31:3), and immutable (Rom 9:29) grace of our Triune God (Eph. 2:4-5); by whom the saints were chosen in Christ before the foundation of the world (Eph. 1:4), and predestinated to the adoption of children (Eph. 1:5), that their exalted holiness and happiness might eternally redound to His glory (Isa. 43:21).

“Grace first contrived the way
To save rebellious man,
And all the steps **that** grace display,
Which drew the wondrous plan.

“Grace first inscribed my name
In God's eternal book,
'Twas grace that gave me to the Lamb,
Who all my sorrows took.

“Grace led my roving feet, To tread the heavenly
road, And new supplies each hour I meet, While pressing
on to God.”

Salvation's meritorious cause. We believe that the **meritorious** cause of salvation is not works of righteousness which we have done (Titus 3:5), but the obedience unto death of the Lord Jesus (Phil. 2:8 and 3:8-9), who obeyed the broken Law on our behalf (Gal. 4:4), and endured in our stead the punishment due to our sins (Gal. 3:13); and we hold that His righteousness is imputed to His people (Rom. 4:408, and 2 Cor. 5:21), as the matter, or meritorious ground of their complete justification by God (Rom. 5:19).

“Thy works, not mine, O Christ, speak gladness to this heart,
They tell me all is done—they bid my fears depart.

“Thy pains not mine, O Christ, upon the shameful tree
Have paid the law's full price, and purchased peace for me.

“Thy cross, not mine, O Christ, has borne the awful load
Of sins that none could bear but **Thou, Incarnate God.**

“Thy righteousness, O Christ, alone can cover me,
No righteousness avails, save that which is of Thee.”

Salvation's efficient cause. We believe that the **efficient** cause of salvation is the internal work of the Holy Spirit (Phil. 2:13), and accordingly we hold that true godliness is not produced by any outward religious rite or observance (Phil. 3:4-7), nor is it the result of the faith of one's parents (John 1:18), nor does it arise from earnest efforts at self-amendment (Rom. 9:16, and Jer. 2:22); but is caused by the introduction into the soul of a new principle of life (Eph. 2:1; 1 Pet. 1:23, and 1 John 3:9), which is imparted by the Holy Spirit to all God's chosen ones when they are born again (John 3:3-8), and delivered from the power of darkness and translated into the kingdom of God's dear Son (Col. 1:13).

“Not all the outward forms on earth,
Nor rites that God has given,
Nor will of man, nor blood, nor birth,

Can raise a soul to heaven.

“The sovereign will of God alone
Creates us heirs of grace;
Born in the image of His Son,
A new peculiar race.

“The Spirit, like some heav'nly wind,
Blows on the sons of flesh,
Creates a new, a heavenly mind,
And forms the man afresh.”

Purpose, purchase, and power. We hold that all whom the Father chose (! Thes. 1:4), the Son has redeemed (1 Pet. 1:19-20), and the Holy Spirit has engaged to sanctify (John 6:37 and 16:13-15), so that the objects of the Father's *purpose*, of the Son's *purchase*, and of the Holy Spirit's *power*, are and will be found at last to be numerically and identically the same (John 17:2, 6, 24, 26; Jude 24), to the glory of

the wisdom and power of the God of all grace (Rom. 11:33, 36).

“The people of Jehovah's choice,
Are registered on high,
And they shall hear His sovereign voice,
And by His grace draw nigh.

“Far off, depraved, and prone to stay,
But they shall surely come:
For cov'nant love marks out the way,
And brings the outcasts home.

“Yes, they shall come, 'tis heaven's decree,
They shall to Jesus bow;
This precious **shall come** conquered me,
And gives me comfort now.”

Chapter 9.—The plan of Salvation, continued.—Christ's Finished Work.

The Atonement or Satisfaction of Jesus Christ.

Sinners under Judgment before God. We believe that all have sinned, and are guilty before God (Rom. 3:19, where read “under judgment”), being for their transgressions condemned already in His sight (John 3:15); and we hold that guilt must be divinely removed, or sinners will be justly consigned to eternal woe (Job. 25:4; Psa. 9:17, and 143:2; and Rom. 3:20).

“How is our Nature spoiled by sin!
Yet nature ne'er hath found,
The way to make the conscience clean,
Or heal the painful wound.

“In vain we seek for peace with God
By methods of our own;
Jesus there's nothing but Thy blood
Can bring us near Thy throne.

“The threatenings of the broken law
 Impress our souls with dread;
 If God His sword of vengeance draw,
 It strikes our spirits dead.”

The sins of the elect transferred to Christ. We believe that in the moral government of God sin is transferable, and that the sins of the elect were by a mysterious but most real transaction, so made to meet upon the Lord Jesus (Psa. 49:4; Isa. 53:6; 2 Cor. 5:21; 1 Pet. 2:22-24), that He stood personally liable for all the shortcomings and penal deserts of His people (Isa. 53:8; Dan. 9:26; John 1:29, 36; Rom. 4:25, and 8:8; Heb. 9:28).

“My Saviour's ever watchful eye
 Is over me for good:
 What will He not for me bestow
 Who hath Himself bestowed!

“Sorrows, and agonies, and death,
 Thou didst endure for me;
 When all the sins of God's elect
 Were made to meet on Thee.

“Exult, my soul, thy safety stands
 Unshaken as His throne;
 His people's everlasting life
 Is founded on His own.”

The miraculous conception of Jesus, the ground of His legal and personal fitness to be our suffering surety. We believe that in virtue of His miraculous conception, and its momentous consequences (see pages 9 and 16), the Lord as the Son of man was able to take His church's place under the Law, and to produce an immaculate righteousness, by the unbroken merit of His obedience unto death (Gal. 4:4-5).

(Jesus Christ is a suitable, efficient, and sufficient Savior. (1) The immaculateness of His humanity, rendered Him **suitable** to save. “Such an high priest became us,” Heb. 7:26. (2) His complexity rendered Him **efficient** to save. It is by the blood of God, i.e., the God-man, that the Church has been redeemed. Acts 20:28. (3) His penal sufferings rendered Him **sufficient** to save. Heb 2:10.)

“Sure Thy name is wonderful,

Counselor, The mighty God,
Whom the heavenly Hosts adore,
Praise we through the earth abroad.

“Wonderfully formed to raise
Adam's fallen, helpless race;
Formed to purchase and secure,
For Thy people boundless grace.”

Christ's complexity the ground of His efficiency as our suffering Surety. We believe that the complexity of the Redeemer's person rendered Him **efficient** to save His church by His obedience unto death; His humanity giving Him an equitable relation to those whom He represented, and enabling Him to suffer and die for human sin (Isa. 7:14; Matt. 1:23; Heb. 2:14), while His divinity imparted intrinsic weight and dignity to His meritorious sufferings, and rendered them valid for the ends they were designed to effect (Acts 20:28; 1 Pet. 1:19-20).

“Let all who mourn their lost estate,
And sigh beneath sin's woeful weight,
Repair to Calvary;

And there, with tearful eyes, behold
The crowning set of love untold—
The Lord of Glory die.

“*There*—let them take the sinner's place,
And *there* appeal to sovereign grace,
That they may read, by faith,
The thoughts of God in what they see,
The deep, the solemn mystery
Of Jesus' wondrous death.

“The hour has come , and God demands,
At the Most Holy Surety's hands,
The debt His people owe;
Their crimes upon their Lord are laid,
The sinless Saviour sin is made,
And He is filled with woe.

“Our kinsman He—of woman born—

For that dear form, so marred and torn,
 Is human like our own:
 Thus in our place He can obey,
 And our vast debt to justice pay,
 And for our sin atone.

“Yet, in His dying moments, He
 Is still incarnate Deity,
 The mighty Son of God:
 And weight and power His sufferings have,
 The people gloriously to save
 Whom He has bought with blood.

“Wait sinner, then at His dear feet;
 His sacrifice is all complete,
 Make it thine only plea;
 Till He thy fears shall chase away,
 And in love's gentle accents say,
 ‘I died, I died for Thee.’”

The blood of Jesus intrinsically potent and precious. We hold that the blood of Jesus owes its power and preciousness—not to Divine arrangement and appointment—but to its actual, substantial, and intrinsic worth, as the blood of the God-man Mediator, shed by Him when suffering as an expiatory sacrifice, under the wrath of God (I Pet. 1:20; Rev. 1:6; Heb. 10:29, where for ‘an unholy thing’ read ‘common.’ The apostate’s sin was esteeming the most precious blood of Christ common, and thus denying its inherent virtue as the blood of the God-man.).

[There is a power, an actual, substantial, intrinsic power, in the blood of the Lamb. As a divine ordinance and appointment, of course, God Himself will not disregard it; but the power of the Saviour’s blood is not typical, or shadowy, or ceremonial, or merely the result of Divine appointment. The power of Christ’s blood is living, legal, meritorious, absolutely and necessarily saving. Its power comes from the dignity, worth, and greatness of the person that shed it. All His dignity and glory are inseparable from the life He lived, and the death He died.”— *John Hazelton*. “Without an actual intrinsic worth, the sufferings and death of Christ could not have formed an atonement. On the other hand, without a sovereign appointment they could not have been constituted *the* atonement for His people.”]

“Descending from glory on high,

With men Thou delightest to dwell;
Contented to die in their stead,
By dying to save them from hell.

“Despising the cross and the shame,
I hear Thy deep groans from the tree,
And see the rich blood trickling down;
'Twas shed for a sinner like me.”

Christ not only an exemplar and martyr, but a sacrifice for sin. We believe that in His obedience unto death our beloved Redeemer was our **Exemplar** (John 13:15; Phil. 2:5, 8; 1 Pet. 2:21, 23; 1 John 2:6). We also reverently hail Him as a **Martyr**, who witnessed for God, and sealed His testimony with His blood (1 Tim. 6:13; Rev. 1:5). We, however, regard any view of His finished work as defective and mischievous (Gal 1:8) which does not present Him as a pure and acceptable **Sacrifice** offered in His people's stead to satisfy the outraged justice of God (Isa. 53:12; 2 Cor. 5:21; Heb. 9:14; 1 Pet. 3:18).

“Oh, see the bleeding Prince of Life

On Calvary's mount expire! Muse on the wondrous
scene of love, And reigning grace admire.

“Survey, ye saints, the Lamb of God,
Slain for the chosen deed;
For justice now is satisfied,
And all the church is freed.”

The Lord's obedience unto death a propitiation or atonement. We believe that Christ's obedience unto death was a Propitiation or expiatory offering to outraged justice (Rom. 3:25; 1 John 2:2) by which the Law was magnified (Isa. 42:21; Rom. 10:4); its curse removed (Rom. 8:1-3; Gal. 3:13); the attributes of God harmonized; and His immutability eternally sustained (Isa. 45:21; Psa. 85:10; Rom. 3:26); God Himself pacified (Ezek. 16:68); and the sins for which atonement was made rendered penally non-existent (Isa. 38:17; Mic. 7:19; Heb. 10:17-18); and unpunishable for evermore (Rom. 8:1; Eph. 1:7; Col. 1:14).

[This doctrine formed the subject of one of the shortest but sweetest sermons ever delivered. David Denham when occupying the pulpit at Yeovil, on Sunday, Nov. 26th, 1848, was seized with a fit of apoplexy. He, however, tried to preach, and as far

as his muffled voice would allow, delivered the following discourse, “How blessed to be brought to see the perfections of Jehovah harmoniously concerned in the salvation of a sinner, and the Father embracing him through the blood and righteousness of Jesus.” Two young men ascribed their saving impression to what was said.]

“Twas Wisdom formed the vast design
To ransom us when lost,
And love's unfathomable mine
Provided all the cost.

“Strict Justice with approving look,
The holy cov'nant sealed,
And truth and power undertook
The whole should be fulfilled.

“Truth, wisdom, justice, power and love
In their full glory shone,

When Jesus left His home above,
And died to save His own.

“Truth, wisdom, justice, power and love
Are equally displayed,
And Jesus reigns enthroned above,
Our Advocate and Head.

“Now sin appears deserving death,
Most hateful and abhorred;
And yet the favored sinner lives
Accepted in the Lord.”

Christ's death a real punishment for sin. We hold that Christ did not (as some have said) die, that He might contribute to our happiness by stimulating us to efforts at reformation, and procure a pitiful acceptance for our imperfect obedience, but that He took our place under the Law (Gal. 4:4), which He obeyed for us, and the penalty of which He bore and exhausted by dying on the cross (Isa. 53:5, 6; Gal. 3:13; 1 Pet. 3:18).

“Oh, who can tell what woes He bore,
When that pure blood was spilt!

What pangs His tortured bosom tore
When loaded with our guilt?

“Twas not the insulting voice of scorn
So deeply wrung His heart,
The piercing nail, the pointed thorn,
Caused not the saddest smart:

“But every struggling sigh betrayed
A heavier weight within;
How on His burdened soul was laid
The weight of human sin.”

Christ's sufferings proportioned to His people's guilt, the ground of the sufficiency of His work. We believe that as the death of the Lord Jesus was penal (that is to say inflicted on Him in punishment for the sins of His people), His vicarious agonies were proportioned to their guilt, and that He suffered at the hands of impartial Justice what they in their own persons must otherwise have endured in the place of endless woe, and that thus the measure of His sufferings rendered His oblation gloriously **sufficient** for the great ends contemplated in the covenant of grace (Isa. 53:5, 8; Rom. 8:32; 2 Cor. 5:21; 1 Pet. 3:18).

“My Lord, my love was crucified,
He all my pains did bear,
But in the sweetness of His rest,
He makes His servants share.

“His blood was shed instead of ours,
His soul our hell did bear,
He took our sin, gave us Himself:
What an exchange is here!”

Chapter 10—Redemption.

Christ's blood His people's ransom. We believe that the Lord Jesus hath redeemed His people (1 Cor. 6:20; Heb. 9:7-14; 1 Pet. 1:18), that is to say, that He hath purchased their release from the claims of the law (Rom. 7:4 and 8:2; Heb. 9:15), the dominion of death (Isa. 25:8; Hos. 13:14; 1 Cor. 15:55; 2 Tim. 1:10), and the thralldom of Satan (Isa. 42:1-7) and hath thus honourably secured their entrance into a state of liberty and peace (Col. 1:13; Heb. 9:15).

“Now to the Lamb that once was slain
 Be endless blessings paid;
 Salvation, glory, joy remain
 For ever on Thy head.

“Thou hast redeem'd our souls with blood,
 Hast set the prisoners free,
 Hast made us kings and priests to God,
 And we shall reign with Thee.”

Particular Redemption. We hold that since the redeeming and atoning work of the Lord Jesus, was defined and determined by His covenant engagements; He died to ransom the persons (John 10:15; Eph. 5:25), and expiate the sins of His elect people only (Matt. 1:21; Gal. 1:4; Heb. 1:3; 1 Pet. 2:24).

“When the Lord chose the numerous seed
 He viewed them in their glorious Head;
 He clearly saw their awful fall,
 But made provision for them all.

“For He determined ne'er to lose
 The objects He had deigned to choose,
 From His dear sons He ne'er could part,
 They lay so near His gracious heart.

“In wisdom, therefore, He decreed
 The way to save His chosen seed;
 Jesus, their loving Surety stood,
 Engaged to ransom them with blood.

“For them He left His home on high—
 For them appeared at Calvary;
 For them the wrath of God He bore,
 Till wrath exhausted burnt no more.”

Particular Redemption not a speculative Question. We hold that the question of the extent of Christ's redemptive and atoning work is of the utmost moment, both in relation to the Lord and His people; since to assert that He redeemed sinners who will be lost, and expiated sins which will be eternally unforgiven, not only impugns the character of His completed work, but deprives the saints of the strong

consolation which the knowledge of a certain salvation is calculated to impart.

[“We must admit that the Lord suffered either (1) for all the sins of all men, or (2) for some of the sins of all men, or (3) for all the sins of some men. He did not, however, (1) bear all the sins of all men, or all men would be saved, which is contrary to fact. Nor (2) did He bear some of the sins, only, of all men, or none would be saved, which is contrary to gospel. He therefore (3) bore all the sins of some men, which the Scriptures assert, and which we believe.”—*Owen.*]

“Tis not one more nor yet one less,
Than God the Father chose.
And these are safe, and must be safe,
Though earth and hell oppose.”

“For them in Heaven He intercedes,
And as their great High Priest He pleads,
And all for whom He died shall prove
The strength and glory of His love.”

Addenda to Chapter 10.

No. 1.—Some erroneous views of the Atonement.

The foregoing pages are believed to contain a fair statement of the holy mystery of the satisfaction of Jesus, as understood by writers of repute among us.

The reader will notice how greatly these views differ from others which have obtained acceptance.

We differ from those who hold that *the Atonement arises out of the immolation of the human nature of Jesus*. It has been asserted that Christ “on the altar of His Deity, offered up the sacrifice of His humanity, which was swallowed up by the fire of Divine wrath.” The doctrine that His sacrifice consisted in the offering up of His humanity, abstractedly considered, is, however wholly without scriptural foundation, and involves very solemn consequences. He suffered as a complex person. To dissociate His Deity from His humanity, in connection with His death, is to invalidate the mystery of the passion in a futile attempt to solve it. His sacrifice was His infinitely glorious SELF (Gal. 1:4; 1 Tim. 2:6). He was crucified as “the Lord of Glory” (1 Cor. 2:8). The blood which He shed was the blood of Jesus Christ, the Son of God (Rev.

1:5; Acts 20:28).

The thought embodied in the favourite phrase “the altar of His deity” is foreign to the truth.

We differ from those who hold that the expiation of Jesus was affected *by the passive torture of His body, till His energies succumbed to the strain, and He died of the exhaustion of His enfeebled powers.* “The holy fire swallowed up His humanity,” says the writer quoted above, and the sentiment would be widely received.

The idea that the Lord's physical energies and mental susceptibilities were enfeebled by His agony is, however, inaccurate and misleading. If it is true that Psalm 22 is a prophetic portrayal of His experience when dying, it is an emphatic refutation of the notion that He was then in any sense exhausted. His seven utterances from the cross manifest perfect intellectual ability; while His expiring cry betokened that He died in the plenitude of physical energy. He was in “grief”—acute mental and moral pain—while suffering (Isa. 53:10), and reproach broke His heart (Psa. 49:20). This subject has important relation to His saving work. “By His knowledge” of the persons He represented, and the sins He bore, says Jehovah by Isaiah, “shall my Servant, my righteous One, justify many, for He shall bear their iniquities.” (*Alexander's Translation* of Isa. 53:11). It is evident, therefore, that as the Sin-bearer He had the keenest cognizance of the circumstances attending His death. He refused the stultifying potion (Mark. 15:23), for it was needful that He should not only die, but feel the pangs of dying in all their intensity. He *tasted* death. His expiation was throughout a conscious and voluntary act. He *confessed* the sins for which He suffered, while He endured their dire dessert (Psa. 49:5), and He looked with the undimmed eye of love at all for whom He was suffering (Gal. 2:20). His laying down His life when His word of suffering was completed was not compulsory. He acted according to the volition of His own unconstrained will, and in the power which He predicted would enable Him so to do (John 10:18). Thus we repudiate the thought that He “bore all that incarnate God could bear—with strength enough, but none to spare.” There is not a hint that His energies were waning, and that He was approaching the limitation of His powers. “He did not once lose Himself; His intellect was vigorous throughout. His faculties were in perfect exercise. He carried Himself personally and consciously through all He performed; and when He had brought all to completion and perfection, He exclaimed, ‘It is finished!’ and gave up the ghost.”—*John Hazelton*.

We differ from those who hold that “*the dignity of Christ's person*” not the “*agony which He endured,*” “*determines the merit of His work.*” No Scripture that

we are aware of is adduced in favour of this assertion. It will therefore suffice to state that it has been duly considered and rejected by those whom we regard as authorities—who hold that the efficacy of the atonement lies in our Lord's having so suffered, in His precious and inexplicable complexity, for the sins of His elect, as to satisfy divine justice on their behalf. Its worth lies neither in the glory of His person nor the circumstances of His passion, separately considered; but in His having *suffered* as the *God-man*, under the Divine wrath justly excited by the sins of His people.

“The merits of Christ,” says William Palmer, “consist in the worth of His person drawn out in acts of obedience unto death, which He rendered as a public person to the Law.” The glory of the Lord's person indeed characterized His atoning work. Had He not been the infinite God, not one sinner could have been saved by His sufferings. This we concede. But “the essence of the atonement,” again says William Palmer, “must not be confounded with the Divinity of Him who made it; for then the slightest pang would have sufficed, and a plenary punishment been avoided.”

We differ from those who *deny that the sufferings of Christ were equivalent to the punishment due to the sins of the elect.* No Scripture is, again, adduced to refute what has been esteemed a fundamental truth. It suffices, therefore, to state that John Stevens expresses his belief that “Christ's sufferings were according to the number of His people” in a work which has been universally accepted in the denomination. It has been asked, “whether the Lord Jesus could have suffered *more*,” and this, not particularly wise, question has been supposed to contain an argument as cogent as if it were the statement of a revealed fact. John Stevens has, however, shown that it is propounded in ignorance of the distinction that should be drawn between the act of dying and the sufferings that may attend a dying hour. Not from His death alone, but from His dying under such unique and momentous circumstances the merits of Christ's oblation arose. It is certain that His sufferings resulted from the sins of the elect, and we as a Denomination hold that they were a legal equivalent to what the church must, but for Him, have suffered in Hell for ever.

We differ from those who hold that the *value of the atonement is infinite, although its benefits are confined to the elect.* While it is conceded by those to whom we refer, that the influence of Christ's death extends only to those whose Head He is, it is insisted that we should discriminate between this, and its worth. Its *worth* is infinite; its *influence* restricted. This is the distinction between the *intrinsic* and *extrinsic* value of the atonement. “The indwelling Godhead of Emmanuel” we are told, “imprinted its own infinity upon the value of His oblation”; hence its *intrinsic* infinitude. Divine appointment restricts its actual efficacy; hence its *extrinsic* limitedness. Pedantic phraseology, however, in our judgment only tends to obscure

the simplicity of divine truth, and we object to the employment of words that poor and plain men cannot understand. With William Palmer, we deem this distinction “indefensible.” We believe the design, the worth and the application of the atonement to be co-extensive, regarding it, as in all respects, commensurate with the claims of justice on those for whom it was intended.

The above distinction we moreover hold to be human, needless, unscriptural, and misleading. It does not simplify the presentation of the gospel to sinners. It affords no comfort to anxious inquirers sighing under the burden of deplored sin, to whom infinite generalities bring no relief. Their question invariably is, no “has an atonement of unlimited value been provided?” but “Did Christ die for ME?” It magnifies neither the justice, nor the wisdom, nor the love of God, and introduces confusion into the beautifully harmonious and coherent scheme of Divine salvation. On the other hand the doctrine of a *just* and *sufficient* atonement is, in all ways, adapted to the wants of sinners, while it reflects transcendent glory upon the God of all grace.

The assertion that they only can preach to sinners who are prepared to proclaim that the Atonement is a “bottomless abyss” is disproved by the fact that the gospel is never so presented in the Inspired volume.

The assertion that an infinite atonement was needful, because sin is an infinite evil, is also untenable. Sin may be infinite in the language of hyperbole, when terms are not employed in their full and literal acceptance. Sin may be called infinite, relatively, for it is the rebellion of the soul against the infinite God. But sin personally considered is the act of finite creatures who cannot possibly give rise to what is infinite.

On examination it will be seen that the *root* of all objections to an atonement, limited both in design and efficacy, lies in dislike to the Sovereignty of God. In determining the extent of His salvation He pleased Himself alone. The right to do this, proud reason invariably denies Him. Hence the many attacks upon the revelation of plans and proceedings, in all of which He claims and exercises His royal prerogative.

Our views *accord with the Scriptures* which invariably represent the satisfaction of Jesus, as the result of His sufferings as a complex person, when enduring the punishment adjudicated by equity to the sins that had been transferred to Him. It is granted that the complexity of Emmanuel invested Him with an infinite capacity for suffering, but where is it asserted that He suffered to the extent of that capacity?

All passages which refer to the cause of His sufferings, explicitly state that

these had definite relation to accurately considered sins. “With His stripes,” i.e., with stripes inflicted on Him, one by one, till the required number was reached, “we are healed.” “The Lord hath laid on Him,” not the iniquity, or sin as sin, but, as in the margin, “the *iniquities* of us all.” “For the transgressions of my people was He smitten.” “The chastisement of our peace,” i.e., such punishment as must be endured to ensure our peace “was upon Him.” “He was delivered for our offences.” “He died for our sins.” “He suffered for us in the flesh.” He, “the just” one, died **instead** of the “unjust” ones. “He gave Himself for our sins.” The wrath of God excited by our sins therefore caused His suffering, and to exhaust that measured wrath He suffered.

Now we must surely “believe in equity in relation to the atonement.”—*John Haselton*. We cannot but hold that impartial justice regulated every blow of the divine hand which fell upon the spotless Surety. Since, therefore, His sufferings were commensurate with the penal desserts of those whom He represented, His sufferings were limited. We hence conclude that the Expiation which was the outcome of those sufferings was correspondingly limited. Cause regulates effect. In this case the cause of the suffering was the sins of a numbered company (Isa. 53:6, margin; Rom. 4:25; 1 Cor. 15:3; 1 Pet. 3:18; Rev. 7:9); when made to meet upon their responsible and competent Surety. The effect, therefore, must correspond therewith, and the “value,” “worth,” “efficacy,” “efficiency,” “preciousness,” or “sufficiency” (for the terms are employed with little apparent discrimination) of the Atonement, must be limited to those for whom it was made.

The above view is currently styled the **Commercial View of the Atonement**, though “the doctrine of a **Commensurate Atonement**” might be happier. It is opposed by Fullerites, “who base the extent of the Atonement on the glory and dignity of the Divine Nature of Jesus, contending that His sacrifice was (on this account) of ‘infinite worth,’ enough to have been the means of saving ten thousand worlds.”—Dr. Stock.

Somewhat similar is the view of G.W. Shepherd.—“It was the dignity of Christ's person which determined the merit of His work.” “The excellency of the Divine nature is communicated to the work done by Him in the human nature. His obedience is thereby Divine, and **therefore** of **infinite** efficacy.” “If one sinner only was to have been saved, He could not have done less; had there been a million times as many, He could not have done more.”

On the contrary, the view of John Stevens is, that “the demands of impartial Justice (which Jesus met) were greater than if only one sinner had been ordained to salvation, and must have been proportioned to the number of those appointed to obtain

salvation (by His sufferings)”—“*Help for the True Disciples*,” page 180.

John Hazelton also speaks thus:—“It is said that ‘you should not take a **commercial view of the Atonement.**’ But “Ye are bought with a price.’ What is a commercial view of the Atonement if it does not appear here? My friends, it is **wicked**, and **altogether of the devil**, to talk in this manner of the Atonement of Christ,” namely to deny the doctrine enforced above.—Sermons, Vol. 1, page 4. See **Tracts on the Atonement**, by W. Palmer.

While, however, we endeavour to assign to the Atonement its scriptural proportions, we are careful to avoid ascribing limits to the Holy One of Israel. “Infinity should be connected with all His attributes.”—(*John Hazelton*), but we distinguish between His *attributes* and His *actions*. His glory is infinite, but its displays are limited. His wisdom is infinite, but its manifestations are limited. His power is infinite, but its operations are limited. His love is infinite, but its objects are limited. It should, however, be remembered that these limitations have been determined by the Lord Himself. How superlatively glorious, therefore, the proportions and results of the Atonement will finally prove to be, none can conceive. This we are assured, that they will be worthy of the infinitely blessed God.

No. 2.—Passages which appear to teach the Universality of Christ's Atoning and Redemptive Work.

It has been urged that an honest interpretation of certain passages necessitates the conclusion, that Christ upon the cross “made a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.” “There are texts,” says William Jay, “which are the torment of Calvinists.”

In such passages the universal terms, “all,” “every,” or “world” are prominent, and on their force the interpretation depends. In ordinary literature, however, these terms are employed with considerable variety of meaning, and but rarely in an absolutely universal or unlimited sense. Thus in a treatise on chemistry, I read, that “*everybody* knows that an acid is neutralized by an alkali.” Here “everybody” does not mean the whole population of the globe, but *those only who have studied chemistry*. Again: “*All men* admire Howard.” Here the term “all”

must be limited to those who are acquainted with the name and fame of the great philanthropist. Again: “His widow received harsh treatment from *the world*.” Here none think that by the “world” the whole human race is intended—but it is understood to mean the twenty or thirty people with whom she had to do. *The connection makes*

the meaning evident. Similarly in interpreting Scripture, the range of all universal terms must be determined by the context, and the writer's evident scope and design. For example:

(Isa. 53:6): “*The Lord hath laid on Him the iniquity of us all.*” “Language which,” says A. Barnes, “expresses the idea that Christ suffered for all men,” and that there “was no limitation in respect to the number of those for whom He died.” This interpretation, however, overlooks the words “we” and “us,” by which the range of the universal term “all” must be determined. The persons referred to are repentant sinners who deplore the fact, that like lost sheep they have gone astray. Penitence is a grace of the Spirit, and proves an interest in the salvation of God. The verse, therefore, *expresses* the idea, that for those who are truly convinced of sin, Christ died; and *implies*, that those for whom He suffered will be led to deplore their guilt, and be ultimately saved—for which we contend.

“*The Lamb of God which taketh away the sin of the world*” (John 1:29) “*For God so loved the world,*” etc. (John 3:16), and “*sent His Son, that the world, through Him, might be saved.*” (John 3:17) “*This is the Christ, the Saviour of the world*” (John 4:42) “*He is the propitiation for the sins of the whole world*” (1 John 2:2), “*The Father sent the Son to be the Saviour of the world.*” (1 John 4:14). These passages admit of two interpretations. (1) That the design of salvation was absolutely universal: That God sent Christ to expiate the sins of the whole of Adam's race: and, That all the sins of all sinners have been removed by His oblation. If a universal sense of the word “world” be insisted on, we contend for *nothing short of this*. The verses do not express the idea that Christ died to give all men *a chance* of salvation—or that He died for all, *if they are willing to accept Him*. Whatever may be the scope of the word “world,” the force of the other expressions is too plain to be evaded. Theologians, therefore, who insist that the word “world” in the above passages, means every sinner who ever has lived, or will live, must behold in the case of every lost soul a frustrated God, and an inefficacious atonement—or they must believe with the Universalists in the final salvation of the whole human race. (2) But surely a more consistent interpretation may be found. The word world is used in the Bible in a great variety of sense. Thus in Psalm 93:1, it means *the material earth*; in Col. 1:6, *all to whom Christianity is a subject of interest*; in Matt. 28:20, *time*; in John 12:19, *the majority of the inhabitants of Jerusalem*; in Luke 2:1, *the nations which were subject to Rome at the time of the nativity*; in Rom. 5:12, *the whole human race*; and in John 7:7, *sinners who oppose the gospel*. It is therefore disingenuous to employ it as if it always had one unvarying and definite meaning. Like all universal terms its range must be decided by the context. Its meaning in the texts before us may readily be determined by considering the evident scope and design of their writer.

The range of the salvation of Israel after the flesh was limited to *one* nation, while that of the gospel is *world-wide*, sinners of all nations being interested in it. This fact demanded declaration by all that were first commissioned to proclaim the gospel of Christ, especially as it was regarded with disfavour by the Jews. As embodying and enforcing this truth, we regard the passages quoted, “*Behold the Lamb of God!*” the benefits of whose sacrifice shall avail not for one nation only, but for sinners of all nations—the term being employed in an *anti-national* sense. Christ “*is the propitiation,*” not for converted Jews alone, as some were incorrectly contending, but “*for the sins of the whole world,*” or (omitting, as is preferable, the italicized interpolation), “*the whole world.*” Those interested in the propitiation of Jesus are scattered over the habitable globe. Hence the gospel commission to the disciples to “go out—not into Jewish territories alone, but—into all the *world*, and preach the gospel to every creature.” The elect of God are dispersed in all countries. Hence the declaration, that “*the Father sent the Son to be the Saviour of the world.*”

(2 Cor. 5:15), “*He died for all,*” words which, says A. Barnes, demonstrate that the atonement is *general*, and that the merits of Christ's death have an original applicability to all men. They, however, admit of a different interpretation. St. Paul is addressing the Corinthians among whom his apostleship was questioned. Conscious of integrity, he appeals to the Judge of all hearts and notions, before whom he must finally appear, and he assures those to whom he wrote that he and his colleagues were—like all true Christians—actuated by the constraining love of the Redeemer. They felt that all the blessings of salvation were meritoriously attributable to **Him**. Formerly they all alike had been dead in trespasses and sins. Now they were the favoured participators of eternal life; which was *His* gift, who had redeemed them by His blood. Christ's dying on their behalf proved their former condition to have been one of death, and gave Him the strongest right to their gratitude and service. Hence their devotion to Him. These considerations limit the latitude of the term “all,” to the recipients of spiritual life. The passage may be thus explained:— “Our labours in the cause of Christ are indeed great, but His love in giving Himself a sacrifice for us constrains us. For we gratefully remember that since nothing short of His agonizing death could have effected the sacrifice of any one of us—whether Jews or Gentiles, and whatever our moral or social standing may have been—all of us alike without distinction, were legally and spiritually dead. We judge, therefore, that since *all* of us are saved by His *death*, now that we are, through His grace, alive unto God, we should not live unto ourselves, but to promote the cause of our dying and risen Lord.” The “all,” therefore, refers to regenerated persons only, and does not imply a universal atonement.

“*Who gave Himself a ransom for all,*” (1 Tim. 2:6). Supposed to teach that

Christ has given Himself a ransom for the whole human race; but an examination of the context will show the view to be untenable. St. Paul's subject is prayer, which he exhorts should be offered for "all men," verse 1. This determines the force of the word "all" in the passage before us. To suppose that we should pray for every human being that lives, has lived, or shall live, is absurd. Men of all classes and characters are evidently intended. In this sense, too, Christ was a ransom for all. Salvation is restricted to no one nation. Its range is predetermined by the sovereign will of Jehovah, irrespectively of men's social or political standing, and He purposes that *all sorts* of men, Jew, Gentile, Greek, barbarian, bond and free, old and young, shall be saved, verse 4. Such therefore have been bought with the blood of Christ, and faith is encouraged to offer petitions for any for whose eternal welfare we are solicitous.

"That He, by the grace of God should taste death for every man," Heb. 2:0. These words have been quoted to prove that Christ died for the whole human race. Two considerations, however, lead to a contrary opinion. (1.) The context—The Apostle is discussing the grace of the Redeemer in identifying himself with the "many sons," whom it is the sovereign purpose of God to bring unto glory. As the "Captain of their salvation," it was needful that He should be made, relatively and officially, "perfect through sufferings;" and to this end He tasted death—not for every man universally—but for every member of the enrolled family whose cause He had undertaken. (2.) A critical examination of the original shows that the word *man* is inserted without authority in our translation. The latitude of the word *pantos* (every, or each) must, therefore, be determined by the connection, which, as we have seen, limits it to the children of God, for *each* or *every one* of whom Christ has tasted death.

The force of the word "tasted" is often misunderstood. As in Psa. 34:8, and 1 Pet. 2:3; the force of the term is to drink slowly, as a wine taster might who wishes to ascertain the exact character of a sample. Christ did not simply die (see page 46), but died in the full cognizance of all the horrors of death. A popular modern view of this verse which regards it as teaching that all men are benefited by Christ's mediation (true as that idea undoubtedly is) is untenable. It refers only to His dying for His elect. See a further reference to this verse on page 81.

"Who is the Saviour of all men," 1 Tim. 4:10. Rightly understood, these words do not imply that the atonement is universal. St. Paul is referring to his arduous labours in the Master's service, and he tells us that he and his colleagues "both labour and suffer reproach: because we trust in the living God." This does not mean that he was reproached *for* his faith in God, but that his perseverance and patience were attributable to his making God his trust, through grace. It has been supposed that the Father, and not Christ, is here intended. It is, however, doubtful whether the term

Saviour can, with propriety be applied in the New Testament, to any but the Lord Jesus. The passage would then have no parallel, nor is it needful to give the word an exceptional explanation. Christ, as the result and reward of His mediatorial triumphs, has ascended “the throne of his glory,” and exercises His regal sway in heaven, on earth, and even makes His supremacy felt in hell. Every good sovereign is, in a sense, the saviour of his subjects, and the King of kings is emphatically so of the children of men. He upholds all things by the word of His power. His authority secures the perpetuity of all that is peaceful and pleasant. His power controls the influence of the Prince of darkness. Every rill of social joy flows at His bidding. The pierced hands of the once crucified Redeemer wield the scepter of universal dominion with clemency and consideration; and He is thus, in a temporal and providential sense, the *Saviour* of every man under heaven. Hence J.N. Darby renders it “preserver of all men,” in which sense it is strictly parallel with Job. 7:20. but Christ is the Saviour of His people. In this two-fold character the Lord was the object of the Apostle's confidence—as the universal King, sustaining and supporting all men, and as the church's Surety and Shepherd to whom He extends peculiar care. This subject is again referred to on page 81.

“*Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe,*” Rom. 3:22. An amended punctuation of these words is suggested to defend the doctrine of a universal atonement. “*Even the righteousness of God, which is by faith of Jesus Christ unto **all**—and upon **all that believe**;*” but neither Alford, Bloomfield, Valpy, nor Calvin favour it. J.N. Darby, who suggested it, being almost the only scholar who can be appealed to in its support. David Brown, D.D., indeed *suggests* that it means that “Christ's righteousness is *extended* to all, and *rests* on all them that believe,” but on no authority, and his meaning is hard to grasp. There is therefore no doubt but that our translation is correct. The words, “and upon all,” are pleonastic, introduced (so Calvin and Tholuck say) “for the purpose of confirming and emphasizing the preceding clause, ‘which is unto all;’” and are intended to state, with all possible emphasis, that believing sinners, whether Gentiles or Jews, are interested in the salvation of God. In the Revised Translation “*and upon all*” is omitted. If this reading is received, the verse requires no comment.

“*Denying the Lord that bought them,*” 2 Pet. 2:1, quoted to prove either that the truly saved may apostatize, or that Christ died for some that live and die unsaved, and therefore that His atonement is universal. The word translated Lord is, however, not *Kyrios*, the title usually given to Christ; but *Despotes*, a term implying absolute ownership, as of a master who has purchased slaves. It is rendered “Master” by Alford, and in the Revised version. By many it is referred to God the Father, as it must indisputably be in Jude 4, and perhaps in Rev. 6:10 and other passages.

The Apostle is dwelling upon the Divine origin, and reliable character of the Old Testament. “Holy men spake as moved by the Holy Ghost.”

These “*holy men*” are then contrasted with the “*false prophets*” contemporary with them, and it is predicted that in like manner in New Testament times there should be “false prophets,” who like their ancient prototypes, “should privily bring in damnable heresies, even denying the Lord that brought them.”

We, therefore, inquire who these Old Testament prophets *were* who denied the Lord; and in what sense the Lord bought *them*. We shall then perceive in what manner, and to what extent, the same phraseology can be applied to the false teachers referred to.

The prophets of Baal are included. Zedekah the son of Chenaanah (1 Kings 22:11), Pashur the son of Immer (Jer. 20:6), Hananiah the son of Asure (Jer. 28:15) with others occur to the mind. In what sense can the Lord be said to have bought those? For upon this the present interpretation depends.

If they were bought *savingly* by the blood of Christ, and yet perished (as there can be no doubt they did), we could not maintain that redemption by the blood of Jesus ensures salvation, in which case the hope of every redeemed soul would be shaken.

But if not, how *were* they bought? There is a scriptural alternative. The words, “redeemed,” “saved,” “ransomed,” and “bought,” are in one or two passages used in reference to the mercies of Providence. “and I will *redeem* you with an outstretched arm (Exod. 6:6); “But because the Lord loved you, He hath *redeemed* you from the hand of Pharaoh” (Deut. 7:8); “Go ye forth from Babylon, say ye the Lord hath *redeemed* Jacob” (Isa. 48:20); “For I am the Lord thy God, thy *Saviour*. I gave Egypt for thy *ransom*, Ethiopia and Seba for thee” (Isa. 43:3); “Do ye thus requite the Lord? Is not He thy Father that hath *bought* thee?” (Deut. 32:6).

From which it is clear that the whole nation of Israel are said to have been bought, saved, ransomed, and redeemed; and with them, of course, the false prophets. But it is equally clear that nothing saving in a gospel sense is involved, except in a typical way, and that the buying or redemption related to their deliverance from Egypt and Babylon, and in general to the temporal mercies of a gracious Providence.

Now, if this was the case with the false prophets, who furnished the apostle with his examples, is it not just to conclude, that the same thing is meant of those of

whom he writes?

“God is the Saviour of all men, especially of those that believe” (1 Tim. 4:10); by which we are to understand not Christ, but the Father, as the Governor of the universe, in which capacity He exercises a *general* providence over mankind, and a *special* one over His people, and thus even false teachers who pervert and deny the truths of the Gospel, have their forfeited lives, spared with much long suffering for many years, and enjoy the benefits of the mercy they abuse; and when sickness and danger bring them near to destruction, are again and again ‘bought’ or ‘redeemed’ from the jaws of destruction by the power of the God they deny. But in their case, the redemption is by *power*, not by *blood*, and is only a postponement, for wise purposes, of the doom that awaits them. Thus in these particulars, they answer to the ignoble types presented in the history of the darkest age of God's ancient people.”—Abridged from an article in **The Gospel Herald** for 1876, by G.W. Shepherd.

For fuller information, the reader may consult **The Cause of God and Truth**, by John Gill, D.D. Two papers in the **Gospel Herald** for 1874, by the writer, may prove helpful.—Epistles to Theophilus, by James Wells, Nos. 1, 2. and 3.

Chapter 10.—The Plan of Salvation, Continued.

The Benefits of Christ's Death.

Peace, the outcome of the cross. We believe that the Redeemer's finished work has rendered our damnation impossible, and our salvation certain, and that its glorious outcome is peace between God and His elect people for ever and ever (Isa. 32:17 and 53:5; Mic. 5:5; Mal. 2:5; Luke 2:14, which may read “Peace to Men of good will, upon earth,” i.e., to men whom *God's* good will has designed to bless. Acts 10:36; Rom. 10:15; Eph. 2:14-15).

“Complete atonement Thou hast made,
And to the utmost farthing paid
Whate'er Thy people owed;
How then can wrath on me take place,
If sheltered in Thy righteousness,
And sprinkled with Thy blood?

“If Thou hast my discharge procured,
And freely in my room endured
The whole of wrath divine,
Payment God cannot twice demand,

First at my bleeding Surety's hand,
And then again at mine.”

Redemption by price followed by Redemption by power. We believe that Redemption by **price** is in due time followed by Redemption by **power** (Psa. 107:2; Isa. 35:10; Zech. 9:11; 1 Tim. 2:6), in which the Saviour claims His people in virtue of the ransom He has paid for the (Job 33:24); and delivers them from the dominion of darkness, and translates them into His own kingdom of grace and truth (Col. 1:13; 1 Pet. 2:9)

“In ties of blood with sinners one,
The Breaker* is to glory gone;
All foes He hath to ruin hurled,
Hell, Satan, sin, death and the world.

“Gone up to *claim* (though not to *crave*)
That all His seed may freedom have;
May from sin's thrall delivered be,
And Satan's cruel tyranny.

“When fettered by my guilt I lay,
He did His power to save display;
Broke up my cell; broke off my chains—
Released me from the captive's pains.

“Now, freed from sin, I walk at large,
His ransom my complete discharge,
While at His feet I grateful lie,
Rejoicing in my liberty.”

*[*Breaker*—Micah 2:13. An abbreviated version of Kent's well known hymn.]

The death of Jesus does not augment and intensify the woe of the lost. We believe that while the atonement of Jesus has procured and secured the highest good for all that are interested in the covenant of grace (col. 1:20; 1 John 1:7; Rev. 5:9), it in no sense works to the detriment of those who die in sin; and we hold that to represent that the punishment of the lost will be thereby increased or intensified, is gravely to pervert the gospel, and mislead men as to the character of the salvation of God. (The latter clause of the above article embodies a doctrine insisted on by the

majority of gospel ministers, who endeavour to persuade men to become religious by preaching two damnations, a damnation for sin and a damnation for rejecting the gospel, and insist that while the death of Jesus will procure pardon for all that believe, it will augment the torments of the lost, who reject the gospel. No text of Scripture is ever advanced in favour of this monstrous notion; none, therefore can be here given for the reader's consideration. It is, however, supposed to be an *encouraging* gospel, when compared with the views advanced in this book; but it is hard to see in what way sinners can be helped by being told of a *chance* salvation and a *double* damnation, rather than a *certain* salvation, and a *just* condemnation.)

“Hail! Mighty Jesus, how divine
Is Thy victorious sword!
The stoutest rebel must resign,

At thy commanding word.

Penal evil extracted from the sorrows of the godly. Since punishment is evil inflicted on men for sin, and Jesus has made perfect satisfaction to God for His people's iniquities; we hold that no Divine punishment can ever befall them, and that all penal (or punitive) evil has been extracted from the afflictions which they are called to endure, none of which are expressions of the wrath of God. [Psalm 119:71, 75, “**In faithfulness**” (to Himself, His character and covenant, and not **in wrath**), “*Thou hast afflicted me.*” Is. 27:7, 8. God smote His people's enemies **judicially**, but them correctively; not in penal wrath, but “*to take away their sin.*”

Jer. 29:11. “*Thoughts of peace and not of (punitive) evil.*” God designed to preserve, not to destroy, the Jewish Nation when in captivity: So, He does not purpose to inflict penal evil on His Church.

Jer. 30:20: Compare Hos. 12:2. Punish is used in two senses in the O.T.; in the first **judicially**, in the second **correctively**. So here: “*I will punish (the seed of) Jacob,*” for their benefit that they may turn to God.

Jer. 31:23. “*I spake against Him.*” God has nothing against His people in a judicial way, though He may speak against them for their correction.—Dr. Gill.

Rom. 5:9. “*We shall be saved from wrath.*” From every expression of God's judicial anger, both **now** and **hereafter**.

Rom. 8:1; Ezek. 16:63, and Heb. 13:20, 21 (see page 283), Heb. 12:6-11. Chastisement is evil inflicted by one in authority for the **benefit** of the **sufferer**. 1 Cor. 11:32.

2 Tim. 1:10. “*He hath abolished (corporeal) death with regard to His people as a penal evil, taking away its sting.*”—Dr. Gill.

“In love I correct thee, I only design
Thy dross to consume, and thy gold to refine.”

Mercy.

Mercy through Mediation. We believe that the atonement of the Lord Jesus has laid an honourable ground (Luke 1:77-18; Rom. 3:25, whom God had set forth to be a *propitiation*. The word here used *hilasterion* is that employed by the Septuagint translators, and by the Apostle in Heb. 9:5, to describe the ancient Mercy-seat. Christ is, therefore, our mercy-seat. By Him mercy is displayed, Justice being propitiated. Titus 3:5; Psa. 107:1, 145:9) for the display of Divine and sovereign mercy (Dan. 9:9; Rom. 9:23), which will in due time be assuredly extended to all that are interested in the obedience and oblation of the dear Redeemer (Rom. 9:15-16; 2 Cor. 4:1; 1 Tim. 1:13, 16).

[Human mercy is the exhibition of goodness to one by whom we have been injured. It involves (1) That he that shows it must have been outraged in an uncalled for manner; (2) The offender must have no claim on his consideration and relief; (3) He must be in His power. In jurisprudence Mercy is the prerogative of the throne. The law *must* take its course; the king *may* in the exercise of his supreme and sovereign right—show mercy. None can show mercy to a rebel condemned to death, but the Monarch against whom He rebelled.

These considerations may help to a more correct conception of Divine mercy than many possess. Men have rebelled against God, and forfeited all claims to His royal protection, and are absolutely in His power. Any favour that He is pleased to show them must be on the ground of mercy, which from the nature of the case must be spontaneous, sovereign and wholly undeserved. In showing mercy God can be swayed by no consideration out of Himself.

Mercy, though sovereign in its rise, is shown only through the medium of the atonement. A human monarch may show mercy from various considerations, but whatever his motive, the claims of the law are disregarded when one who deserves punishment is allowed to escape. Such can never occur in the moral government of God. The punitive claims of His law cannot be disregarded. Through the Atonement, however, Justice is honoured and opportunity given for a holy God to show mercy in a way consistent with His unswerving righteousness. The message of mercy is written “with a pen dipped in the life blood of God incarnate.”—*J. Stevens*.

Mercy has been called the darling attribute of Deity, but without the authority

of the bible, which nowhere asserts that He regards one of His perfections with more complacency than another. His Justice is as important to Him as His mercy, and is exercised with as supreme pleasure. James 2:13, *Mercy rejoiceth or glorieth against judgment* cannot be so understood. It is part of an injunction to Christian men to be merciful, because mercy is so conspicuous in their salvation. Although Justice condemns them, honourable means have been devised for the display of mercy towards them—and in spite of judgment, Mercy will take her glorious course. Again, the statement of Mic. 8:18, is not *comparative* but *positive*, and simply informs us that the exercise of mercy is delightful to God. For this, one special reason may be suggested. In showing mercy He makes the fullest display of His character, and He delights in making His infinite perfections known to His intelligent creature's, since man's highest happiness consists in the knowledge of God.

The permission of moral evil is so vast a mystery that all attempts to solve it must be futile. It may not, however, be irreverent to surmise that one end of its introduction was, that occasion might be thus given for the manifestation of Divine Justice and Mercy, which must ever have been undisclosed had there been no guilty creatures towards whom they could be displayed (Rom. 11:22). This sentiment, however, has not commended itself to many, who think with Israel Atkinson that the existence of sin “is an unexplicable mystery, and can find no solution of the difficulty it presents to the human mind apart from divine sovereignty.”— *Atonement* p. 7. Let us be thankful that in the presence of so much mystery the message of mercy is so plain.]

“Tis well, my soul, Christ died for thee,
And shed His vital blood,
Appeased God's justice on the tree,
And then arose to God.”

Salvation on the ground of abstract mercy impossible. We hold that the common idea of salvation, through the abstract mercy of God is utterly fallacious, since the work of Christ has opened up the only way of escape for guilty sinners from the woeful consequences of their transgressions. (Acts 4:12; Heb. 9:22; Luke 18:13, might be rendered, “Be propitiated or appeased to me, the sinner.” The publican's petition is not—as we might suppose—a prayer for abstract mercy. The verb which he is represented as using, is quite different, for example, from that which was employed by the blind man in Luke 18:38, and involves the idea of atonement of propitiation.)

“Jesus, the spring of joys divine,

Whence all our hopes and comforts flow;
 Jesus, no other name but Thine,
 Can save us from eternal woe.”

Chapter 11—The Effects of Atonement and Redemption.

Justification.

Effect of Atonement and Redemption. Eternal Justification. We believe that on the ground of the righteousness which the Lord Jesus engaged to work out; the whole election of grace were, in the secret views of God, justified from everlasting, and were thus accepted, approved, and acquitted in His sight as they stood in association with their glorious Surety from before the foundation of the world. (Num. 23:21; Jer. 1:20; Eph. 1:6. Note.—The restricted view of this text popularly given, falls sadly short of its real meaning. It stands in connection with God's secret acts of eternal and sovereign grace, and teaches that by the unchanging settlements of the covenant, we were chosen, adopted, and accepted in Christ before the foundation of the world. Compare the rendering in the Revised Version.

“The chosen people” were of old,
 Pure in Jehovah's sight,
 And never did He them behold,
 But with a vast delight.

“O, with what pleasure He surveyed,
 The highly favoured train,
 Saw Jesus and His honoured bride,
 In perfect splendour shine.

“In the pure arms of Sovereign grace,
 He clasped the chosen see, Determined evermore to
 bless, The members in their Head.”

The merits or righteousness of Jesus Christ imputed to His people. We hold that as the sins of God's people were imputed (or reckoned as belonging unto) the Lord Jesus; so His merits are imputed unto them (Psa. 32:2; Rom. 4:6-8), and form the ground on which they are absolved from condemnation (Isa. 41:10, 46:13; John

3:18; Rom. 8:1), and constituted righteous in God's sight (Rom. 5:19; 2 Cor. 5:21).

(Guard against the meager and attenuated view of Justifying grace in which we are said to be treated for Christ's sake, *as if we were righteous*. There are no legal fictions in the court of eternal equity, and the people of God, as they stand in association with the Lord their Righteousness, *are* righteous before they are pronounced so. They are “made the righteousness of God in Him” (2 Cor. 5:21). They bear the character of the spotless Redeemer. “As He is, so are we in the world” (1 John 4:7). He went to Heaven in our name, Jacob, the name that is appropriate to us as needy, imperfect sorrowful pilgrims here (Psa. 24:6), and He has given us His own acquired and illustrious title, “The Lord our righteousness” (Jer 23:6, compared with Jer. 33:16). See the article on Sin Transferable, p. 38.)

“If, therefore, I can hardly bear
What in myself I see,
How vile and black must I appear,
Most holy God, to Thee!

“But since my Saviour stands between,
In garments dyed in blood,
In Him the Righteous One I've seen
When I draw nigh to God.

“Thus, though a sinner, I am safe;
He pleads before the throne
His life and death on my behalf,
And calls my sins His own.”

Justification by imputed Righteousness. We believe that Justification is a judicial act of God, by which His people are regarded and pronounced free from guilt (Psa. 51:7; Isa 44:22; Rom. 4:8; Eph.. 1:4), exempt from punishment (John 5:24; Rom. 8:1), and irreproachable in the character (John 4:17), solely on the ground of the righteousness which the Lord Jesus has wrought out and brought in on their behalf (Dan. 9:24; Rom. 5:16-17; 2 Cor. 5:21).

“Jesus! Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these array'd,
With joy shall I lift up my head.

“When, from the dust of death, I rise

To take my mansion in the skies;
E'en then shall this be all my plea,
Jesus hath lived and died for me."

Justification is by grace, irrespective of works. We hold that our justification is (so far as the sinner is concerned) an act of gratuitous favour (Rom. 3:24 and 4:16; Eph. 2:8), and irrespective of anything that we have done, or can do, either as creatures or new creatures (Phil. 3:8, 9; Titus 3:5), since its matter (or meritorious cause) is the all-perfect righteousness of the God-man Mediator (Rom. 10:3-5).

"Yes, Jesus cancelled all our sin,
When His pure hands were torn,
And perfect righteousness brought in
The naked to adorn.

"He suffered once; let this suffice:
Keep this within thy view:
Not all that mortals e'er devised,
Can add a mite thereto.

"Thus, by the merit of His blood,
And labours of His hand,
Salvation finished flows from God,
And shall for ever stand."

Christ's blood, when sprinkled on the conscience, imparts peace. We believe that the blood which Jesus carried into heaven, and sprinkled upon Jehovah's throne (Heb. 9:12), is in due time sprinkled by the Holy Spirit on the conscience of His people (Heb. 9:14, 1 Pet. 1:2), by which most gracious act they become aware of their interest in His justifying righteousness, and realize the fact that their heavenly Father hath, for Christ's sake, forgiven them all trespasses (1 John 1:7; Rev. 1:5).

"Once Jesus, crowned with thorns, and led
To Calvary as thy Surety, bled,
From Sinai's curse to set thee free;
His blood's a peaceful sign to thee.

"If sprinkled o'er thy conscience now,
How greatly blessed and loved art thou;
Thousands there are who never see

This peaceful sign made known to thee.”

Justification terminates in the consciences of redeemed sinners. We thus hold that the act of Justification by the power of the Holy Spirit, terminates in the consciences of believers, who through faith are brought to know and rejoice that the satisfaction of Jesus has availed for them, and that they stand for ever accepted and acquitted in the person and through the righteousness of the dear Redeemer (Heb. 9:14 and 10:2, 15-18).

“Until I saw the blood, 'twas hell my soul was fearing;
And dark and dreary in my eyes the future was appearing,
While conscience told its tale of sin,
And caused a weight of woe within.

“But when I saw the blood, and look'd at Him who shed it,
My right to peace was seen at once, and I with transport read it;
I found myself to God brought nigh,
And 'Victory,' became my cry.

“My joy was in the blood, the news of which had told me,
That spotless as the Lamb of God, my Father could behold me,
And all my boast was in His name
Through whom this great salvation came.”

Justification by works. We believe that all who were justified *decretively* before the foundation of the world; *virtually* when Christ rose from the dead (Rom. 4:25); and *experimentally* when His blood is brought into vital contact with their consciences (Rom. 5:9, 10; Heb. 10:19-22), are justified *declaratively by works* in the sight of the *church* and the *world* by the performance of those holy actions which openly demonstrate their reception of the saving grace of God (James 2:17, 18).

“Dear Lord, what heavenly wonders dwell
In Thy atoning blood!
By this are sinners snatched from hell,
And rebels brought to God.

“Jesus! My soul adoring bends
To love so full, so free;

And may I hope that love extends

Its sacred power to me?”

The cross the only ground of Justification in all dispensations. We hold that the saints who lived before the death of Jesus were justified on the ground of the work which He had undertaken to perform; while those that have lived since are justified on the ground of His actually accomplished work, and that thus the cross of Jesus lays the one, all-sufficient and most glorious foundation for the salvation of the whole election of grace (Luke 10:24; John 8:56; Heb. 9:4 and 13; Rev. 13:8; Rom. 3:25, “Whom God hath set forth” in the covenant before time, and now, declaratively in the proclamation of the gospel, “to be a propitiation through faith in His blood; to declare His righteousness,” in two most momentous particulars. First “For the remission of sins that are past,” that is to say, in respect to His pardoning sins that had taken place before Jesus died; and, Secondly, “to declare at this time His righteousness” in justifying sinners who have lived since; “that He might be just, and the justifier of him which believeth in Jesus.” The Cross is the eternal vindication of God's righteousness in His displays of grace. He has poured out His righteous wrath upon sin, in order that He might pour the everlasting beams of His favour on chosen sinners. Psa. 32:1, 71:16; Rom. 4:2; Isa. 38:17).

“Thus Abraham, the friend of God, Thus all the armies
bought with blood, Saviour of sinners, Thee proclaim,
Sinners—of whom the chief I am.”

The Remission of Sins.

Our pardon secured by the death of Christ. We believe that as our persons are justified through the finished work of Christ, so when called by grace we receive the full, free, present, irrevocable, and eternal pardon or forgiveness of all our past sins (Psa. 32:1; Luke 7:42; Eph. 4:32; Col. 2:13; 1 John 2:12).

(“Pardon” and “forgiveness” are identical in meaning. The former is never employed in King James' version of the New Testament. The reader is entreated to endeavour to grasp the distinction between the justification of our persons, and the pardon of our sins. Pardon is a *royal* act (for it is the king's prerogative to forgive) while justification is a *judicial* act, by which on satisfactory grounds our characters are pronounced to be all that the law requires.

It is common to hear in public supplications petitions that the saints may again be washed in atoning blood—as if God's irrevocable act of Justification needed to be performed a second time.

Mistakes of this kind arise from our failing to distinguish between the justification of our persons and the forgiveness of our sins.

The once forgiven sinner stands in grace through the peerless, priceless, sacrifice of Jesus, and His activities as our living and ascended Saviour. “We are translated from the power of darkness into the kingdom of God's dear Son.”

But if we sin—as who does not—there must be confession. We must judge our sins by God's standard. Ere this is done our communion with God will be interrupted, and our spiritual joy cease. And how will the Christian who thus confesses His sin be treated? He will be forgotten and cleansed on the ground of the cross of Jesus. On this alone all blessing is founded. The faithfulness and justice of God—the advocacy of Christ, our confession, our full forgiveness, our perfect cleansing, the restoration of our communion, all rest on the solid ground of the precious blood of Christ.)

“Much forgiven, quite forgiven,
Once for all, yet daily too;
Let me live near Christ, my Saviour,
Let me keep His cross in view.

“Much forgiven! Dearest Saviour,
If my present state is such,
May Thy gracious words describe **me**—
This poor sinner loveth much.”

Sin after conversion, and its forgiveness. We believe that our sins after conversion are, when confessed at the mercy-seat, freely forgiven by our Heavenly Father, on the ground of the righteousness of Christ, and out of His “faithful and just” regard to His covenant undertaking with His dear Son (Psalm 103:10; 1 John 1:9).

(Confession is a grace which flows from Christ through the Spirit. As our Shepherd, Christ restores our souls (Psa. 23:3). As our Master, He washes our travel-soiled feet (John 13:1-17). As our advocate, He pleads (1 John 2:1), and it is noticeable that we are not told that if sin is *confessed* the Advocate intercedes; but *if we sin* the activities of His great love are at once exerted for our restoration. Through Him, therefore, we mourn our departure from what is right (Psa. 119:176); through the Spirit, we take words and approach the Father in sorrow for our wanderings (Hos. 14:2); and thus enter into the joyful knowledge that our sins are forgiven for Christ's sake (1 John 2:12). In Rev. 1:5, the saints are seen rejoicing in

the love which has once and for ever washed their persons in atoning blood. In Rev. 7:14, the Lord's people are described as bringing their garments by faith, to be washed in the blood of the Lamb. Here the distinction we are insisting on is clearly brought out. Our persons are justified once and for ever. Our sins are forgiven, and our travel-stained garments cleansed day by day.)

“Bless, O my soul, the God of grace,
His favours claim thy highest praise;
Why should the favours He has wrought
Be lost in silence and forgot?”

“’Tis He, my soul, that sent His Son
To die for crimes that thou hast done;
He owns the ransom, and forgives
The hourly follies of our lives.

“Here's pardon full for sin that's past,
It matters not how black the cast;
And, O my soul, with wonder view,
For sins to come here's pardon too.”

The Blood of Christ.

The blood of Jesus a lasting power in heaven and on earth. WE believe that the blood of Jesus is an abiding power in the moral government of God, both in heaven and on earth—in heaven, where its pacifying influence was first felt, and where it constitutes the basis of the Lord's prevalent intercession for His people (Heb. 9:12; 10:29 [where read He, i.e. Christ, was sanctified or consecrated], 12:24, and 13:20), and on earth, where it forms the means employed by the Spirit to sever sin from the consciences of redeemed sinners, and thus to render them clean in God's most holy sight (John 16:14; Psalm 51:2, Zech. 13:1).

“What sacred fountain yonder springs
Up from the Throne of God,
And all new cov'nant blessings brings?—
'Tis Jesus' precious blood.

“What mighty sum paid all my debts
When I a bondman stood,
And has my soul at freedom set?—
'Twas Jesus' precious blood.

“What power has borne my sins away,
 Like an o'erwhelming flood,
 Nor lets one guilty blemish stay?—
 'Twas Jesus' precious blood.

“What voice is that which speaks for me
 In heaven's high court for good,
 Resistless in its potent plea?—
 'Tis Jesus' precious blood.

“What theme, my soul, shall best employ
 Thy harp before thy God,
 And make all heaven to ring with joy?—
 'Tis Jesus' precious blood.”

Nearness through the blood of Jesus. We believe that the blood of Jesus, when sprinkled in the consciences of sinners, not only cleanses them from sin, but consecrates them as worshippers; so that they are warranted to draw near with boldness unto the throne of grace, that they may obtain mercy, and may find grace to help in time of need (Rom. 5:2; Eph. 2:13 and 18; Heb. 4:16, 10:19 and 22, and 13:12).

“Thou Son of God—the woman's Seed—
 Who didst for us on Calv'ry bleed
 And bear sin's awful load;
 Spoiler of all the power of hell,
 Who conquered death—Invincible,
 Thou holy one of God.

“Thy blood we sing; by that alone, With boldness to
 th'eternal throne Through Thee we now draw nigh.
This silences the voice of sin,
 Washes the guilty conscience clean,
 And makes th'accuser fly.”

Access to God. We believe that redeemed and regenerated sinners have access to God as their gracious Father, through the Saviour's finished work (Psa. 148:14; Eph. 2:13, 14; Heb. 9:8; and 10:19 and 22: where note, that the veil of the tabernacle, between the holy place and the holy of holies, signified that there was no way for sinners to approach the Lord on legal or old covenant grounds. Gen. 3:24; Jesus by the shedding of His blood has opened a way of approach for such as are led to trust

Him. He stands where He does in virtue of His sacrifice, and represents and claims introduction for all His people. Seeing, then, that we have this great High Priest, let us come with boldness to the Throne of Grace. Heb. 4:14, 16).

“A mind at perfect peace with God, oh! what a word is this!
A sinner reconciled through blood, This—this indeed is peace.

“So dear, so very dear to God, dearer I cannot be;
The love wherewith He loves His Son, such is His love to me.

“So near, so very near to God, nearer I cannot be;
For in the person of His Son, I am as near as He.”

The Believers' acceptance in spite of indwelling sin. We believe that in spite of the indwelling sin of our hearts (Psa. 65:3; Rom. 7:17, 21; Gal. 5:17), the persons (Eph. 1:6; Gen. 6:8), prayers (Psa. 34:17; 65:2; Acts 10:31; James 5:16), praises (Psa. 33:1; Heb. 13:15; Cant. 2:14), and services (Eccl. 9:7; Prov. 16:3; Acts 10:35) of believers, are graciously accepted by their Heavenly Father, for Jesus' sake.

[On Acts 10:35, note —“*is* (not shall be) *accepted*.” Fearing God and working righteousness are not the ground or meritorious cause of a sinner's acceptance with God; but, being the result of the Spirit's grace in the heart, they manifest that a person is a favoured sinner, and “accepted in the beloved,” whatever his nationality, and however feeble and imperfect his apprehension of truth.

Note.—Learn to associate and contrast our acceptance with that of the Redeemer, in and by whom we stand accepted (Eph. 1:6; Rom. 5:2). His *person* was accepted for His *work's* sake. Our *works* are accepted because our *persons* are accepted in Him. He presented *His* works to the Throne of Judgment for the approval of unswerving equity (Dan. 9:24). We bring *our* works to the footstool of mercy, and submit them to the kindly consideration of our Heavenly Father. He saved Himself and His church by *His* works (Zech. 9:9. *See marginal reading.*) *Our* works manifest that we are saved by Him. His works must have been faultless or all would have eternally failed. Ours, though stained with a thousand blemishes, are accepted for His sake.

This is illustrated in Ex. 34:24, contrasted with Lev. 23:16, and James 1:18: “thou shalt not offer the blood of My sacrifice with leaven”—(leaven being a type of evil). The perfection of the Lord's character—in which no trace of evil was found—gave validity to His sacrifice. Sin was **on** but never **in** Him. On the contrary, sin,

though not **on** is **in** us. To this the two wave loaves offered at the Feast of Pentecost (fifty days after the sheaf of First Fruits—which answers to the Lord's presentation of Himself for us) points. The two wave loaves are a type of the Church. Though baked with leaven, they were offered to and accepted by God, to indicate our acceptance, though felt and deplored evil is present within us.

“By Him my prayers acceptance gain,
Although with sin defiled;
Satan accuses me in vain,
And I am owned a child.”

The Lord's finished work the cause of confidence and joy. We believe that a review of the glorious consequences of the Redeemer's finished work, by which all evil is removed, and all good secured to His beloved people, is adapted to fill their souls with grateful confidence and joy amid all the changes of time, and in prospect of the solemn realities of the world to come (Rom. 5:2)

“A debtor to mercy alone,
Of covenant mercy I sing;
Nor fear, with Thy righteousness on,
My person and offerings to bring:

The terrors of law and of God
With me can have nothing to do;
My Saviour's obedience and blood
Hide all my transgressions from view.

Addendum to Chapter 11.

Divine Forgiveness only through Christ's Atonement.

There is a growing tendency in favour of the doctrine of the forgiveness of sins through the clemency of God, apart from the mediation of Jesus Christ.

The following arguments, however, are cogent and conclusive in favour of what we have advanced on this weighty question:

“Man is fallen. By transgression, forfeiting character, holiness, life: man everywhere is a sinner. Experience confirms this; all men who know themselves acknowledge it. The word of God is final and conclusive: “All have sinned;” “There is none righteous, no, not one;” “By one man's disobedience sin entered into the world,

and death by sin, and so death passed upon all men, for that all have sinned” (Rom. 5:12). The first transgression, with its utter breakage of the fair and lovely texture of human perfectness, is a terrible historical fact, a real happening, in a real locality, by real characters. But the Fall has had its melancholy repetition in every age. Not a reader of these lines but has added his endorsement of the Fall in the facts and experience of his own history. The most real men on earth are but pieces of the broken vessel. Character in all men is fragmentary. The term holiness (wholeness) has no application to man as a sinner. No sinner is holy. No transgressor can be whole. To affirm that he is, is a contradiction in terms. And what now? Shall men perish, and is there no salvation for the sinner? Such is the inquiry, nor can the whole world apart from the Gospel of Christ answer the question. Here, however, is the emphatic testimony, “God commendeth His love toward us, in that while we were yet sinners, Christ died for us;” “In due time Christ died for the ungodly” (Rom. 5:5-6). The love of God has been manifested in the gift of Christ. The Lamb of God has come. The obedient life has been poured out. The precious blood has been shed. The sacrifice for sin has been offered. The debt has been paid by the divinely-appointed Surety and Substitute.

Upon the ground of the redemption effected by Christ, Divine forgiveness is made the *leading declaration* of the Gospel: “Be it known unto you, men and brethren, that through this Man is preached unto you forgiveness of sins, and by Him all that believe are justified from all things, from which they could not be justified by the law of Moses” (Acts 13:38, 39). The believing sinner is redeemed, justified, and forgiven. It is written, “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Eph. 1:7).

The modern theory of Divine forgiveness apart from the “putting away of sin by the sacrifice of Christ” (Heb. 9:26), is not only contrary to the testimony of Scripture, but *inadequate to the sinner's need*. Suppose a man guilty of treason, murder, or any other crime, pardoned by the Queen, does her forgiveness deal with the fact of the crime? Have the claims of the law been met? Has her forgiveness restored the criminal to the friendship and goodwill of his fellow-man? Can they receive him? Nay, *ought* they to? Has her forgiveness expiated the crime or made atonement to the man, or to society, against whom it was committed? Can they righteously receive him as a righteous man? Nay, more, and most important—has the Queen's pardon made the man at peace with himself? Is his conscience purged? His memory at rest? Can he meet his fellows with the accusing testimony of a bad record that remains in indelible facts—the guilt, penalty, and reality of which have neither been “expiated,” “put away,” “blotted out,” nor “removed”? Recently we heard of a

man who murdered his wife. We were told that in the condemned cell he repented, and was forgiven of God. Granted the fact as stated. Does Divine forgiveness deal with the awful fact of the crime? Follow in imagination the spirit of the murderer after his execution. Imagine the subsequent interview with his murdered wife. Has the Divine forgiveness, as taught by men who deny the expiatory character of the sacrifice of Christ, made peace between husband and wife? Is it possible that the spirits of the just made perfect, will welcome to their assemblies and association the pardoned criminal? Would men on the earth welcome a pardoned murderer to their homes and friendships? Never! The crime and the sin, whatever their nature, must be dealt with and removed, or peace with the intelligences of heaven is an impossibility. Again, is it possible for such an one to be at peace with himself? Can memory, related as it is to the facts of the past, yield peace? The dark and hateful records brought out as they must be when the light of eternity is turned upon them, absolutely forbid peace. To those who reject Christ, "their sin remaineth."

All sin is in direct opposition to the law and government of God. The Divine forgiveness is, therefore, absolutely essential to peace with God; but, more than this, unless man is to continue to be a sinner, and unless forgiveness is to be eternally repeated, the scene where sin is, the deceitful and desperately wicked heart, where the conception of iniquity takes place, must be dealt with. The root and branch, the fountain and outflow must know positive and absolute cessation. To this end and for this result the Son of God was manifested, to expiate, to make atonement for, to blot out, to "put away," and to make "an end of sin" (Psa. 103:12). "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. 5:21). "Behold the Lamb of God, who taketh away the sin of the world" (John 1:29).

Such, then, is the glory of the Gospel. It meets man's deepest necessity, and yields him abundant good. Man's power to sin, how terrible! His ability to contract guilt, how appalling! Man's ability to fall, what an inverted proof of his former high estate! But man has no power to expiate his sin; no power to make atonement. He cannot undo his iniquity, nor prevent the spreading curse of his past evil influence. Sooner might he alter the course of the stars than "expiate," "blot out," or "put away" his sin. Philosophically true are the words:

"Could my tears for ever flow,
 Could my zeal no respite know,
 All for sin could not atone;
 Thou must save, and Thou alone."

Henry Varley.

Chapter 12.—The Agency of the Holy Spirit.

(The words “spirit” and “ghost” represent but one word in the original—the word *Pneuma*. Their meaning in English is precisely the same, the only difference being that “Spirit” is derived from a Latin word, and “Ghost” from a Saxon one. “Ghost is really a grand and beautiful word, although associated in ignorant minds with foolish and unfounded ideas. There is no irreverence in styling the Spirit the Holy Ghost.)

The Spirit the subject of Gospel Testimony. We believe that the person, the character, and the operations of the Holy Spirit claim equal recognition and enforcement with the Election and Predestination of the Father, and the Redemption and Atonement of the Lord Jesus Christ (Acts 10:38; Rom. 5:5, 15:30; 2 Cor. 13:14; Titus 3:5; 1 Pet. 1:12; John 3:1-17, where note how Jesus Himself preached the gospel. A well-intentioned, but spiritually ignorant, person came to Him, and taking the ground of one who possessed knowledge (v. 2) complimented Him as a God-sent Teacher. The Lord rejoined by insisting on the necessity, nature, and results of the work of the Spirit—apart from which saving knowledge is impossible. He then proceeded to preach Himself as alone able to meet the wants of which those that are born of the Spirit are the subjects. The serpent-bitten Israelite is the emblem of the seeking sinner, quickened into spiritual life, and suffering from guilty apprehensions of deplored sin. The serpent of brass stands for Christ made sin for His people (2 Cor. 5:21), from whom when viewed by a heaven-born faith, relief and recovery flow.

“To God the Spirit we, with Scripture, do ascribe,
A Person in the sacred Three, distinct from all beside.
The things of God most deep—He searches and reveals,
And when, through Him, for sin we weep, our souls with blood He heals.
Thus we of Him will tell, and spread His praise abroad,
As God distinct, yet one as well in Israel's triune God.”

The Spirit invincible. We believe that although the saving work of the Spirit may be resisted, His power, being Divine, is invincible; and that He invariably effects the gracious conquest of all whose enmity He undertakes to subdue, and whom He is engaged to bring to a knowledge of God (Psa. 32:3; Job. 33:13-26).

Note—This is obvious from the nature of His operations; for man cannot repel God, nor death oppose life (Ezek. 16:6, 37:9; John 3:3-5; Eph. 2:1). The energy of nature may indeed *resist* the operations of the Spirit, “just as a number of crawling insects might resist the efforts of a hand to brush them away.”—*John Hazelton*.

“The Spirit enters the heart in His character as the *Holy Spirit*, which appears in the strong opposition He raises to the latent evil of the heart. The *Holy Spirit* will be sure to oppose an unholy principle.”—*John Stevens*. We are thus naturally averse to God, and resist His influence, but the invincible Spirit will effect His purpose.—Compare 2 Chron. 33:11, 13; Jer. 31: 18, 20.

“The carnal mind as being enmity against God always resists the Spirit, in which sense He may be resisted in His influences, but as He always overcomes this resistance in God's people by giving them a new heart and a new spirit, HE is never in the case of a child of God effectually and finally resisted. For this reason Toplady objected to the phrase, ‘the *irresistible* influences of the blessed Spirit’ preferring the term ‘*invincible*.’” *J.C. Philpot*.

“He opens the eyes of the blind,
The beauty of Jesus to view,
He changes the bent of the mind,
The glory of Christ to pursue.

“The stubbornest will He can bow,
The foes that dwell in us restrain;
And none can be trodden so low,
But He can revive them again.”

The Spirit's work not contingent on the will of man. We therefore believe that the operations of the Holy Spirit are in no sense contingent on the will of man, but that in effecting His gracious work His conduct is regulated solely by His own sovereign will and pleasure (Isa. 43:13; Zech. 3:2; Phil. 2:13, where not that this verse does not mean, as Arminian commentators assert, that the Holy Spirit influences us to purpose, and perform what is agreeable to God—though this is true [see Heb. 13:21]—but that He is the personal and sole energizing cause of all spiritual willing and working, and that in His saving and sanctifying operations He consults none but Himself. “*For it is God, who according to* [so Catesby Paget, and J.N. Darby), or *for* [so the Revised Version] *His own good pleasure, works in you, both to will and to work.*” John 1:13; Rom. 9:11; Jas. 1:18).

“Thou to the dead dost life impart,
In the Redeemer's name;
Thou makest the unfeeling heart
Awake to guilt and shame.

“Far though the chosen ones may roam,
Thou bringest them to God;
Through Thee, in tears to Christ they come,
For pardon through His blood.”

The Spirit the sole Author of Vital Godliness. We hold that the Holy Spirit is the sole Author of vital godliness, and that He has indwelt [see Addendum 3] (Ex. 2:2; Psa. 51:11-12; Isa. 63:11; Mic. 3:8; Zech. 4:6; Rom. 8:9; 1 Cor. 3:16; 1 Pet 1:11), regenerated (1 Sam. 2:6; Deut. 32:39; Job 5:18; 1 Pet. 1:2), instructed (Psa. 25:4, 27:11), guided (Psa. 143:10; Luke 2:27; Acts 16:7; Rom. 8:14; Gal.

5:18), comforted (Isa. 51:12, 59:19, 66:13), and assured the elect of salvation (Psa. 25:3; Gal. 4:6; Eph. 1:13, 14, 4:30).

“Tis Thine to soothe sorrowing mind, with guilt and fear oppressed;
’Tis Thine to bid the dying live, and give the weary rest—
Subdue the power of every sin, whate’er that sin may be,
That we in singleness of heart may bless the Sacred Three.”

The Holy Spirit a Gift. We believe that in accordance with covenant purpose, the Holy Spirit is, at the appointed time, given to the chosen people of GO in their original condition of death, darkness, and distance from God, and apart from any action on their part—to be their Quickener, Teacher, Leader, and Comforter: to help their infirmities; to energize the graces He imparts; and to indwell their hearts till His work be consummated by their glorification (John. 6:44; 1 Thess. 4:8; 1 John 3:24, 4:4-13).

(The author may remark that it was the consideration of the truth of the above article which, under God, extricated his own mind from the meshes of the contradictory system of theology, which he once believed. The following passage from the sermons of Tobias Crisp, D.D., seventh edition, vol. 1 p. 101, was perhaps the first by which a ray of truth on the subject reached his inquiring mind. “God does not expect, nor will He accept anything from men in consideration of Christ—no one qualification or spiritual disposition, before, or upon the communicating of His Son, Christ, unto men.” He thus saw that he had been proclaiming that **if** men would but believe, Christ should be theirs—whereas the text, on which the Doctor is discoursing is directly against such a notion. “*I will give Thee for a covenant of the people—to open the blind eyes, etc.*—Isa. 42:6. Christ is not given to us if we open our eyes to behold Him, but He is first given in sovereign grace, and then in the energy of the life His Spirit imparts, the eyes are opened. Till Christ is in us all is spiritual death.)

Note.—This truth is of paramount importance. If the indwelling and operations of the Spirit are procured by any act of ours, then we are “debtors to the flesh,” and salvation is not of grace. But He is God's gift, and as such He, in sovereign power, enters hearts where death and sin reigned, to impart all that God requires. He does not help dead sinners to believe. He comes to them when dead, and imparts faith and every grace> His coming to the sinner is antecedent to the sinner's coming to God.

Note.—It is common to tell sinners to pray for the Spirit, and to assure them that if they repent and believe He will come to them in grace. What is this but setting them to *do something* as sinners, that they may obtain divine favour? See Luke 11:13, where note that not *sinners* but God's *children* are addressed; and comparing the verse with Matt. 7:11, it is evident that not the person of the Spirit but His gifts are intended. The saints may pray for any of the “good things” which the Spirit is commissioned to bestow, but this by no means implies that the salvation of God should be represented as contingent on the prayers of natural men.

Note.—The Holy Spirit is a *receiver*, a *gift*, and a *giver*. He receives of the saving fullness of Christ on the sinner's behalf (Jn. 17:13-14; 1 Cor. 2:9-16). He is *given* in all the glory of His Godhead to the sinner (see the above texts), and He imparts what He received, that Christ may be glorified in us (John 1:16, 16:14-15).

Note.—Distinguish between receiving the Holy Spirit as the Author of the gifts, *which enabled men to work miracles*, in which character He no longer operates (John 20:23; Acts 8:17, and 19:2-6; 1 Cor. 12:4-11); and as the Author of Godliness in the heart, in which character He indwells all saved sinners (1 Cor. 2:12; Phil. 2:13).

“Dear Lord, and does Thy Spirit dwell
In such a wretched heart as mine?
Unworthy dwelling! Glorious Guest!
Favour astonishing, divine!

The mutual connection between the work of Christ and the operations of the Spirit. We hold that there is an essential connection between the work of Christ and the work of the Spirit; since without the blood and righteousness of Christ, the Spirit would want the means of His operation, and without the regenerating and enlightening power of the Spirit, the saving efficacy of the Redeemer's death would be unknown to those for whom He died.

(Psa. 45:2, and Isa. 61:1, where note that Christ was a partaker of the Spirit as well as ourselves; but we receive the gifts in measure; He, without measure. We have an “unction from the Holy One;” He was anointed with the oil of gladness above His

fellows. Compare Psa. 133:2, where Christ, the true Aaron, is referred to. Grace that first alighted on Him, reaches the humblest of His members. Isa. 48:16; John 16:13-15; 1 Cor. 2:10, and 12:13; 1 Pet. 1:2)

Ex. 25:31, where note that the seven-branched Lamp-stand of beaten gold was a type of Jesus, while its lamps, the light of which illuminated the Lampstand itself, the table of Shew-bread, the altar of Incense, and the Veil, and disclosed their beauties, which would otherwise have been invisible—foreshadowed the Spirit witnessing to the glories of Christ. There was no other light in the Holy Place. So no light but that of the Spirit can shed true illumination on gracious minds. By the light of reason alone none can discover spiritual facts.

Lev. 14:28, *And the priest shall put of the oil upon the place of the blood*, which refers to the cleansing of the leper. Note, that the oil (which is a type of the Spirit) followed the blood (which is a type of Christ's work), teaching that Sanctification necessarily follows Redemption. The Spirit is bound, by His covenant engagement, to sanctify blood-bought hearts.

Lev. 8:30, which refers to the consecration of Aaron and his sons, and teaches the necessity of both Christ's and the Spirit's work, ere sinners can be brought nigh as priests unto God.

Ex. 16:14, where the dew is a type of the Spirit, and we are taught that sinners must be the subjects of His influence, before they can by faith partake of Christ, who is the “true bread that came down from Heaven.”

Ezek. 16:6, though primarily referring to God's ancient people, illustrates that the Spirit is the sole, supreme, and sovereign Agent in the regeneration of sinners.

Ezek. 37:9, illustrates the same subject, and proves that the Spirit may be prayed to and prayed for.

Cant. 2:12-13, where the Turtle (Dove) stands for the Holy Spirit, reviving and energizing the graces of the members of the church on earth to the glory of the Saviour.

Cant. 4:16, is a prayer to the Spirit, offered by the godly, beseeching Him to revive His work in our souls, that we may glorify the Redeemer.

(The Plymouth Brethren indeed assert that the Spirit should not be addressed in prayer, but this is a God-dishonouring fallacy. As a person in the Trinity, the Spirit is as much entitled to worship as the Father and the Son. On the other hand, His *real* presence with His people should never be lost sight of in prayer, nor should he be appealed to as if distant and unmindful of our needs. *Our* wont is to pray that we may be sweetly conscious of the presence and power of the Holy Spirit. We do not object to the prayer, “Come, Holy Ghost,” as we regard it as an invocation to a present

Friend, not an appeal to an absent One. On the other hand, we are not altogether at ease respecting such phrases as “Descend from Heaven, immortal Dove.” The exigencies or meter, rather than the statements of Scripture, appear to have guided their composition.)

Gen. 24, where note that the offering up of Isaac (chap. 22) foreshadows the oblation of Jesus, and here the servant sent forth to procure a bride for Him, who had, in figure, died and risen again, typifies the work of the Spirit, of whom Eliezer is a striking type. The whole chapter illustrates the nature of the operations of the Holy Ghost.

“As when of old Rebecca crossed the desert long and drear,
While Abraham's wealth and Isaac's love rang in her gladdened ear:
So traverse we this wilderness, while our blest Guide makes known
The Father's house, the Son's rich love, and all He has our own.

The Spirit glorifies Jesus. We hold that the one grand purpose of the mission of the Spirit is to glorify the risen Redeemer in this lower world, which He effects by bringing those for whom He died, in faith, love, and loyalty, to the Redeemer's feet.

(John 10:3, where the Porter has been supposed to have a reference to the Spirit as the opener of blood-bought hearts, Acts 16:14. John 15:26, 16:13-15; 1 Cor. 12:3; 1 John 4:15; Luke 23:41-42, where notice three gradations in the conviction of the penitent thief—reviling Christ; justifying Him as a righteous *Man*; and worshipping Him as *God*; Gal. 1:16; Rom. 8:9—He is called the Spirit of Christ, because He enters and reigns in the heart in the Redeemer's name—and always leads sinners to make Him the object of their desire, trust, love, and homage.)

Note.—By this we may test all experience. The operations of the Spirit lead the mind Christ-ward, and exalt Him in the affections, John 4:44-45. Every presumed religious influence that has not this effect, is not of the Spirit.

“The blessed Spirit omits to speak of what Himself has done,
And bids th'enlightened sinner seek salvation in the Son,
Great are the graces He confers, but all in Jesus' name—
He gladly dictates, gladly hears, ‘Salvation to the Lamb.’”

The Spirit's operations confined to the elect. We believe that the saving operations of the Holy Spirit are confined to the chosen and blood-bought family of God (Isa. 43:6-7—Note, my sons and daughters, i.e., chosen and enrolled sinners.

John 16:7-14; 1 Thess. 1:5; Gal. 1:15-16), and that it is erroneous and misleading to assert that He makes kindly but ineffectual endeavours to effect the salvation of all men; the doctrine of the common striving of the Spirit being, as we judge, wholly without Scriptural foundation (See Addenda 1 and 2 to this chapter).

[When possible, erroneous doctrines should be refuted by direct scriptural assertions or inferences. This, however, cannot always be done, and a statement is not necessarily true, because it does not admit of direct disproof from the Word of God. The question rather is not—can it be *refuted*, but—is it *proved*?

It is an axiom (or self-evident proportion) that “no one can prove a negative,” and again, that “the burden of responsibility of proof lies with him who makes a positive assertion.” Thus if it be asserted that the Spirit seeks to effect the salvation of all men, we have a right to demand that the assertion be established from the word of God. If direct proof texts in its favour are not forthcoming; or if these can be shown not to bear the meaning attached to them—the assertion falls to the ground for want of confirmation. We attempt to show (1) that the doctrine in question invalidates the whole Scriptural representation of the person and work of the Holy Spirit (page 93); and (2) That it is not established by the texts quoted in its favour (Addendum No. 1 to this chapter).]

Note.—The above is also a necessary inference from the truth of Election and Particular Redemption. The will of each person in the Trinity is one—or God would be divided. It was the will of the Father to choose, and the will of the Son to represent and ransom a people. That people it must also be the will of the Spirit to sanctify, and *no others*. The mystical city lieth four square (Rev. 21:16, i.e., election, redemption, and sanctification respect the same individuals).

Note.—This is a fruitful source of comfort to distressed sinners, since all that are the subjects of the Spirit's work (however feeble its manifestation) were the objects of sovereign love and redeeming grace.

“Within the lines of grace and blood,
Among the chosen of our God;
Unseen, unheard from day to day,
The Spirit doth His power display.

“To such as are ordained to live,
Eternal life He loves to give;

He every heaven-born grace imparts,

And fills with joy our joyless hearts.”

The Spirit's presence perpetual. We believe that the Holy Spirit ever abides with the churches of God, and that His presence and power are essential to their existence, welfare, prosperity, and progress (John 14:16; Matt. 28:20, where note, that Christ is present in the Person of the Holy Spirit. Acts 2:47, where read, “And the Lord added day by day to the church those that were being saved;” or, according to some, “The Lord daily added saved ones to the church.” The Authorized Version is incorrect. Acts 9:31).

“Our blest Redeemer, ere He breathed His tender, last farewell;
A Guide, a Comforter, bequeathed with us to dwell.

“And His that gentle voice we hear, soft as the breath of even,
That checks each thought, that calms each fear, and speaks of Heaven.

“And every virtue we possess, and every victory won,
And every thought of holiness are His alone.”

Jesus present, by His Spirit, at the gatherings of His saints. We believe that wherever spiritually-minded persons are gathered together for holy purposes, in the name of the Lord Jesus, He is specially present, in the person of the Spirit, to administer to the welfare of their souls (Ex. 20:24; Isa. 60:13; Matt. 18:20; John 20:19-26; 1 Cor. 5:4; 1 Thess. 1:1).

(Guard against quoting Matt. 28:20, as if it ran, “Where two or three *meet* together in My name, there I am in the midst of them *to bless them.*” For (1) interpolated words are a needless pleonasm. (2) “Gathered” and “meet” are different in meaning. The term employed by Jesus is in the passive voice, and implies the agency of the Holy Spirit, by whose influence the saints have assembled. A meeting might be a mere human arrangement. Such a gathering as the Lord describes is convened by the energy of the Spirit.)

“The Holy Ghost is here, where saints in prayer agree;
As Jesus' parting gift, He's near each pleading company.

“Not far away is He, to be by prayer brought nigh;
But here in present Majesty, as in His courts on high.

“He dwells within our soul, an ever welcome guest;

He reigns with absolute control, as Monarch in the breast.

“Our bodies are His shrine, and He th' indwelling Lord;
All hail! Thou Comforter Divine, be evermore adored.”

C.H. Spurgeon.

The distinction between the Holy Spirit and His operations. We believe that a distinction should be drawn between the Spirit, as a Divine Person, indwelling each believer's heart (1 Cor. 3:16, and 4:19; 1 Thess. 4:8; 1 John 3:24, and 4:4-13, in which the Spirit Himself as a divine person, is said to indwell the saints), and the principle of life He imparts (For the meaning of the word “principle” in this connection, consult the Index and Glossary. John 3:6, where the principle of which He imparts is distinguished from Himself. “It bears His name, because He is its author.”—*Charles Hill*. But we must not on that account confound one with the other. It is elsewhere called the “seed of God,” 1 John 3:9. Gal. 5:17, where “spirit” refers not to the Holy Ghost, but to “the internal spirit of grace in a regenerated man.”—*John Gill*), the gifts He is pleased to bestow (The communications of the Holy Spirit are all derived from Jesus Christ, 1 John 2:20, where Christ is the Holy One, and the unction or anointing is (not the Spirit Himself), but the grace with which He invests the believer. The measure and extent of His gifts differ in different persons, according to His sovereign pleasure—but He dwells in all alike. Consult also the Chapter on Things which accompany Salvation), and the operations He performs (“Distinguish between the Person and Voice of the Spirit—His presence and his influences upon the mind. If you have received the Spirit of God from Christ, you have the Spirit of adoption. His indwelling attests your holy sonship, though He may not yet have made you confident that you are a child of God.”—*John Hazelton*. So with His other offices. The Comforter may be within us, and not at this time *console* us. The Teacher—yet for a while withhold His light. The Guide—yet forbear to direct us. The Helper in prayer—yet yield us no sensible present assistance. We must not be cast down, because His operations are intermitted. Himself will not leave us.).

“The Spirit gives new life,
And prayer and praise inspires;
'Tis He who plucks the worthless brands
From the devouring fires.

“He carries on His work
Of grace where'er begun;
He sheds abroad the Father's love,
And glorifies the Son.”

The Spirit's help an abiding necessity. We believe that the gracious influences of God the Holy Ghost are essential to maintain a life of faith and communion with God in every act of spiritual worship and practical obedience to His revealed will (Ps. 87:7; Ps. 119:32-35; Hos. 14:8; John 15:4-5; Rom. 5:5, 8:14, 26, 27, 9:1, 15:13; 2 Cor. 13:14; Gal. 5:16-18; 1 Thess. 1:6; Jude 20).

(A distinction should be drawn between the *operations* and the *influences* of the Spirit. In the former, the child of God is *passive*. The soul is regenerated, and holy principles are bestowed apart from any action on the part of the sinner. By the latter the living children of God are *empowered to act* as such. The Spirit by His *influences* enables them to perform those spiritual actions which are inseparable from the experience of salvation. The Spirit does not believe, or repent, or pray **for** us—as the language of some almost seems to express—but by His influence He moves and enables us to believe, repent, and pray for ourselves. The *acts* are ours, the result of our own personal volition, while the *ability* is God's—to Whom be the glory.)

“Come Holy Spirit, Heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

“Look how we grovel here below,
Fond of these trifling toys;
Our souls can neither fly nor go
To reach eternal joys.

“In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.”

The Gospel effectual only through the Spirit's power. We believe that the blessing of the Holy Spirit is essential to the success of all evangelical efforts, and that the Gospel is effectual to the salvation of men, only as it is conveyed by His power to their hearts (Zech. 4:6; Acts 2:33; 1 Pet. 1:12; Acts 4:8-31; 1 Cor. 2:4, 5, and 14, 15; 1 Cor. 3:6).

“Christ and His cross is all our theme;
The mysteries that we speak

Are scandal in the Jew's esteem,
And folly to the Greek.

“Till God diffuse His graces down,
Like showers of Heavenly rain,
In vain Apollos sows the ground,
And Paul may plant in vain.”

(Although the above verse embodies a just inference from St. Paul's declaration in 1 Cor. 3:6, it fails to do justice to the confidence therein expressed. The apostle's conviction was that, as a rule, the Divine blessing followed the work of himself and his colleagues. Paul planted, Apollos watered, God *gave* the increase.)

The earnest of the Spirit. We believe that the Spirit and His gifts are earnest or assurances of our future entrance into the happiness and glory of our Father's house above (Num. 13:24, where note that the grapes brought by the spies from Eschol may be regarded as foreshadowing the foretastes of heavenly happiness enjoyed by the saints here. Rom. 8:23; 2 Cor. 5:5; Eph. 1:14).

“Thou art the earnest of (Christ's) love,
The pledge of joys to come;
And Thy soft sings, celestial Dove,
Will safe convey me home.”

The Spirit the object of faith. We believe that the Holy Ghost, as the Author and Accomplisher of experimental godliness, should be the object of our faith: and that as we trust in the covenant faithfulness of God the Father, and the justifying righteousness of the Lord Jesus, so we should confide in God the Spirit to perfect that which concerneth us, and to continue the work of grace which He hath begun within us, unto the day of Jesus Christ (Phil. 1:6).

“Thine it is the church to bless,

And to comfort in distress;
Trembling, helpless souls to guide,
Safe to Jesus' wounded side.

“Out of self to Jesus lead,
For and in us intercede:
Till we join the blood-washed throne,

And commence th' immortal song.”

The operations of the Spirit, ordinary and extraordinary. We believe that a distinction should be drawn between these operations of the Spirit which were extraordinary, and not necessarily connected with salvation, and His sovereign, sanctifying, and saving operations, which are confined to the true people of God.

[The bestowments of the Spirit are threefold. (1) *Extraordinary*, which are not now vouchsafed: such as Endowing the artificers of the Tabernacle with the skill they needed, Ex. 28:3, 31:3, 34:21—Inspiring the writers of the Bible, 2 Sam. 23:2; 2 Pet. 1:21; and Communicating the spiritual gifts enjoyed in the primitive church, 1 Cor. 12:7-11; Heb. 6:4-5. (2) *Special* and conferred on certain persons (who are not *always* saved sinners), for the edification of the Church. (3) *Saving*— and imparted only to chosen and redeemed sinners, Phil. 1:6; 1 Thess. 1:6.]

Note.—A man may at the present day possess *gifts* without *grace*. Compare Num. 21:18; Judges 11:20; 1 Sam. 10:11.

“Had I the tongues of Greeks and Jews,
And nobler speech, than angels use;
If love be absent, I am found
Like tinkling brass, an empty sound.

“Were I inspired to preach, and tell All that is done in
Heaven and Hell; Or could my faith the world remove,
Still I am nothing without love.”

The conscience, and the Spirit's testimony. We believe that a distinction should be drawn between the testimony of conscience and the voice of the Holy Spirit, which is heard alone by those whom He has brought from death unto life (Compare John 8:9; Rom. 2:15; Titus 1:15).

Conscience is a natural power or faculty, by which we determine the moral quality of notions, and which causes distress or pleasure according as we resist, or are influence by, its decisions. Without any knowledge of mathematics we determine, by the sense of vision, whether a line is perpendicular or horizontal. Without any process of chemical analysis, we decide, by the sense of smelling, that an odor is sweet or unpleasant; so, by conscience, we determine, without any long and laboured process of judgment, whether an action is right or wrong. It has been called the moral sense, for it is a natural faculty which apprehends and discriminates moral objects.

Conscience has been styled the supreme power in the mind of man. This is, however, an error. The will is the regent or supreme power; for men have often been impelled, by the impetuosity of a wicked will, to an act of crime, whilst their conscience has all the time loudly upbraided them. Conscience in a bad man is far less potent than in one of moral excellence; it may be enervated by sin, till it resembles callous flesh. Thus we read of men whose consciences are like flesh that has been seared with a hot iron: 1 Tim. 4:2.

Conscience, of all the natural powers of fallen humanity, is most in affinity with God. "Christ is its Master. It belongs to Him who holds the seas in His hand, and whose control is owned by the boisterous waves. The conscience may be drenched with opiates, but never destroyed; and will awake at the bidding of the flaming law of God, whose rule is universal. Many a man who has passed unscathed over fields of dire slaughter, and has heard unmoved the shrieks and groans of the dying, has started back at the voice of conscience suddenly aroused within him. Satan and sin have no supremacy over conscience. 'Give place,' it cries; 'I belong not to you. I must witness for my Creator, and will not be hushed into silence.'"—*Charles Hill*.

A marked distinction must, however, be drawn between the testimony of conscience and the voice of the Spirit. The first is a moral power, is heard in every heart, and approves right, and condemns wrong. The second is heard in the hearts of the elect only. It reveals sin, as an evil hateful to God, and testifies to the sinner's need of Christ.

A conscience awakened by distressing circumstances, or religious appeals, has often induced men to make a religious profession, which has proved transient and worthless. Born of fleshly feeling it soon fails, when the cause of which it is the effect ceases. Much of the so-called religion of the day (the natural result of unwise and unscriptural appeals) is of this character. Men that have to deal with the souls of others should give their serious attention to this subject.

Compare Ex. 9:27; Num. 22:34; 1 Sam. 15:24; Josh. 7:20; Matt. 27:4; Job 7:20; Luke 15:18; in each of which occurs the phrase, "I have sinned." Yet how different in the lips of different men! See the New Park-street Pulpit, No. 113. Compare also Matt. 13:20-21. If a man's religion is born of himself, it will die when he dies, if not before. If it is produced by God, it will outlast every trial, and endure for ever.

"Can aught beneath a power divine
The stubborn will subdue?
'Tis Thine, eternal Spirit, Thine

To form the heart anew.

“Tis Thine the passions to recall,
And upwards bid them rise;
And make the scales of error fall
From Reason's darkened eyes.”

Addenda to Chapter 12.

Passages which are supposed to teach the doctrine of the Common Strivings of the Spirit.

We have stated that the saving operations of the Spirit are sovereign, invincible, and limited to chosen and blood-bought sinners. On the other hand, it has been asserted that Jesus having reduced all men into a savable condition by His death, the Spirit strives to save all men, during a longer or shorter period, called “the day of grace.” [“I do not like to talk, as some have done of a man's outliving his *day of grace*. I would rather say with Watts—While the lamp holds out to burn, The vilest sinner may return.”—*William Jay*, 1852.] If this is allowed to slip by, it is held that sinners seal their doom by their resistance of His will, and their persistent refusal to yield to His kindly endeavours for this salvation.

Thus “Our Hymn-book,” by C.H. Spurgeon, No. 516:

“Wilt thou not cease to grieve
The Spirit from Thy breast,

Till He thy wretched soul shall leave,
With all thy sins oppressed?”

In proof of these assertions, the following texts have been urged. Before examining them, we plead (1) that they be interpreted in accordance with the Analogy of Faith, and that an obscure text be not so explained as to contradict the testimony of a number of plain ones. (2) that the scope of the passage, and especially the range of universal terms be determined by the context (see page 50), and (3) that all words be understood according to the usage of Scripture writers.

Gen. 4:3: “*My Spirit shall not always strive with man,*” often cited to prove that the Spirit, for a limited time, endeavours to induce all men to become religious. This, however, is not the meaning of the text: for (1), The context refers to the impending

destruction of the world by the Flood, and not to the salvation of sinners. (2) Its obvious interpretation is, that one hundred and twenty years should elapse between the first intimation of God's purpose to destroy the world, and the occurrence of the Deluge. (3) The operations of the Spirit in the hearts of sinners are never in the Scriptures designated “strivings,” nor would the term be accurate. His saving dealings are not *with* men but *in* men—and He does not struggle with opposing *life*, but comes to *quicken* where death reigns. (4) The verse is an allusion to Noah, who as a preacher of righteousness,” not of salvation, was inspired by the Spirit, and who through him, strove with the antediluvians. The neglect of these warnings necessitated the fearful judgment to which the chapter refers.

Isa. 30:18, “*And therefore will the Lord wait that He may be gracious to you:*”—supposed to teach that God, by His Spirit, waits on sinners for a period during which He is prepared to save them, if they are willing. But the chapter primarily refers to the Jews, who are threatened with banishment for their sins, v. 17. Yet their national recovery is predicted. God would *wait* the allotted time of their punishment, and in due time be gracious unto them: and they should again dwell at Jerusalem.

By no *fair* principle of accommodation can the verse be made to bear the popular, but erroneous, interpretation, for there is no analogy between God's conduct to His ancient people, to which the verse alludes, and the presumed efforts which the Spirit makes to save all men.

It is nowhere asserted in the Bible that God waits on sinners in order to save them—but He *does* wait in relation to periods, places, and persons. (1) *Periods*. He waits for His own pre-appointed time to bless His people—and never either hurries or delays (Psa. 102:13; Hab. 2:3; Rom. 5:6; Gal. 4:24; 1 Pet. 5:6). (2) *Places*. He waits at the Mercy-seat that He may be gracious—holds Himself engaged to be present, and wait at every spot of difficulty in our journey (Isa. 43:2; 1 Cor. 10:13; 2 Tim. 4:17). (3) *Persons*. He waits *on* and *for* His people in seasons of special trial. Every gospel promise binds god to wait in grace on the character portrayed in it. Note, this is the only text in the bible in which the word “wait” applies to Jehovah.

“*Thou hast given unto every man of the residue of the Spirit, that he may profit withal.*” The above was advanced to the writer by a Wesleyan class leader, in proof of the doctrine that the Spirit endeavours to induce every man to become religious at some period of his life. No such text, however, occurs in the Bible, though its phraseology is borrowed from the following:

“*The manifestation of the Spirit is given to every man to profit withal*”—1 Cor.

12:7. This, according to Albert Barnes, himself an Arminian, “simply means that the Spirit gives to each *Christian* (for the Apostle is discouraging of Christians *only*) such graces and endowments as He pleases—not equally, but in a manner which He shall choose—that all *Christians* should use *their* endowments for the common good.”

“*Yet had He the residue of the spirit,*” Mal. 2:15. These words have no connection with the work of the Holy Spirit. The prophet is reproofing the Jews for marrying idolatrous women (verse 11), on account of which the Lord rejected their offerings. On their enquiring why (verse 14), the answer is given: “*Because He hath been witness between thee and the wife of thy youth against whom thou hast dealt treacherously* (by casting her off in order that an alliance with an idolatrous woman might be formed) *although she is thy companion and the wife of the (lawful marriage) covenant.*” “*Did not He, at the creation make one?*” i.e., Adam, the only man created immediately by Him, “*though He had the residue of the spirit,*” i.e., He had no lack of creative energy, and the acts of His power were limited solely by His pleasure. And *wherefore* (did He create but) *one? That He might seek or secure a godly seed*—that the human race might be produced by generation in honourable wedlock. Thus the fact that God created one and but one man, and provided but one help meet for him is alleged against the evil practices which the prophet condemns. These passages therefore do not assert or imply that the Spirit endeavours to effect the salvation of all men.

“*O Jerusalem, thou that killest the prophets, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not*” (Matt. 23:37). Often quoted to prove that Christ (since “He is the same yesterday, today, and for ever”), still vehemently desires to effect the salvation of sinners, and to this end tries to gather them to Himself by striving with them by His Spirit, but that many are unwilling to be saved, and therefore resist the Spirit, and are thus lost.

Notice, however, 1. *The design of the passage as a whole.* It consists of an address to the Scribes and Pharisees (verses 13-39) in which their hypocrisy and persecuting spirit are rebuked, and the destruction of their city and temple is predicted. This determines the scope of the verse. The Lord is speaking as the Jewish Messiah to Jews, and declaring that by rejecting Him they would seal their national doom. His words cannot therefore, by any fair principle of interpretation be referred to sinners in general.

1. *The determination which the Lord asserts had influenced Him.* “I would have gathered you.” Does this express His will as one of the great Sacred Three, or

His will as a *man*, with that independence of judgment and decision with which His human nature necessarily invested Him? The will of Christ as God, to save His elect is eternal and immutable, but the attributes of the human nature of Christ while on earth were often affected by local and relative considerations—in proof of which consult Mark 10:21, Luke 19:41, and 22:42. The *will* referred to was not eternal and continuous as the adverb “often” demonstrates. The verse therefore, does not teach that Jesus determined and endeavoured to effect the spiritual and eternal salvation of these people, but that He frequently attempted to gather them around Him that He might instruct them.

2. *The persons mentioned in the verse*, “the children of Jerusalem,” and the Scribes and Pharisees, addressed by the pronoun “ye.” Two distinct parties are contemplated. The verse is often quoted, “How often would I have gathered **you**, but **ye** would not.” This suits a theological purpose, but perverts the meaning of the verse. Notice then the persons alluded to—“thy children.” This may be understood *literally* or *metaphorically*. Literal *children* may be intended. Jesus received little children on one memorable occasion (Matt. 19:14-15), nor can we say that it was an isolated one. If this view be adopted, Jesus is here rebuking the Scribes and Pharisees for putting obstacles in the way of children who would have received His teachings. Surely Jesus must have been popular with the children. Never once do we read of an insult offered to Him by a child. The word “children” may, again, be used *metaphorically*, in the sense of the inhabitants of Jerusalem. “The common people heard Him gladly,” until they were prejudiced against Him by the scribes and Pharisees. It will be noticed that the latter supposition really embodies the former. Children were comprehended in the whole population. Notice the persons addressed, “ye.” The Scribes and Pharisees were determined that the people, young and old, should not be gathered to Christ (John 12:42.)

The sum then of the passage is, “that Christ as the Messiah out of a compassionate regard for His people, the Jews, to whom He was sent as the minister of the Circumcision, would have gathered them together under His ministry, and have instructed them in the knowledge of Himself as the Messiah; which, if they had only *nationally* received, would have secured them, as chickens under the hen, from impending judgments,”—perhaps the Roman eagle is implied in the figure. “Their” religious teachers and “governors however—not *they* themselves—would not.” Hence the national punishment they afterwards suffered.—*From Gill's Commentary*. The verse, therefore, by no means teaches or implies the doctrine of the common strivings of the Spirit.

Luke 19:41, “*He beheld the city, and wept over it,*” etc. “The tears of our Lord

over the perverseness of Jerusalem,” says Dean Alford, commenting on Matt. 23:37, are witnesses of the freedom of man's will to resist the grace of God. They are indeed currently regarded as manifesting that Christ *would* have saved the souls of all the inhabitants of Jerusalem, but *could* not; and similarly that He now strives by His Spirit to save all men, but *cannot* do so.” This is, however, an unwarranted view of the passage. Christ was made in all things like unto His brethren, and as a sinless man He felt the sincerest love for His country. As God, the future lay open to Him, and He fully foresaw the woe that would so soon overtake them. His tears therefore witnessed to the love and pity of His perfect humanity; and to His patriotism and real affection for the Jewish nation, but they do not teach that His sovereign will to save sinners was then, or has been since frustrated, or that “the Holy Spirit strives in many a heart in the name of a weeping Christ—but in vain.”

Luke 13:6-9, “*These three years I come seeking fruit on this fig-tree and find none; cut it down, why cumbereth it the ground?*” etc. Often quoted to prove that God spares sinners in long-suffering, while He makes merciful endeavours to bring them to repentance; but that if they repulse these kindly attempts, He will abandon them, and in His wrath punish them with greater severity for not yielding to His power, and consenting to become religious.

But the parable of the Fruitless Fig Tree has no reference to this subject at all. It is a parabolic history of the Jewish Nation. The “certain man” is Jehovah. The three years point to the three epochs in their national existence: 1. From Moses to Saul, the first king. 2. From Saul to the Captivity. 3. From the Captivity to John the Baptist. The year of verse 8 refers to the ministry of Jesus: and the cutting down to the dispersion of the Jews, and the termination of their national history.

John 1:9, “*That was the true light, which lighteth every man that cometh into the world:*” cited to prove that the Spirit, in Christ's name, imparts some measure of saving light to every man, which, if used and followed will result in his salvation. A. Barnes, however, explains the verse to mean that Jesus would enlighten, not every individual of the human family—but men of all nations, Gentiles as well as Jews which (1) accords with the context, which is a contrast between the ministries of John and Jesus, and a description of the latter; and (2) is necessitated by the verb rendered *lighteth*, which means enlighten, and cannot be understood to indicate the partial and transient illumination contended for (compare, “*doth give the light*” Luke 9:36; “*will bring to light,*” 1 Cor. 4:5; “*enlightened,*” Eph. 1:18; “*made manifest,*” 2 Tim. 1:10, “*once enlightened,*” Heb. 4:4, “*illuminated,*” Heb. 10:82, “*lightened,*” Rev. 18:1, “*lighten*” Rev. 21:28, “*giveth them light,*” Rev. 22:5.) It is therefore clear that spiritual and saving illumination is intended, of which truly saved sinners only are the subjects,

and that the text teaches the anti-national and world-wide character of the work of Him who “came into the world to save sinners.”

The verse has by some been supposed to refer to the light of reason or Conscience, bestowed by Christ on all men. It is certainly true that the Three-one God in the person of Christ created all men (page 12), and that the Lord may thus be considered as the author and giver of our rational and moral faculties. This, however, does not harmonize with the evident design of the passage which is to set forth the results of the incarnation and death of Jesus.

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.*” Quoted to prove that Jesus, since His death and resurrection has, by the Spirit, endeavoured to induce all men to give their hearts to Him, though many that are thus drawn, refuse His grace and are lost.

The verse, however, must be forced to bear this meaning. For (1) The word here rendered “draw” is used in John 6:44, 18:10, 21:6 & 11; and Acts 16:19: and it is evident from the passages that it cannot mean “attempt or endeavour to draw,” but must be understood in the absolute sense of inducing by means that cannot fail. To whom the “all” refers, may be questioned, but it is beyond dispute that these persons, whoever they prove to be, *should* and *would* be drawn to Himself. He speaks of what would infallibly occur. 2. The persons referred to “all” (not *men*). Three interpretations are possible. (1). That Jesus would save the whole human race. For this none but Universalists would contend, nor need we here refute it. (2). That the “all” refers to the people that were given to Christ by covenant before time was, and that the verse teaches the gathering of the elect to Him as their Saviour and Head after His uplifting on the cross as their Saviour. This is the view of Dr. Gill. (3). That the word “all” is used in an anti-national sense (see remarks on the word “world” on pages 50 and 51) and refers like the same time in 1 Tim. 2:4 and 6 (see pages 52 and 118) to men of all nations, in contradistinction to the *one* nation favoured by the Jewish covenant. This suits the scope of St. John's Gospel as a whole, and especially the immediate context. Some Greeks, who were at Jerusalem to attend the Feast, applied to Philip for an introduction to Jesus, from whose lips they doubtless received the counsels desired. The incident brought to His mind the nearness of His death, through which His salvation would be brought to the world at large; for “if lifted up,” by the death of the cross He would be rewarded by seeing men the wide world over, and while Time should last, drawn unto Him. (Compare John 11:51-52.) See “The Life and Words of Christ,” by Cunningham Geikie, vol. 2, pages 434-437.

The thought that Jesus seeks by His Spirit to induce all men to be pious is entirely foreign to the passage.

Acts 2:17: *“I will pour out of my Spirit upon all flesh:”* quoted to prove that every man has a share in the Spirit's operations, and hence a fair chance of salvation. A. Barnes, however, observes that the word “all” here does not mean every individual, but every class or rank of men; which he fully substantiates. If the disputed interpretation were correct, every young woman would be a prophetess, every young man a seer, and every old man would dream God-sent dreams. The words simply refer to the distribution of supernatural gifts, at and immediately after the day of Pentecost, when God's “servants” (verse 18) of every class were endowed with miraculous powers.

Acts 7:51, “distribution of supernatural gifts, at and immediately after the day of Pentecost, when God's “servants” (verse 18) of every class were endowed with miraculous powers.

Acts 7:51, *“Ye do always resist the Holy Ghost; as your fathers did so do ye:”*—often quoted to show that sinners have it in their power to oppose the work of the Spirit. But the passage forms part of the last Divine appeal to the Jewish nation, who are exclusively addressed. Stephen explains His meaning in verse 52. They “resisted” the Spirit, just as their fathers had “vexed” Him (Sa. 63:10), by opposing and persecuting the prophets who addressed them by His inspiration. The verse has therefore no relation to the saving operation of the Holy Ghost.

1 Cor. 3:9: *“For we are labourers together with God.”* Quoted to prove that the Spirit, conjointly with earnest ministers, labours to effect the salvation of men. Such, however, is not its meaning. Literally translated it runs, as in the Revised Version: “For we are God's fellow-workers”—“together with God,” is positively incorrect. The Corinthians were prone to exalt one Christian minister above another. Some gave the precedence to Paul—others to Peter or Apollos. “But,” argues the Apostle, “he that plants and he that waters are one” in the nature of their ministry. “Paul and Apollos are but God's servants, through whose testimony ye believed, even as the Lord gave (success) to each. So, then, we are God's jointlabourers, alike engaged in God's cause, and dependent on God's blessing.” It does not mean that God associated Himself with them as a fellow-worker, but that as His servants, they laboured together in the same employment. Preminent honour should not therefore be accorded to one above another.

2 Cor. 6:1. *We then [as] workers together [with Him].* Quoted to prove that the

Spirit works or labours to convert sinners by striving within their hearts, while the gospel minister labours to impress them by earnestly warning and inviting them, and that thus the Spirit and the preacher are joint labourers in endeavouring to effect the salvation of men. That this is a fair inference from the text as it stands in ordinary Bibles, cannot be denied, but the translation is inaccurate. It reads literally, “*But working together we exhort.*”—*Catesby Paget*. By J.N. Darby it is rendered, “*But (as) fellow workmen we also beseech you.*” The words “*with Him*” are therefore, an unnecessary interpolation, as the meaning without them is obvious; suits the connection and harmonizes with the whole scope of the Gospel. St. Paul had to pen a warning to the opiniative and self-satisfied Corinthians, but to relieve his words from the offensiveness of a personal rebuke, he associates his colleague with himself as sending the message of entreaty, “As fellow labourers (see 1 Cor. 3:9), I and Sosthenes (see chap. 1:1), exhort you, etc.” The idea of God's labouring in vain by the Spirit, to convert sinners, has no support from the passage.

2 Cor. 6:1. *We beseech you also that ye receive not the grace of God in vain.* Quoted to prove that some grace is imparted to and received by all men, to whom also pardon is fully and freely offered. If, however, the grace be resisted, and the offer slighted, they irretrievably seal their doom and perish. This view, however, overlooks the fact that the persons addressed were regenerated, believing and baptized persons, who in their collective capacity composed the church at Corinth. The “grace” referred to is therefore not the manifestation of Divine favour to sinners in their lost condition, nor is the salvation of those addressed the object of the exhortation. They were thus appealed to that their outward conduct might be free from inconsistency—that they might “walk worthy of the vocation wherewith they were called,” and thus *manifest* the fruits of grace in their lives. St. Paul's meaning is therefore clear. The doctrines of grace conveyed to the mind by the medium of the gospel may be received in a flippant and prayerless spirit, which will lead to careless and unbecoming conduct, alike discreditable to the person himself, the ministry he attends, and the church to which he belongs. Such a one is a living stumbling block. The Corinthians were in danger of becoming such. Hence the propriety of the appeal.

Eph. 4:30, “*Grieve not the Holy Spirit of God:*” 1 Thess. 5:19, “*Quench not the Spirit:*” quoted to prove that the Spirit will be grieved by the sinner's nonacceptance of offered grace, and that continued resistance of His monitions will so enrage Him as to cause their final and fatal extinction in the heart. The incorrectness of this interpretation is, however, evident from the fact that both portions are addressed, not to the unregenerate, but to Christians. They therefore simply indicate that the Spirit may be grieved by God's people, and His operations quenched in the church, and solemnly warn us to watch against so sad a form of sin.

1 Tim. 2:4, “*Who will have all men to be saved,*” quoted to prove that the Spirit desires and endeavours to save all men, but fails when sinners resist Him. If, however, this interpretation is true, the Spirit *is not God*, unless the reader can accept the idea of a baffled Deity. An examination of the context removes all difficulty. St. Paul has exhorted that prayer be offered for *all* men—not surely for every individual member of the human race—but men of all characters and conditions. In this sense, understand the term “all” in the text. The election of grace is restricted to no one nation, is irrespective of men's social or political standing—its range being predetermined by God's good pleasure, whose will it is that “*all (sorts of) men (Jews, Gentiles, Greek, barbarian, bond and free) shall be saved.*”

2 Peter 3:9: *The Lord is long-suffering to us-ward* (or as in the Revised Version ‘you-ward’) *not willing that any should perish, but that all should come to repentance:*” often quoted to prove that the Spirit benevolently desires the salvation of all men, and therefore strives in our hearts. This interpretation, however, overlooks the oft-omitted word “us-ward,” or “you-ward,” which restricts the scope of the verse to God's chosen and redeemed people. His good pleasure is, that these should be saved; nor is He willing that one should perish. The context discusses the Day of Judgment, the passing away of the heavens, and the burning up of the earth and the works that are therein. Yet, however great the severity of God toward His enemies, toward us He is long-suffering. None of His children shall perish, and those yet uncalled, and those even that are unborn shall be brought to repentance. Time must last, and the present constitution of the world be maintained, until every chosen and blood-bought sinner has become the subject of sanctifying grace, and been “made meet to be a partaker of the inheritance of the saints in life.”

Rev. 3:20, “*Behold, I stand at the door and knock, etc.,*” has been supposed to teach that Jesus knocks by His Spirit at the door of sinners' hearts, but can obtain no entrance unless they are willing to admit Him.

“Behold! A stranger's at the door!
He gently knocks, has knock'd before;
Has waited long; is waiting still;
You treat no other friend so ill.

“Admit Him, ere His anger burn, His feet depart, and
ne'er return: Admit Him, or the hour's at hand When at His
door denied you'll stand.”

That the text will not bear this interpretation is, however, evident; for (1) It is

not addressed to the unconverted, nor does it refer to them at all. It is part of an epistle sent through its pastor to the church at Laodicea. (2) The end proposed is not salvation from the punishment of sin, but supping with Christ, which refers to communion with Him, and partaking of His flesh and blood by faith. (3). The persons referred to are therefore regenerated, and the text is an appeal to life and intelligence previously imparted. The church was in a low and lukewarm state, and showed but little regard to the glory of the Redeemer. But He had not forgotten them, and assures them, that though the Assembly as a whole had proved faithless, any individuals among them who might be stirred up to seek nearer fellowship with Him, would find Him graciously inclined to draw nigh to them in near and endeared fellowship (compare Song 5:2-5).

—The Holy Spirit and the World.

John 16:8, 10. “*And when He is come He will convict (not “convince” or “reprove”) the world concerning sin, and concerning righteousness, and concerning judgment; concerning sin, because they do not believe in me; concerning righteousness, because I go away to my Father; concerning judgment, because the Prince of this world is judged.*” These words are ordinarily regarded as descriptive of the saving and sanctifying work of the Holy Spirit in the elect, in which He convinces of sin, reveals the necessity of the righteousness of Jesus, and impresses the certainty and solemnity of future judgment upon the heart. By some, however, this time-honoured exposition is considered to rest on insufficient grounds.

For 1.—The specific force of the word “world” is overlooked, which is here evidently antithetical to the “you” of verses 7, 13, 14. “He shall convict the *world* of sin,” while “He shall guide *you* into all truth,” etc. The construction is similar to John 14:19, and the verse refers to the world in opposition to the church. And,

2. The word translated “reprove” means to convict, or to prove guilty. Its force is not to reduce to penitence on account of sin, but rather to demonstrate a person's sin, to make evident on what grounds he should be judged to have sinned. Compare John 8:46, “Which of you convicts me concerning sin,” i.e., which of you is prepared to *prove* that I am a sinner.

3. The words sin, righteousness, and judgment have to be most materially *accommodated*, in order to extort from them the meaning contended for.

The verse is ordinarily quoted “sin, righteousness, and the judgment *to come.*” This is clearly an error, for the “judgment” referred to is that which has been passed upon “the Prince of this world.” The resurrection of Jesus demonstrates the failure of

Satan's crowning act of rebellion in leading the world to crucify God's Son.

4. The force of the word “howbeit,” or, *but*, by which verse 13 is introduced, and which evidently marks a contrast between the conduct of the Spirit toward the world and in the church is overlooked.

5. If this interpretation is received, the words teach that the lack of spiritual faith is sin, which is not true.

It is, therefore, needful to see for a new exposition, in harmony with the rest of revealed truth.

It is submitted that the words teach that the coming of the Holy Spirit at Pentecost, and His conduct then and since, demonstrate the sin of the Jewish world in not having received Jesus as the Messiah. His presence in the church is a standing witness to the fact that Christ was what He claimed to be—that the judgment of Heaven is in His favour, and against the Prince of this world—that His cause was righteous, and that those who rejected Him, and procured His death, sinned most foully. Every expression in the words under consideration accommodates itself naturally to this exposition.

If, moreover, a more extended view of the word “world” be pleaded for—the same view is not untenable. The ground virtually taken by the world in relation to Jesus is that it does not require such a Saviour. It ignores the testimony of the death of incarnate God as a sacrifice for sin, because it does not want anything of the kind. The Jews treated Christ as an obnoxious intruder, and the world regards Him still much in the same light, and treats Him with apathy or animosity. In thus acting the world sins, and the presence of the Holy Spirit in the church is a perpetual demonstration of its guilt and folly, in ignoring the mission and work of Christ.

All men ought to believe in Jesus Christ—not that He is their Saviour, and that He died for them, that is a widely different matter—but they ought to receive His testimony concerning Himself, and own Him as God's Son, and the universal Lord. It should not be overlooked that every person who is acquainted with the New Testament—the recorded testimony of the Holy Spirit to the risen Saviour—sins in not owning His claims, and in denying His divine and royal rights. God, by raising Him from the dead has powerfully demonstrated that He is His Son (Rom. 1:4). All, therefore, that do not thus acknowledge Him are guilty, and the presence and testimony of the Holy Spirit convict them of the wickedness of their skeptical refusal to call Jesus Lord. A modern Unitarian is more blameworthy than were Seneca or

Pliny.

It will be observed that there is a material difference between the unbelief here referred to, and the absence of spiritual faith in Christ.

Yet another view is proposed, and it must be noted that it is propounded by one who builds with the utmost tenacity what is advanced on page 104. It is thus expressed, “Our consideration of the work of the Holy Spirit should not be restricted to His saving and sanctifying operations in the hearts of the elect. Like the goodness of God (Matt. 5:45) and the mediation of Jesus (page 81), the work of the Spirit has a universal aspect. While He guides the saints into all truth (John 16:13), He will convince the world of sin, righteousness, and judgment (verse 8). Thus He will so influence the consciences of the lost at the last great day, that they will be brought to admit the justice of their condemnation, and honestly assent to the righteousness of their punishment. By His agency, every mouth will be stopped, and all the world be brought in guilty before God” (Rom. 3:19)—*Charles Hill*.

—An Expository Hint on John 14:17.

John 14:17 has been regarded as contradicting our statements on pages 96 and 100, and has been thus interpreted, “*Ye know Him,*” i.e., the Holy Spirit, “*for He dwelleth with you* (as He has hitherto done with all saints), but hereafter “*He shall be in you.*” Thus a difference of position in relation to the Spirit is supposed to be indicated. Before Pentecost He dwelt WITH the saints—afterwards He was to be IN them. The change of tense from the present “*dwelleth,*” to the future “*shall be in,*” is, indeed, remarkable, but the highest authorities regard it as unsupported by the original. Lachmaun (18442-1850), Tregelles (1857-1872), and Alford (1868-1870) unite in reading it, “*He abides with you, and is in you.*” The difference is between *estai*, “*shall be,*” and *estin*, “*is,*” which they regard as the true text.

-The Paraclete.

The official title of the Holy Spirit is the “*Comforter,*” but the word used in the original has a much wider range of meaning. The word is *Parakletos*; which Joseph Hart introduces into his well-known hymn: “*Cheer our desponding hearts, Thou heavenly Paraclete.*”

“*Comforter*” is indeed a fair translation from some points of view, but it rather translates a corner of the word than the whole of it. It is a light which really streams from it, but it is one of the seven prismatic colours rather than the combined light of the very instructive and wonderful word *Paraclete*.

The word Paraclete is so full, that it is extremely difficult to convey all its meaning. It is like those Hebrew words which contain so much in a small compass. It is sternly and even primitively sublime in its simplicity, yet it comprehends great things. Literally, it signifies “*called to*” or “*called beside*” another to aid him. It is synonymous verbally, though not in sense, with the Latin word *advocatus*, a person called in to speak for us by pleading our cause. Yet, as we have come to use the word “advocate” in a different sense, that word, although it would, like “comforter,” convey a part of the meaning, it would not contain it all. Paraclete is wider than “advocate,” and wider than “comforter.” I think the meaning of the word “Paraclete” might be put under the two headings of one “called to,” and one “calling to.” *One called to*, that is, to come to our aid, to help our infirmities, to suggest, to advocate, to guide, and so on; and one who in consequence thereof, for our benefit, *calls to us*; for some see in it the idea of monitor, and certainly the blessed Paraclete is our teacher, remembrancer, incentive, and comforter. His work as one called in to help us, consists very largely in His strengthening us by admonition, by instruction, by encouragement, and by those works which would come under the head of a teacher, or a comforter. It is a word too comprehensive then to be exchanged for any one word in any other language.—*C.H. Spurgeon.*

Chapter 13.—The Agency of the Holy Spirit.

Preliminary Observations.

There is a growing tendency to eliminate from the gospel all testimony to the nature and necessity of the Holy Spirit's work. His name is supposed to be a personification of the influence of God felt through good men, and religion is thus practically resolved into the result of the *moral force* exerted by the Church upon the World. To such tenets we stand, as a denomination, in pronounced opposition.

We also differ from many who hold both sovereign Election and Particular Redemption in our views of the work of the Spirit. This might in fact be called our great point of divergence from Calvinists, properly so called.

We therefore state our convictions on this point with fuller emphasis and amplitude.

—The Personality and Deity of the Spirit.

The word Person, though not employed in this connection in the Bible, is undoubtedly scriptural. No better term can be found to designate one who sends, is sent, comes, goes, wills distributes, does distinctive acts, and, in fact, possesses all

personal qualities. The Personality of the Spirit is demonstrated—

1. From Scriptures referring to Him, which imply intelligence, volition, and personal agency (John 14:16-26, 16:7-17; 1 Cor. 2:10-11). Here He reproves, helps, intercedes, distributes supernatural gifts, and glorifies—all of which are personal acts.

2. The use of personal pronouns in the above texts, are further proofs of personal existence and agency.

3. In 1 Cor. 12:11, He is said to possess an independent will. Will is the essence of personality and character.

4. From the formula of Baptism, “In the name of the Father, and of the Son, and of the Holy Ghost.” It would be inconsistent with every law of language and reason, to speak thus of the name of an agency or influence, or to associate it in the same order with two distinct persons.

5. The Spirit is mentioned as “blasphemed” or “spoken against,” “lied unto,” and “grieved,” expressions which can be used only concerning one possessed of all the properties which constitute personality (Matt. 12:31, 32; Acts 5:3, 4, and 9; Eph. 4:30).

His Deity. 1. *This is involved in His personality.* He is “the Holy Spirit of God,” and must (if a person) be a person in the Godhead.

2. *His Deity is involved in the Deity of Jesus.*—“It was the Spirit who formed and sanctified His body in the womb (Luke 1:34-35); increased His grace in proportion to the growth of His human faculties (Luke 2:40, 47, 52); descended upon Him in extraordinary gifts at His baptism, thereby qualifying Him for His public ministry (Matt 3:16, 17; John 3:34, and 6:27); let Him into the wilderness, strengthened Him to endure and to overcome temptation (Luke 4:1-14); rendered His human nature the instrument of various miracles (Matt. 12:28-32, Acts 2:22); excited Him to suffering and to labour, upheld Him under both, and kept up within Him suitable dispositions (Isa. 42:1-4); enabled Him to offer Himself acceptable to God (Heb. 9:14); preserved His dead body from corruption, and in His resurrection reunited His body and soul (Rom. 1:4, and 8:11; 1 Tim. 1:3-16, 1 Pet. 3:18); filled Him with that glory and joy which became His human nature in its exalted state (Psa. 45:7); and who, after His ascension, testified of Him as to His mission, His ministry, and His Messiahship, by the bestowment of extraordinary gifts upon His followers by His operations upon them, and by the triumphant diffusion of His name and doctrine (John

15:26; Heb. 2:4; John 21:7-14; Acts 5:23; 2 Cor. 10:4).”—*William Palmer*. It cannot be supposed that all this could have been performed by a being inferior to Christ. Hence it follows that the Holy Spirit is equal to the Divine Lord.

3. *His Deity is involved in His omnipresent influence in the church.* He is ever ministering in the hearts of the saved. His supernatural hallowing influences are simultaneously felt the wide world over. Surely (if a person) He must be the Might God.

Yet further—

4. His Deity is *asserted*. Compare Ex. 17:7 and Psa. 95:7-9, with Heb. 4:7; Acts 5:3-4; 1 Cor. 3:16; 1 Cor. 12:4-6; 2 Cor. 3:17; 1 Thess. 3:11.

5. *Divine attributes* are ascribed to Him: omnipresence (Psa. 134:7; 1 Cor. 12:13); omniscience (1 Cor. 2:10-11); prescience or foreknowledge (Acts 1:16; John 16:13); omnipotence (Luke 1:35, Rom 8:11-19); eternal existence (Heb. 9:14).

6. *Divine acts* are recorded of Him: Creation (Gen. 1:2, Job 26:13; Psa. 104:30); the power of working miracles (Matt. 12:28; 1 Cor. 12:9-11). It also appears,

7. From His holding *an official position*, and bearing official names in connection with salvation. An influence might comfort, but could not be a *Comforter* (John 16:7). An emanation might afford guidance, but could not guide or lead (Acts 2:31; 1 Thess. 3:11).

—The Supremacy, Sovereignty, Omnipotence, and Will of the Spirit.

The Personality and Deity of the Spirit are often admitted, while it is forgotten that these involve Supremacy, Sovereignty, and Omnipotence.

By *supremacy* is meant elevation, and the uncontrolled liberty to act which it confers. It is an attribute of God, who is necessarily elevated to an immeasurable height above all the beings whom He has called into existence. He cannot therefore be controlled by creatures, or impeded by circumstances. Finite beings are at liberty to act only as opportunities serve. God's opportunity is perpetual. “None can stay His hand” (Dan. 4:35).

By *sovereignty* is meant God's right to act solely in accordance with the volition of His own will. This is founded on His Supremacy, and is a necessary prerogative of the Deity. He to whom His creatures owe everything, can be under no obligation to defer to any, especially to sinners who have revolted from Him.

By *omnipotence* is meant infinite ability to act. The Author of all force can be impeded by no antagonistic influence. The great first Cause of every agent and instrument must have all within His control. He can never be at a loss for means.

The *will* of God is His absolute ability to purpose what His power shall effect. Creatures *propose* to act, subject to contingencies. They can *wish* to perform, but their wishes may be frustrated. God can neither propose nor wish. His will is absolute and unalterable. What His soul desireth, even that He doeth, Job 23:13.

These Divine attributes must ever be associated with the work of the Spirit. He is *supreme*—“the *free* Spirit”—(Psa. 51:12), elevated by His Deity above all antagonistic forces. He is therefore Lord of the human mind—that strange capricious power of which we know so little—and can grasp, inform, and satisfy it. He is a *Sovereign*, and therefore regulates His operations in accordance with His own pleasure (Phil. 2:13), consulting none as to the objects, the time, the manner, and the measure of His gracious acts and endowments.

Much popular teaching denies His Deity. To assert that He seeks to accomplish the salvation of many who are not saved—that His gracious operations are contingent on the caprice of sinners—that He strives with men ineffectually—that He knocks at the door of hearts to which He can obtain no entrance unless the consent of the sinner is given—is **to undeify the Holy Spirit**. He, were this true, would not, could not, be God.

—The Erroneous Doctrine of the Procession of the Holy Spirit.

The Church of England in her creeds describes the Holy Spirit as “neither made, created nor begotten” but “proceeding from the Father and the Son.”

“According to this scheme, the Father is the *Fons Deitatis*, or Fountain of Deity, and originally possessed the whole of the Divine nature. Having a redundancy of Divinity, He generated or produced another being co-equal with Himself, whom He denominated His only begotten Son. A superabundance of Godhead being still in both the Father and the Son, they conjointly breathed another Divine personality, termed the Holy Ghost. On the contrary we believe, that the Scriptures represent each person in the Trinity, as eternal (see Deut. 33:27; 1 John 5:20; Heb. 9:14, where eternal existence is distinctly affirmed of Father, Son, and Holy Spirit.”—*William Palmer*.

In defence of the above error the following passages are cited: John 14:26, 15:26, 16:7. These, which should be read together, explain each other, and manifestly are not intended to describe or define the mode of the Holy Spirit's existence, but are

predictions of what actually occurred at Pentecost. The word “proceedeth” in John 15:26, especially, is not a dogmatic declaration of the essential nature of the Spirit, but an announcement (the present being used as is common, for the future tense) that He would honour Jesus as the Divine Son, in His Father's name. Dean Alford though, a churchman, is of opinion that the phrase should be interpreted *economically* (i.e., as relating to the office of the Spirit in the economy of salvation), and not as referring to the inscrutable mystery of His existence.—*Greek Text, in loco*. 1 Cor. 2:12. *We have received the Spirit, which is (literally) from God*. That this is the correct translation is conceded, but it is denied that it is here the Apostle's intention to describe the method of the Spirit's existence. His design is to show that we receive the Spirit as the gift of the Father through the Son, from whom and in whose name He comes on His errand of grace.

The doctrine of the Procession of the Holy Spirit is not an immaterial or harmless error, but the fruitful cause of much that is erroneous in the creeds of Christendom.

—The Nature of the Operations of the Spirit.

Deity characterizes the whole of the saving work of the Spirit. Moral influences (of which so much is said in the present day) are exterior. They reach men from without and may be repelled. He avails Himself of the power with which His Deity invests Him, and, at the appointed time, commences His invincible operations, not by an external process, but by effecting an entrance into the hearts of God's chosen ones.

He enters as the *Lord of Satan*. “The whole world lieth in the Evil One,” who “works in the children of disobedience,” and leads men “captive at his will.” His head was, however, bruised when Jesus died, and the Spirit is empowered to eject him from the sphere of his tyranny, and claim and possess the heart in the name of Him who bought it with His blood. Thus He delivers the mind from “the power of darkness,” and, as *Lord of all our faculties*, works within the bosom.

The life which centers in and flows from the exalted Redeemer, He is authorized to communicate. This He introduces, and by it He affects all the mental powers, and thus deals with the subtle springs of motive and purpose.

In a godless man, *Reason* appears as uninstructed in the truths of revelation, and opposing them with the apathy of dislike, or the antagonism of hatred—the *Will* is seen proudly resisting the rights of God—the *Conscience* ignorant of any higher rule than that of human honour—and the *Heart* unmoved by, and closed to the attractions of Jesus. This state of things Nature is unable to rectify. Reason is the mind

of man occupied with what it knows, and the range of its investigation does not extend to what is spiritual—for reason can no more apprehend a mystery, than can the mind of a brute a mathematical fact. The proud *Will* cannot change itself. The *Conscience* can only act in accordance with its light—nor can the *heart* open to receive an unknown object. On all these faculties the gracious influence of the Spirit is exerted, when he deigns to make His dwelling within us. He invests the *Mind* with precious faith, by which the range of the operation of the *Reason* is so extended, that it can apprehend and investigate things spiritual and divine. He so affects the resisting *Will*, that a new purpose supplants the old, and the pleasure of God becomes the dominant rule within. “Lord,” said, one, on whom this change had been wrought, “what **wilt thou** have me to do?”—and he expressed the feelings of every repentant sinner. He deals with the *Conscience* by causing it to act on new and higher principles. *Before*, its decisions concerned *right* and *wrong*—now it is competent to view wrong, not simply as moral aberration, but as *sin*, which it deplures, abhors, and avoids, because forbidden by the God it has learned to fear. The *Heart*, which loved natural objects only, and that, too often, with a wild and selfish idolatry, is brought into adoring affection for Jehovah, whose character appears so attractive in the person and offices of Jesus.

Such a work is divinely grand in its character and results. A natural man can amend and reform—but he remains the same creature. God only can regenerate, rectify, and transform. “If any man be in Christ he is a new creature.” A saved sinner is a new man in living association with a new world.

By associating the Deity of the Spirit with our conceptions of His operations we may guard against the mistake of confounding His energy with unseemly violence. His operations upon the mind are ever in harmony with its constitution. His gracious work never disorganizes our natural powers. He indeed informs, develops, dignifies, elevates and spiritualizes, with invincible influence, yet He ever acts in accordance with the laws by which the Mind is regulated. This is necessarily the case. The God of our salvation is the God of the Mind; and when the Spirit comes to sanctify it, He comes to a creature whose nature and powers are perfectly known to Him, and with which He can deal with perfect cognizance of its peculiar and varied capacities. Hence He does not *coerce*, but constrain the *Will*, which He does not *enslave* but *liberate* from its previous thralldom. His sway is not bondage, but subjection to recognized and endeared authority. The heart is opened, but it is like a flower opening beneath the irresistible but genial influence of the sun. A new object displaces the old in our affection, but it acts by the expulsive power of its own inherent grace and loveliness. The sinner approaches God in penitence and faith, not dragged like a passive machine, or an unwilling animal, but drawn by cords of love.

None are naturally willing to come to Christ for salvation; yet none that are unwilling ever do come to Him. To impart this willingness is the central operation of the Spirit. In this there is nothing unnatural, for these acts of the Mind do not differ from those which it was primarily intended to perform, but there is all that is *supernatural*; since a power to which nature is an utter stranger must be exerted before the feeblest characteristic of a true Christian can be manifested.

The distinction between *force* and *violence* is important. Violence is an admission of conscious weakness. Force is the manifestation of sufficient strength, and the energy of force is displayed in the whole conduct of God.

Those therefore who accuse us of holding the utterly unphilosophical idea that sinners are saved by a process that is repugnant to the laws of mind, and which distorts and disorganizes our natural powers—err. Our true sentiments are here recorded.

Our convictions on the above subjects necessitate our regarding with a sorrowful disfavour (which ought not to be called sectarian bitterness) much that is alleged and attempted in connection with the conversion of sinners. Continually is it asserted that if the Church were more earnest more sinners would be saved—that Christian indifference impedes the Spirit's work—that increased liberality in the cause of missions would accelerate the winning of the World for Christ. Men assume to themselves the power of reviving the causes of God, and the progressive development of Divine purposes is virtually represented as depending on evangelical activity. Most warmly do we commend every lawful effort to extend a knowledge of the gospel. Most solemnly do we deplore Christian supineness and apathy. We, however, deny that God waits for men to work ere He does His pleasure. In a word, holding as we do the Supremacy, Sovereignty, and Omnipotence of the Spirit, we repudiate sentiments which ignore truths so momentous, and are compelled to eschew what we believe to be God-dishonouring error. Faithfulness may necessitate isolation, but should command respect.

—The Spirit's Descent at Pentecost.

A new and glorious epoch in the history of the church was inaugurated at the day of Pentecost, when the Spirit commenced His mission as glorifier and viceregent of the risen Redeemer. He came to witness to His acceptance and enthronement in heaven. He came to illuminate the minds of His disciples to the full import of the work and words of their Master, and to invest them with ability to confirm their authority by miraculous proofs. Manifestations of His presence and power which had been previously unknown, were now for the first time experienced, and through His influence the saints entered into the rich enjoyment of the blessings which flow from

the Atonement.

A mistaken view of passages, referring to the above event has, however, led some modern Christians into deep error. It is held by some at least of the Plymouth Brethren, that prior to the day of Pentecost, the Spirit resided in heaven, and simply exerted an influence upon men. This has induced the belief that the Old Testament saints were not incorporated into the one body, of which Christ is the Head, and did not therefore belong to the church. It is, however, evident that the Spirit's existence as a Divine Person, His presence with the saints, and the necessity and nature of His operations on the mind and heart, were fully recognized in Old Testament times. This appears (1) from plain texts: Psa. 51:11, 12; Isa. 63:11, 14; Ezek. 2:2; Mic. 3:8; Zech. 4:6; 1 Pet. 1:11. (2) From the fact that the essential characteristics of godliness have ever been the same—the faith, hope, love, and devotion, of saints in the former dispensation comparing favourably with the religious exercises of any in after-days. (3) From prophecies referring to the mission of the Spirit in relation to Jesus (see Isa. 61:1), which would have been simple enigmas had not the nature of the Spirit's operations to a great extent been understood.

On the other hand, the Doctrine of the Spirit, or the inspired declaration of His person, character, and work, is part of the fuller revelation of the New Testament. In this dispensation the light of heaven discloses facts which though previously existent were imperfectly apprehended.

He is indeed said to have “been sent” from heaven at Pentecost, but the expression demands attention. Divine language must always accommodate itself to human modes of thoughts, and the interpretation of scriptural terms must be determined by the usage of inspired writers. With these, verbs denoting motion when associated with the Deity, do not designate *motion*, but *manifestation* (Gen 1:24; Ex. 3:8, 19:18; Psa. 18:9-10, 72:6, and 144:5). Of the persons in the Trinity the incarnate Redeemer alone can be said to exist in relation to space, and to go or come where He was not before. The coming of the Spirit does not therefore imply an actual local motion, but the inauguration of operations of a specific nature in relation to the ascended Saviour, whose name, character, oblation, and presence, in His whole glorified person, in the upper world, were henceforth (through the power of the Holy Ghost) to be vitally associated with the experience of saved sinners. It was befitting that the glorification of Jesus in heaven, should have some memorable recognition in the world in which He was put to shame, and hence the glorious events of Pentecost fully celebrated His return to His heavenly home. To think that His work as the indwelling Spirit, then first commenced is, however, a momentous error. There is not more atmosphere surrounding a vessel in a storm, than in a calm. The boisterous

breeze is but the manifestation of air that was before present. So with the Spirit. He was ever with the saints of God. At Pentecost, His presence was manifested in ways before unknown.

—The Results of the Effusion of the Spirit.

These are abundantly glorious. The objects of the Mission of Jesus were fully disclosed (John 13:7). The preaching of the Gospel became a power for the ingathering of the elect of all nations (1 Pet. 1:12). Idolatry waned and became extinct (Isa. 2:18; Acts 17:22-31; 1 Thess. 1:5, 9). Truths always vital and operative shone with new luster (2 Tim. 1:10). The presence of the risen Saviour in Heaven, to which the Spirit witnessed, shed light on the soul's mysterious future after leaving this world (1 Cor. 15:57; 2 Tim. 1:10). The minds of saints who were all their lifetime subject to bondage, were delivered from the fear of the King of Terrors (Heb. 2:14-15). Heaven was defined as the actual residence of Him who had died but was alive again (John 14:3), and, dying, was seen to be but a going forth unto Him in conscious and transcendent joy (2 Cor. 5:8, where read "*At home with the Lord*"; Phil. 1:23). Faith had a new watchword. Hope a breadth and fullness before unknown (1 Pet. 1:3). Love centered and rejoiced in the exalted God-man—and devotion to God acquired a deeper breadth and purpose. Religion—essentially the same in all ages—became an experience of exulting confidence that none before had felt (2 Cor. 5:6-8; Heb. 4:16), and Christianity commenced her ever-widening sway—till the world, conquered by the Word—should own Messiah's name (Rev. 14:6).

—The Spirit present both in Heaven and on Earth.

In our anxiety to emphasize the fact of the real presence of the Holy Spirit with the Church on earth, we must not overlook His omnipresence. He is as really in Heaven as with us. "If Jesus"—in the days of His humiliation—"had not been in both worlds at the same time, He could not have made peace. Hence—addressing Nicodemus (John 3:13)—He says: 'No man hath ascended up into Heaven, but He that came down from Heaven, even the Son of Man which is—not *was* or *shall be*—in Heaven. While effectuating our peace here, He was in Heaven. He filled Heaven whilst He appeared in poverty here.'"—*John Hazelton*.

So with the Holy Spirit. He is present with the Church, effectuating His gracious operations. But not less is He in the upper world, where He "searcheth all things, yea, even the deep things of God" (1 Cor. 2:10)—He is here, but at the same time the Seven Spirits (namely the one Holy Spirit, but so mentioned in reference to the variety and completeness of His operations) are before the Throne (Rev. 1:4).

Chapter 14.—Salvation an Experimental Reality Through the In- Dwelling and Work of the Holy Spirit.

Preliminary Observations.

The word “Holy” in the New Testament stands for one of three words in the inspired original *hieros*, *hosios*, or *hagios*.

Hieros, priestly, consecrated or sacred, occurs but thrice: 1 Cor. 9:13 (twice, and 2 Tim. 3:15). *Holy* is not its best translation. *Sacred* is preferable.

Hosios, which occurs eight times, is an absolute term, indicating what is essentially and intrinsically right and pure—hence *holy*. It is applied to *God* (Acts 2:27, 13:35; Heb. 7:26; Rev. 15:4; and 16:5); to *men* (Titus 1:8), and to *things* (Acts 13:34, where see the marginal note; and 1 Tim. 2:8). *Hosios* in Titus 1:8, the only place in which it is applied to God's people, appears to have rather the force of pious or religious than holy in the ordinary acceptance of the word.

Akin to *hosios* is the noun *hosiotēs*, holiness. It occurs but twice (Luke 1:75, and Eph. 4:24), and stands for piety or godliness. It is never used to describe an attribute of the Divine Being.

Neither *hieros* nor *hosios* claims much attention in the present inquiry.

In all other cases the adjective “holy” represents the word *hagios*, a relative term, denoting separate, set apart from common use, and hence consecrated or holy. Applied to Christians, it indicates that they are separated or set apart unto God.

It is often, as in Eph. 1:1, translated *saint*, or a separated one. Applied to God it indicates His necessary separation from all the infirmity and iniquity incidental or accidental to the existence of all other beings.

Akin to *hagios* is the noun *hagiosune*, Holiness, which indicates a condition of separation. Applied to God it describes His perfections negatively (as righteousness, wisdom, and goodness do positively), and bids us eliminate from our conception of His being all thoughts of impaction. It occurs but thrice (Rom. 1:4; 2 Cor. 7:1; Thess. 3:13). *Hagiotēs*, holiness, Heb. 12:10, is probably a synonym for *hagiosune*.

Akin to *hagios* is the verb *hagiazō*, which claims attention, as on its meaning hangs the teaching of the Holy Spirit on the doctrine of sanctification.

Primarily it means to *set apart* from a common to a holy use; and hence to *hallow* or *consecrate*. In this sense it is applied both to things and persons.

In its secondary sense, which flows from and includes the former, its force is *to make holy*; and it denotes not only a setting apart for a sacred purpose, but the act of rendering what is so set apart meet for the end designed. In this sense it is applied to persons only.

I. In its primary sense, it is invariably found in the Old Testament. [In the Old Testament, the word sanctify represents the Hebrew verb *quadesh*, to separate or set apart.—*Young's Analytical Concordance*.] Thus “God *sanctified* the seventh day,” Gen. 2:3. Set it apart for a holy use. “*Sanctify* all the first-born,” Ex. 13:2. Set them apart for the service of God. “Set bounds about the mount (Sinai), and *sanctify* it, Ex. 19:23. Let it be reckoned holy. “*Sanctify* the altar,” Ex. 40:10. Consecrate it, and set it apart for holy use. “*Sanctify* ye a fast,” Joel 1:14. *Set apart* a day for that purpose. “I will *sanctify* my great name,” Exek. 36:23. Will cause My name to have a distinct place in the regard of men, and thus to be hallowed or venerated. “Before thou camest forth out of the womb I *sanctified* thee,” Jer. 1:5. Set thee apart in My unchanging purpose for My holy service.

The word sanctify is also invariably found in this, its primary sense, in the Epistle to the Hebrews. “For both He that *sanctifieth*, and they also who are *sanctified* are all of one,” Heb. 2:11. Christ is identified with all who by covenant arrangements were set apart by their eternal union to Him. These, too, “them that are thus *sanctified*,” “He hath perfected for ever,” Heb. 10:14,—His one oblation ever abiding as the sole, sufficient, and thus perfect ground of the justification and acceptance of all that were eternally associated with Him.

The word sanctify in this sense is applied in the New Testament to things. “It is the altar that *sanctifieth* the gift,” Matt. 23:19—the altar sets apart for holy use, or consecrates what is laid upon it. “Hallowed (or sanctified) be Thy name,” Matt. 6:9—may Thy name be separated from all others in the estimation of men. In a similar sense it is applied to our thoughts about God. “*Sanctify* the Lord God in your hearts,” 1 Pet. 3:15—give Him a unique place in your affections, and venerate Him as His holiness demands.

The word is applied to the Lord Jesus in three connections. He was *sanctified* by the Father (John 10:36), or eternally designated, and set apart for His unique and momentous mission. He *sanctified* Himself (John 17:19), setting Himself apart, in holy and unselfish devotion, for His work here. He is also said to have been sanctified

by His own blood, “the blood of the covenant wherewith He was *sanctified*,” Heb. 10:29, that is to say, set apart or consecrated to His priestly office. “Wherewith He was inaugurated into priesthood.” Dr. R.W. Hamilton.— Compare Lev. 8:22, 24.

The term sanctify in its primary import is also applied to believers. They are said to be *sanctified* by God the Father, Jude 1—set apart in his unchanging purpose from before the foundation of the world. They are *sanctified* in Christ Jesus by their virtual union to Him ere time began. They are *sanctified* by Christ (Heb. 2:11), who is also said to have *sanctified* us, “with His own blood,” Heb. 13:12. This does not refer to our inwrought holiness, but to the fact that blood- besprinkled sinners are separated, brought nigh to and set apart for God (Eph. 2:13). This, too is in accordance with the will or gracious purpose of God, “by the which ‘will’ we are *sanctified* through the offering of the body of Jesus Christ once for all” (Heb. 10:10). So in Eph 5:26, “Christ gave Himself for the church, that He might *sanctify* it,” which denotes its setting apart, in contrast to the washing mentioned afterwards.

II. **In its secondary sense**—that of making holy—it is found only in the New Testament, where it is invariably applied to persons. The following are instances, “But ye are washed, but ye are *sanctified*” (1 Cor. 6:11). “The very God of peace *sanctify* you” (1 Thess. 5:23). “*Sanctify* them through Thy truth” (John 17:17). In these passages a real change of purpose and disposition is evidently intended. It will be seen that the word when thus employed implies an enlargement of its primary meaning, which is, however, never lost. It thus carries the idea not only of separating, but of distinguishing what is so separated by an inwrought and radical operation.

III. The noun *hagiasmos*—“Sanctification” occurs ten times in the New Testament. It denotes either the act of making holy, or the state of being holy. It is always applied to persons, and is invariably employed in the second of the senses mentioned above, and never denotes a mere setting apart, without a corresponding inner change.

It is translated “holiness” in the following passages: Rom. 6:19, “Servants to *holiness*;” Rom. 6:22, “Ye have your fruit unto *holiness*;” 1 Tim. 2:15, “If they continue in *holiness*;” Heb. 12:14, “*Holiness without which*.” In those that follow, it is rendered “sanctification.” 1 Cor. 1:30, “Who is made unto us *sanctification*.” 1 Thess. 4:3, “This is the will of God, even your *sanctification*.” 1 Thess. 4:4, “Possess his vessel in *sanctification*.” 2 Thess. 2:13, “*Sanctification* of the Spirit.” 1 Pet. 1:2, “*Sanctification* of the Spirit.” In the Revised Translation, the word *hagiasmos* in all the above passages is with great propriety rendered “sanctification.”

“Under the word ‘sanctification,’” observes John Stevens, “may be said to be comprehended all the work of the Spirit.” An examination of the above passages fully substantiates the remark. It is a grave mistake to limit its meaning to an *objective* setting apart. It denotes either the inwrought work of the Holy Spirit or the state or condition of soul resulting from His operations and influences.

In theological treatises, for the sake of precision, the term Sanctification is used as antithetical to Justification.

Natural Piety. Supernatural Religion. We distinguish between **natural piety**, which is appropriate to men as men, and **supernatural religion**, which is established and maintained in the soul by the power of the Holy Ghost, and without which no man can spiritually please God (see chapter 6).

Note.—The term “natural piety” (borrowed from Wordsworth's sonnet on “The Rainbow”), has been preferred to the more popular phrase, “natural religion.” The term Religion, which is derived from the Latin words, “Re” and “Ligo,” I bind again, felicitously describes that Divine scheme, by which rebellious man is recovered, rectified, and restored to fealty to his Maker, while Piety denotes a principle which is appropriate to man as a moral and intellectual creature. Unfallen Adam was bound to love, honour, trust, and worship his benevolent Creator, and Milton's familiar hymn (“Paradise Lost” book 5) well expresses what might have been the feeling of his enraptured mind, in a state of innocence. The Fall, as we have elsewhere seen, relaxes no natural obligation, and Natural Piety is as much incumbent on mankind now, as it ever was. Men should, therefore, thank God for natural mercies, implore providential favours, and entreat to be spared in His pity from the fruits of their wrong-doing. The prayers of repentant Nineveh, were not disregarded: Job 3:9, 10; “And they perished not.” Simon the Sorcerer, though in the gall of bitterness and bond of iniquity, was told to repent of his wickedness, and to pray to God. Spiritual repentance is not here contemplated. The prayer was to avert a threatened temporal punishment.

It has been objected that Prov. 15:8, 21:27, and 28:9, are in opposition to these sentiments, but by the sacrifice of the wicked, is meant a religious oblation offered to the Lord with a false and hypocritical heart. The whole thing was therefore a sham, and abominable to God. The prayer, which is said to be an abomination, is the supplication of one who regards with contempt the law of God. Such a prayer must be displeasing to Him. When an Italian bandit lays a gift on the

shrine of the Madonna, and prays that in consideration of it he may be prospered in the scheme of wickedness he contemplates, his sacrifice and prayer are more

abominable than his crime (see Isa. 61:8; Amos 5:21; Hab. 1:16).

On the ground of Natural Piety we encourage little children to pray; but care should be taken not to put spiritual expressions into their mouths, as though the pleasing feelings of their young hearts were gracious exercises.

Natural Piety is incumbent on Christians as well as spiritual religion, for we owe gratitude for natural as well as spiritual favours. We “believe in God” as *creatures*, and worship Him as “the Parent of good.” We “believe” in Christ as *sinner*s as the only medium of salvation (John 14:1).

Natural piety found its perfect exemplification in Jesus. “He was heard for His piety” (Heb. 5:7, *margin*).

“Not the labours of my hands
Can fulfill Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone.”

Our Sanctification in Christ by the Father. As the scriptural signification of the verb “to sanctify” is primarily, to set apart; we believe that the elect were sanctified (or set apart) *by* God the Father, *in* Christ Jesus, before the foundation of the world (Jer. 1:5; Psa. 4:3; Jude 1; 1 Cor. 1:2; see also preliminary note).

(This suggests the probable interpretation of Psa. 86:2: “*Preserve my soul, for I am holy,*” which is not a plea grounded on the Psalmist's personal sanctity, but based on the fact that the Lord had claimed him as His own. The honour of Jehovah was concerned in the conservation of such a character.)

Note.—The Revised New Testament renders Jude 1, “Beloved in” instead of “sanctified by” God the Father; and on high authority. The doctrine pleaded for above, however, remains unaffected, as the act of our sanctification in Christ implies a Sanctifier. Moreover, divine love being spontaneous and sovereign, chose its objects, and in electing us to be loved in His Son, the Father sanctified or set us apart in Christ Jesus.

“In Christ, from everlasting loved,

The saints were chosen and approved;
 Formed for Himself, with Him joint-heirs,
 All things in heaven and earth are theirs.

“In Christ they were accounted one,
 Ere Time's great wheels began to run;
 Known, loved, and blessed by sovereign grace,
 They were ordained to see His face.”

The Sanctification of the Spirit. We believe that all that were sanctified by God the Father, from before the foundation of the world, became in due time the subjects of an internal work of grace (Phil. 2:13; Heb. 13:21), by which they are qualified to serve and hold intercourse with God here; and to enter hereafter into the enjoyments and employments of heaven, which internal work is scripturally described as “the Sanctification of the spirit” (1 Cor. 6:11; 2 Cor. 5:5; Eph. 2:10; 2 Thess. 2:13; 2 Tim. 2:21; 1 Pet. 1:2; see also preliminary note).

(Note on 1 Cor. 6:11. This passage is often misunderstood, from ignorance of the peculiar construction of the sentence. The rhetorical figure, Hyperbaton is here used, in which the natural order of words is inverted, much in the way of an introverted parallelism in Hebrew poetry. This is not uncommon in the New Testament. Matt 7:6 is an instance. This passage contains four parts:

1. Give not that which is holy to the dogs. 2. Cast not your pearls before swine. 3. Lest they trample them under their feet. 4. Lest they turn again and rend you. Here the first and fourth, and second and third should be read together.

So in Heb. 2:9. This also contains four parts:

1. Jesus was made a little lower than the angels. 2. Because of the sufferings of death. 3. Jesus was crowned with glory and honour. 4. That He, by the grace of God, should taste death for each of God's sons.

Here the first and fourth, and second and third should be connected.

“Jesus was made a little lower than the angels in order that He might taste death,” and “Because of the suffering of death Jesus was crowned with glory and honour.” In Philemon, verse 5; Matt. 12:22, and Joel 2:30, 31, a similar construction is also found.

In 1 Cor. 6:11, the words should be arranged thus. General statement, “Such were some of you but ye are washed”—i.e., you were very great sinners, but you are

now really reformed. Particular statement of the means by which this reformation had been affected, consisting of four parts—1. Ye are sanctified. 2. Ye are justified. 3. In the name of the Lord Jesus. 4. By the Spirit of our God.)

Here the first and fourth, and second and third lines should be read together. “Ye are sanctified by the Spirit of our God,” and “Ye are justified in the name of the Lord Jesus.” The passage is thus seen to be in perfect harmony with the rest of the Word of God.

Thus of the Holy Spirit the poet sings—
 “He quickens the dead by the word of His grace,
 He opens the eyes of the blind;
 Then leads to the Saviour for pardon and peace,
 And blessings of every kind.

“He sweetly unfolds the great myst'ries of heaven,
 Forbidding the sinner to fear;
 Gives faith to believe all his sins are forgiven,
 And helps him to wrestle in prayer.”

Jesus the original Source of all saving grace. We believe that the grace which favourably distinguishes spiritual from natural men was originally resident in the Lord Jesus; who was constituted in the eternal covenant, the Head of His people; in whose Person, righteousness and holiness they are inseparably interested; and of whose communicable fulness they all receive, through the operation of the Holy Spirit (John 1:16; 1 Cor. 1:30 [see Addenda 4 and 9]; 2 Tim. 1:9; 1 John 2:20).

Note on 1 John 2:20. “Sanctification is here represented by a being anointed with holy oil. As typical things under the law were sanctified and separated to God by being anointed, so the vessels of mercy are sanctified unto the service and glory of God, by the influences of the Holy Spirit, and the possession of His graces and spiritual gifts. These anointed ones are truly consecrated to the holy service of the spiritual tabernacle, and are hereby set apart from the carnal world as the holy ones of God, being sanctified *in* Christ as their chosen Head, and *by* Him, as their redeeming Surety, and *through* Him, as the Fountain of all holy influence, opened by the Holy Ghost, and imparted to the soul in regeneration, in a workmanship altogether new.”—*John Stevens*. Christ is here the Holy One, anointed without measure (Psa. 133:2). The unction or anointing is the sanctifying grace we receive from Him. The result is our spiritual illumination; “we know all things” that pertain to the life of godliness.

“Now to the power of God supreme,
 Be everlasting honour given;
 He saves from hell, we bless His name;
 He calls our wandering feet to heaven.

“Twas His own purpose that began
 To rescue rebels doomed to die;
 He gave us grace in Christ His Son,
 Before He built the starry sky.”

Threefold Sanctification. We thus hold that the Scriptures present the doctrine of Sanctification in a threefold form, and teach that we were sanctified by God the Father before the foundation of the world (Jude 1:1); sanctified in Christ Jesus through our covenant union to Him (1 Cor. 1:2); and that we are sanctified by the Holy Spirit by our investment with that holiness which characterizes all that are called to be saints (2 Thess. 2:13; 1 Pet. 1:2).

“Sanctified by God the Father—
 For His portion set apart;
 Sanctified in God the Saviour,
 As the loved ones of His heart.
 Sanctified by God the Spirit,
 Fitted for celestial joy—
 For this threefold cord of blessing
 Be His praise our blessed employ.”

The range of the Sanctification of the Spirit. We believe that the Sanctification of the Spirit commences with our regeneration, effectual calling and conversion (John 3:3, 5; 1 Pet. 1:2, 5, 2:24); is maintained by His unfailing operations within our hearts, through which we grow in grace (2 Cor. 9:8; Phil. 1:6, 19; 1 Pet. 5:10; 2 Pet. 3:18); and will be consummated at our glorification, when our conformity to the image of Christ will be perfected in heaven for ever (Rom. 8:11 and 30; 1 John 3:2).

“Buried in sorrow, and in sin,
 At Hell's dark door we lay;
 But we arise by grace divine,
 To see a heavenly day.”

Regeneration. We hold that Regeneration is the reception by God's elect of a principle of spiritual life, through which they live unto God (Job 19:28; John 3:3, 5; 1 Pet. 1:23; 1 John 3:9); possess spiritual cravings (1 Pet. 2:2); manifest spiritual affinities (1 John 3:14 and 5:1); perform spiritual acts (John 3:36; 1 Cor. 2:14, 15), and are thus both *separated* and *distinguished* from others who have not thus passed from death unto life (Phil. 2:3).

(“True sanctification, by the indwelling of the Holy Ghost, includes regeneration, effectual calling, and conversion. In the *first*, God imparts the principle of sanctification; in the *second*, He operates on the mind by the principle; in the last, the new-born soul acts spiritual towards God under His actuating power.”—*John Stevens.*)

“The blessed Spirit, like the wind,
Blows when and where He please;
How happy are the men who feel
The soul-enlivening breeze!

“He moulds the carnal mind afresh,
Subdues the power of sin,
Transforms the heart of stone to flesh,
And plants His grace within.

“He sheds abroad the Father's love,
Applies redeeming blood,
Bids both our guilt and fear remove,
And brings us home to God.”

Christ the Source and Sustainer of our Spiritual Life. We hold that the life received by the saints at their Regeneration proceeds from the risen Redeemer (John 11:26, 14:6 and 19; Gal. 2:20; Eph. 1:19, 20; Phil. 3:10; Col. 3:3); to whom all true Christians are vitally united (John 12:24 and 14:1; Rom. 6:8, 8:10, and 12:5; 1 Cor. 12:12, 27; Eph. 5:30; see Addendum 8); and who is thus their living Head, on whom their existence as spiritual persons depends, and by whom it will be perpetuated and consummated in the world of glory.

(“Vital Christianity is Christ in the Christian,” Col. 1:27—*John Hazelton.*
“Adam was the head of generation; Christ of regeneration.”—*Charles Hill.*)

“The Prince of Life, once slain for us,
Ascended up on high;

Captivity was captive led,
And Christ no more can die.

“With Jesus we were crucified,
In Christ our Head we live;
The glory first by Him obtained,
To us the Lord will give.

“O wondrous thus to live in Him,
Midst all our sorrows here—
And hope for the yet distant day,
When Jesus will appear!”

The Holy Spirit the Agent in Regeneration. We believe that the Holy Spirit is the sole, sovereign, and invincible agent in the work of Regeneration (John 3:8; see Addendum 5); which is instantaneous, and in which the sinner is passive (Ezek. 16:6; John 1:13. Regeneration must be instantaneous, as there can be no gradations between a state of positive death and of actual life. “Passive”—see Addendum No. 5), and we hold that the life then imparted is unforfeitable, incorruptible, and eternal (John 10:28, 29; 1 John 3:9), and that no quickened sinners can by any possibility perish (Psa. 138:8; Rom. 8:30; Phil. 1:5).

(The vital change through which the elect pass at their entrance into spiritual existence is called by various names which present it in different aspects. It is called, “the birth from above,” John 3:3, because it is the entrance into a new phase of existence. It is called “a creation” because it consists of the calling into being in the hearts of the elect of a life which had previously no place there (2 Cor. 5:17). It is called a resurrection with Christ (Col. 3:1), because it consists of the reception of the life which animates the person of the risen Christ, who is thus, by the presence of that life in our souls, formed within us, the hope of glory (1 Pet. 1:3; Eph. 1:19, 20; Col. 1:27).

The “power of Christ's resurrection” (Phil. 3:10), which St. Paul desired to know, is the power which the life of the risen Christ exerts in the souls of believers. All living saints have that power in operation within them, but its presence is not always experienced alike. Hence the prayer that the power of the Christ-life within, may exert a mighty influence over all the power of our mind and heart.)

“Can aught beneath a power divine
Man's stubborn will subdue?”

'Tis Thine, Eternal Spirit, Thine
To form the heart anew.

“’Tis Thine the passions to recall,
And upwards bid them rise,
And make the scales of error fall
From Reason's darkened eyes.

“To chase the shades of death away,
And bid the sinner live!
A beam of heaven, a vital ray,
‘Tis Thine alone to give.”

Spiritual Life the germ of grace and glory. We believe that as the seed contains the germ of the plant, and the infant possesses all the faculties which he will make use of in adult years, so the principle of life received by the saints at their Regeneration contains the germ of all the gracious capacities and powers which they hereafter manifest, both in this world, and in that to come (1 Pet. 1:3; 2 Pet. 1:4; 2 Cor. 5:17; Eph. 3:16).

Note.—This is evident from the truth couched in all the metaphors here employed. Our continuous Sanctification is a growth, and growth is the natural development of functions which were in previous existence.

“The plants of grace shall ever live;
Nature decays, but grace must thrive:
Time which doth all things else impair,
Still makes them flourish, strong and fair.

“Laden with fruits of age, they show
The Lord is holy, just, and true:
None that attend His gates shall find
A God unfaithful or unkind.”

Spiritual life discovered by the Gospel. We believe that the principle of spiritual life received by the elect at their Regeneration is acted on by the gospel; by which its presence is disclosed, its powers developed, and its actings directed (Rom. 1:16 and 10:17; 1 Cor. 1:18, and 4:20; 2 Pet. 1:20, 21); and we hold that the mysterious and secret operations of the Holy Spirit are thus manifested by the evident entrance

of regeneration persons into the kingdom of the Redeemer (John 3:5; 1 Thess. 1:5, 6).

“But souls enlightened from above,
With joy receive the Word;
They see what wisdom, power and love
Shine in their dying Lord.

“The vital savour of His name,
Restores their fainting breath;
His power upholds their mortal frame,
And saves their souls in death.”

Note.—Distinguish between *Regeneration* and the *New Birth*. Regeneration is the impartation of spiritual life, and is a sovereign and direct act of the Spirit within the soul. The New Birth is the entrance of the new-born soul into actual and experimental spiritual existence. Regeneration is effected by the Spirit *without instrumentality*, whereas in the New Birth, the Word of God is employed and brought into spiritual connection and union with the mind and heart. Thus “of His own will He brought us forth, *by the Word of truth*,” James 1:18 (Revised Translation). “Being born again by the Word of God,” 1 Pet. 1:23. “Except a man be born of water (used metaphorically for the word, as in Eph. 5:26), and of the Spirit” by the *agency* of the Spirit, and the *instrumentality* of the word, “he cannot enter into the kingdom of God,” John 3:5).

All passages which speak of the gospel as a power in the effectual calling of sinners *presuppose* the existence of spiritual life in their souls. It is the power of God “to every one that believe,” Rom. 1:16, and faith is the act of a living soul. To us “that *are saved* it is the power of God.” It saves “*those that believe*,” 1 Cor. 1:18-21.

Its influence on the mind is well illustrated by passages in which it is likened to falling rain (e.g., Psa. 72:6; Isa. 55:10), which exerts its fertilizing power *only* where vegetable life pre-exists. Dead sticks and stones remain unaffected. So the gospel has no innate and inherent power of itself to regenerate men. The Spirit is the Lord and giver of life, and having imparted life, He acts on the life which He has imparted by the word which He inspired.

The efficient power of the word lies in the agent who employs it, not in the *instrument* employed.

Effectual calling. We believe that the first effect of the gospel, when

conveyed by the power of the Spirit to the minds of regenerated sinners, is to call them with invincible energy from darkness to light; in obedience to which they proceed to seek for mercy by mediation; and desist not till they find rest and relief, through Jesus, for their guilty souls (Acts. 2:39; Rom. 1:6, 7, and 8:30; 1 Cor. 1:9, and 2:4; Gal. 1:15; Eph. 4:1; 2 Tim. 1:9; Jude 1).

(The distinction between the *general* and *particular* calls of the gospel we hold to be untenable. A call is an appeal to a living and intelligent being, and such, *spiritually considered* are regenerated sinners, and these alone. The gospel *claims credence* from all; it calls, with the Spirit's energy, sinners who are spiritually alive, but in the dark, and bids them seek the light—1 Pet. 2:9.)

“I heard the voice of Jesus say,
 ‘Come unto me and rest;
 Lay down, thou weary one, lay down
 Thy head upon My breast.’
 I came to Jesus as I was,
 Weary, and worn, and sad;
 I found in Him a resting-place,
 And He has made me glad.”

Conversion. Effectual Calling of Conversion to God. We believe that the regeneration and Effectual Calling of sinners are necessarily followed by their Conversion to God (Acts 3:19 and 15:3); in which, in the energy of the new life they have received, and in the light of the gospel, which has been conveyed to their minds, they abandon what was wrong in their former lives (Acts 9:35, and 11:21; Jer. 31:18, 20; 1 Thess. 1:9); and turn to God in penitence (2 Chron. 33:12, 13; Luke 7:37-50) and faith (Mark 16:16; Acts 16:31), resolved henceforth to live to His glory, who has bought them with His most precious blood (Psa. 116:7, 8, 9, 16; 1 Cor. 6:20).

Note.—Much mischief has arisen from the careless employment of the word Conversion. By some, the words Conversion and Regeneration are regarded as equivalent and convertible terms. But the mistake is serious. Thousands are *converted* who are not *regenerated*, and either return to sin or remain mere nominal professors in the church.

In Regeneration, God begins with us. In (true) Conversion, we begin with
 God.

“Oh happy day, that fix'd my choice
 On Thee, my Saviour and my God!
 Well may this glowing heart rejoice,
 And tell its raptures all abroad.

“’Tis done—the great transaction's done;
 I am my Lord's and He is mine; He drew me, and I
 follow'd on, Charm'd to confess the voice Divine.”

Sanctification by the truth. We believe that the inner life of true Christians is acted on by the Holy Spirit by means of the truth of the gospel (Jer. 3:16; 1 Cor. 4:15; James 1:21; 1 Thess. 1:5; 2 Thess. 2:14; 2 Tim. 3:16, 17; 1 Pet. 1:23), not at their Conversion only, but from time to time as His pleasure dictates; and that thus the existence of spiritual life within them is continuously manifested (Jer. 15:16; Rom. 1:15, 16); their spiritual powers energized and directed (Psa. 19:7-10; Psa 119:82 and 49; Matt. 4:4-10; Rom. 10:17; 2 Thess. 2:13; 2 John 4); their spiritual affections invigorated (Psa. 99:35; John 17:17), and their conduct, as a whole, conformed to the will of their covenant God, in accordance with His ancient determination concerning them—in which way they are sanctified through the truth (Eph. 2:10, 11; 2 Tim. 3:16).

“When Israel through the desert pass'd,
 A fiery pillar went before;
 Their guide by night through all the waste,
 From Egypt quite to Canaan's shore.

“Such is thy glorious Word, O God;
 'Tis for our light and guidance given;
 It sheds a luster all abroad,

And points the path to bliss and heaven.

“It fills the soul with sweet delight,
 And quickens its inactive powers;
 It sets our wandering footsteps right,
 Displays Thy love, and kindles ours.”

Our Sanctification perpetuated by the Indwelling of the Holy Spirit. We believe that the bodies of the saints are the temples of the Holy Spirit (1 Cor. 6:19); by whom the new principle of life received at their Regeneration is cherished, developed, and matured (Eph. 3:16), so that it lives and thrives in spite of the

opposition arising from the sin and corruption of our evil hearts of unbelief; and that the work of their Sanctification is thus continued and maintained (Phil. 3:15; 1 Thess. 5:23).

“The love of the Spirit I sing, by whom is redemption applied;
Who sinners to Jesus can bring, and make them His mystical bride.
His blest renovation begun, He dwells in the hearts of His saints;
Abandons His temple to none, nor e'er of His calling repents.”

The believer's inner Life essentially Holy. We believe that the life which we receive at our Regeneration is radically and essentially holy; that its instincts and proclivities are spiritual; and that its needs can be met by Christ alone; and that therefore the invariable result of its presence within us is to cause us to sympathize with God; to love good and to hate evil, and to enquire for Christ, and the blessings that flow from Him (1 John 3:9; Gal. 6:22, 23).

“The heaven-born principle within
Has no affinity with sin—
Its impulses and acts accord
With the good pleasure of the Lord.”

The two natures of the believer. We believe that the holy principle introduced into the heart at Regeneration does not combine with the nature which we inherited from Adam; but that the two continue separate and distinct; each operating in the way that is characteristic to it: so that the flesh, which is averse to God, and the spirit which is in sympathy with God remain in the one personality of each believer, and are ever warring one with the other (Sol. Song. 6:13; Rom. 7:15, 25; Gal. 5:16, 26; see Addenda 6 and 7).

(The principle imparted at Regeneration is a *nature*, not a *person*. A saint has *two* natures, but *one* personality. Overlooking this has led to error.

Note.—The relation of this to the believer's acceptance with God, in and through Christ is explained on pages 67 and 68. See the reference to the cakes baked with leaven, in Lev. 23:16.

“The carnal mind takes different ways
And different objects it surveys;
Well pleased with things that suit its taste,

It hates the God of truth and grace.

“Whatever object Jesus bears,
Or in what glorious form appears,
It was, and is, and still shall be,
Against Him—dreadful enmity.

“Is this the case? Yes, Lord, 'tis true,
And I've a carnal nature, too,
That fights with all its hellish might
Against the Lord of my delight.

“Yet, bless the Lord, through grace I feel
I have a mind that loves Him well,
Nor shall the dreadful power of sin
My better part from Jesus win.”

The Sanctification of the Spirit made known by spirituality of conduct. We believe that the life of God in the soul will assuredly so grow and develop as to manifest itself by those Christ-like dispositions and actions, which invariably indicate the presence and progress of the work of the Holy Spirit (Psa. 84:7; Hos. 14:5, 8; Rom. 8:14; 1 Cor. 2:16; Gal. 5:23; Heb. 6:9; 1 John 2:29).

“Lord, I desire to live as one
Who bears a blood-bought name,
As one who fears but grieving Thee,
And knows no other shame.

“As one by whom Thy walk below
Should never be forgot;
As one who fain would keep apart
From all Thou lovest not.”

Sanctification affects all our powers. We believe that the Holy Spirit, by acting on the “inner man” through the truth, graciously affects all our powers (Psa. 138:3; Eph. 3:16); purifying our affections (Rom. 5:5); rectifying our judgments (1 Cor. 2:15; Col. 2:2; 2 Tim. 1:7; 1 John 5:20); enlightening our consciences and making them sensitive (Psa. 19:8; Matt. 6:22; Acts 24:16; 1 Tim. 3:9; Heb. 13:38); and harmonizing our naturally stubborn wills with the will of our heavenly Father (John

5:40; Psa. 110:3; Rom. 5:10; 2 Cor. 5:14, 18; Matt. 6:10); so that although we are encompassed with infirmities (Rom. 8:26; Heb. 4 and 12:1); are prone to wander (Psa. 119:176); and do many things of which we are ashamed (1 John 1:8), the habitual bias of our mind inclines us to desire to be and to do what is right in God's sight (Rom. 7:22; 8:4; 1 Cor. 9:27; 1 Thess. 4:10, 11; 1 John 3:7-10, "*Doeth* righteousness"—"*Committeth* sin." "*Doth* not commit sin"—"*Doeth* not righteousness." Note that the above italicized verbs represent the verb *poieo*, which means not simply to do or commit occasionally, but to *practice* something habitually. They therefore indicate the habits of mind and heart of regenerated and unregenerated persons. In the translations of J.N. Darby and Catesby Paget, the word is translated "practice." A gracious man habitually does what is right—*practices* righteousness, and does *not* make a *practice* of sin.

(Eph. 5:9. The new birth *naturally* produces deeds of righteousness. They are not forced. The child of God is not reluctant in his righteous walk and conversation. He is not coerced contrary to his will. Fruit grows upon a tree, naturally, silently, seasonably, perpetually. You hear no noise. Human hands contribute but little, if anything, to its production. So, when "the root of the matter" is planted in the heart by the Holy Spirit—being a vital root—it grows, shoots out branches, and bears fruit. Thus holy flowers and fruit, repentance, faith, hope, love, and a holy walk, are produced by that which is planted in the heart at Regeneration.—*John Hazelton.*)

"The world no more divides my choice,
I bid it to depart;
Thy name, Thy love, Thy gracious voice,
Have fixed my roving heart.

"Now, Lord, I would be Thine alone,
And wholly live to Thee,
And may I hope that Thou wilt own
A worthless worm like me?"

Outward indications of inward grace. We believe that the subjects of the Sanctification of the Spirit are separated and distinguished from natural men, by marked characteristics, which entitle them to be called **godly** (Psa. 4:3, 32:6; 2 Pet. 2:9), because of their conformity to God's will; **Christians** (1 Pet. 4:16) because of their adherence to Christ Jesus; **spiritual** (1 Cor. 2:15; Gal. 6:1) because of their possession of spiritual life; **believers** or faithful (Acts 5:14; 1 Tim. 4:12; Eph. 1:1, where note that "faithful" means having faith) because of their living and walking by

faith in Christ Jesus, and **disciples** (Acts 9:1, 26, and 21:16) because of their docile reception of the revealed truth of God.

“Jesus, those happy souls will bless,
Who hunger for His righteousness;
Who seek the smilings of His face,
And thirst for fresh supplies of grace.

“They cannot here contented live,
On all that this poor world can give;
Their souls enquire for nothing less
Than Christ the Lord, their Righteousness.”

Spiritual life and holy activity. We believe that the principle received by the Lord's people at their Regeneration is not a dormant life, but the energetic and fruitful source of a career of love to the saints (1 John 3:14, 18); devotion to God and His cause (1 Pet. 3:15; Psa. 26:8); solicitude for the truth (Psa. 99:24; Jude 3), and practical holiness of hear t and conduct to His glory, “Whose we are, and whom we serve,” (2 Cor. 7:1; Eph. 2:10; 1 John 3:3, and 5:2).

“Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?

“Must I be carried to the skies
On flowery beds of ease,

While others fought to win the prize,
And sail'd through bloody seas?

“Sure I must fight, if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by Thy word.”

Sanctification by Faith. We believe that all in whom Christ has been formed, “the hope of glory,” make continual application to Him (Rom. 7:25; 1 Cor. 15:57; 2 Cor. 12:8; Phil. 4:13), for grace to live according to the holy aspirations of

their hearts (Psa. 17:5; Eph. 6:18; Rev. 12:11); mortify the deeds of the body (Rom 8:18); crucify the flesh (Rom. 6:6, 12, 13); and “purify themselves even as He is pure” (2 Cor. 7:1; 1 John 3:3); in which sense they are said to be sanctified by faith (Acts 15:9 and 26:28; 1 John 5:4, 5; Rev. 7:14; see Addendum 10), since it is by faith alone that Christ is approached, and blessings received at His hands.

We are sanctified by the Spirit, *efficiently*; by regeneration, *radically*; by the truth, *instrumentally*; by faith, *experimentally*; and by glory, *finally* and *fully*.

“Lord Jesus, while this desert soil
I tread, be Thou my guide and stay;
Nerve me for conflict and for toil,
Uphold me in the heavenly way.

“Jesus in weakness of this flesh,
When Satan grasps me for his prey,
Oh give me victory afresh,
And *speed* me on my toilsome way.”

Sanctification promoted by tribulation. We believe that our Sanctification is often promoted by the discipline of tribulation, by which the restlessness and rebellion of our evil hearts of unbelief are checked, and the growth and development of our inner life promoted; so that “though no chastening for the present seemeth to be joyous, but grievous; yet afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby” (Psa. 99:67, 71, 75; Isa. 27:8, 9, 38:15, 16; John 15:2; Acts 14:22; 2 Cor. 4:17; Phil. 1:19; Heb. 12:11, where note that it is not the affliction itself which yields the fruit, but the spiritual life of the believer, which, through the Spirit's blessing, has been energized by the paternal chastening of God.).

“Yes I have found 'tis good for me
O bear my Father's rod;
Afflictions make me learn His laws
And live upon my God.

“I know Thy judgments, Lord, are right,
Though they may seem severe;
The sharpest sufferings I endure,
Flow from Thy faithful care.

“Before I knew Thy chastening rod
 My feet were apt to stray;
 But now I learn to keep Thy word,
 Nor wander from Thy way.”

Sanctification comprehends our separation, our consecration, and our devotion to God.

We thus believe that our practical Sanctification comprehends our *separation* to God by regeneration; our *consecration* to God by the investments of grace; and our own personal *dedication* and *devotion*, in the energy of the renewed will, to His service and glory (2 Cor. 6:16, 17, 18, where note that those that were separated **by** God unto Himself, before time, are *in time* brought to separate themselves **to** God in the energy of the new nature, and by the power of the Spirit. Psa. 116:16; 119:112; Rom. 12:1; 1 Cor. 9:27; 2 Cor. 6:17, and 7:1).

“’Twas love divine that sanctified,
 In Christ, that church for which He died,
 In Him her holiness was given,
 Her meetness for the joys of heaven.

“Jesus, beheld her lost estate,
 And for her bled without the gate,
 There He her suffering Surety stood,
 And sanctified her with His blood.

“And Christ becomes our holiness,
 Ruling our hearts by sovereign grace,
 And we are sanctified by faith,

In what our Lord and Saviour saith.

“By unction from the Holy One,
 We're sanctified to God alone;
 The Holy Spirit dwells within,
 And crucifies the love of sin.

“Thrice Holy Lord, to Thee we raise
 Our grateful songs of lofty praise,
 Through cleansing blood and grace divine
 May we in Christ's own likeness shine.”

Sanctification will be consummated by glorification. We believe that the Sanctification of the Spirit, which commences with regeneration, will be consummated at our Glorification by our perfect assimilation to the Lord Jesus, and our investment with capacity for our blissful residence in heaven, and the vision of God for evermore. (Rom. 8:11, 17, 29; Phil. 3:21; 1 John 3:2. See also Matt. 19:28, where the heavenly state is called “the regeneration,” because glory will do for the body what grace here does for the soul. Hereafter the regenerated soul will be united to the regenerated body, and both will be conformed to the likeness of Jesus Christ.

“There to fulfill His sweet commands,
Our speedy feet shall move;
No sin shall clog our winged zeal,
Or cool our burning love.

“There shall we sit, and sing, and tell
The wonders of His grace,
Till heavenly raptures fire our hearts,
And smile in every face.

“For ever His dear sacred name,
Shall dwell upon our tongue,
And Jesus and salvation be
The theme of every song.”

Saints the most exalted creatures in the scale of existence. We hold that, as the saints of God, we are exalted to the highest position in the scale of being which creatures can occupy, since we are *even now* partakers of the divine nature, and *hereafter* shall wear the very image and shine resplendent in the likeness of the glorified Redeemer (2 Pet. 1:4; 1 John 3:2).

“There, on a high eternal throne,
And dressed in glories all His own,
Christ sheds abroad His brightest rays,
And makes all Heaven reflect the blaze.

“Millions around that dazzling seat
In pleasing transport humbly wait;
The saints home-gathered from all lands,
Pleased to perform His high commands.

“With eyes made strong to bear the sight,
They gaze with infinite delight;
Drink in the excellence divine,
And with Immanuel's glories shine.”

The hallowing influence of Communion with Jesus. We believe that the practical Sanctification of God's people is promoted by the hallowed and hallowing intercourse which they are permitted to enjoy, through the power of the indwelling Spirit, with their beloved Redeemer.

Acts 4:13, which *literally* means that they recalled the fact that Peter and John had been associated with Jesus in the days of His flesh. No idea of their enjoying spiritual communion with Him is implied, so the text is here quoted, not in its primary significance, but in its popular and accommodated sense. Rom. 8:29.

2 Cor. 4:18, “The ‘glass’ or mirror here is the gospel. ‘The glory’ of the Lord—the face of Jesus Christ.

At the object the children of God look, and the look has a transforming power. We are changed ‘from glory to glory,’ and this transforming change is owing to the Holy Spirit. We look at a weeping Christ in the glass of the gospel; and *we* weep. We see Him wounded, and this wounds *us*. We gaze at Him suffering, and have fellowship with Him in His sufferings. We view a dying Christ, and *we* die. We die to sin. We gaze on Him rising from the dead, and *we* rise to newness of life. We gaze on Him rising to glory, and this has a transforming influence on the mind.”—*John Hazelton*. (Compare Rom. 6:5 and Col. 3:1). Heb. 12:2, and Psa. 34:5.

“Great High Priest, we view Thee stooping, with our names upon Thy
breast;

In the garden groaning, drooping, to the ground with horrors pressed,
Wond'ring angels stood confounded to behold their Maker thus;
And can we remain unwounded, when we feel it was for us!”

Justification and Sanctification inseparable. We believe that Justification, through the blood of Jesus, and Sanctification, through the indwelling of the Spirit, are inseparable blessings, and that all justified and forgiven sinners are the subjects of the inwrought work, by which alone we can walk in newness of life (Psa. 32:1, 2; Psa. 116:8, 9; Rom. 9:1, 4, and 13, 14; 1 Cor. 6:11; 1 John 1:7 and 3:3).

“Not the malicious or profane,
The wanton or the proud,
Nor thieves, nor sland'ers, shall obtain,
The kingdom of our God.

“But we are washed in Jesus' blood,
We're pardoned through His name;
And the good Spirit of our God
Has sanctified our frame.”

Justification and Sanctification distinguished. We believe that although **justification** and **sanctification** are inseparable in the experience of true Christians, they should be carefully distinguished; and we hold that the following differences exist between these momentous branches of the salvation of God.

Justification is a relative change. Sanctification is a real change. (Rom. 8:2; 1 John 3:14)

Justification depends on the finished work of the Saviour for us. Sanctification depends on the progressive work of the Spirit within us. (Rom. 5:9; 2 Thess. 2:13)

In Justification legal life is granted. In Sanctification spiritual life is imparted. (Rom. 5:18, and Gal. 2:28)

In Justification God appears in the character of a Judge, pronouncing me righteous for Christ's sake. In Sanctification He appears as a Father investing me, by His Spirit, with the nature of His only begotten Son . (Rom. 8:33, and Col. 1:12)

Justification respects position and character. Sanctification respects condition and conduct. (1 John 4:7; Eph. 4:30, 32)

By Justification we have deliverance from the curse of sin. By Sanctification we have deliverance from the power of sin. (Gal. 3:11, 13; and Rom. 6:4)

Justification imparts an absolute righteousness. Sanctification imparts an inwrought holiness. (Rom. 3:21, 22; Heb. 12:10, and 2 Cor. 7:1).

Justification makes good our title to our inheritance by removing all legal disabilities. Sanctification imparts a meetness for our inheritance by investing us with a nature fit for the enjoyments and employment of heaven. (Acts 20:32; Eph. 1:14,

and 1 Pet. 1:4) [It has been said that Justification gives us a title to heaven. This is critically incorrect. Our title arises out of relationship. An heir does not come into his inheritance because of his character, but because he is his father's son.]

Justification cleanses our persons, and invests us with the priestly garments of our salvation. Sanctification imparts a holy disposition to serve God as His royal priesthood. (Isa. 61:10; Heb. 13:15, and 1 Pet. 2:5)

Justification is concerned with the Intercessor above, who pleads His righteousness for His people. Sanctification is concerned with the Intercessor within, by whom the spirit of prayer is maintained and directed. Rom. 8:34 and 27)

Justification ensures our peace with God. Sanctification ensures our enjoyment of the peace made by the blood of the cross. (Rom. 4:23 to 5:1; Phil. 4:7)

In Justification God appears as pacified or appeased by the Lord's finished work. In Sanctification we appear as reconciled to God by the death of His Son, through the Spirit. (Heb. 13:20; 2 Cor. 5:17, 18)

Justification takes us beyond the range of all penal evil, and lands us on the resurrection side of the cross. Sanctification leads us to hate moral evil, and to see to talk worthy of our vocation. (Rom. 8:1; Psa. 119: 104).

Justification brings me as a suppliant to the throne of grace. Sanctification imparts a holy ability to pour out my heart before God in that favoured spot. (Rom. 5:2, and Heb. 4:16; Zech. 12:10)

In Justification, Faith is passive, her rejoicing being in what her Lord has done. In Sanctification, Faith is active, as necessity continually brings us to the throne of grace, for new supplies of strength. (Isa. 12:1; Acts 26:18; Isa. 40)

Justification is the immediate need of the anxious sinner, who should apply to Jesus, who has said, "I will in no wise cast out." Sanctification is the continual need of the living believer, who should trust that the indwelling Spirit, will in Christ's name, perform all His gracious undertakings, and perfect that which concerneth us. (Acts 13:39; 1 Pet. 2:4)

(Phil. 1:10, where note that St. Paul (see marginal reading) desires that the Philippians may "prove the things that differ," or learn the important distinctions between different branches of salvation, on which precision of thought, and the

enjoyment of peace with God so much depend.)

“Awake, my heart! Arise, my tongue!
 Prepare a tuneful voice;
 In God, the life of all my joys,
 Aloud will I rejoice.

“Tis He adorned my naked soul,
 And made salvation mine;
 Upon a poor polluted worm
 He makes His graces shine.

“The Spirit wrought my faith and love,
 And hope, and every grace;
 But Jesus spent His life to work
 The robe of righteousness.

“Strangely, my soul, art thou array'd

 By the great Sacred Three;
 In sweetest harmony of praise
 Let all thy powers agree.”

Addenda to Chapter 14.

—Is Sanctification Progressive?

It is currently held that Christians in their whole persons grow holier and holier; that the remains of sin are gradually mortified and subdued; and that the flesh, or carnal principle in the believer, thus becomes less carnal, until holiness reigns supreme, and sin is extinguished in our moral being. Few claim to have attained this consummation, though many profess to believe in its possibility, and to desire it. Progress towards absolute holiness is thus held to be the necessary result of the continuous operations of grace in the heart.

This is the doctrine generally designated Progressive Sanctification, and to *this* we ordinarily allude when we employ the term. It is contrary to the teachings of the foregoing chapter, and we earnestly repudiate it as foreign to divine truth. For this we have been censured, but our opponents, ere they blame us, should state which principle in the Christians makes the progress for which they contend.

The *flesh* is unimprovable. It is essentially and unalterably averse to God, and will remain so till our death. The “old man,” therefore, is not progressively sanctified. Again, the new nature is radically, essentially, and absolutely holy. It cannot sin. It is naturally in sympathy with God. It cannot, therefore, be progressively sanctified, and the idea of our growing more and more perfect till we attain to full sanctification, or perfect personal holiness is seen to be untenable.

Few, however, that hold this doctrine admit the truth of the two natures in the one personality of the child of God, and with such the above consideration has no weight; nor is any presentation of the truth likely to prove of profit to them.

We plead merely that we should not be misjudged and misrepresented.

It must, moreover, be remembered that we receive with cordiality the Biblical truth of growth in grace, as the following proves:

“Let me have much to do with Christ on the throne; let my communion with the Father and the Son be constant and deep, and the work of sanctification will progress, and I shall be pure in heart,—not perfectly so, yet pure in heart, possessing that purity which Jesus Christ possesses.”

“I do not believe in Progressive Sanctification, if by this you intend that a child of God feels that he gets holier and holier, and that his purity and sanctity are increased day by day. Still I believe in progressing—that the child of God advances here. It must be so; for Christ is his Sanctifier, and this great work can never be stationary. There is, therefore, progress. The saint grows in a holy knowledge that sin is exceedingly sinful, and that he himself is vile. You may call this Progressive Sanctification, or knowledge; I call it the progress of a sanctified person. Every sanctified man feels how vile he is; and the deeper his holiness, and the more fellowship he has with God, the more extended and strengthened his knowledge of this fact becomes. I have known the Lord many years. When He called me by His grace He gave me a terrible view of sin and myself as a guilty sinner, but I did not then so deeply realize that sin was exceedingly black, vile, and abominable, as I now do; and I would loathe it more. I would I had less of it; but since this is our present state, may God keep us by His grace until we die. Then may we be found among the happy millions in whose soul sin is for ever dead. Do you hate, or desire to hate it with a holy hatred, as the enemy of God and your souls? If so, you are growing in grace and knowledge of Jesus. As you advance, therefore, your knowledge of sin and the Saviour also increase. Thus, as we get grey, and the grave and eternity are known to be nigh, we gradually drop our worldly matter, and pleasures, and theories, until by-and-by, we shall surrender all

theories and speculations, and empty views of things, and Christ become all and in all to us. Is that Progressive Sanctification? I think so, if you will have the word progressive. I think that Sanctification perpetuated is that state of things wherein a poor sinner is brought to entirely depend for all he needs upon the precious name and fullness of Christ. I know many in this condition. All such are interested in the great Sanctifier's grace, and are now being sanctified." *Abridged from John Hazelton.*

—Progressive Sanctification—should the term be adopted?

On this, as a Denomination, we are not agreed. Some reject the term, as the universally understood designation of an unscriptural doctrine. Others adopt it as an appropriate title for a scriptural truth. Controversy on the subject has hitherto proved most unprofitable. For this a reason may be assigned. Attention has not been given to a rule, too often overlooked, to define at the onset the principal terms to be employed in the discussion. Without this, disputants may unconsciously attach different ideas to the same word. Thus one might regard the term Sanctification in a purely *objective* sense, and intend by it the separation or setting apart of the saint to God, by the purpose of the Father, the purchase of the Son, and the power of the Spirit. Another might regard it in a strictly *subjective* sense, and employ it to designate the gracious condition of heart, resulting from the Spirit's operations in the child of God. Now objectively, Sanctification is *not progressive*; for separation to God is an absolute fact, and admits of no degrees. *Subjectively* it is, or it must be conceded that the Spirit effects nothing by His continuous existence and operations in the saint. Without preliminary agreement as to the meaning to be attached to this term, no good could therefore result from the inquiry.

Probably the disputants would be agree, and without knowing it would seek to refute their own convictions. Hence such controversy often degenerates into a profitless war of words.

On the whole, might it not be well to discard a phrase which is capable of such serious misapprehension? Progressive Spirituality, or Progressive Sanctity, as the designation of our convictions might be preferable.

II. —Untruthful Allegations Refuted.

Our views on Sanctification have led to misapprehension, and procured for us undeserved opprobrium. William Jay, in the preface to his "Christian Contemplated," presumably refers in words of bitter sarcasm to those who hold our tenets. "Their religion is," he says, "entirely an impersonal thing any further than it consists in belief

and delusion. They look for all in Christ, not as the only source from which it can be received into us—this is truth: but as the only residence in which it is to remain while they continue the same. They are complete in Him, not as to the all-sufficiency provided in Him, for their actual and entire recovery, but without their being new creatures. They look after nothing in themselves, and nothing in themselves should be looked for as the ground of their acceptance with God, or as self-derive or self-sustained; but they look after nothing in themselves even as the effect of divine agency and communication—forgetful of the inspired prayer, “Create in me a clean heart, O God,” regardless of the assertion that “It is God that worketh in you, to will and to do of His good pleasure.” “With them the righteousness of Christ is a fine robe to cover a filthy body.” “Their miscarriages are not theirs, but those of sin that dwelleth in them.” “Their imperfections are regretless, because unavoidable—no man can keep alive his own soul.”

A glance at the foregoing chapter will demonstrate that these sentiments are far from receiving our sanction. Such characters may have existed in the days of the Prince of preachers, but long ere his time the views to which he refers were disclaimed by those who had received the grace of God in truth. Joseph Hart has the lines:

“‘ I want no work within,' says one, 'Tis all in Christ the Head,'
Thus careless he goes blindly on, and trusts a faith that's dead.”

But he stigmatizes the sentiment as an error “devised by devils to cheat the human mind.” If any are inclined to assail us, let them understand *what* we believe before they do so, and ascertain whether we have not the support of the Word of God.

III. —1 Cor. 1:30.

This passage contains the gist of the teachings of the Bible on the subject of this chapter.

“*But of Him are ye in Christ Jesus, who was made unto us wisdom from God, both righteousness and sanctification and redemption.*”—Revised Version, and the emendations are important. *Ye are (have an existence) in Christ Jesus*, a spiritual existence, which flows from your union to Him. This is the true force of the words, which do not simply state that Christians are related to Christ, but that they are alive unto God, through their vital connection with the Saviour. Natural men are spiritually non-existent. It is only as the quickening power of Christ operates within the soul that we enter into the higher phase of being here referred to.

Of Him are ye. Our vital union to Christ has God for its author. It is not effected

by the Christians, considered either as a creature or a new creatures. It follows as a necessary result from federal union to Christ, which was effected ere time began, and owes its origin to an immanent, sovereign, and irreversible act of Jehovah Himself.

Who was made unto us. The tense employed, in the original (the Aorist) indicates that the transaction referred to is not only past, but absolutely so, in the most definite and final sense. It must, therefore, be understood of the arrangement in the covenant of grace, by which Jesus was constituted the Head of His church, and His relation to His people pre-determined before the foundation of the world. "It pleased," not the Father only, but each person of the glorious Trinity, assembled in Council, that in Christ all saving "fullness should dwell," (Col. 1:19). All the vast and varied essentials of salvation were to be comprehended in the one person of Emmanuel.

It is currently taught and believed that our faith is the cause of our special interest in the Lord Jesus. It is held that by our act we become united to Him. To this meager and incorrect notion the teaching of our verse is diametrically opposed. We stand related to Christ by an act of ancient grace. Christ's saving relation to us was also defined by covenant settlements ere time was. The words before us teach not that Christ, when we believe, becomes to us what He was not before, but that He of old was constituted our all-sufficient Saviour, and that we have a dateless interest in His fullness and love.

Wisdom from God, both righteousness and sanctification and redemption. Apparently designed to present a comprehensive abstract of the blessings derived from union to Christ. Each is distinct from the rest, and it is needful to preserve the sharp lines of demarcation which the apostle intended. The order is that of experience.

Wisdom from God, a rendering necessitated by the original. Philosophy landed its votaries in abject folly. Christians alone are *truly wise*; but they owe all their wisdom to Christ. Christ is the expression and embodiment of the wisdom of God. 1. Personally He was a revelation; while His every word and act were a disclosure of the unseen Jehovah. "No man hath seen God at any time; the only begotten Son," ... "hath declared," and manifested Him who, but for the Mediator, must ever have been unknown and unknowable to man. He is made wisdom *to us*. His complex person was constituted, and His mediatorial office appointed that His elect might not abide in the darkness of spiritual ignorance, but that they might know God by Him. 2. Hence He is *Wisdom communicatively*. He is the source of the grace, by which alone we are able to apprehend the mysteries of salvation. "The natural man" (not the *carnal* man, for man is contemplated not as a sinner, but a creature) "receiveth not the things of the Spirit of God" (1 Cor. 2:14). The intelligence possessed by unfallen Adam would not

have enabled him to grasp the spiritual facts which faith receives. Christ is, therefore, our Wisdom, as communicating the “understanding” by which we know Him that is true, etc. (1 John 5:10). He is our Wisdom as the only *source of spiritual illumination*. He shines into our hearts. He affords the only accurate information concerning God. 3. He is our Wisdom *officially*. Faith, conscious of ignorance refers all her difficulties to the only wise Saviour-God. To Him, as the mighty Counsellor (Isa. 9:6), has been delegated the business of solving all problems connected with salvation.

Both righteousness and sanctification. The two are conjoined in the original, denoting the close and intimate connection existing between them.

Righteousness. This does not refer to His essential righteousness, as one of the great sacred Three; nor His personal righteousness as God incarnate, but the righteousness which He acquired, through the merit of His obedience unto death. In prospect of the woeful fall of the elect in Adam, by which their creature righteousness was irretrievably lost, He was entrusted to work out a righteousness, which might avail for their acquittal and acceptance. In Him the perceptive and penal demands of the law upon them have all been met, and they are *justified* through their relation to Him.

Sanctification. This does not merely teach that the elect were separated and secured unto God in Christ. He indeed stands in a relative connection with His people, but something is here indicated in which we are not only interested, but invested. This is the communicable holiness of Jesus Christ. He was constituted the containing and communicating Head of the principle which His people must receive to be meet to partakers of their inheritance. This is the principle which the Spirit conveys to the elect at their regeneration, and which constitutes their characteristic distinction as the living saints of God. The imputed righteousness of our Justification, and the imparted holiness of our Sanctification are alike of Jesus Christ. He is the Root of our holiness, as truly He is the Root of our righteousness, and is equally important to us in both relations.

Redemption: To ascertain the meaning of which, observe that it is something distinct from the foregoing benefits. It must not therefore be taken for Redemption from the curse of the law. It would then coincide with Christ's being our righteousness. Nor must it be taken for emancipation from the thralldom of sin. That is comprised in His being our Sanctification. It is mentioned *after* wisdom, righteousness and sanctification, and from the fact that the term redemption is elsewhere employed to denote our resurrection to eternal life (Rom. 8:23; Eph. 4:30), we conclude that such is also its force here, and that it teaches that Jesus, to whom was delegated the work

of our deliverance from ignorance, sin, and degradation, is also responsible to change our vile bodies, and fashion them like unto His own body of glory at the last day. Such, by the unalterable settlements of the Covenant of grace, is the indebtedness of saints to their Saviour that “he that glorieth” may “glory in the Lord.”

IV. —Our Divergence from Received Opinion.

It will thus be seen that we differ from the majority of Christians in this particular. It is currently held that the work of the Spirit is to assist men, who are told that they are so fallen and lost that they can do nothing without His gracious help. Hence sinners, as sinners, are taught to pray for Him, to enable them to believe.

It is our conviction that sinners, being dead, are *beyond help*. Something radically different is needed. Hence God is never said to help the unregenerate, but to *quicken* them.

Thus, while our brethren hold that with *help* a sinner may be saved, we hold that without a new and distinct principle of life, not possessed by man as descended from Adam, no man can be saved.

The action of grace in the soul is not restorative, but creative. God does not design to renew in the hearts of His people what the first man Adam lost by the fall. Thus the question is—Is Regeneration simply a process, in which, as the children of Adam, we are aided to be and do what God requires, or is it the actual introduction of a new and divine principle, through which the mind is reached, and the will affected and in the energy of which all spiritual acts are performed.

The Rev. John Stock, in a Handbook of Revealed Theology, With a Prefatory Notice by the Rev. C.H. Spurgeon, written for the use of the Pastor's College, contends that faith in Christ precedes regeneration, but “that men receive *a divine influence in order to believe*,” (First edition, p. 191), which influence he asserts and contends is not a quickening one. Words could not be plainer. This divine holds that God helps men to believe, and saves them for believing. No text is cited to prove this idea.

To such opinions we are earnestly opposed.

“The Bible never represents either religious acts or religious dispositions done or possessed by us as constituting either our regeneration or the means of it. It exhibits them as the *fruits*, but not as the *roots* of life; as *effects*, but not as *causes*.

If we see and know spiritual things, we have had eyes to see, and ears to hear given us (John 3:3, 8; 1 Cor. 2:9, 14; 1 John 5:20). If we savingly believe that Jesus is the Christ, and receive Him by faith, we do both the one and the other, because we are born of God (John 1:12, 13; 1 John 5:1). If we love God and His people, it is because we are born of God, and *know* Him. 1 John 5:7. If we work out our salvation, the reason is that “it is God that worketh in us to will and to do of His good pleasure. Phil. 2:13. The idea, therefore, of regenerating ourselves, or of “getting ourselves converted”—as some would refine on the idea—in order that God may regenerate us, is subversive of divine truth, inconsistent with the analogy of faith, and in direct rebellion against the official work, wisdom, power and glory of the Holy Ghost.

The agency ascribed to the Holy Spirit is such as to imply an entire *passiveness* in the subject regenerated. This agency cannot therefore operate by mere moral suasion, or by any natural means; but in a manner altogether supernatural, analogous to that by which the world was created and the dead raised. It is by this divine power, the operations of which are determined by the deep counsels of His will, that there is found in the souls of all that are forewritten to glory an immortal principle of quickening grace, whereby they are enabled and disposed to perform gracious acts and to continue in their profession till the day of Christ. John 1:13, and 3:3-13; Acts 9:5, 16:14, and 26:18; Rom. 4:17, and 6:4; 1 Cor. 6:14; Eph. 1:19, and 2:1, 5, and 10; Phil. 1:6; Col. 2:11, 12, and 3:10; Titus 3:5; Heb. 13:20, 21; James 1:18; 1 Pet. 1:3, 23.”—*William Palmer*.

—Implanted Principles.

It has been denied that any principle of life is infused by God into His people, and contended that Regeneration is simply the taking possession of the soul by the Holy Spirit *personally*, and influencing that soul by His indwelling.

“Now it is a truth that the Spirit indeed dwells in the souls of the regenerate. So also do the other Divine persons. ‘If any man love Me he will keep My word, and My Father will love him, and *We* will come unto him, and make Our abode with him.’ But it is not true that either Father, Son, or Holy Ghost are ‘born,’ ‘begotten,’ or ‘created’ in the process. The Scripture says, ‘Of His own will *begat* He us;’ ‘We are His workmanship, *created* in Christ Jesus unto good works, and there are many like passages. There cannot be a birth where nothing is born—and the Holy Spirit is not born, neither is the soul begotten; but clearly something is born, begotten, or created *in the soul*. When we read such a passage as ‘whatsoever is born of God’ (1 John 5:4), for instance, are we to conclude that nothing whatever is born of God, but only that God the Holy Spirit has begun to take up His residence in the soul?”—*G.W. Shepherd*.

“From this it is evident that there exists in the soul of every regenerate person, a gracious principle of life and holiness, clearly distinct from Christ, from the Holy Spirit, from the written word, and from divine influence; a principle produced by supernatural agency of God, apart from all human instrumentality and means—the fruit of life in Christ, and the root of life in the soul.

It is a new *heart* (Ezek. 36:26; Heb. 10:22); a new *creature* (2 Cor. 5:17; Eph. 2:10); a new *man* (Eph. 4:24; Col. 3:9, 10); and a new *spirit* (Ezek. 36:26). Now if the idea of *new* in these passages does not indicate the presence of what was once not in the soul; if it does not imply a radical substantive principle—a determining principle of life and holiness—imparting new qualities, originating new processes, and so effectually changing the whole man as to make old things pass away, and all things become new—if it does not imply *all* this, what does it imply?”—*William Palmer*.

—Rom. 7:13-25.

It is urged that these verse “were not designed to depict the ideal Christian life, but are rather the portrayal of the struggles of a convinced legalist seeking justification by the works of the law.”—*Daniel Steele, D.D.*

This we deny. They are intended to portray the inner life of the child of God.

1. “For, remark that the apostle keeps on repeating ‘*I*.’ ‘That which *I* do *I* allow not; for what *I* would that do *I* not, but what *I* hate that do *I*.’ Through the whole passage, from the 14th verse to the end, it is a direct allusion to himself. It is not, as in the former part of the chapter, the *past* but the *present* tense. ‘*I am* carnal,’ ‘that which *I* do,’ not “which *I* did.’ ‘What *I* would that *do* *I* not, but what *I* hate, that *do* *I*.’ The language convinces one that the Apostle was setting for the no other than his own experience as a regenerated and converted man.

1. “Then it declares what is not true, but of a child of God. It never can be true of any but such as are at peace with God through Jesus Christ, to say, ‘*I* delight in the law of God after the inner man.’ It would deny the entire depravity of our nature, to suppose there is any delight in God’s law till *I* delight in God, whose law it is; and where are we to find any directions as to our delighting in God till God has revealed Himself to us in the Son of His love, till the enmity of our hearts is slain by God the eternal Spirit, through a revelation of the cross of Jesus, as applicable to our state and condition as poor, ruined, wretched sinners without one hope in ourselves. It is perfectly inapplicable. There may be great tremblings of conscience, and the strong tremblings of a Felix may be mistaken for the real work of God the Holy Spirit, showing a man the true plague of his own heart, and leading him in poverty to cast himself without one hope but on the atoning sacrifice of the Son of God; but for any

man to delight in the law of God till he has turned from himself to Christ, and is brought to receive Christ as the only hope of his soul, we utterly deny; and we assert, that all such views of our nature are a denial of its total depravity.”

“Above all, the will of the writer was in harmony with what is pleasing to God. “Notice “*I would,*” verse 15, “*I would not,*” verse 16, “*To will is present with me,*” verse 18, “*I would,*” verse 19. From these it is clear that one whose mind is carnal and enmity with God cannot be contemplated. Will is the essence of character, and he whose will is in sympathy with God,—whatever his transient experience may be—is godly.

“Thirdly, it is the complete setting forth of the experience of a child of God. No true saint can go through the particulars in this chapter, but what he will say, ‘That is the echo of my heart, is the development of my soul.’ I find a 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,—‘When I would do good, evil is present with me;’—‘it is no more I, but sin that dwelleth in me.’ ‘I delight in the law of God after the inner man.’ Go throughout the world, look at all the saints of God living or dying, you shall find this to be not their general experience merely, but their individual experience; it shall be found without one exception. There may be such transcendent views of the love of Christ, and the coming glory, as may seem to take away from a man's lips much expression at the time of his own wretchedness as a sinner; but if you had spoken to that individual concerning the plague of his heart, you would instantly find there was the development of this chapter in his experience, and that it was written out fairly by God the eternal Spirit.

“But it is not the admission of felt sin *alone* that forces the conclusion that the true saint is here portrayed, but the looking at the remedy. ‘I thank God through Jesus Christ.’ This too unfolds that which is peculiar to a child of God. There are such depths as he is quite unable to express, and cannot fathom, there is such in a man's sin that no one can even guess at, but the God who knows it altogether. It is unfolded to him as the Lord sees he is able to bear it. But with all this, the work of the Spirit is to lead him to Jesus, and this at once marks the distinctive character of the experience of a believer.

“See how this accords with the description given in the dedication of the Temple (1 Kings. 8:38). Solomon says, ‘What prayer and supplication soever be made by any man, or by all Thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house.’—It is the very language of the 7th of Romans; for the writer is a man that does know and does feel the plague

of his own heart, and yet whose hand of faith he does stretch forth towards Jesus the head of the temple and the glory of the church of God.

“However, the whole context proves it; for the Apostle wanted to prove the law was not sin, though every believer is delivered from the law as a covenant of works, yet he wanted to show that it does not lead to sin, and he proves it by his own experience, for, in comparison to the law, he says, ‘I am carnal, sold under sin.’ It is a holy law, a just law, and a good law. It is not the experience of an unregenerate man, but of a child of God, effectually called by the Holy Ghost into the marvelous light of God's truth.”—*J.H. Evans*.

It is, however, freely conceded that these verses do not portray that habitual experience of every godly person; but rather depict the true believer when cast down by the presence and workings of the principle of sin within him. We have no sympathy with persons who represent that true Christians are always “*wretched men*,” always depressed with a sense of inward corruption, and always walking in darkness and seeing no light. The triumphant shout of joy at the realization of the Lord's deliverance, verse 25, is as much Christian experience as the sorrowful cries that preceded it.

V. —Jesus Christ “a Quickening Spirit,” the Source and Center of His people's Spiritual Life.

“In viewing the Lord as a living Mediator at the right hand of the Father, we must make a distinction between Him as God, and as Man, and as God-man. Thus

viewed, we shall see there are, so to speak, three different lives in the glorious Redeemer.

“1. As God, He has a *self-existent* life; for He is a Person of the glorious Jehovah, the Son of the Father in truth and love. His own words were: ‘If ye believe not that I AM,’ that is the great and glorious I AM THAT I AM, ‘ye shall die in your sins.’ This life is eternal, unoriginated, and self-existent.

“2. But there is His life as *Man*, the life which He lived when he was upon earth; this is a *created* life, for it was created when Jesus was born of the Virgin Mary, under the overshadowing operations of the Holy Ghost. Of this life He speaks, John 10:17, 18: ‘Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have

power to lay it down, and I have power to take it again. This commandment have I received of My Father.' This is the life He took; it therefore had a beginning; and this life He laid down; it therefore had a temporary end. But His life as God was neither taken nor laid down; it had no beginning, and can have no cessation.

“3. There is, thirdly, the life which He now lives at God's right hand. This is a *given* life, according to these words: ‘As the Father hath life in Himself, so hath He *given* the Son to have life in Himself.’ ‘In Him was life, and the life was the light of men.’ ‘Because I live, ye shall live also.’ This is His Mediatorial life, His risen life, His present life, as the Head of influence to His church and people. Let me make these points a little clearer and plainer to your mind. Look up and see Jesus at God's right hand. Is He not there as God? Cannot you see in Him, as God, a divine, self-existent life? Yes. Look again. Can you not see Him wearing our nature, having a human body and a human soul? Is that—I speak with all reverence—a dead body, or a living body? Living, certainly. And if living, is it not a human life, animating human members? Here is His assumed, created life. Now look again. Has He not life to impart to His members below? This is not His *divine* life; for that He cannot give; nor is it His *human* life, for that is limited to His own human nature; but it is a *Mediatorial* life, whereby, as the second Adam, He became ‘a quickening Spirit.’

“Now He is called ‘a Living Stone.’ This sets Him forth as the Mediator, Immanuel, God with us; and therefore the life here spoken of, as belong to and dwelling in Him as ‘a living stone,’ is His *given* life, His risen, His Mediatorial life, in which He lives at God's right hand as the Covenant Head of all divine influence, as the Source of all grace, as the Author of all spiritual life, as the Resurrection and the Life, which He declared He was to Martha. ‘Jesus saith unto her, “I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?”’ John 11:25, 26.

“But though I have shown that these three lives are distinct, yet let no one think they are disunited. As in the blessed Trinity there are three Persons and yet but one God, and as the human and divine nature of the Lord Jesus are distinct and yet united in one glorious Person, so it is with the lives of which I have been speaking. They are distinct and yet united; all needful and all blessed, and all centering in Immanuel, God with us.”—*J.C. Philpot*.

—“Grace for Grace,” John 1:10.

Some diversity of opinion exists as to the meaning of this expression.

“The word rendered ‘for,’ describes ‘anything which supersedes another or occupies its place.’”—*Dean Alford*. In other words, it embodies the idea of what is a present substitute or equivalent for something else. Its literal translation is “*instead of*,” “in the place of.” This must rule our exposition.

“Grace to answer grace”—i.e., grace enjoyed in the heart to answer to grace given in purpose in the Covenant. The idea is true. Sovereign grace rules the whole of God's saving conduct. All His gracious acts in time, answer to or correspond with His gracious determinations *before* time; but this cannot be the true exposition, for the words do not lead to it.

“Grace upon or after grace,” i.e., gracious favours bestowed one after the other, in bounteous love of Him who delighteth in mercy. A true thought, but not in accordance with the grammatical meaning of the text.

The “grace” of the New Testament *in place of* the “grace” of the Old. This was the ancient interpretation. It cannot, however, be true, for although *any* revelation from God to man may correctly be called “a grace;” yet here the evangelist expressly mentions “the law” and “the gospel” in contrast. “The law came by Moses, but grace and truth came by Jesus Christ:” and the “grace for grace” of His giving, whatever it be, must lie within the sphere of the “grace and truth,” which are the characteristics of His kingdom.

“Grace for”—or *instead of*—“Grace”: the expression thus indicating that a new grace always comes in the place of an old one. Dean Alford, Hengatenburg, and others, take this view. It is well supported by grammatical and other reasons, and we therefore adopt it. Grace in its streams is evanescent, although in its fountain, and as to its principle, indestructible. The grace that was suitable for yesterday is not appropriate for today. When one grace or gift of Christ becomes as it were obsolete and exhausted, another comes fresh from the living fountain to take its place. Thus we obtain *one* grace in the place of *another* grace, till grace is finally superseded by glory. One kind of grace comes in the room of another grace as the needs of our every varying condition and circumstances require. The grace of *peace* in the place of the grace of *terrible apprehension* of guilt. *Grace* to wait in the place of *grace* to work. *Grace* to *suffer* in the place of *grace* to serve. The grace of *dying* in faith in the place of the grace of *living* in patient hope. Thus “He giveth more grace” (Jas 4:6), and is “able to make all grace abound to us” (2 Cor. 9:8), that we may prove “His grace

sufficient for us.” (2 Cor. 12:9).

IX. —Sanctification an habitual experience.

This important branch of salvation, in its many aspects, has now been unfolded. Rest assured that “‘the sanctification of the Spirit' is not a mere reformation of life, but the possession of a new life; it is not changing the nature of old principles, but implanting new ones; it is not eradicating the turpitude of our natural corruption, but establishing the conquest of our new nature over it; it is not the growing improvement of the old man, but the growing strength of the new man; it is not animal life, but spiritual energy: it is a spiritual capacity by which the old man is crucified, mortified, kept under, and put off.”—*Joseph Irons*. It is Christ maintaining His own nature in the heart by the indwelling Spirit.

A word on the practical and experimental aspect of the subject.

It is “*vital to peace* to understand that there are two natures or principles in every believer.”—*J.D. Smith*. Apart from this clue to the inner workings of grace in the heart, Christian experience is a paradox, and a constant source of sorrow.

This truth received, however, claims not only passive acquiescence, but earnest recognition, for while it *explains* the life of faith, it *indicates* the true way to attain personal, practical, and abiding holiness.

God, as the Author of Sanctification, demands our faith, as He does in every character in which He is revealed.

The Saviour should be trusted to discharge every office which He has undertaken to perform. Having condescended to be made unto us “Sanctification,” He claims our hearty reliance in this character. He is not only our Sanctifier—that is to say, He not only does something for us, by which we are vitally and experimentally separated unto God, but He is our Sanctification, Himself being the all-sufficient Source from which grace is administered to us, in His name, by the Holy Spirit.

And while Jesus is looked to and relied on as the ever-living Source and Maintainer of sanctifying grace, “the Holy Spirit should be honoured by our believing that He will perfect what concerneth us, working in us mightily by His divine power.”—*Joseph Irons*. Thus the Father who set us apart, the Saviour who fills us and keeps us, and the Spirit, whose energy maintains and perpetuates our life as God's children, should be trusted to perform what they have undertaken.

“Grace will complete what Grace begins,
To save from sorrows and from sin.”

Clearly as this is revealed, few real Christians apprehend it. Many live in the power of the truth, that they are justified in consideration of our Lord's merits, who fail to see the blessedness of depending on Him for the holiness they long to possess. They think that Sanctification is a something which they are to do *for* and *with* themselves, as God helps them, instead of trusting Christ for their sanctification, as they do for their righteousness.

“*Without Me ye can do nothing,*” (John 15:5). A slight inaccuracy of translation prevents us from fully appreciating our Lord's words. They should be rendered, “*Apart from Me,*” “in a state of independence from Me,” “ye are able to do (not little, but) nothing.” Notice distinctly that the question here discussed is *doing*, not *being*. The verb employed denotes “sustained effort.” (Handbook to the Grammar of the New Testament, by S.G. Green.) It is the same word as in 1 John 3:7-10, page 136, and the sense is, that the sustained effort demanded by true religion is fruitless apart from Jesus.

“Apart from” the soul (or principle of life) the body is motionless, and cannot stir a finger. This is the sort of dependence here indicated. Christ is to the Christian the alone Source of spiritual life, just as the soul is to the body the alone source of natural life.

Our experimental Sanctification is not a personal achievement—a something to which we may hope to attain by a variety of religious exercises, struggles, and prayers. It is a momentary receiving out of Christ's fullness, grace for grace. It is the result of the inworking of His Spirit in a heart which finds the task of selfrenewal hopeless, and makes itself over to the Saviour to be moulded by His plastic hands. It is “*living by faith in the Son of God*” (Gal. 2:20).

“Our Lord's illustration is based on a vine-branch. The circulating sap, which is the life of the tree, is indeed *in* the vine-branch, so long as it maintains its hold of the stem; but in no case is it *from* the vine-branch. Sever the branch from the stem, and it ceases instantly to live, for it has no independent life. Even so the fruit of the Spirit, while of course our hearts are the sphere of its manifestation, is in no sense *from* our hearts. It is not the result of the self-energizing of our own will; it is not a righteousness of our own, built up by a series of endeavours, or a laborious process of self-discipline, but a righteousness out-flowing continually from the fullness of grace which is in Christ.”—*From E.M. Gouldburn, D.D.*

“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (or intelligent) service” (Rom. 12:1). Here is a plain direction. Saved sinners, Christian “brethren,” the heaven-born sons of God, are enjoined to place themselves—their whole selves—all that they *are, have, and hope for*, at God's disposal—just as a sacrifice, laid on the altar is given up to God. Such a surrender, full and unreserved, is the first step in practical sanctification. Thus it is that the heart is freely given to God (Prov. 23:26), to be dealt with as He wills. This is our reasonable service. This is what all reasonable men would say should be the outcome of our salvation. Jesus gave Himself to redeem us. He presented Himself a Sacrifice for us, keeping back nothing, that He might save us. It is reasonable, then, that He should claim in return the whole energies of the persons whom He has bought with His precious blood.

This is done by always consulting Him (“In all thy ways *consult* Him,” Prov. 3:6, Newman's Translation), and by doing habitually what He enjoins, and abstaining from what He forbids. In a word, it is the surrender of self to Jesus in everything. No exercise is simpler and sweeter, though perhaps none so uncommon as this momentary surrender of our entire selves to Jesus—but it is the secret of holiness, joy, and victory. Without it all religion is spasmodic and intermittent, and our few occasional successes and triumphs only make our habitual failures stand out in bolder relief.

O to learn that Jesus only *can manage His people*. Our *flesh* or old nature is our pressing and ever-present sorrow, but He has power over all flesh—and surely the flesh of His own people is included—and can hold the evil principle in check. The *new nature* He can “strengthen with might by His Spirit” (Eph. 3:16). Hence how momentous to learn to “yield ourselves to God,” and to merge our wills in His.

Mark, too, it is surrendering ourselves—not to be pampered and petted like spoiled children—not to be indulged with dreamy ecstasies, but to be **sacrificed**—to do unpleasant things, and to endure hardness—to be scorned and slighted, and, what is more painful, to be pitied as fools for Christ's sake.

But oh the power of acting ever under the Master's express directions.

Many saved sinners know that the second verse of the twelfth of Romans is *not* exemplified in their lives. They *are* “conformed to this world.” They are *not* “transformed by the renewing of their minds.” They do *not* discern and approve what is “that good, and acceptable, and perfect, will of God.” They are not in cordial sympathy with much of the Bible. They are not at ease with their religion, nor satisfied from themselves (Prov. 14:14). They know that there is something awfully wrong

about their experience, and ever and anon they make half- despondent attempts to attain a better state of things, which generally end in failure and collapse. Where lies their mistake? They have attempted to realize Romans 12:2, before considering verse 1, and complying with God's demand, and presenting their bodies as living sacrifices to Himself.

“Take my life, and let it be,
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

“Take my will and make it Thine,
It shall be no longer mine;
Take my intellect and use
Every power as Thou shalt choose.

“Take my hands, and let them move
At the impulse of Thy love;
Take my feet, and let them be
Swift and beautiful to Thee.

“Take my silver and my gold,
Not a mite would I withhold;
Take my heart, it is Thine own,
It shall be Thy royal throne.

“Take my love! My Lord, I pour
At Thy feet its precious store;
Take **myself**, and I will be,
Ever—only—all—for Thee.”

Thus the believer lives a life of separation unto God. Such a prayer will never remain unanswered, for “He is faithful that promised.” And they who thus surrender themselves (in the power of the Spirit) to their Lord and Saviour, are no longer under the tyranny of self. They stand in separation from the Christless world, and the equally Christless association, called the Christian world. They are “vessels unto honour, sanctified, meet for the Master's use, and prepared unto every good work” (2 Tim. 2:21).

Reader, wait and wrestle in prayer before Him “who is able to do exceeding

abundantly above all that we ask or think, according to the power that worketh in us” (Eph. 3:20), till you *know* that you enter into the fullness of God's grand thought—“The Sanctification of the Spirit.” Read also (Rom. 6:1-14).

Chapter 15.—Things which Accompany Salvation.

Preliminary Observations.

The following chapter is necessarily fragmentary, as it does not accord with our plan to enter at length into the details of experimental godliness. Selection is inevitable. Prominence is therefore given to the royal grace of faith: a subject on which our views widely diverge from those of the majority of Christians.

Faith—so we believe—is a faculty bestowed by God in grace upon heaven-born sinners, whereby they recognize and rely on gospel facts, and perform those specific duties which are incumbent upon them as God's children. On the contrary, it is held that Faith is a duty incumbent on men as men: that sinners in their natural condition, with a measure of Divine assistance, can perform it; and that salvation is contingent upon it; or, in other words, that for believing lost men are saved, and that for unbelief they are damned.

All thoughtful readers of controversial divinity, must have noticed the careless manner in which proof texts on this subject are ordinarily cited. Logical acumen, mature scholarship, and sound exegesis have been brought to bear on the discussion of almost every other branch of revealed truth, while this controversy has been mainly conducted in a manner which none that recognize its importance can fail to view with sorrow. By our adversaries the matter is generally dismissed with a few flippant and puerile observations, and among ourselves the truth has too often been defended in a way little calculated to win an opponent's respect. Glad shall we be, if the following pages should lead any to an intelligent reception of the teachings of the bible on the subject.

I. —The meanings of the word Faith.

The word translated *faith*, (*piatis*) occurs in the New Testament in different places in very different senses, with which it is important to be familiar.

1. It is used as a designation of the divine attribute of faithfulness; as Rom. 3:3. “Shall our unbelief make the *faithfulness* of God of no effect?”

2. It is sometimes, though rarely used in the sense of moral fidelity: as “the weightier matters of the law—mercy and *fidelity*,” Matt. 23:23. “The fruit of the spirit is—*fidelity*,” Gal. 5:22. “Showing all good *fidelity*,” Titus 2:10.

3. It is employed—and this is its ordinary and accepted meaning—to designate the act or object of Christian belief. In this sense alone it is employed in the following chapter.

II. —The term Faith in its objective and subjective senses.

Certain verbal nouns are commonly employed in two different sense. Sometimes they stand for acts of the mind; sometimes for persons or things on which those acts terminate. For example, Psalm 141:8: “In Thee is my trust.” Here the word “trust” means the mental act of confiding. Psalm. 71:5: “Thou art my *trust*.” Here the word “trust” stands for God in whom the saint confides. In other words, in the first, the term *trust* represents a state of feeling of which the writer is the *subject*; in the second, it denotes the *object* toward which his mental act tends. This affords a clue to the meaning of the words—which so often embarrass young readers—*subjective* and *objective*. A verbal noun is used in the *subjective* sense when it refers to an act of consideration, apprehension, vision, etc.; and in the *objective* when it stands for the object on which that act terminates.

The following are further examples: “A sunset is a glorious sight” (used objectively). “The sight of a sunset causes pleasure (used subjectively). Pro. 13:12, “Hope deferred maketh the heart sick” (used *subjectively*). Psalm 71:5, “Thou art my *hope*, O Lord” (used *objectively*). Psalm 51:12, “Restore unto me the *joy* of Thy salvation” (used *subjectively*). Psalm 43, “I will go to God my exceeding *joy*” (used objectively).

The word Faith is used in these two senses. Thus, Jude 3, “Contend earnestly for the *faith*” (used *objectively*, i.e., for the truths which faith receives). Rom. 1:8, “Your *faith* is spoken of” (used *subjectively*, i.e., for the believing acts of which their minds were the subjects.)

Faith in its *subjective* sense is often called “the grace of Faith,” and in its *objective* “the doctrine of Faith;” though the phrases are hardly sufficiently comprehensive to be accurate. “The *subjective* sense of the word Faith takes in all the operations and exercises of the grace of Faith in the heart; while the *objective* sense is used, not only for the truths revealed in the gospel and apprehended by Faith, but very often as a comprehensive term for that sphere or realm of things in which blessings are given and received on the principle of pure favour as opposed, and contrary to the economy of works in which rewards are reckoned as of debt.” — *G. W. Shepherd*. Examples of the term Faith in both these senses will illustrate these observations to the reader.

—The term faith used objectively.

- Acts 6:7. “Of priests were obedient to the f.”
 13:8. “To turn away the proconsul from the f.” 14:22. “Exhorting them to continue in the f.” 16:5. “The churches were strengthened in the f.”
 24:24. “Heard him concerning the f.”
 Rom. 3:27. “It (boasting) is excluded by (the) law of f.”
 4:13. “Through the righteousness of f.”
 10:6. “The righteousness which is of (or on the principle of) f.” 12:6. “According to the proportion (or analogy) of (the) f.” 14:1. “Him that is weak in the f.—i.e., one who is imperfectly acquainted with the gospel, and requires further information on technical questions.
 1 Cor. 16:13. “Stand fast in the f.”
 2 Cor. 13:5. “Examine yourselves, whether ye be in the f.”
 Gal. 1:23. “Preacheth the f.”
 3:23. “Before f. came.”
 Phil. 1:27. “Striving together for the f.”
 Col. 1:23. “If ye continue in the f.”
 1 Tim. 1:19. “Concerning the f. have made shipwreck.”
 3:9. “Holding the mystery of f.”
 3:13. “Boldness in (the) f. which is in Christ Jesus.”
 4:1. “Some shall depart from the f.”
 6:10. “They have erred from the f.”
 2 Tim. 4:7. “I have kept the f.”
 Titus 1:1. “The f. of God's elect.”

1:13. "Sound in the f."
 Heb. 10:23. "Hold fast the profession of our f."
 1 Pet. 5:9. "Steadfast in the f."
 Jude 3. "Contend earnestly for the f."
 20. "Building up yourselves on your most holy f."
 Rev. 2:13. "Hast not denied my f." 14:12. "That keep the commandments of
 God and the f. of Jesus."

Here are thirty-one passages, in all of which the word Faith is used objectively, and stands either for those spiritual truths which Faith receives, or the mode of Divine procedure in which blessings are bestowed in sovereign favour apart from any consideration of human merit.

III. —The term Faith used subjectively.

Luke 17:5. "Lord, increase our f."
 Acts 6:5. "A man full of f."
 Rom. 1:12. "The mutual f. both of you and me."

 2 Cor. 1:24. "By f. ye stand."
 Gal. 3:26. "Ye are the children of God by f."
 Eph. 2:8. "By grace are ye saved through f."
 Col. 2:12. "The f. of the operation of God."
 1 Thess. 1:3. "Your work of f."
 1 Tim. 6:12. "Fight the good fight of f."
 Heb. 6:12. "Who through f. inherit the promises."
 2 Pet 1:1. "Have obtained like precious f."
 1 John 5:4. "The victory that overcometh, even our f."
 Rev. 13:10. "The patience and f. of the saints."

Here are thirteen passages (which might easily be multiplied), in all of which the term Faith is used *subjectively*, and stands for the grace and acts of Faith in the true child of God.

—“Faith, by Israel Atkinson,” —a critique.

It is evident that the above distinction has much to do with the enquiry as to the statements of the Bible concerning the relation of faith to salvation. It therefore claims attention at the hands of all students of the gospel.

Singular as the statement may appear, it is, in the present state of theological science, in many cases most difficult to determine in which sense the term “faith” should be regarded.

The consequences are not indeed always material. Thus, whether the “shield of faith” (Eph. 6:16) should be understood *objectively* as referring to the protection which the great truths of the gospel afford to the believer; or *subjectively*, of the grace of Faith by which he repels the attacks of the enemy, is comparatively unimportant. Whether “Your faith is vain” (1 Cor. 15:14) should be interpreted *objectively*, as meaning that the gospel is wholly unworthy of belief, if Christ did not rise from the dead, or *subjectively*, that our trust in Him is vain, if His resurrection is not a fact—affects our view of the gospel but little.

[It should be noted that the distinction between Faith in its subjective and objective sense has high authority. Dean Alford mentions “the objective technical use of the term ‘the Faith’ in Paul's Epistles:” New Testament, on 2 Tim. 4:7. W. Kelly, Esq., the eminent scholar and theologian, and since the death of J.N. Darby, the acknowledged leader of the Plymouth Brethren, in a private letter to the author respecting Mr. Atkinson's treatise, admits the objective sense of the term Faith which, however, he says, “is comparatively rare.”

The rule given by J.N. Darby; Works, vol. 1, page 46, is, “That whenever a word presents the object about which the mind is occupied, or (which is) objectively present to it, the (definite) article is used.” Applied to the present inquiry, this rule would lead to the principle, that whenever the **definite article precedes** the term **Faith**, and **objective** sense must be understood. In other words “the Faith” means the system of revealed truth; or God's method of acting in harmony with that system—never **our believing**. The reader must, however, test the rule before receiving it.]

In some passages, however, in which the term Faith occurs, much depends on this investigation.

In 1878, the above work was given to the world (Faith, and Appendix to “Faith,” by Israel Atkinson: London, Houlston, & Son). The author, impressed with the unsatisfactory condition of religious inquiry on this important subject, suggested the advisability of commencing the investigation *de novo*, by an examination, not of our English translation, but of the inspired original. He, therefore, traces the term Faith (*piastis*), in many of its more prominent occurrences, when in connection with verbs, nouns, and prepositions. He thus seeks to show that a subjective sense has often been given to the word when it should be viewed objectively. Thus he regards Rom. 5:1,

as meaning that we are justified not by Faith as an act, in any sense, but in accordance with a gracious scheme in which works have no place. The Eleventh chapter of the Epistle to the Hebrews he likewise insists, treats not of the act of believing, but of the Plan of Salvation, and the power which the truths which are revealed to Faith exert upon the minds and hearts of God's children.

The argument is indisputably original, cogent, helpful, and suggestive, and the book is deserving of high commendation. There is reason, however, to believe that its author is in some instances unreliable, owing to his imperfect knowledge of Greek; and, moreover, that he pushes his deductions further than the facts of the case warrant. Few that have given his arguments attention accept all his interpretations.

No standard work—so far as the author knows—on this subject exists; and he that will present the Church with a scholarly and scriptural exposition of the two hundred and thirty-four passages in which the term “Faith” occurs, will render untold service to Theology.

Our present inquiry has solely to do with the term Faith in its subjective sense.

—Faiths mentioned in the Bible—The various meanings of the Terms.

It is common to assume that the Bible mentions but one kind of Faith or Belief—namely, that which is spiritual and with which salvation is conjoined. There are, however, six descriptions of Faith referred to in the Inspired Volume.

1. **Ordinary Credence** in the being of God, which devils exercise (James 2:19), and which requires in men no more than the right use of their rational powers. It is demanded of God from men as men, and is, therefore, a natural duty. It is not saving, but its absence is sin, and its presence of moral benefit (Jonah 3:5).

This is frequently called **Historical Faith**, because it receives the inspired histories as worthy of unreserved credence. Also **Notional Faith** (though the term is not happy), because it accepts the Gospel as a notion or merely objective idea, and is not conjoined with the working of Divine grace within the heart.

2. **National Faith** demanded of the Jewish nation by God in Himself in the Covenant character in which He stood to them. It was essential to their national prosperity. “If ye will not believe, ye shall not be established,” Isa. 7:9. For its absence they were blamed as “Children in whom is no faith,” Deut. 32:20. It was connected

with their enjoyment of their land as a nation. “He that putteth his trust in the Lord shall possess the land,” Isa. 57:13. For want of it they went astray (2 Kings 17:14), and were punished. See Addendum 8.

3. **Faith** in Christ as the **Jewish Messiah**, and as able to work miracles by the power of God (Matt. 8:10, 9:23, 27:42; John 7:5, 11:48; see Addendum 7).

4. **The Faith of Miracles**, that is to say, which enabled men to work miracles, or to have miracles wrought on their own persons (1 Cor. 12:9; Acts 3:16, 14:9, and Matt. 9:29).

5. **Transient Faith**. Acts 8:13. Probably this was but the working of natural credence, induces by reliable testimony under circumstances of an exciting

character. It is, therefore, identical with that above enumerated as No. 1. This is the Faith of much of the short-lived religion of the present day.

6. **Spiritual Faith**, to which the following chapter so largely refers.

It is then incumbent on all who quote texts in which the words Faith and Believe occur, to show to what Faith reference is made.

IV. —Principles of Interpretation.

It appears to be held that (what is called) an evangelical interpretation may unhesitatingly be given to any passage from the Word of God, apart from its connection, if it happens to suit a preacher or writer's purpose so to use it. Against this reckless employment of Scripture we have already protested (Pages 50 and 111). A law that should always regulate us when giving to any scripture a meaning other than its obvious, primary, or literal one, however, claims attention.

“We are not warranted in taking any words that we find in scripture and spiritualizing them according to our fancy. There must be a groundwork for a spiritual interpretation, founded on the literal meaning of the passage. If no analogy or resemblance can be traced, there is no foundation for a spiritual exposition. Such would stand upon a wrong basis, and would be merely fanciful and uncertain. Before, then, any text in what is supposed to be its spiritual import is adduced in support of any doctrine, we must be prepared to show that there is a resemblance between the obvious literal meaning, and the spiritual one for which we plead.”—*J.C. Philpot*.

Again, a spiritual doctrine may be *illustrated* by, but must not be based on the secondary meaning of a passage. Thus to cite Ezek. 16:6 in *proof* of the sovereignty and necessity of the Spirit's work in Regeneration would be inadmissible, although the verse affords an admirable illustration of the subject (see page 130).

Again, the minor circumstances of parables must not be cited to establish scriptural doctrines. No parable can be pressed in all its details. Each is intended to teach one general truth. Thus Matt. 18:34 does not teach that once forgiven sinners may be consigned to endless woe.

We are approaching a subject on which there has been much controversy, and on which it is important to think with precision. Nothing so clarifies one's ideas, and lays a foundation for satisfactory discussion, as starting with accurate definitions.

VIII.—Definitions.

A Definition is a brief and exact statement of what a thing must be to be what it is.

It must consist of three parts: 1, the **subject**; 2, the **genus**; and 3, the **species**.

The *Subject* is the term to be defined.

The *Genus* indicates to what class of being or things the Subject belongs

The *Species* shows how the Subject differs from others of the same Genus; thus—

Subject.	Genus.	Species
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(A dictionary)	is (a book)	(presenting the spelling and meaning of every work in a language in its alphabetical order.)
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Subject.	Genus.	Species
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(Justice)	is (the virtue)	(of giving every man his due.)
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Subject.	Genus.	Species
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(Hope)	is (a grace of the Spirit)	(by which the Christian desires and anticipates the promised blessings of the gospel.)
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It should be observed that to be accurate—

A definition must be **concise** and **explicit**. It must contain no redundant words, and the meaning of each term employed must be so clear as to be beyond dispute.

It must be **comprehensive** and cover all the ground—that is, it must state every particular essential to the being of the subject, as such. If it fails to state the full extent of the term defined, it is valueless.

It must be **exact**, that is to say, must advance only what is necessary to the being of its subject as such, and omit all nonessential particulars.

These considerations obviously flow from the meaning of the word **define**—to assign limits to. A definition must therefore assign to its subject its true limits; must abstract it from all others; must state what is true of it and of no other object in existence.

A definition must not be a **negation**. To say that “A dictionary is not a grammar,” or that “Justice is not injustice,” or that “Hope is not despair,” gives no information as to the nature of these subjects, and would be profitless in discussion.

A definition must not be a **single term**. Young thinkers often erroneously suppose that to exchange one word for its synonym is to define it. To say that “Fortitude is bravery,” or that “Humility is lowliness” is insufficient. It is simply

exchanging Latin terms for synonymous and interchangeable Anglo-Saxon ones. Moreover, it is very rarely that one word exactly represents another. Thus the assertion that “Courage is valour,” appears true, but it is not so. Courage has to do with physical constitution; valour with mental intrepidity. A lion is courageous, for he knows not physical fear. A hero is valiant, for his mind quails not at any danger.

No essential part of a definition must consist of a word derived from its subject. To say that “Malice is *malicious* feeling,” or that “History is an *historical* narrative,” would be useless. The object of a definition is to inform, and we defeat our purpose by employing terms of the same etymology as the subject itself. We must know what “malice” and “history” mean, before we can form a just idea of the term “malicious” and “historical.”

Similarly no essential part of a definition must consist of a word **derived** from a **synonym** of its **subject**. Thus, to state that “A father is a *paternal* relative,” or that “Peace is a *pacific* state” would be unsatisfactory, since “paternal” is an adjective derived from *pater* the Latin for “father,” and “pacific” an adjective derived from *pax* the Latin for “peace.”

Never **define** by a **metaphor**. Thus, “Fancy is the **wing** of the mind;” “Justice is the **pillar** of the throne;” “Hope is the **mainspring** of effort;” “Happiness is the **sunlight** of the soul”—are all useless as definitions. They are metaphorical descriptions of the properties of “fancy,” “justice,” “hope,” and “happiness,” and do not touch on their essential qualities.

Do not confound an **opinion** with a **definition**. Thus “Hope is an *enviable* possession;” “Happiness is a *desirable* acquisition;” “Justice is an *admirable* virtue,” are not definitions. They simply express the writer's *opinions* upon the subjects, which, however, they leave untouched.

Do not confound **description** with definition. A description presents the appearance, or the obvious properties and effects of an object, without defining its essence. Thus “Justice is a virtue which commands respect,” or “A horse is an animal the form of which is universally admired,” are not definitions.

Descriptions are for **popular** use, as they are adapted to the capacities of people who are content to know objects as they seem to be, and rarely enquire into their **essence**—that is, the qualities which make them what they are.

Definitions are for **exact thinkers**, who wish rather for an accurate knowledge

of things as they are, than an acquaintance with them as they seem to be.

The Scriptures **describe** rather than **define**. For example, charity or love is described by its effects in 1 Cor. 13; but no definition is prefixed. The first verse of the Eleventh of Hebrews *may* be intended as an explicit definition of spiritual Faith. If so, it is the only definition of this pre-eminent grace to be found in the Bible. It is, however, described by its manifestations, operations, and effects in numberless places.

The **preacher**—whose business it is to present abstract truth in its relation to the **religion** of the **people**—should deal less in definition than description.

The **theological**—whose aim is to acquire precision of thought on revealed truth—must make it his constant aim to define the subjects to which his attention is given. “Be always writing definitions and demonstrations.”—*John Ryland, A.M.*

Spiritual Life, Capacity and Acts.

Spiritual Life antecedent to Spiritual Acts. As it is an incontestable fact that Life must precede intelligent action, we hold that **Regeneration** (or the reception of Spiritual Life), necessarily **precedes** any of the acts which favourably distinguish spiritual from natural men (John 3:5*; Eph. 2:5; John 6:44; 1 Cor. 2:14; where note that the word translated “natural,” *psychikos*—does not refer to men as *depraved* (like the term “carnal,” *sarkikos*, 1 Cor. 3:3; compare Rom. 8:7), but “as animated merely by his created soul apart from the vivifying power of the Holy Ghost.”—*Dean Alford*. It does not, therefore, necessarily describe a gross and abandoned person, but applies with equal force to any, however strict their morals and high their intellectual attainments, who have not received that Spirit-born principle which renders them *spiritual* men. By such alone can spiritual truths be apprehended.

This is confirmed by the translation of verse 13, favoured by the majority of scholars, not “*comparing spiritual things with spiritual*,” but “*composing spiritual things for spiritual men*”—J.C. Philpot; or “*interpreting spiritual things to the spiritual*”—Dean Alford; or, “*to spiritual men*”—Revised Version, marginal reading.)

[*John 3:5. The distinction between “*seeing*” and “*entering*” “the kingdom of God” should be observed. When a man is regenerated he receives spiritual faculties. These include the power of spiritual vision. He then has capacity to “see”—perceive as an actual reality—the kingdom of God. But sight can only operate in its proper medium, light—and Faith can only act as directed by the truth, for which “water” here

stands. The man, then, that has *first* been born again, and *subsequently* receives and acts in the light of revealed truth, does more than “see” the kingdom of God. He enters it experimentally—passes into a new sphere of existence—and is consciously a new creature, a new man in a new world. We should say that verse 3 refers to **Regeneration**; verse 5 to the **New Birth** (see page 132).]

Note.—The stock or stem of which all spiritual graces are the outgrowth, is “the grace of life” (1 Pet. 3:7). This is “the blessing” which puts men into actual union with the vital church, and without which godliness is impossible (Psalm 133:3).

1 Cor. 2:5. “We are not born Christians, but made such. The operation is no less than divine. It is above the power of education, moral suasion, or example.” “He that hath today wrought us for the self-same thing is God.” To this, allusion *may* be made in Psalm 119:73, and Isaiah 43:1: “Thy hands have made me (as a creature) and fashioned me (as a saint).” “That *created* thee, O Jacob”—which refers to natural birth, and Jacob, his name after the flesh is appropriately connected with him in this character—“that *formed* thee” as a spiritual person— and his saintly name “Israel” is associated with him as a regenerated man. “The operations of nature can never rise higher than their source. The acts of a natural man are natural acts.”—*John Hazelton*. “That which is born of the flesh, is flesh.”

Natural men are spiritually non-existent. Hence their utter incapacity to act as spiritual men. We must be created anew in Christ Jesus before we can think, or feel, or act as new creatures (Gal. 6:15, where for “creature” some read “creation”). “Faith is *an effect* of vital union to Christ by an heavenly birth, and cannot, in the nature of things, precede its own efficient and vital cause.”—*John Stevens*. “It is as impossible for God's chosen ones to live and die in unbelief (John 6:37 and 28), as it is for those whom sovereignty has passed by to believe (John 6:44 and 26).”— *William Palmer*.

“‘Arise, ye dead,’ Arminius cries, ‘arise, ye dead in sin,
Unstop your ears, unclose your eyes, and a new life begin.
Why will ye die, ye wretched souls? Ye dead, why will ye die?
Quicken and make your spirits whole, to life eternal fly.’”

“Before the idol Man he'll fall, and pompously declare,
Though slightly damaged by the fall, how great his powers are.
Rise, noble creature, man arise, and make yourself alive,
Prepare yourself to mount the skies, for endless glory strive.

“Deluded seer, but man will be still senseless as a stone;

And you yourself stand fooling by, till both are quite undone;
 Unless Almighty power be moved, by God's free will, not thine,
 To quicken both, and make His love on both your hearts to shine.”

Things that accompany Salvation. (Heb. 6:9. Election and Redemption *precede* Salvation. Justification and Sanctification *constitute* it. Glory *consummates* it. The graces of the Spirit accompany it.) We believe that the sacred operations and influences of the Holy Spirit (2 Cor. 5:5; Phil. 1:6, and 2:13; Heb. 13:21), are accompanied by emotions (Jer. 31:9, 32:40; Heb. 12:28; 1 Pet. 1:17), desires (Neh. 1:11; Psa. 145:19; Matt. 5:6; 1 Pet. 2:2), and actions (Psa. 34:17, 18, 27:4, 63:1; Zech. 12:10), which reveal His gracious presence in the heart, and from which our **interest** in the Salvation of God, may be **inferred** (Acts 9:11. The fact that Saul prayed, demonstrated that he was a chosen vessel, and the subject of a work of grace. Regeneration and its results prove our interest in eternal election, and dateless love [Acts 13:48—Arminians have been want to assert that Acts 13:48: “*as many as were ordained unto eternal life believed,*” should be read, “as many as were disposed to receive eternal life.” Philip Pugh's Three Letters to S. Cozens. This is based on the fact that one of the meanings of the word rendered ordained (*tasso*) is to dispose. But this is taking an unfair advantage of the ignorance of the unlearned. The meaning of the term is to arrange, set, appoint, allot, assign; and if rendered dispose, the word must be understood in the sense of arranging, as a General disposes his troops before a battle. It does not mean dispose in the sense of “being inclined to.” The Revised Version retains the word “ordained.”] Acts 9:23. *Had seen*, etc. Grace—not in its *source*, but in its *streams*; not in the *heart* of God, but in the *hearts* of these Christians at Antioch, and which made itself visible in their character and actions.

Note.—J.C. Philpot enumerates eight signs of God's favour—marks and testimonies of His work of grace upon the soul. 1. The fear of the Lord (Psa. 111:10). 2. A spirit of grace and supplications (Zech. 12:10). 3. Repentance unto life (Acts 11:18). 4. Faith in the Lord Jesus Christ (Acts 16:31). 5. Love to the people of God (1 John 3:14). 6. Love to Christ (Eph. 6:24). 7. The immediate or direct witness of the Holy Spirit (Rom. 8:16). 8. A life and conversation agreeable to the gospel (Phil. 3:17-20). “Signs seen and not seen.”—A sermon, Penny Pulpit, 459.

Note.—In Gal. 5:22-23, the fruit—the spontaneous, natural, and necessary out-working of the spirit—i.e., the spirit-born principle received at Regeneration is specified in *nine* particulars, love, joy, peace, long-suffering, kindness, goodness, faithfulness or fidelity (not Faith), meekness, self-control.

“Let us ask th' important question (brethren be not too secure),
 What is it to be a Christian, how may we our hearts assure.
 Vain is all our best devotion, if on false foundations built;
 True religion's more than notion; something must be known and felt.”

Spiritual capacity the result of the operations of the Spirit. We believe that, at his regeneration, the child of God receives a new and heaven-born **capacity** to perform the spiritual acts enjoined on Christians in the Word of God.

Note.—In Hill's Village Dialogues a worldly clergyman is depicted, who explains the words “Ye must be born again,” to be merely “a strong Eastern expression for moral amendment.” To us, however, they state an actual fact, and amply prove the truth of this and the preceding article. The natural man can neither see nor enter the kingdom of God. These the spiritual man does, and his capacity so to do must be received from God. Again, none naturally seek God (Rom. 3:11), but the power to do so is imparted by God to His people (Psa. 27:8). No man naturally can come to God (John 6:44), but all God's children receive the power to come to Him by Christ (John 6:37). They that are in the flesh cannot please God (Rom. 8:8), but the Lord taketh pleasure in them that fear Him (Psa. 147:11).

Grace to fear Him is, therefore, a gift of God. Good works (i.e., spiritual and gracious actions) are performed by those who are God's “workmanship,” and have been “created anew in Christ Jesus,” (Eph. 2:10). His “divine power” imparts “all things that pertain to life and godliness” (2 Pet. 1:3).

Note.—“It is common for popular preachers to express regret that they did not give their hearts to Jesus years before they did. But Paul never spoke thus. “When *it pleased God* to reveal His Son in me” is his language. He knew that he had no spiritual power till Christ was formed in his heart. All was “according to the good pleasure” of God's “will.” This wild raving about what the creature might, could, or should have done is covert opposition to God's order of things and the truth of the gospel.”—*James Wells*.

“No voice but that which formed the earth,
 And gave the vast creation birth,
 That bade the tempest cease to roar,
 Can sinners dead to life restore.

“See from the grave the stone *we* roll,

And fain to life would Lazarus call;
But this belongs to **Thee**, dear Lord;
Speak Thou the life-imparting word.

“Come, Heavenly Wind, Celestial Breath,
Awake the souls that sleep in death;
Their fetters break of guilt and sin,
And gather, Lord, Thy chosen in.”

The Graces of the Spirit have their source in Jesus. We hold that the **grace** of the **Holy Spirit** are a **reproduction** in the saints of the spiritual dispositions and excellences which were fully manifested in the life of the dear Redeemer: so that (Rom. 8:29, where note “conformed” *partially* and *progressively* now—and hereafter *perfectly* at the Resurrection. 2 Cor. 3:18; Phil. 3:21; Col. 3:10; 1 John 3:2), true Christians present a **living transcript** of the character of Jesus, “walking as He walked” in “this present evil world.”

[The grace of Justification is communicated by **imputation**—that of experimental Sanctification by **infusion**, and as the holy principles infused proceed from Christ (page 127), so they assimilate the soul to Christ (1 John 2:6 and 1 Cor.

2:16). “All the heaven-born sons present a likeness to their Elder Brother”—in their **reliance** on God (Psalm 40:4 and 22:8); **submission** to God (Acts 21:14; John 6:38); **Patience** (Heb. 10:36; 1 Pet. 2:23); **Love** (1 Cor. 13:3; John 13:1); **Hope** (2 Thess. 2:16; Psa. 22:9); **Prayerfulness** (Psa. 109:4; Luke 6:12); **Desire** for the **glory** of God (Phil. 1:20; John 12:28); etc.

“The manifestation of every Christian grace is well pleasing to God, for two reasons. 1st, Because it cost the incarnation, sufferings, and death of Jesus to produce it in the heart. 2nd, Because of its presenting some feature of resemblance to Jesus—the Father's delight.”—*John Hazelton.*]

“Exalted on His glorious throne,
Lives Zion's *cov'nant* Head;
And sends His choicest blessings down,
For all the chosen seed.

“He is our *ruling* Head alone;
In heaven and earth He reigns: 'Tis His authority
we own, Whose blood removes our stains.

“He is our *living* Head, in whom
His members ever live;
From Him the special blessings come,
Jehovah deigns to give.”

Renovation, including Repentance and Reformation.

Salvation necessitates the Divine conquest of the Will. The **will** being the central and dominant power in the mind of man (This is an admitted metaphysical fact, Prov. 4:23); we hold that, although the reason may be informed, the conscience moved, and the affections stirred in favour of religion, no man is radically changed until his **will be brought** into subjection to and harmony with the will and ways of God (Rom. 8:7. *The carnal mind* (or, as in the Revised Version, “the mind of flesh”) is enmity against God. The word here translated mind (*phronema*), is in Dr. Robinson's and Rev. T. Sheldon Green's Greek Lexicons, rendered, “what one has in mind” hence *mind, thought, feeling, will*. It expresses what we have elsewhere styled “the bias of the mind” (page 136)—the *resultant* of all its powers. This is hostile to God, is not “subject to His law, neither indeed can be,” till a new and divine influence give it a right direction.)

[There are in the New Testament more allusions to the Will as a power of the mind, than would occur to any ordinary reader. In some instances, the word “will,” which appears to be an ordinary auxiliary verb, simply indicating the future of intention, stands for the verb *thelo*, “I will.” Thus: John 7:17, “If any man will do His will”—is in the original—“If any **wills** to practice His will.” 2 Tim. 3:12, “All who will to live godly.” 2 Pet. 3:5, “For this is hidden from them, they willing it.” Sometimes the verb *boulomai*, “I desire or will” is substituted: as in 1 Tim. 6:9, “They that **will** to be rich”; James 4:4, “Whosoever therefore **wills** to be a friend of the world,” etc. “The seat of sin as such lies in the will.” Dean Alford. The operations of grace center in the will, and through the will affect all the powers of the mind.]

Note.—The **mind** is the standard of the man. The **heart** is the index of the man. The **will** is the regent of the man.

Note.—A worldly poet, Butler, has said:
“He that consents against his will,
Is of the same opinion still.”

Note.—*Very striking are the words in the Medea of Euripides, quoted by*

Ovid. Met. 7:20:

“If I could I would be more reasonable; but a new impulse draws me away against my will: and love urges me to one thing and reason to another. I see better things, and approve of them, but follow those that are worse.”

Though originally intended as the portrayal of the mind of a woman divided between love and prudence, they finely apply to all unrectified humanity.

“With his dark heart estranged from God,
The sinner runs the downward road: (Is. 53:6)
While mingled thoughts his mind possess, (Is. 57:20)
Sin may delight, or woes distress.
But his own way he follows still.
The mind's proud regent is the Will. (Eccl. 7:6)

“At times with eager fierce desire,
He will for earth-born joy aspire;
At times he *loathes* but cannot *leave*
The trifles that his soul deceive.
But the mind's regent is the Will,
And on he madly hurries still.

“Conscience awakens to upbraid:
Then with a thousand fears dismayed,
He feebly *wishes* to retrace
Steps that must load him with disgrace.
But the mind's regent is the Will,
He hates* himself—but woaders still.

“The prospects of the ‘great white throne,’
May make his spirit writhe and groan; (Prov. 10:24)
Religion—O that he possessed
Her sacred calm within his breast. (Num. 23:10)
Tears flow—yet his rebellious Will,
Impels him to perdition still.

“Thus, though he sighs beneath his load,
His ‘mind is enmity with God;’ (Rom. 8:7)
He cannot, **will** not turn to heaven, (Rom. 3:11)

Nor seek through Christ to be forgiven.
The bondage of his iron Will,
Holds him sin's weary servant still. (Rom. 6:17)

“Lord, what is man? Until Thy grace
Constrain his heart to seek Thy face; (Psa. 27:8)
Unable to direct his course; (Jer. 10:23)
Till hope is lost in dread remorse
He must go on—impelled to ill—
Dragged hell-wards by his tyrant Will.”

[*A sinner may *hate* himself, but does not *abhor* himself. A saint *abhors* himself, but never hates himself. Self-hatred is sinful, and leads to remorse and despair. Self-abhorrence is gracious, and lead to godly Repentance. Job 42:6.)

The will of man averse from God. We **deny** that salvation is contingent or **dependent** on the **assent** and consent of **sinners**; and contend that the human will is in bondage to sin, and cannot decide for God till renewed and liberated by a gracious operation of the Holy Spirit.

Ps. 110:3, where note that the human will is naturally so averse from God, that nothing less than Christ's power must be put forth ere men can be willing to receive Him as their Saviour; Phil. 2:13, where note “*to will*,” for it is by the inward work of God that we are willing to do what is pleasing to Him; John 1:13, where the commencement of religion in the soul is traced “*not to blood*” or bloods—i.e., not to natural descent. Grace is not hereditary. Nor to “the will of the flesh,”—i.e., one's own will. No man can will himself into a state of grace. Nor to “*the will of man*,”—i.e., some one's will concerning us. No man can will another into godliness. But to “God,” whose will and power decide the case, Rom. 9:16; James 1:18; see Addendum 10.

Note.—“The condition of man since the fall, is such that he **cannot turn** and prepare himself by his own natural strength and good works to faith and calling upon God. Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing (i.e., going before) us that we may have a good will, and working with us when we have that good will.”—*Articles of Religion of the Church of England. No. X.*

Note.—A sinner's “**dead will** must be **quicken**ed by his being born from above (John 3:3). Life and motion of another kind than what he had from Adam, to hear, and pray, and read, must be put into him by a supernatural power, even by the Holy Ghost

Himself, given to *be* and to *dwell* in him (1 Cor. 3:16, with 2 Tim. 1:14, and James 1:18). So that his dead will must be quickened by the willingness of another. The quickening of the will and freeing it must be in pure grace without any motive or desert of the creature. See John 1:13; Rom. 11:6; Eph. 2:7, 8. This grace must be *preventing* grace (or grace that precedes any gracious act of his) Rom 5:6 and 10:20. This preventing grace must be *omnipotent* grace. The same power that raised up Jesus from the dead must accompany the grace that raises a dead will. Eph. 1:19, 20; Rom. 6:4. This omnipotent grace must be put forth through Jesus Christ. John 8:36 and 12:32. This conveyance through Jesus Christ must also be by the Holy Ghost. Titus 3:5 and John 3:5. All this must be done before a supernatural freedom of the soul, and a spiritual holy motion of the will raised from the dead and brought away to Christ. Eph. 2:10; before vital acts, or spiritual believing and receiving Christ.”—*Joseph Hussey*.

“All men *naturally* are deprived of that which is **free will**, *evangelically*, till the Lord by His grace severs His own from among the rest. So that, notwithstanding man differs in his essence from a brute, yet he must be made by grace to differ from himself, by One who is unfeignedly willing, before as a creature he can will what is good. Though man is no lifeless stock or stone, yet he is opposite in his nature to grace till the fruit of electing grace is given. He is no *unreasonable* creature without faculties, and yet he is a *graceless* creature till the Spirit of Life enters him from above. Though he is not without the *use of reason*, yet he is without the *life of grace* to receive Christ, until Christ of His own antecedent will receive him. Man is not without natural wisdom—his abilities are far above those of beasts (Job 35), yet he is without spiritual wisdom, spiritual gifts, and the like, till he be endued with the Holy Ghost. A graceless man hath a brutishness proper to man fallen (Psa. 92:6; Prov. 30:2), though it is not a brutishness common to man and beast together.”—*Joseph Hussey*. (See also page 100 and Addendum 4.)

“Indulgent God! How kind
 Are all Thy ways to me:
 Whose dark benighted mind,
 Was enmity with Thee.
 Yet now, subdued by sovereign grace,
 My spirit longs for Thine embrace.

“Preserved in Jesus, when
 My feet made haste to hell;
 And there I should have been,
 But Thou dost all things well.

Thy love was great, Thy mercy free,
Which from the pit delivered me.”

The grace of Repentance. We believe that **repentance** (considered as an evangelical grace) is a **gift** of the Lord Jesus, conferred through the Holy Ghost on a chosen and redeemed sinner (A), by which the hostility of his will towards God is overcome, and the predominant purpose of his life is brought into submission to, and harmony with the holy **will of God** (B). (“Repentance” stands for the Greek word *metanoia* which means a changed mind or purpose.)

(A)—(Ps. 45:5 and 68:18; Ezek. 36:26; 1 Pet. 2:25, where notice “are returned,” not *have*. The sheep found their way to the Shepherd through the grace and power of the Holy Spirit, who returned them to the Shepherd to whom they previously belonged; Acts 5:31 and 11:18; 2 Tim. 2:25. From the three last quoted verses, it is evident that it requires more than a view of the terrors of the Law, or the grace of the Gospel, to induce evangelical Repentance in a sinner's mind. Mention is unquestionably made of a gift granted—i.e., a something not possessed by man naturally, but which is imparted to the elect at their entrance into spiritual existence. This holy principle or faculty is the grace of Repentance.

2 Pet. 3:9. This important statement has before been explained (page 118). It does not mean that God is benevolently unwilling that any sinners should be lost; but refers only to God's enrolled and redeemed people, not one of whom it is His pleasure should perish. All must come to Repentance—all must turn in contrition to Him. Thus the Repentance of His elect is a fact which He has eternally and sovereignly willed, and for which provision is made in the Covenant of Grace.)

(B)—(Ps. 34:18, where the “broken heart” denotes a spiritualized and sensitive conscience, and the “contrite spirit” indicates the Will, no longer resisting God in enmity and arrogance, but subdued and submissive to His sovereign pleasure. Psa. 110:3: the grace of the ascended Saviour brings the arrested sinner into a state of voluntary subjecting to His Lord. Acts 9:6, “Lord, what wilt **Thou** have me to do?” This exemplifies and illustrates the action of Divine grace on a perverse and stubborn human Will. In a moment the apostle was brought to submit his Will to that of Him who had been revealed as His Lord.)

“Repentance is a living power or principle in the mind, communicated by no less a person than God the Holy Spirit.”—*J. Hazelton.*

It is remarkable how little is said of Repentance in popular religious treatises.

Dwight's Theology is silent on the subject. It is not referred to in a Handbook of Revealed Theology, by Rev. John Stock, L.L.D., a work evidently intended to be comprehensive; nor is it mentioned in Systematic Theology by Dr. C. Hodge. Hence our extended notice.

“The Lamb is exalted repentance to give,
That sin may be hated, while sinners believe;
Contrition is granted, and God justified:
The sinner is humbled, and self is denied.

“Repentance flows freely through Calvary's blood,
Produced by the Spirit and goodness of God;
The living possess it, through faith, hope, and love,
And own it a blessing sent down from above.

“All born of the Spirit are brought to repent, Free grace can
make adamant hearts to relent; Repentance is granted God's
justice to prove, Remission is given, and both from His love.”

Spiritual Repentance. We believe that **Repentance** considered as an act of the **renewed mind**, is a voluntary abandonment on the part of a sinner of all that he knows to be offensive to God, and a turning to Him in submission and contrition for sovereign mercy through the mediation of the Lord Jesus Christ (2 Chron. 33:11, 13; Job 42:5, 6; Prov. 28:13; Zech. 12:10; Matt. 3:8; Luke 19:8; Acts 19:19; 1 Thess. 1:9, 10, where note that Repentance is a turning to God, not only from open sin, but also from false religion—from the love of error “to the acknowledgement of the truth.” 2 Tim. 2:25).

[In defining the *grace* of Repentance, as the specific **action of the Holy Spirit upon the human will**, and the *act* of Repentance as the **turning** of the renewed **will** of the heaven-born sinner from sin to God—we may be thought too metaphysical; but can it be shown that we are incorrect? The Will is the dominant power of the mind—the regent of the man. Men are not simply *reluctant* to be saved; but they are positively *determined* not to be. “We were resolved to be damned and determined to go to hell,” *John Hazelton*. The Divine operation which terminates this state of things, and makes sinners willing in the day when Christ's power is put forth, must be referred to in God's word, and if the grace of Repentance does not designate it, what term does?

A defective view of Repentance has of late years been promulgated by some of

the Plymouth Brethren (who are practically Sandemanians), who assert that it simply means an “after mind,” or a change of view or opinion concerning religion. That the literal meaning of the word *metanoia*, translated repentance is an “after mind,” is not to be denied; but it is utterly misleading to explain the word “mind” as here employed, as expressing the transient thoughts of the day, as we say that “we change our mind” when we made some slight alteration in our plans. *Metanoia* indicates an entire change in the bias of the mind in relation to a given object. Spiritual Repentance, therefore, indicates a real, radical, and permanent change of purpose in relation to God.

There are two distinct words in the Greek of the New Testament, which our translators have uniformly rendered “repent.” It is common to say that the first of these (*metanoieo*) denotes that change of mind and disposition to which the term Repentance is generally applied in English; and that the second signifies merely such a change of purpose or opinion as does not necessarily imply the renewal of the heart. The second (*metamelomai*) is only found in the following passages. Matt. 21:29, 32, and 27:3; 2 Cor. 7:8, 10; Heb. 7:21. The former is of frequent occurrence. The learned Witsius, however, says that “it may be doubted whether there is solid ground for this distinction. The etymology of the words imports no such thing, and both are promiscuously used by approved writers.” On the Covenants, Book 3:12.]

Note.—Evangelical Repentance is threefold:

1. It is the turning of a **sinner** in his early conviction to God, Acts 2:38.
2. It is the return of a **backslider** after his wanderings, Psa. 119:176; Jer. 31:18-20; Hos. 14:1-4; 2 Cor. 2:7; James 5:16.
3. It is the return of a **church** which had lapsed into erroneous doctrines and unholy practices, to God's truth, order, and ways, Rev. 2:5.

Note.—Repentance is a **change of mind** in man *attended* with godly sorrow—a change concerning all that is bad, and towards every thing that is good, holy, and divine.

1. A repentant sinner's mind has been changed **towards sin**. Hence he confesses it, and prays for an application of atoning blood to his guilty soul.
2. Changed toward **himself**. He was once on good terms with, and exalted himself. Now—the new-birth having taken place, and his mind having thereby been changed—he abhors **himself** and repents in dust and ashes.

3. Repentance **relates to the world**. Having been plucked out of the fire, the world is behind him, and a better world before him. He is *in* the world indeed, but no longer *of* it.

4. It involves a change of mind in relation to the **Law**. [Of this he was once wholly unmindful. Now his mind is full of its just claims and awful penalty. Dreadful as is the thought of the law, he dares not dismiss the subject.] It reveals him to himself, and he is consciously lost and undone.

5. It is a change **toward the gospel**. He is now vitally interested in the doctrines it contains, “O,” he exclaims, “would that its sweet promises were mine!”

6. It is a change of mind **towards God**. “The repenting sinner has thrown away the sword with which he fought, and cast off the armour of the devil. The holy name which he used to blaspheme is most solemn to him now. Two of God's attributes are most important to him—His justice and His mercy. He kneels and weeps with one (so to speak) on either side—and alternately he turns to each. “Have mercy on me,” he cries—yet having equal regard for Divine Justice, he tremblingly admits that, sinner as he is, he might with equity be eternally damned. He then turns his eyes towards the dear Redeemer, and remembers with ardent hope that He was punished for sin and sinners. His heart bruised and broken, he says: ‘Say unto my soul, I am thy salvation.’”—*John Hazelton*.

“There's joy beyond the star-lit sky,
When contrite hearts their sin deplore;
And grace-sought sinners turn to God,
To wander from His ways no more.

“Once they were hostile to His throne:
But now—constrained by love divine—
The Saviour's rights they meekly own,
And to **His** will *their* wills resign.

“How great the change—to Thee alone
Bless'd Spirit we the praise accord:
Thou only canst the Will subdue,
And bring the sinner to His Lord.”

Repentance distinguished. Impressed with the importance of correct thoughts upon every branch of salvation, we distinguish between **Repentance** and

other **actions** and **conditions** of the mind, which (though presenting features of similarity) are radically different from this essential grace of the Holy Spirit.

Note.—Evangelical repentance, or the repentance which is conjoined with salvation, is to be distinguished from **remorse**, which is the anguish arising in the mind of a natural man when impressed with horror at the impending consequences of the sins he has committed. It is unaccompanied with brokenness of heart, or any real desire and determination to abandon wrong doings. It arises from an alarmed conscience without a renewed will. “Cain, Esau, Saul, Ahab, and Judas, all, in a way, repented; but their repentance was natural remorse, not the godly sorrow of a broken heart and a contrite spirit. They neither hated their sins nor forsook them; loved holiness nor sought it. Cain went out from the presence of the Lord; Esau plotted Jacob's death; Saul consulted a witch; Ahab put Micaiah into prison; Judas hanged himself. How different all this from the godly aversion to sin, and intense longing for righteousness, which the Spirit imparts to chosen and blood bought sinners.”—*J.C. Philpot*.

Moral reformation is also often mistaken for spiritual Repentance; but the former is external, and has to do with outward conduct only. The latter is internal, and affects the secret springs of character. The flight of years, the manifold changes of this mortal life, or the pressure of moral influence so affect men, that what was pleasant becomes painful, and is voluntarily abandoned. Thus spendthrifts become economical; the unclean, chaste; drunkards, sober; the violent, gentle and considerate—without the mind being a whit less carnal than heretofore.

Evangelical is, again, to be distinguished from **legal*** or moral **repentance**. It is the duty of men individually or collectively to repent of and abandon any known transgression. Thus it was incumbent on Simon the Sorcerer, to repent of his sin (Acts 8:22); on the inhabitants of Ninevah to repent of their malpractices (Jonah 2:10); on the Jewish nation to repent of their departure from the will and ways of God (Matt. 3:2, etc.); on the heathen to repent of idolatry when commanded by God (Acts 17:30); but all these forms of repentance merely required that exercise of natural reason and conscience, and involved nothing that was spiritual and sanctifying. See also Matt. 4:17, 5:20, 12:41, 21:29 and 32, and 27:3; Mark 1:15 and 6:12; Luke 13:3, 5; 1 Kings 9:47-49; 2 Chron. 12:5-12; and Acts 14:15-16. “However such Scriptures may be accommodated to illustrate spiritual things—their direct sense is to require a natural and legal repentance, answerable to the kind of relation (see chapter 17, page 204) in which the persons addressed were standing to God and one another.”—*John Stevens*.

(*The term *Legal* Repentance (for which the author is not responsible), must not be misunderstood. The Law has nothing to do with Repentance. It does not even command it. All it has to do with the transgressor, is to condemn him. The term legal is here used to indicate the motive by which the repentance was induced, and the end for which it was pursued—namely, a servile apprehension of disaster to be avoided, and not as in Evangelical Repentance, a filial sorrow for sin as an outrage against Divine love.)

Note.—Repentance (as in 2 Cor. 7:10), is to be distinguished from **contrition**, or the sorrow with which it is conjoined. Repentance as an act, is turning from all known sin unto God, and is the same in all persons. The emotion with which this act is accompanied, varies in degree in different Christians; nor need any be distressed because their sorrow is not so deep and poignant as in others, if only by grace their purpose is to abandon sin and seek the Lord.

“Repentance means change. Though of course contrition is associated with it, it is different from contrition. In its essence it is practical rather than emotional. It belongs to the will, rather than to the feelings. Bunyan's ‘Mr. Wet-eyes’ is scarcely therefore a complete type of repentance.”—*Rev. S.G. Green, D.D.*

It is to be distinguished from **Penance**, which is a mere putting of the *body* to inconvenience or pain, while the soul may continue in a state of bitter hostility to God.

Repentance and Conversion are also to be distinguished as in Acts 2:37. Repentance is a spiritual and secret act known only to God. Conversion is an outward and manifest change and conversation, and takes in both the inner and outer life. The grace of Repentance in the heart leads to Conversion (Acts 26:20). Here “the fruits meet for,” or appropriately following, Repentance are distinguished from the act itself. Repentance respects our conduct towards God (Acts 20:21). In Conversion we bring forth the natural and necessary fruits—a holy and consistent walk before God and man.

The distinction between **Repentance** and **Penitence** should also be noted. Repentance is an *act* of the mind. Penitence is a *state* of mind. We can only *repent* when some transgression is present to the memory, which demands confession and redress. We may and should be *penitent* all our lives. The Pascal Lamb was eaten with “bitter herbs.” Faith sorrows as she feeds on Christ. We should then welcome not sin, but a consciousness of sin. He who has least occasion for Repentance, knows most of the sweet grace of Penitence which so endears Christ as the Saviour of sinners. Penitence which so endears Christ as the Saviour of sinners. Penitence

deplores what we are (Job 40:4). Repentance sorrows over what we have done (Psa. 51:4).

Repentance is to be distinguished from **Reconciliation**. It is noticeable, that while in the Gospels and in the Acts, much is said about Repentance, in the Epistles it is seldom referred to, save where God's people are mentioned as having departed from His ways. But the saints are therein spoken of as reconciled to God (Rom. 5:10; 2 Cor. 5:18; Col. 1:21). Reconciliation is the blessed condition to which Repentance leads. The Repentance of a sinner may therefore be called the **transition of the soul** from a state of enmity towards God, to one of cordial acquiescence in and approval of His character and claims. In a natural man the Will is seen proudly resisting God. In a repentant sinner, the Will appears as turning to God. In a reconciled saint, the Will appears as sweetly in harmony with God (Psa. 37:4), and meekly inditing the prayer, "Thy will be done."

"Preachers have unguardedly said that Repentance is **turning quite round**. But he that has turned quite round, is as he was at first. It is a turning *half* round, so that the whole direction of the man, morally considered, is different from what it was before."—*Samuel Milner*.

"Thus, when the Holy Ghost imparts
A knowledge of the Saviour's love;
Our wandering, weary, restless hearts
Are fixed at once, no more to move.

"Then a new principle within
Re-animates and guides the Will,
Which turned to God, and turned from sin,
Inclines the feet to Zion's hill.

"By love's pure light we then perceive
Our noblest bliss, our proper end—
And gladly every idol leave,
To seek and serve our Lord and Friend."

Repentance and Contrition conjoined. We hold that spiritual Repentance is invariably conjoined with a **broken heart**, or, in other words, a conscience that has been made to view sin as an evil and bitter thing (Psa. 51:1-5 [on which see note on Psa. 34:18 on page 174]; Jer. 31:9; Acts 2:37, where note the

distinction between being pricked in [not “to” as often quoted] their heart, and “cut to the heart” [Acts 7:54]. The former is an evidence of grace; the latter results from the enmity of carnal men against the sovereign grace of God. If the *pericardium* or the *sac* which surrounds the heart were literally punctured, life would immediately cease. The figure founded on this fact must therefore mean experimental death, as in Rom. 7:9.): and that all who truly repent, deplore and forsake it with solemn and deep feeling, as abominable and hateful in the sight of God (Psa. 97:10, 119:104, 113, 163; Prov. 8:13; Jer. 44:4; Rom. 7:15; Heb. 1:9; Rev. 2:6).

(Repentance is a **compound** of two opposite sentiments, hatred and love. Sin is loathed for its own vile sake; but there is a fire of love to God in the heart, a *spiritual* love which is one of the fruits of the New Birth, which strives to break forth.”—*John Hazelton.*)

“He who repents returns to God,
Sprinkled with Jesus' cleansing blood;
From God by sin he went astray,
But now returns another way.

“He who repents is then ashamed,
And freely owns he's justly blamed;
His heart relents with holy grief,
His tongue exclaims ‘of sinners chief.’

“He who repents is born to feel, His heart by nature
hard as steel; But while contrition fills his eye, Before
the cross, behold him lie.”

Repentance wrought by Law and Love. We believe that while **Repentance** is induced by a realization of our true condition as transgressors justly condemned by the holy Law of God (A)* it is mainly promoted by a persuasion of the **amazing love** which is manifested to us as sinners in the incarnation, life, death, and intercession of the Lord Jesus Christ (B).

(A)—See articles on the Law, on page 21, 22, 23. Rom. 7:7-11; where note that the Spirit employed the Law to work a change of purpose in the heart of St. Paul. “Once he was a live without the Law;” but when it “came” in its condemning power to the heart, “he died”—i.e., he was stricken down and humbled, led to take the place of a condemned, or *legally* dead sinner, and renounce his pharisaical religion as dead works in God's sight.

(*)—There is a tendency in the present day to overlook this truth. Surely the experience of John Kent, portrayed in his hymn given on page 23, is vital and essential. A repenting sinner turns to God in every character in which He is revealed, —His character as “the One Lawgiver, who is able to save and to destroy,” included. The thunders of Sinai drive sinners *from* their refuges of selfconfidence, while the voice of love and mercy from Calvary, *draws* them to Jesus. The work of the Law in relation to Repentance, is an essential branch of scriptural testimony. An attenuated Law involves a mutilated Gospel, and attenuated testimony concerning the Law leads to meager apprehensions concerning the freeness and glory of the Gospel. Little is said to sinners respecting the Law in the present day. This may account for the lack of definiteness and decision in so many doubtless genuine, modern conversions. None can understand the sweetness of the words, ‘Who shall lay anything to the charge of God's elect?’ who have no just conception of what they were once charged with as guilty law-breakers.

The grace of Repentance alone can enable us to view wrong doing as **sin**— i.e., an offence against God. Psa. 51:4, where notice how keenly David felt that his crime was an evil in God's sight.)

(B)—Jer. 31:18-20; Ezek. 16:63; Hos. 14:1-7; Joel 2:12-14; Zech. 12:10; Acts 9:4, where note “It is hard for **thee**.” There was infinite consideration and compassion in the words—and they melted Saul's heart. He “*trembled*” as a sinner, while he “was *astonished*” at the grace displayed. Rom. 2:4: “*Leadeth thee to Repentance.*” Evangelical and Spiritual Repentance is not here intended; but moral reformation and cessation from wrong-doing. To this God's goodness to the Jews as a nation should have led; while His longsuffering and kindness should have produced a similar result in Gentile sinners.—*Gill's Commentary*. The words, however, are ordinarily cited to prove that penitent feelings and acts are induced in regenerated sinners by a revelation of the goodness of God in the plan of salvation.

“When **regeneration** takes place, a **revelation** is made to the new-born **mind**. A two-fold view of God is then seen through a two-fold medium. First, as the **Lawgiver** is viewed through the medium of His Law, by which “is the knowledge of sin” (Rom. 3:20). Through this just and holy medium, the sinner sees a sin-hating Lawgiver, and he contrasts himself with His holiness therein displayed. As a result, he discovers that he has “come short of the glory of God.” Consternation fills his mind: but will he sink into despair? Will Justice sweep him into hell? No; for, Secondly, he is favoured to view God through another medium.

He is brought to regard the same Being as the **God of pity**, love, and compassion, through the agonies and death of His crucified Son. Hope is kindled by the sight of

this merciful God, as He appears through the medium of precious blood. This hope once kindled in the heart, pervades every faculty of the mind, which moves and is melted at the sight. Then streams of godly sorrow flow out before the throne. He loathes himself. He loathes sin on account of its nature and its loathsomeness to God—and in real contrition and a little faith in his heart, he drops down upon the atonement of the Saviour, and exclaims: ‘Say unto my soul, “I am thy salvation.”’ *From John Hazelton*. Thus the grace of Repentance, previously imparted as a covenant gift, is drawn out in living acts of penitence and supplication by its Divine Author the Holy Spirit.

Note.—“Whence springs that **sorrow** which is inseparable from **Repentance**? Not from the simple apprehension of the fact that punishment must follow sin. Many criminals sorrow for their crimes, because followed by severe punishment. This is natural Repentance—but it is attended with no self-loathing and sorrow for sin as sin.

“Not such is the gracious sorrow of God's people. Were there no eternal torment, they would be deeply penitent in the sight of God, and would mourn and weep in the sight of God. Repentance is the result of a true, deep, spiritual, and evangelical realization of the nature of sin; one is brought to **feel** (not simply to admit) that it is an evil and bitter thing to sin against God.”—*John Hazelton*.

Note.—The **will** which governs all the other powers of the mind, is **reached** through these powers. Its determinations are swayed by the decisions of the judgment; the verdicts of the conscience; the conceptions of the imagination; the reminiscences of the memory; and the inclinations of the heart. The grace of God therefore reaches the will through all these powers. The gospel informs the understanding; arouses and enlightens the conscience; clarifies the imagination; awakens the dormant voice of memory; and gains the affections of the heart by a display of the unparalleled love of God. The **will cannot be driven**; but it can be reached and rectified. This the truth embodied in the Law and the Gospel, when brought into vital contact with a quickened and sensitive mind, is exactly calculated to effect.

Note.—“The propriety of the common phrase ‘**driven to Christ**,’ may be questioned, for as long as a man is under this *driving* power, he may want a refuge from the danger he fears; but he wants no Christ. Affrighted nature will long for a shelter; but will ever seek it in her own way. A sinner destitute of the drawings of love, turns to the Law and promises himself peace and safety, favour and eternal happiness, by his own improvements, performances, and good intentions. We never become dead to the law as a rule of justification, till conquered by the heartmelting charms of love Divine. When a man's face is toward hell, the greater the force that

impels him, the faster he hastens to the point before him. True religion is the reign of love.”—*John Stevens*.

“There is a period known to God—
When all His sheep, redeemed by blood,
Shall leave the hateful ways of sin,
Turn to the fold, and enter in.

“At peace with hell, with God at war—
In sin's dark maze they wander far;
Indulge their lusts, and still go on,
As far from God as sheep can run.

“Th' appointed time rolls on apace—
Not to propose, but call by grace,
To change the heart, renew the will,
And turn the feet to Zion's hill.”

Repentance and Faith inseparable though distinguishable. We

hold that **repentance** and **faith**, although they are distinct acts of the renewed mind (A), are **inseparable** in the experience of regenerated sinners, and that all who receive grace to turn from sin to God are empowered to believe in Christ Jesus to the experimental salvation of their souls (Mark 1:15).

(A)—The grace of Repentance changes the *attitude* of the soul; the grace of Faith imparts ability to perform that life-long series of *actions* which characterize the true believer. Repentance is the turning of the soul to God (Psa. 119:59; Jer. 31:9). Faith is trust in Christ as the Saviour (Eph. 1:13).

Note.—Repentance and Faith, though alike in their **author**, differ in their **objects**. Repentance is *towards God*; Faith is *toward our Jesus Christ* (Acts 20:21). “**Repentance** denotes the attitude of soul which follows the discovery of its contrariety to the righteous demands of the Divine law. It is towards God, for it recognizes Him as the Party dishonoured by sin and entitled to acknowledgement and submission as the Great Lawgiver. Repentance therefore directs the soul to God—as *such*—and knowing Him to have been outraged, the penitent sinner turns in humiliation to Him. **Faith** approaches God by Him through whom alone God, as incensed by sin, can be addressed by the sinner; the one appointed Medium of mercy. Hence Faith is said to be ‘towards the Lord Jesus Christ.’ It is easy to see why

Repentance, in this aspect, is put before Faith; for the former must of necessity precede the latter.”—*Rev. David Brown, D.D.*

Note.—In Acts 20:21, “there is **God first**, and secondly, **Christ**, who stands between a sin-hating God, and a repentant sinner. I view God, and tremble. I look at God through the Mediator, and hope—notwithstanding I am a ruined sinner. Christ is God's way to the sinner, and the sinner's way to God—the meeting-place between the God who hates sin, and the sinner who has been brought to hate it too. So that Repentance is spoken of in relation to God, and Faith in relation to the Mediator, the Lord Jesus Christ.”—*John Hazelton.*

Note.—It has been questioned whether **Repentance** precedes **Faith**, or Faith Repentance. The answer is simple. The principles of Repentance and Faith are imparted simultaneously. In the experience of the child of God, Repentance precedes Faith. Repentance discovers and deplors sin. Faith makes application to the Sin-bearer. Repentance sheds the tear of contrite sorrow. Faith has recourse to Him who alone can remove the detested evil and wipe the tear away. Repentance prepares the soul for the reception of pardon. Faith appeals to Him, through whom the pardon comes. Repentance is the act of the awakened sinner fleeing in distress from the refuge of lies (Isa. 28:15-17). Faith is the act of the sinner after farther illumination, crying:

“Jesus, lover of my soul,
Let me to Thy bosom fly.”

Note.—Spiritual **Repentance** is **inseparable** from some **knowledge** of the facts which are discernable only by Faith; and the actings of Faith are inseparable from contrition and a turning from sin to God. Thus, then, to draw a sharp line between the two is impracticable, for they are conjoined in the experience of every babe in grace.

“Faith and Repentance are twin graces, and are never parted.”

“Repentance is a gift bestowed,
To save a soul from death;

Gospel Repentance towards God,
Is always joined by Faith.

“Tis not the fear of hell alone,
For that may prove extreme;
Repenting saints the Saviour own,

And grieve for grieving Him.”

Repentance invariably followed by Reformation. We believe that **Repentance** toward God is necessarily conjoined with **Reformation** of life before men: and we hold that none who practice what the Bible condemns should be regarded and treated as the subjects of saving and sanctifying grace (Acts 26:20; Eph. 2:2-10; Col. 3:9, and other practical exhortations; see page 62).

Note.—A mistaken view has been taken of the character and conduct of **Rahab, the Harlot**, which by some have been employed to the subversion of the above truth. A heathen by birth and education, and surrounded by sinners of the grossest type, she was utterly ignorant of moral distinctions. Europeans in India, have often the utmost difficulty in making Orientals understand that lying and stealing, *as such*, are sinful. Their idea rather is, that they are commendable, if practiced with sufficient skill. So in Rahab. She had but recently been born from above, and, while Faith was alive and active, Morality was dead and dormant. The inspired historian gives no comment on her untruths, certainly not commending them (See Josh. 2; Heb. 11:31; James 2:25).

(William Palmer contends, that Rahab's faith was not *spiritual*, but *natural*, and had no relation to an open interest in Christ.—“**What was Rahab?**”

It should be noted that St. Paul and St. James, contemplate her conduct from different points. The one says, that “by *faith*” she “received the spice in peace.” The other, that after receiving them, she was “justified by *works*”—not by lying on their account—but by sending them out “another way.”

A **parallel case** is that of the Cretians, who as a people naturally, as one of their own poets had witnessed, were, “ferocious, idle, and gluttonous.” These evil propensities manifested themselves in the members of the church at Crete, of which Titus was the pastor: and he was not to question the vitality of their godliness—but to teach them *morality*, and rebuke them sharply, that they might be sound in the Faith. (Titus 1:13-14.)

“When I had wandered from the fold— His grace the
wand'rer sought;
When slave-like into bondage sold,
His blood the freedom bought.

“Therefore, that life by Him redeemed,

Is His through all its days;
And as with blessings it hath teemed,
So may it teem with praise.”

Repentance essential to salvation. We hold that **Repentance** is an absolutely **necessary** branch of experimental salvation (Proved from the prominence given to it in the Bible. See texts to preceding sections); since without it a sinner would remain in a condition of heart entirely unfit for the disclosures of Divine pardon and favour *here*, and for the high and blessed employments of the world of glory *hereafter* (Isa. 57:15, 61:1, and 66:2; Matt. 5:4).

Note.—We stand in pronounced antagonism to the modern system in which Repentance is ignored, and sinners are indiscriminately commanded to believe. See Acts 16:30, 31, where the jailor was evidently a penitent, and *therefore* enjoined to do so.

(“Within the last 60 or 70 years, this new Gospel has sprung into existence of preaching indiscriminately to unawakened and unrepentant sinners, ‘Believe on the Lord Jesus Christ, and thou shalt be saved.’ But to whom does the Holy Spirit say [this]. Not to all sinners indiscriminately. Here is a grand mistake of the teaching of the age. Great injury has been done to the cause of Christ, by thus wrongly dividing the word of truth—to say nothing of the unphilosophical character of such a cause.”—*Catherine Booth*, of the Salvation Army. Surely this is a remarkable testimony in favour of what has been regarded as a distinguishing doctrine of extreme Calvinists.

Note.—“I have no idea that a sinner who is a stranger to Repentance and godly sorrow, can be said to be going to heaven. I set up no standard of experience in relation to it, as some do; but with Paul I feel bound to ‘testify to the Jews, and also to the Greeks,’ the necessity of Repentance toward God, and Faith in our Lord Jesus Christ.”

Note.—**The four uses of Repentance.** 1. It dissolves all ruinous and destructive associations. “I was a wounded deer, and left the herd long since.”—*Cowper*. The wounded one, with an arrow in its side, leaves the herd, and seeks retirement while the herd moves on. So the wounded sinner, whose conscience is lacerated, seeks a secret place in which to pour out the feelings of his heart before God. The world moves on; but he is separated from the world for ever. 2. Repentance prepares the heart for *God's presence*. God dwells with the lacerated conscience—with the man who mourns that he is a guilty and ruined sinner. 3. Repentance prepares the heart for *God's balm*. The “balm of Gilead is never laid upon an unwounded heart—He wounds to heal—wounds with one hand, while in the other He holds the

balm. 'He lays a wound upon a wound, and makes the wounded whole.' Were no piercing necessity felt, no pleasure would be experienced when God's pardon is applied."—*John Hazelton*. 4. Repentance prepares the heart for communion with Christ.

“A faithful friend of grief partakes,
But union can be none;
Between a heart like melted wax,
And hearts as hard as stone.

“Between a Head suffusing blood,
And members sound and whole;
Between an agonizing God,
And an unwounded soul.”

Communion is based on knowledge and similarity. Repentance assimilates the sinner to Him who hates sin with all the intensity of His nature. Between an unwounded sinner and the “man of sorrows,” there can be no fellowship.

“Christ is the Friend of sinners,
Be this forgotten never;
A wounded soul, and not a whole,
Becomes a true believer.
To see sin's smart but lightly,
To own, with lip confession,
Is easier still, but oh to feel
Cuts deep beyond expression!

“The contrite heart and broken,

God will not give to ruin;
This sacrifice He'll not despise,
For 'tis the Spirit's doing.
Then hail, ye happy mourners,
Who pass through tribulation—
Sin's filth and guilt perceived and felt,
Make known God's great salvation.”

Spiritual Repentance not a natural duty. We believe that since the act of Spiritual Repentance is the **result** of an Evangelical **grace**, provided in the everlasting

covenant and bestowed in sovereign favour upon the elect, it should **not** be regarded as a **natural duty**, imposed on men as rational and accountable creatures by the Moral Law (See page 20. “The claims of the Law cover all natural obligations.” Addendum 6).

“Grace leaves us no condition to fulfill:
 ‘Tis finished!’ said the dying Saviour's breath;
 My soul for refuge flees to Calvary's hill,
 And lives upon my precious Surety's death.”

The Heaven-born Grace of Faith.

Faith, a principle and an act. We believe that Faith should be regarded—Firstly as a **principle** or faculty imparted by the Holy Spirit to every Regenerated person (Eph. 2:8; Phil. 2:17; 2 Thess. 1:3; 2 Tim. 1:5; 2 Pet. 1:1); and Secondly as an **act** which arises from the existence of this principle and which specially characterizes the true children of God (Mark 4:40 and 11:22; Rom. 4:19 and 10:17; 2 Cor. 1:24; Eph. 3:17; Col. 1:4 and 2:5-7; 1 John 5:4; Heb. 6:12).

Note.—In the *first* group of texts, Faith evidently means, not an act, but a faculty enabling us to act. In the *second*, the same word describes this act. In the latter case it may be exchanged for the word “belief” or “believing,” as in Rom. 10:17, and 2 thess. 2:13.

Note.—In Eph. 2:8, 2 Pet. 1:1, it is distinctly affirmed that the principle called “precious Faith” is obtained or “received” (so J.N. Darby) by the elect as the gift of God.

(“Obtained,” 2 Pet. 1:1. The word in the original is *lagchano*, which means to obtain by lot, or by previous allotment. The meaning is, that the gift of Faith was allotted in the Covenant to the elect, and that they obtain it through the Righteousness—i.e., the life and death—of the God-man Mediator.

Heb. 12:2, “Jesus, the Author and Finisher of *our* Faith.” This is not quoted above on account of the diversity of opinions respecting its meaning, some contending that it means that Christ is the **Author** of the grace of **Faith**; others that He was the great Originator of the **facts** on which Faith rests. “The grace of Faith is not here intended. Of *that* the Holy Spirit is the Author.”—*G. W. Shepherd*. “It means that Jesus is the Beginner and Perfecter—which I prefer to Author and Finisher—of the great scheme of Salvation, frequently called “the faith.”—*Israel Atkinson*. These differ

from the translators of our received version, who clearly thought that “**our** faith”—i.e., our believing acts, are intended. “I should unhesitatingly refer the term Faith here, both to the Object and the Act of Faith.”—*John Hazelton.*)

Note.—The term “principle” is here employed in the sense of a “mental faculty,” and must be distinguished from the same word when it designates a “settled rule of action” (as when we talk about “a man of principle”), or a “fundamental truth” (as it is employed on page 1). Joseph Hart describes Faith as “A *principle*, active and young, which lives under pressure and load.” (See the Glossary and Index).

Note.—The distinction between a faculty and its corresponding act is common in ordinary language. We speak of the faculty of vision, and the act of seeing, etc.

Note.—The Conscience has been called the Moral Sense, because it is the faculty by the exercise of which we perceive the moral quality of actions, and intuitively decide whether they are right or wrong (see page 110). Faith might similarly be called the Spiritual Sense, for by its exercise alone can spiritual objects be contemplated and considered.

Note.—**Faith** is often styled a **grace** because it is altogether preternatural, or beyond what is possible to nature, and imparted to men through God's grace or free kindness and favour.

Note.—Faith—the spiritual sense—is illustrated in the Bible by the exercises of the natural sense. Sight, Heb. 2:9, 11:27, and 12:2; hearing, Isa 55:3; smelling, Cant. 1:3; tasting, 1 Pet. 2:3; feeling, Acts 17:27; holding, 1 Tim. 6:12, etc.

Note.—The above manifests the absurdity of preachers who *command* unregenerate sinners to believe, because it is *so easy to do so*. Faith to an unregenerate sinner as impossible as would sight be to one who has no eye-balls.

“The principle of Faith from Jesus we receive,
And all the power it hath, the Lord the Saviour gave.
Through Him we come—we trust—we view,
The wonders that our God can do.”

Faith, a principle of apprehension and actions. We believe that **Faith** (considered as a **principle**) is a **faculty** imparted by the Holy Ghost to Regenerated sinners, by which they are enabled to apprehend spiritual facts (1 Cor. 2:15; Heb. 11:1, 6, 18; 1 John 5:20); to recognize and rejoice in spiritual relationships (Psa. 63:1; 1 Thess. 1:4; 2 Tim. 1:12, where mind not to insert “in” before “whom”); and to

approach and confide in God as the God of salvation (Psa. 27:9, and 68:20).

See also the first note to article on page 168, and the proof texts under A on page 187.

“Faith! 'tis a grace divine, a gift both rich and free;
 'Twas grace that made this blessing mine, from guilt to set me free.
 Faith lives, in spite of hell, and when the soul's oppressed
 With mis'ries more than tongue can tell, it leans on Jesus' breast.”

Faith, an inwrought persuasion, conjoined with heartfelt trust. We believe that **Faith** (considered as an **act** of the renewed mind), is a persuasion (inwrought by the Spirit through the truth) of the certainty and importance of spiritual and gracious facts*; conjoined with trust in and obedience to God (Psa 61:4; Isa. 12:2; Nah. 1:7; Rom. 1:5; Eph. 1:13; 1 Tim. 4:10; Matt. 11:28; John 6:37 and 7:37; Heb. 11:6; 1 Pet. 2:4, 7), as He is revealed in the person and work of Christ and described in the Gospel (2 Cor. 4:6, where note that the word rendered “face” is in Luke 20:21, 2 Cor. 1:11, and 11:10, and Gal 2:6 translated “person,” which is also its meaning here.).

*—The Greek word *pistis*, of which our term Faith is the translation, is akin to the verb *pisteno*, “I am persuaded, or have confidence in,” and denotes the assured believe that comes from persuasion, on the ground of well-authenticated testimony, as opposed to surmise or conjecture. Hence, as far as it goes, the accuracy of Lewis Weyman's definition: “Faith as an act, is a believe upon an inwrought persuasion, derived from inward knowledge through our being led by the Spirit into all truth” (John 6:69, and 16:13; Addendum 11).

“God promised that He would “persuade Japhet, and he should dwell in the tents of Shem,” (Gen. 9:27), and this work of persuading seems to be His working Faith in the minds of men by the power of the Holy Ghost. Hence God is said to send the gospel to the souls of men with power in the Holy Ghost, and much assurance (1 Thess. 1:5). And the operation of this divine power put forth is said to produce Faith: “God fulfills all the good pleasure of His goodness, and the work of Faith with power” (2 Thess. 1:11). This persuasion Paul asserts to be the Faith of Abraham, who was fully persuaded that what God had promised He was able also to perform” (Rom. 4:31).—*William Huntington*. Hence Faith is said to stand (i.e., to have both its existence and stability), “not in the wisdom of men, but in the power of God” (1 Cor. 2:5). The persuasion of Faith is the result of the operation of the Spirit in the heart (Psa. 87:7).

Note.—The exercises of Faith are two-fold—passive and active. Its *passive* exercises are reception and reliance (Col. 2:6; 1 Thess. 1:6; Heb. 11:33, “*obtained promises*”—Isa. 30:7; 2 Tim. 1:12); its *active* exercises are all the gracious duties enjoined in the gospel, for Faith is the motive power of every act which is spiritually pleasing to God through Christ (Heb. 11:6; Rom. 5:2; 2 Cor. 1:2, 4 and 5:7; Gal. 2:20; Heb. 11 *whole chapter*). The passive and active exercises of Faith are brought together in Heb. 11:13. “They saw the promises afar off, were persuaded of them, and embraced them”—then, in the power of this persuasion, they voluntarily acted as “strangers and pilgrims on the earth.” So also in Col. 2:6, “*As ye have received Christ Jesus the Lord*”—passive reception, “*so walk in Him*”—gracious activity.

Note.—Faith considered as an act of the renewed mind, to be accurately considered must be viewed in many aspects. Many **definitions** of it have been given, but though all cover some portion of the ground, none are, perhaps, fully satisfactory. Some we subjoin.

Faith is “an inwrought, firm, abiding, reverential, and affectionate persuasion of the ‘truth as it is in Jesus.’”—“A practical recognition of spiritual realities.” “Taking God at His word and acting upon it.” “Trusting God in His Covenant character.” “Believing in God as He is revealed in Christ.” “Trusting as a self-condemned sinner in the sacrifice of Christ.” “Approaching God for mercy and pardon in the name of Jesus.” “Taking the lost sinner's place before the lost sinner's Saviour.” “Entreating one's soul to Christ for eternal safety.” “The outstretching to God of the suppliant hand of the consciously-lost sinner.” “The Godward motion of the Regenerated soul.” “The flight of the lost sinner to Jesus as the only Refuge.” “The ‘amen’ of the renewed mind to God's testimony.” “A divine persuasion of divine realities.” “The assent of the renewed mind to the condemnation of the *Law*, and the approach of the soul to God in the way described in the *Gospel*.”

“Faith, which is a fruit of God's Spirit, is a Divine and unshaken persuasion of the reality of a Divine report, deeply impressed on the mind; and is the result of an eternal union which subsisted between Christ and His elect from everlasting; the bond of which union in God's everlasting love to Christ and His elect in Him.”— *William Huntington*. “Faith is the *reception* of the truth of God, and *reliance* on the Christ of God.” “*Faith* and *trust* are convertible terms. Believe in Christ is **entrusting** one's soul with all its sin to Him, to be cleansed in His precious blood—and trusting **oneself** to Him, to be cared for, and kept, and blessed.”

“Living trust in the living God:’ “Committing one's eternal interest to Jesus Christ” (2 Tim. 1:12).

Faith is:

“A principle active and young, that lives under pressure and load:
That makes out of weakness more strong, and draws the soul upward to
God.”

“Faith is the Christian's maid of all work. She carries all to God, and fetches
all from God.”—*John Stevens*.

“Faith is not what we **feel** or see, it is a simple **trust**
In what the God of Love has said of **Jesus**, as the ‘just.’
What **Jesus** is, and that alone, is faith's delightful plea;
It never deals with **sinful** self, nor **righteous** self, **in me**.

“It tells me I am counted ‘**dead**’ by God, in His own word;
It tells me I am ‘**born again**’ in **Christ**, my **risen lord**.
If He is free, then I am free, from all unrighteousness;
If He is just, then I am just, He is **my** righteousness.”

Heb. 11:1, “*Faith is the substance of things hoped for, the evidence of things not seen.*” Obviously not intended as a comprehensive definition of Faith, but as a description of this grace when viewed from one standpoint only. It may be thus paraphrased: “*Now Faith is the assurance (or confident expectation) of (the) things (which are) hoped for (by the spiritually-minded—and arises from) the conviction (or perfect persuasion) of (the existence of those) things (though as yet they are) not seen.*” This does not describe the Faith of the trembling sinner in his early appeals for mercy, but rather the undaunted Faith of matured saints, empowered by this heaven-born principle to do, dare, and suffer for the God they love. See the whole Chapter.

“Faith is a precious grace, where'er it is bestowed;
It boasts of a celestial birth, and is the gift of God.

“Jesus it owns a King, an all-atoning priest;
It claims no merit of its own, but looks for all in Christ.

“To Him it leads the soul, when filled with deep distress,
Flies to the fountain of His blood, and trusts His righteousness.”

Faith receives the Holy Scriptures. We believe that Faith is invariably connected with the **reception** of the **revealed truth** of God (Acts 17:11; 2 Thess. 2:13; 1 Tim. 4:6; 2 Tim. 3:15), and we recognize no religion as divine and spiritual

which does not acknowledge the proper inspiration of the Holy Scriptures (page 5) and their supremacy and sufficiency as our sole guide in matters pertaining to salvation (Rom. 16:17; 1 Tim. 6:3; see pages 1 and 82).

[In defining the essence of Faith to be ‘an assent unto truths credible upon the testimony of God,’ (Pearson ‘on the creed,’) some theologians clearly err; for Faith is the action of the heart (Rom. 10:9, 10); that is, it is emotional as well as practical. Instead therefore of saying that Faith in its essence is ‘belief of the truth,’ leading to application to God for salvation through Christ, we prefer to regard it as the reliance of the heart on the Christ to whom the Gospel testifies.” *Rev. S.G. Green, D.D.* We, however, insist that true Faith receives the truth of God.]

Note.—If you are not in sympathy with the truth of God, be sure that you are not right with the God of truth.

Note.—From this we may distinguish between **Faith** and **Superstition**. Faith is a religious trust, directed and warranted by the Word of God. Superstition is religious trust which has no authority and warrant in the Bible. Hence, for a Papist to trust in the prayers of a so-called saint is Superstition. The Word of God affords no countenance to any such reliance. It is, therefore, useless, mischievous, and Christ-dishonouring, since it sets at naught the authority of His Word.

“True Faith believes the word divine,
And with swift wings she flies
To Jesus' Cross, and doth recline
On His rich sacrifice.”

A Heaven-born Faith owns and honours Emmanuel. We believe that a Heaven-born Faith invariably owns the **complexity** of the person of the **Lord Jesus** and the necessity and perfection of His atoning **sacrifice** (Matt. 16:16, 17; John 1:12, 6:45-69; Col. 2:2; 1 John 3:23); and we receive none as Christian brethren who do not believe in, honour, and love Him in every character and office in which He is presented in the Scriptures of Truth* (John 8:24, where note that all who do not in this life receive from their heart the doctrine that Jesus is the great I AM (the “*he*” should be omitted)—that He is essentially and eternally divine, must die in their sins, Gal. 1:8, 9; 1 John 4:2, 3. Note “by *Spirit* is here meant *teacher*. The apostle looks to the real root of all teaching.”—*Rev. E. Bickersteth*. 1 Cor. 12:3, where by “saying” understand not merely the utterance of the lips. The lips are not the “man.” The heart-deep confession of Faith (Rom. 10:9) is intended, 1 Pet. 2:7).

*—“Unto you that believe, He is precious.” Faith which reposes in Christ, alone can discover His excellency. Faith, however, does not make Him precious. “This He is intrinsically,—irrespectively of our Faith. His preciousness is not the result of our believing. It flows from His complexity—and His complexity is the fruit of Sovereignty.”—*John Hazelton*.

Note.—“A living Faith always enquires for the living Saviour.”—*John Stevens*.

Note.—“Faith is a *coming* to the Lord Jesus (John 7:37, 38). This involves leaving all one's former self, and proceedings, and doings, and all other things behind, leaving the spot formerly occupied, and coming to the Lord. IT is, again, ‘coming’ to Him *only*. Faith can and will not stop short of Christ. Ministers, priests, saints may be in the way, but Faith must come to Jesus, through all the crowds of priests, and saints and angels. It passes them all by, the Virgin Mary— all creatures—and does not stop till the Christ is reached. Then Faith embraces Him, commits her all to Him, and cleaves to Him with full purpose of heart, for all the days of our pilgrimage here. Thus Faith lights the soul, through Christ, up to the portal of heaven; sees it over the threshold, and then sinks, disappears, to be seen no more.”—Abridged from *John Hazelton*.

Note.—“If you are not right in the doctrine of Christ, you cannot be right in the Christ of the doctrine.”—*James Wells*.

The relation of Faith to Christ is variously set forth in the New Testament. 1. Believing **Christ**. This is the initial or primary act of a heaven-born Faith, and indicates the reverent credence of the renewed mind in Him, as claiming to have power to save sinners (John 14:11; Acts 5:11). It is identical with Faith in the Gospel message, as proceeding from men who wrote in His name and with His authority (Acts 18:8; Rom. 10:9).

2. Believing in Christ. The Greek preposition is *en*, ‘in.’ This denotes the simplest and most rudimentary act of true Faith toward Christ as a person; a simple trust in Him as competent to save (Eph. 1:12). 3. Believing **upon** or **on** Christ. The Greek preposition is *epi*, “upon.” This also denotes an act of Faith in Christ with but feeble spiritual intelligence, simple and child-like trust in Him as able to save (Acts 16:31). Both these usages are very rare. 4. Believing **into** Christ. The Greek preposition is *eis*, “into.” This denotes steadfast, continuous, thorough, and all-embracing trust in Christ, in all the fullness of the revelation made in the Gospel concerning Him, and is the usual expression for the act of that Faith which is

conjoined with salvation (John 3:15, 16, 18, 7:31, 11:25, 26, 14:1; Gal. 2:16; 1 Pet. 1:21; 1 John 5:10, etc.)

“He that **believeth** Christ the Lord,
 Who for man shed His blood,
 By giving credence to His word,
 Exalts the truth of God:
 So far He's right; but let him know,
 Further than this he yet must go.

“He that believes **in** (*en* or *epi*) Jesus Christ,
 Hath a much better Faith;

His Prophet now becomes His Priest, And saves him by
 His death.
 By Christ he finds his sin's forgiven;
 He is a blood-bought heir of heaven.

“But he that **into** (*eis*) Christ believes—
 What a rich Faith has he!
 In Christ he moves, he acts, he lives,
 From self and bondage free:
 He has the Father and the Son,
 For Christ and He are now but one.”

Believing “in” or into (*eis*) “the name of Christ,” 1 John 3:23, is reposing unhesitating and abiding trust in His revealed character, His *one* name comprises three titles, each of which is a revelation: *Jesus* designates Him as a Saviour of sinners; *Christ* as appointed and anointed of God; *Lord* as the supreme Ruler over the creation of God. Jesus is His personal name, Christ His official name, Lord His given title. He is Jesus in relation to sinners; Christ in relation to God (Luke 2:26); Lord in relation to all created beings. He is our Christ by the Spirit; our Lord by His acquired right; our Jesus by His merit. As Jesus He frees us; as Christ, He fills us; as Lord, He rules us and rules over all things for us. Believing in the name of the Lord Jesus Christ, is therefore trusting His character in the fullness of the revelation which these titles afford.

“What think you of Christ? Is the test, to try both your state and your
 scheme;
 You cannot be right in the rest, unless you think rightly of Him.

As Jesus appears in your view, as He is believed or not—
So Faith is found formal or true, to live or be dead is your lot.

“Some take Him a creature to be, a man or an angel at most;
Sure these have not feelings like me, nor know themselves guilty and lost
So vile and so helpless am I—I dare not confide in His blood.
Nor on His protection rely, unless I were sure He was God.”

Jehovah, the object of true Faith. We hold that Jehovah, as He is revealed in the person of Emmanuel, is the final or ultimate **object** of the apprehension and trust of a heaven-born **Faith** (Mark 11:22; John 14:6-9; Acts 16:31—where note, “Believe on the Lord Jesus Christ;” and verse 34, “Believing in God,” 27:25; Titus 3:8; Heb. 4:13, where note, that by Faith we “have to do” with the heart-searching God; Heb. 7:25, where note, “*Come unto God by Him;*” 1 Pet. 1:21, where note, “*who by Him do believe in God;*” 1 Pet. 3:18, where note, “*that He might bring us to God.*” John 1:7, where note “that all **through Him** might believe.” Through Christ as the Mediator, God is approached and trusted in.).

Note.—Abstract Deity is not the object of Faith. “I neither know, love, nor server God out of Christ, nor can I preach Him apart from the Mediation of Emmanuel.” “Speak of abstract or unmediated Deity if you please; it shall be my business to read the name and thoughts of God—the majesty, glory, and grace of Jehovah, in the person of Christ the Mediator.”—*John Hazelton.*

Note.—Jesus is the first object of Faith's inquiry and trust, and should be so presented in the gospel (Acts 16:31 and 20:21). “As it is the work of the Spirit to glorify Christ, and as all who are taught of the Father by Him are brought to Jesus by various means in providence, public instruction, reading the Scriptures, self-examination and prayer. The soul is thus, *perhaps* gradually, led to “see the Son” and to believe in Him “as a free, full, all-sufficient and all-glorious Redeemer.”—*William Palmer.*

Jesus, however, is not the only person in the Trinity with whom Faith has to do; for Jehovah, in His Covenant character, is the **ultimate object** of Faith. “I know that the name of Jesus is the first name that is lisped by the penitent sinner; but after weeks, months, or years, he is carried up higher, whilst standing under the shadow of Christ's name, to realize his interest in the parental character and love of the God of Heaven.”—*John Hazelton.* “Jehovah, in all His endeared relations, New Testament promises, and exhaustless provisions, is trusted, loved, and adored in Christ.”—*William Palmer.* Hence, by Christ we are brought to **God**, believe in **God**, and come

to **God**. God is apprehensible, and approachable in Christ, and is revealed in such a way that He can be trusted and loved.

We adore Him—1. As having chosen us in pure grace, and loved us in Christ with an everlasting love before the foundation of the world (Eph. 1:3, 4). 2. As having given His Son to take our position under the Law and die for us (John 3:16). 3. As having put His Son to grief for us (Isa. 53:10). 4. As raising Christ from the dead and giving Him glory (Rom. 4:24). 5. As eternally pacified by His rich, atoning sacrifice (Ezek. 16:63; Heb. 13:20). 6. As our Father, unceasingly benefiting us as His dear Children (Eph. 5:1).

Note.—“Coming to Christ by God and coming to God by Christ are distinct things. **Coming to Christ** is venturing one's self and eternal state in Christ's hands. Coming to **God by Christ** is a fruit of that adventure. Christ's power to save lies not abstractedly in His being God, but in His being Mediator, and so on the commandment to save He hath received of the Father (John 10:18). True, it is said that He will cast out none that come to Him; but if Faiths stopped at Christ and did not go beyond Him to God, He would not be able to save them—I mean should not His righteousness carry them beyond Himself, ultimately to God.”—*Joseph Harvey*.

Note.—The nature of the being of God must ever remain a mystery; nor is it the design of the mediation of Jesus to explain it, or within the province of Faith to understand it. “I believe more than I know. My Faith goes immeasurably farther than my reason. God has, in Christ, rendered Himself *apprehensible* but not *comprehensible*.”—*John Hazelton*.

Note.—Preachers dwell much on the act of Faith, and cry, “Believe, believe.” Should they not dwell more on the Object of Faith, and show how it is that God can be approached in *warranted* confidence, and what He *is* to those that are favoured to believe in Him, which He is *not* to those who know not His name.

“O Thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hast trod,
Lord, teach us how to pray.”

Faith cometh by hearing. We believe that while the principle of Faith owes its existence to the sovereign operation of the Holy Spirit within the soul (Eph. 2:8; Col. 2:12; 2 Pet. 1:1); the acts of **Faith** are excited and directed by the **Gospel**, so that “Faith cometh by hearing, and hearing by the Word of God” (John 17:19 and 20:31;

Acts 16:14, 15, where note that “*faithful*”* as in Eph. 1:1 means “a believer in”; Acts 18:8; Eph. 1:13; Rom. 10:17, where note the reading of the Revised Version, “*Belief cometh of hearing*” [*pistis*, “faith” is rendered “belief” in 2 Thess. 2:13]. By “hearing,” understand the intelligent reception of the gospel, whether from a preacher's lips or a printed page. When the text was penned, much of the New Testament was unwritten. Hearing is, however, the channel by which very ordinarily God conveys the truth to the mind. **Ritualism** which aims at producing spiritual impressions through the sight, by means of Ceremonies and Paraphernalia, is wholly unscriptural.).

*—*Pistos* the word here rendered “faithful,” is translated “believing” in John 20:27, and 1 Tim. 6:2. Also “which believed” in Acts 10:45 and 16:1; “that believe” in 2 Cor. 6:1; and “which believe” in 2 Tim. 4:3).

Note.—Hearing the gospel does not create the *principle* of Faith, though modern preachers seem to put this construction on Rom. 10:17. See the article on “Spiritual Life, discovered by the gospel,” page 131.

Note.—“The period which was to afford me a clear discovery of the mercy of God in Christ arrived. Seeing a Bible, I ventured to apply to it for instruction. It opened at Rom. 3:25, ‘Whom God hath set forth to be a propitiation through Faith in His blood,’ etc. Immediately, I received strength to believe, and the full beams of the Sun of Righteousness shone upon me. I believed and received the peace of the gospel.”—*William Cowper*, the Poet, 1763.

“The more I strove against sin's power,
I sinned, and stumbled still the more;
Till late I heard the Saviour say;
‘Come hither, soul, I am the way.’

“Lo, glad I came, and Thou, blest Lamb,
Shalt take me to Thee as I am!
Nothing but sin have I to give,
Nothing but love shall I receive.”

Faith exists and acts through God the Spirit. We hold that as the **principle** of **Faith** owes its *existence* in the soul to the work of the Holy Ghost, so it is through His energizing influence that the **acts of Faith** are performed by the child of God (John 20:27, 28, where Jesus' power had to be exercised ere Thomas could believe*; Acts 6:5, and 18:27; Phil 1:29; Col. 2:12, “Risen with Him through the Faith of the operation of God,” where note—not that our believing is the cause of or being risen

with Christ, but that by Faith the believer sees himself buried and risen with Christ (facts which baptism symbolizes). Such Faith as to its existence and acts, is through the operation of God the Spirit in the heart; 2 Tim. 2:13; 1 Cor. 12:3. In Eph. 1:19, some read, “Who believe according to His mighty power”—i.e., omitting the comma after “believe.” The mighty power of God the Spirit creates and sustains Faith. “He makes the believer, and gives him his crown.”—*Joseph Hart*. See also page 107).

*—Do not read Thomas's “I will not believe” (John 20:25), I **will** not believe. It does not denote the dogged determination of a Christ-resisting will—as it would if the verb *thelo* were introduced—but rather the conscious infirmity of Faith, which *could* not repose its trust without the demonstration which was then absent. Read—“I shall not believe.” (Dr. Haweis' Translation, which correctly renders the original.) I cannot, dare not, unless, etc. See the note on page 170.

Note.—From this it follows that Christians of weak Faith should not be derided and upbraided for their inability to trust with greater confidence. “Since Faith is a gift of God, I have no rod for the feeble ones of God's family. I will pray for them, preach to them, and hope the time may be near when they shall be able to say, ‘Christ died for me.’”—*John Hazelton*.

“The Saviour leads us on—protects from fatal harms.
And when we faint, and cannot walk, He bears us in His arms.
He guides and moves our steps, for though *we* seem to move,
His Spirit all the motion gives, by springs of fear and love.”

Degrees in Faith. We hold that while **believing acts** of the renewed mind **vary** in different Christians (thus some are strong in Faith, Matt. 8:10 and 15:28; Acts 6:5, and 11:24; Rom. 4:20; 2 Thess. 1:3; others are weak, Isa. 35:3; 1 Thess. 5:14), and in the same Christian at different times (Jacob—Gen. 28:20, 35:14, 15, and 42:36; David—1 Sam. 27:1 and 30:6; Elijah—1 Kings 18:37, and 19:4; Jeremiah—chaps. 15:16, and Lam. 3:18; the Baptist—John 1:15, and Matt. 11:3; St. Paul—2 Tim. 4:18, and 2 Cor. 2:13); the holy principle from which these acts spring, is identical in all heaven-born sinners, since all receive “like precious Faith, through the righteousness of God, and of our Saviour Jesus Christ” (Eph. 2:8; 2 Pet. 1:1).

Note.—The work of God in the soul is not like a piece of statuary, where on part is finished while the rest remains in block. It is a “creation.” Imperceptible as the beginning may be, there are found all the parts which, increased and developed, produce the maturity. All is advanced together. All is perfect as far as the operation proceeds. A Christian may be imperfect in his organs of vision; but who would draw

him without eyes? Hence he has Faith—though immature and feeble—from the moment he enters into spiritual life.

Note.—Faith, like all living principles, is progressive—2 Thess. 1:3.

Note.—Enquire more into the *sincerity* than into the *strength* of your Faith. It doth not say “He that believeth *much* shall be saved,” but “He that believeth.”

“Ye lambs of Christ's fold, ye weaklings in Faith,
Who long to lay hold on life by His death
Who fain would believe Him, and in your best room
Would gladly receive Him, but fear to presume:

“Your feeble desires, your wishes so weak, 'Tis Jesus
inspires, and bids you still seek; His Spirit will cherish the
life He first gave, You never shall perish if Jesus can save.”

Faith, the receptive grace. We believe that Faith is the faculty of **spiritual reception**, by which alone we can enjoy divine communications*, and receive the new covenant gifts bestowed by God on the members of His living family (Psa. 104:28, where note that grace *gives*, and Faith *gathers*; 1 Pet. 1:9; Heb. 11:33, where “promises” may be the promises themselves or the blessings promised.

*—Job 19:28. The root of the matter is the principle of Faith, for (1) as the root is the receptive organ of the plant, so is Faith the receptive power of the renewed soul; and (2), as the root will make itself evident by growth, so will the principle of Faith in acts of living trust. Rom. 1:16 and 17; where understand, *the righteousness of God* (i.e., His salvation, in which His righteousness is so conspicuous) *is revealed, on the principle—or, in the way of Faith* (in opposition to all human merit) *to Faith*. Faith is the grace by which the revelation is received. Heb. 4:2; 1 Cor. 2:14; 2 Tim. 3:15.

Note.—“Faith gives its **object** a being in its **own seat**. Faith brings into the mind which itself occupies, that in which it believes. If a person's Faith is in his head, his is only a notional Faith, and Christ is in his intellect only. If Faith is in the heart, and is inseparable from Christ, it gives the crucified One an existence in, or realizes Him to the immortal mind, and gathers round its great Lord, the thoughts, the affections, the hope, the desires, and the feelings of the soul; and they all rest upon, enter into, and feed on the Christ of God. He dwells in the heart by Faith. We feed on Him by Faith.”—*John Hazelton*.

Note.—The capacity of reception depends on the nature of the recipient— and the higher we rise in the scale of being the more enlarged is the power of reception. A dead stone can receive nothing; a living plant can receive moisture; an insect can receive food; a dog can receive an intelligent direction; a man can receive an intellectual proposition; but so long as he is in a state of nature he cannot receive spiritual things. A spiritual (i.e., a spiritualized man) has the highest receptive faculty, for He can receive what natural men cannot even discern (1 Cor. 2:14).

“Of all the gifts Thy hand bestows,
 Thou Giver of all good,
 Not heaven itself a richer knows,
 Than my Redeemer's blood.

“Faith, too, the blood-receiving grace,
 From the same hand we gain;
 Else, sweetly as it suits our case,
 That gift had been in vain.

“We praise Thee, and would praise Thee more
 To Thee our all we owe;
 The precious Saviour, and the power
 That makes Him precious too.”

Faith the sustaining and conquering grace. We believe that Faith is the grace whereby God's children are upheld and sustained (1 Pet. 1:5; Luke 22:32; 2 Cor. 1:24); through which they retain their hold on God by means of His promises* (Psa. 91:2; 1 Sam. 30:6; Prov. 18:19; Cant. 8:5; Isa. 12:2, 27:5; Hab. 3:17, 18; 2 Tim. 1:12); and by which they will overcome all of their adversaries, and, finally, prove more than conquerors through Him that loved them (1 John 5:4; 1 Pet. 5:9; Heb. 6:12; 1 Tim. 6:12).

*—The child of God may often be likened to a man who has fallen overboard from a ship. He tries to swim, but the fury of the storm is too much for him. Then the *life-belt* is thrown out, and he clutches it and is safe. The life-belt is the precious promise. Faith is the hand that grasps it, and the soul is buoyed up till the tempest is past.

“Faith has an overcoming power,
 It triumphs in a dying hour;

Christ is our life, our joy, our hope,

Nor can we sink, with such a prop.”

Faith and Salvation. We hold that believing with the heart in the Lord Jesus Christ is inseparably conjoined with an interest in His finished work, and that all who are divinely empowered, in simplicity and sincerity, to take the lost sinner's place before the lost sinner's Saviour receive “the **end** of their **Faith**, even the **salvation** of their souls” (Jer. 31:3; Matt. 11:28; John 3:18, 36, where note, “hath” not “shall have.” The action of Faith most surely indicates the existence of spiritual life in the soul. John 6:37, 47; Acts 13:48, and 16:31; Rom. 3:25, 4:24, 5:1, and 10:4, 13; 2 Thess. 2:13; Heb. 10:39, and 1 Pet. 1:9).

“Faith is a precious grace, and one of the most important gifts of God. So precious is it that it cannot be lost, and the soul in which it is seated shall be saved for ever. It is a mercy that the least measure of **Faith** is **saving**. Just as the dust of gold is precious, as well as a sovereign, so a little Faith in the heart is heavenly gold, and God will see that not a grain of it shall be finally lost. If you have a grain of this gold of heaven in your hearts you are rich. Faith in the least measure is an infinitely precious boon.”—*John Hazelton*. “*Hath not God chosen the poor of this world, rich in Faith,*” James 2:5. This does not mean that saints who have little money are often able to display strong and vigorous Faith; but that, poor in this world's goods though they be, they are rich if they possess the grace of Faith. Faith itself is a priceless treasure, while it betokens interest in the boundless wealth of our Covenant God. Read “*Hath not God chosen (some of) the poor, as to this world (to be) rich in Faith.*”

“By Faith I see the unseen things,
Hid from all mortal eyes;
Proud reason stretching all its wings,
Beneath me fluttering lies.

“By Faith I mount the azure sky,
And from this lofty sphere,
The earth beneath me I espy,
Unworthy of my care.

“By Faith I have a conquering power,
To tread on all my foes;
To triumph in a dying hour,
And banish all my woes.

“By Faith I build my deathless trust,
On righteousness divine;
Nor shall I sink, though feeble dust, Whatever storms
combine.”

Justification by Faith. We hold that while the expiation of our sins by the death of Jesus is an accomplished fact (See pages 59-63), a knowledge thereof is imparted to such sinners only as have received grace to repent of sin (Acts 2:38, 3:19); to acknowledge the justice of the condemnation of the Law (Rom. 7:9, 10); to renounce their own righteousness (Psa. 32:1, 2; and Rom. 4:6; Isa. 54:6; Rom. 3:5); and to approach God in reliance on the vicarious sufferings of His dear Son (John 6:47; Acts 16:31; Heb. 10:22), in which sense we are said to be justified by Faith (Rom. 3:22, 25, 26, and 5:1).

Note.—Faith creates nothing, but recognizes and rejoices in antecedent and divine facts. These facts are revealed to Faith in accordance with arrangements which are unalterable. Spiritual life is first implanted, and the principle of Faith has henceforth an existence in the heart. By Faith sin is viewed in its true character, and abhorred and confessed; the condemnation of the law is admitted; creature inability to satisfy God's righteous claims, confessed; Christ is seen to be essential, and is contemplated as a competent and sufficient Saviour, and God is approached in His name. The sinner is now capacitated to receive the disclosure that the blood of Christ has accomplished his salvation.

The fact that Christ put away sin by the sacrifice of Himself, can cause as inner no joy unless he knows that Christ died for him, and this he can know only by the witness of the Spirit through Faith.

Note.—The meaning popularly attached to the phrase Justification by Faith is erroneous. We are not justified by Faith *meritoriously*, as if Faith were an act which, though small in itself, is so pleasing to God as to induce Him to confer the blessing of Justification on account of it. We are not justified by Faith *instrumentally*, if by this it is understood that Faith gives validity to the work of Christ, and makes that personally ours which was not so before. Faith does not *apply* or *appropriate* the Atonement, nor is it an act which we must perform before we can be clothed in the robe of righteousness, and washed in the Redeemer's blood. These are the works of the Holy Spirit, before Faith begins to operate (Isaiah, 44:22, and 61:10).

***The expression “by Faith,” however, indicates three facts in relation to
Justification.***

1. It stands *in opposition to* “works.” We are justified as those who cordially renounce our own righteousness, and trust to the righteousness of Christ, Rom. 4:5; Phil. 3:9.

2. It denotes an *evidence* of divine facts. Faith in my heart is a proof that my sin was atoned for by Christ. Acts 13:39, where note, “*are,*” not “*shall be justified.*” Faith demonstrates the antecedent act of Justification. Rom. 5:1.

3. Faith is the *medium* by which a knowledge of Justification is received into the heart. Our interest in Christ's death is a secret which can be told only to Faith. Justification before God is one thing, the declaration of it is another. Faith does not affect the former, but the latter is made to Faith, and is impossible without the existence of this heaven-born faculty, through which alone God communicates the knowledge of gracious facts to His people. Rom. 3:22 and 25. (See pages 53 and 63).

Compare Articles on pages 59-63. Any view of the relation of Faith to Justification which contradicts what is there stated is opposed to truth.

“No more, my God, I boast no more,
Of all the duties I have done;
I quit the hopes I held before,
To trust the merits of Thy Son.

“Yes, and I must and will esteem,
All things but loss for Jesus' sake;
O may my soul be found in Him
And of His righteousness partake!

“The best obedience of my hands,
Dares not appear before Thy throne;
But Faith can answer Thy demands,
By pleading what her Lord has done.”

Natural credence and Spiritual Faith. We distinguish between natural and rational **credence** in the being and veracity of God, which is obligatory on all men (Rom. 1:19, 20; James 2:19), and a divinely-imparted **belief** in Covenant interest in God's salvation, which is incumbent on those only to whom the saving love of Jehovah, in Christ, has been revealed (1 John 3:23; 1 Pet. 2:7).

Note.—“The Faith which God's testimony demands is one thing, and the Faith

which God gives is another. The former is an operation of the intellect; the latter, an operation of the Spirit of God.”—*S. Cozens*.

Note.—The term Christian is popularly applied to any one who is not a Jew or a skeptic; who, in fact, admits the Bible to be divine. In its scriptural sense, however, a Christian is one who in his heart believe in Christ for salvation. A man may be converted from infidelity to Christianity and yet remain spiritually unchanged. He may critically understand the whole Bible, and yet continue dead in trespasses and sin. A Jew may embrace Christianity as a system, and yet have no vital union to Christ.

Note.—**Infidelity in an unrenewed man** is to be distinguished from unbelief in a child of God.

The infidelity of an unrenewed man is not “the direct opposite of spiritual belief, but of that belief which an unfallen man would yield in honour of his wise, holy, and benevolent Creator.”—*John Stevens*. It is man's “nay” to God's “yea.” It denies His being (Psa. 14:1); rebels against His rights (Ex. 5:20, and gives the lie to His accredited assertions (2 Pet. 3:4).

Unbelief in a child of God does none of these. It is rather inability to receive His testimony and trust His grace, than a perverse refusal to do so. Faith when weak, cannot, though she would, repose full trust in her Lord. The defiant and wicked skepticism of a sinner should, therefore, be rebuked. The weak Faith of a saint should be encouraged by plain directions to its glorious Object. It is not, however, denied that unbelief in a child of God is sinful when he closes his heart to divine testimony, and turns from his heavenly Friend. Every true Christian mourns over his unbelieving heart.

Note.—Ignorance of the **distinction** between natural and spiritual Faith is the root of many errors in popular gospel preaching. Robert Sandeman, 1723-71, contended that spiritual Faith and that which takes place in the common concerns of life are identical, and that the difference lies in the things believed. In other words, that the Faith of God's children is “the bare belief of the bare truth,” concerning the person and work of Christ. The teaching of the majority of preachers is precisely similar. With such seeds sown broad-cast, “What must the harvest be?”

“Faith owes its birth to sovereign grace,
And lives beneath the throne;
Where grace maintains her dwelling-place,
And reigns supreme alone.”

Human Accountability admitted—Human Responsibility denied. While we firmly hold the **accountability** of all men to God (See page 20), we deny the doctrine of **human responsibility**—namely that men are answerable for the non-possession of Faith and its attendant blessings (This necessarily flows from what has been stated and proved in preceding sections; Addendum 5). Nor do we believe that the absence of heaven-born and spiritual Faith is sin in unregenerate persons.

Accountability arises from the possession and enjoyment of what belongs to us as creatures. We are thus accountable to God for our natural endowments and worldly possessions. Accountability is determined by the Moral Law, which defines our duty to God.

“Responsibility differs from accountability in essential particulars. In it the will of the person is consulted. It cannot fall on a man without his consent, and its obligations are assumed with his free concurrence. Where there is no response, there is no responsibility; for to respond is essential to the creation of responsibility. Everyone bound under a responsibility is bound by his own free act.”—*Israel Atkinson*. (Isaiah. 44:5).

The gospel knows *two* responsibilities—the responsibility of Christ, the Surety of His church, and the responsibility of the Christian who (rendered willing by sovereign grace), has voluntarily accepted the authority of Jesus, and his obligations to serve Him (Psa. 1:5). It, however, knows nothing of the doctrine of Human Responsibility, or that men are answerable for not being saved sinners.

The **absence of Faith is not sin**. “Spiritual Faith was unknown to the Law under which man was placed by creation; consequently the law which is still binding on fallen man, can have no more demand on its exercise than its radical existence. Therefore, as the absence of spiritual Faith was no sin in Adam, so neither is it any sin in his fallen posterity.”—*John Stevens*.

1 John 5:10. “*Hath made Him a liar,*” does not refer to unbelief in natural men, much less to the refusal of a sinner to become religious, as it is so often made to mean. The case supposed, is that of a child of God who by mistrusting His heavenly Father's testimony about Jesus, gives the lie to His words.

“Strong in the freedom of our will,
And in our Nature's powers,
We thought to climb the heavenly hill,
And seize the crown as ours.

“But now, most gracious God, Thy love
Has taught us better things;
Our *all* is *given* us from above,
From Thee salvation springs.”

Faith a result, not a condition of Salvation. We hold that since spiritual **Faith** is a result and evidence of Regeneration (page 165), it is utterly erroneous to represent it as a **natural duty**, and to impose it as a **condition** upon lost sinners before they can participate in the salvation of God (see Addendum No. 3).

Note.—It is currently taught that sinners must believe, to render the blood of Jesus efficacious to their souls—that Christ cannot save them whilst they keep from Him—and that Faith wins Christ's special love. Thus Our Own Hymn-book, by C.H. Spurgeon, No. 542—

“Doubts and fears can never save thee;
Life is never won by tears;
'Tis believing which the soul to Christ endears.”

On the contrary, we hold that Christ saves—not *believing* sinners—but **sinners**; that He saves them, not *for* but *into* believing and coming; that Faith adds nothing to the Atonement, and that Christ's love is eternal and unchanging. Any condition interposed between Christ and the sinner obscures the glory of sovereign grace.

[We are unjustly charged with proclaiming that Jesus Christ came into the world to save *sensible* sinners, and sneering jests are founded on the supposed fact. We might, with far greater propriety, lay charges against those who preach that Jesus can do nothing for sinners till they believe. The truth referred to is that the promises of the gospel refer only to *sensible* sinners—that is, sinners who are sensible of their condition as condemned under God's holy law. “Sinners must be the subjects of spiritual life, in order to know their need of Him who saves sinners.”—*John Stevens.*]

“God's rich gospel scorns conditions,
Breathes salvation free as air;
Only breathes triumphant mercy,
Baffling guild and all despair.

“Oh, the grandeur of the gospel!
How it sounds the cleansing blood!
Shows the bowels of a Saviour;
Shows the tender heart of God.”

The Proclamation of Faith, as natural duty, injurious. We hold that to proclaim spiritual **Faith** as a **natural duty** is to legalize the Gospel (the gospel declares the ability of God to save sinners, as sinners—not as believing sinners—freely, through Christ; 1 Tim. 1:15. A creature duty interposed between Christ and the sinner introduces the element of works into the gospel, and so legalizes it.); inflate the pride of natural man (To represent that salvation is contingent on any act of the sinner's is to accredit him with what he does not possess, and so to feed his pride); mislead inquiring sinners (to represent to an inquiring sinner that he must *do* something, and will be doubly damned *for not doing it*, is surely to mislead him—see page 23 and 86); and **dishonour the Holy Spirit** (If Faith is the gift of the Spirit, to conceal the fact is to rob Him of His glory. We can neither will nor work *spiritually* till He works within us—Phil. 2:13).

“No aid He needs, nor duties asks,
Of us poor feeble worms:
What everlasting love decrees,
Almighty power performs.”

Faith, the saint's duty and privilege. We hold that believing in God through Christ is at once a **duty** enjoined by the gospel on all God's living children (1 John 3:23, which see explained on pages 83 and 193, and in Addendum 4; also 1 John 5:10), and a high and glorious **privilege** accorded to them as the favoured objects of His grace (Popular preachers exhort sinners to believe at once, assuring them that they may, can, and ought to do so. Conscious sinners, in whose hearts the Spirit has wrought true conviction for sin, however, know differently. This was the experience of Joseph Hart. “I saw that I was in a dangerous state. How did I long to feel the merits of Christ applied to my soul by the Holy Spirit. How often did I make my strongest efforts to call God, *my* God. But, alas! I could no more do this, than I could raise the dead. I found now, by woeful experience, that Faith was not in my power. The question with me now was, not whether I *would* be a Christian or not, but whether I *might*; not whether I should repent and believe, but whether God would give me true Repentance and a living Faith.” To be allowed to trust God in His Covenant character, through Christ, is, therefore, a high privilege, resulting from special love and gracious arrangements, and accorded only to the chosen of God).

“By Thy victorious hand struck down,
Here prostrate, Lord, I lie;
And faint to see my Maker frown,
Whom once I dared defy.

“With heart unshaken I have heard
Thy dreadful thunders roar;
When grace, in all its charms appeared,
I only sinned the more.

“With impious hands, from off Thy head
I sought to pluck the crown;
And insolently dared to tread
Thy royal honours down.

“Confounded, Lord, I wrap my face,
And hang my guilty head;
Ashamed of all my wicked ways,
The hateful life I led.

“I yield—by might love subdued,
Who can resist its charms?
And throw myself, by wrath pursued,
Into the Saviour's arms.”

The unique pre-eminence of Faith. We hold that the **pre-eminence** assigned to **Faith** in the Bible (See texts in which the phrases “by,” “in,” and “through” Faith are prominent; 2 Pet. 1:1. Faith is the only grace eulogized as “precious.”), is attributable solely to its peculiar **relation** to the **Lord Jesus**: and not to any quality which belongs to it either as an inherent grace, or an act of the renewed mind.

[In much popular preaching, Faith is exalted to a position which it does not occupy in the salvation of God—and the act of believing is represented as if it were commensurate in merit with a perfect legal righteousness; see Addendum No. 9, on Neonomianism. “Sinner, God does not want you to try to be good: He wants you to believe. Your imperfect works only anger Him; but your Faith will delight Him, and He will save you for trusting—only for trusting.”—But note—

1. **Faith** possesses no special **merit** entitling it to Divine favour. Faith in itself is of all the graces the meanest and lowest. In exercising the grace of love, we give as well as take; but in believing, we receive all and give nothing. Faith is the beggar's grace. It doth but hold out an empty hand for a free gift. Moreover, had Faith any excellency entitling it to Divine favour, salvation would be for **Faith** as a work, which would take us back to legalism.

2. Nor does Faith contain in itself the **germ of all goodness**. The idea that Faith is the mother grace which begets all the rest is incorrect. Faith itself is a Spirit-born principle, and is co-existent with Hope, Love, Fear, etc. God does not accept us for Faith, because He discerned in it a seed of all future spiritual fruit. This would also be salvation for works in a disguised form.

3. **Faith** is not **arbitrarily selected** from the other graces—as, for example, Hope, Love, and Godly Fear; as that with which God sovereignly chooses to connect the gift of His grace. This would be to impugn His wisdom and to underrate the grace of Faith.

4. The **reasons** for the **pre-eminence** of Faith are evident; as Faith is the only posture of soul that admits of a sinner's being a recipient of benefactions on the ground of **grace** or **absolute favour**. Faith admits every accusation of the Law; owns Jehovah's sovereign right to bestow or withhold undeserved benefits; receives the Gospel as a message of pure mercy; accords to Christ His right position as the only Saviour of sinners; possesses nothing; brings nothing; claims nothing; “Therefore it is of Faith that it might be by grace” (Rom. 4:16).

Faith is the sole grace which has God only for its object. Spiritual **Love** extends both to God and His people; Hope, to God and to favourable circumstances which He may please to originate. Faith rests in God only.

Faith glorifies God, especially His veracity and faithfulness. Faith reposes her confidence in His character and thus shows Him honour.

God **has chosen** it to its pre-eminent position, because it exalts Christ. It is the instinct of Faith to accord all glory to Christ. Its virtues are attributable to its Object, not to itself. “The great and wonderful work ascribed to Faith used to puzzle me—such as, ‘Thy Faith hath made thee whole’—‘hath saved thee.’ ‘Purifying their hearts by Faith.’ But how does Faith heal, save, and purify? By *embracing* the Healer and Saviour. How purify? By embracing the Lord and His blood. Faith lives, stands, and walks in and by Christ. Faith does wondrous things, by having to do with its Object. Faith without the blood of Christ, would be as a sponge without water in washing flesh. Faith is the hand that holds the truth of God concerning the precious blood of Jesus, and thus the conscience is cleansed and the soul is purified.”—*John Hazelton*. Thus, then, as the efficacy of Faith is purely objective, there is propriety in the prominence given to the Christ-exalting grace. It is safe for Christ to honour Faith, for Faith always honours Christ.

[The above is no contradiction to the truth of the moral grandeur of Faith. “Conscience doth make cowards of us all.”—*Shakespeare*. Nothing so degrades a man before God and his fellow-creatures as a sense of guilt—while Faith elevates the soul to conscious dignity before God and man. “Every sinner is a coward. He dares not trust Jesus Christ.”—*Charles Hill*.

How sublime is the action of the renewed soul, when it commits its eternal all to an unseen Saviour! It rises then to a height which leaves all other mental actions immeasurably behind. “Blessed are they who have not seen, and yet have believed.”

“Who, think you, is the greatest hero on record? The thief on the cross. He believed in Christ under circumstances which brings out his act of trust into the boldest relief. Dying in torture, in the utmost extremity, with hell yawning before him; with his soul saturated with sin, he yet dared to crown the bowed head of his dying Lord, and to commit his eternal all to Him.

Faith, too, has nerved men to the sublimest deeds of valour. Patriotism has stirred great hearts to noble actions. Human love has nerved timid spirits to face untold dangers; but Faith has led men to do and dare the noblest deeds of all.]

Note.—Some of our ministers (Israel Atkinson, to wit), object *in toto* to the phrases “saving” or “justifying Faith.” Others (like John Hazelton) as freely employ them. It should, however, be noticed that the latter adopt them solely in an *objective* sense. Faith only saves or justifies as it receives the saving and atoning Saviour. The virtue of Faith lies in the object it embraces, not in its own inherent efficacy.

John Stevens was wont to style the Faith with which Salvation is conjoined (in contradistinction from natural belief) a “heaven-born Faith.” 1 John 5:4, where “whatever” refers not to the person of the believer as a regenerated character; but to the holy principles with which he has been invested.

“The sinner who truly believes, and trusts in His crucified God,
His pardon at once he receives, Redemption is full through His blood.
Though thousands and thousands of foes, against him in malice unite; Their
rage he through Christ can oppose—led forth by the Spirit to fight.”

ADDENDA TO CHAPTER 15.

—Duty-Faith.

The question which divides us from so many of our fellow Christians may

be thus expressed.

Is the act of believing in Christ to the salvation of the soul, a duty naturally incumbent on all men.

Our answer is an emphatic “No,”—while “Yes” would be the reply of the majority of godly persons. This is the gist of the Duty-Faith controversy.

Let the reader understand it. It is not whether men as men are **able** spiritually to believe in Christ. Many to whom we are opposed deny this as emphatically as we do. We too admit with them that creature inability in no wise diminishes creature obligation—and we deplore that so many of our brethren have weakened our cause by seeking to defend it by arguments that were assailable.

Thus a writer says: “It is absurd to preach that it is a man's duty to believe savingly in Christ. Can that be a duty which is out of the power of a natural man?”—*Earthen Vessel*, vol. 13. 203. To this the answerable reply might be made that inability does not destroy obligation. A debtor's being without money does not cancel his obligation to meet his liabilities.

Again, in reviewing **Duty-Faith**, a Tract by W. Stokes, the late W. Palmer objecting to the course of the argument pursued observes, that “The question to be tried is not whether Faith has a Divine origin, or whether man is able to create it for himself. Many Duty-Faith advocates admit both. The question lies deeper, and the issue is joined at another point.”—*Voice of Truth*, 1864, page 185.

The question therefore concerns not what man **can do**, but what he **ought to do**—not ability or inability—but duty.

Yet again, the inquiry is limited to natural men. We admit that regenerated sinners are empowered and commanded to believe in Jesus, and that they ought so to do (Page. 205).

Remarkable unfairness has been shown by our opponents in evading the point at issue.

Thus the Rev. George Rogers, late professor of Theology at the Pastor's College, charges us with holding (1) “that it is not the duty of man to believe the gospel, (2) that Faith is in no sense a duty to saint or sinner, and (3) that no man is responsible for its possession or exercise” [The author makes this reference to his beloved and honoured Tutor “With a stirring at his heart like pain.” Words could not

express our obligations to his ability, assiduity and kindness. We instance him as an incomparable theologian to emphasize our remark that the Duty-faith controversy has not received adequate attention from those who differ from us.] He then proceeds to refute these propositions by eight long and labored arguments. *Sword and Trowel*, vol. 1, page 8. His charges, however, lack the foundation of fact, as the preceding chapter proves.

To misrepresent a doctrine is not to refute it.

—Duty-Faith—How Proved.

“Is it (asks the late **Dr. John Campbell** in his *Theology for Bible Classes and Christian Families*) the **duty of all** who hear the gospel to believe it?

Yes: every sinner who hears it is commanded, exhorted and invited to believe in Christ for Salvation (Mark 1:15, 5:36; Luke 8:50; Acts 16:31; 1 John 3:23).

Is Faith in Christ, even the Faith which is accompanied with salvation, constantly in Scripture held up as the **duty of all** to whom the gospel is preached?

Yes: this is clear beyond all reasonable contradiction. John 6:29, 12:36.

What is your view of John 6:20, “This is the work of God that ye believe in Him whom He hath sent?”

That the persons addressed were unregenerate sinners, that the Faith enjoined is saving, and that when

Faith is called “the work of God, it does not mean His act, but theirs, which could be pleasing in His sight.”

These proof texts will be examined in due course.

The reader will notice that Duty-Faith advocates assume one of two positions: either (1) that it is the duty of *all men* to believe savingly, or (2) that it is the duty of *all that hear the gospel* to believe to the saving of their souls.

Both are disproved in what is to follow.

—Duty-Faith Disproved.

If spiritual Faith is a natural duty—namely, if it is obligatory on account of the relation in which men stand to God as creatures to their Creator—it is commanded by the Moral Law (see page 20), and it was incumbent on Adam as much as on any of

his posterity. That it is not commanded by the Moral Law is admitted—or if denied involves absurdity. Faith is the trust of a sinner *as such* in the blood and righteousness of Jesus Christ. If, then, spiritual Faith is a creature duty, it was incumbent on Adam in a state of innocency to trust as a sinner in the redemptive work of Christ. For which none contend.

It has again been urged that man is responsible for any command that God may give; therefore Faith is his duty. This argument is what is in logic called an *enthymeme*. The conclusion is fully drawn from two propositions, one of which is understood. Fully expressed it would stand thus:

Man is responsible to obey any command which God may give.
He has commanded all men to believe in Christ and be saved.
 Therefore Faith is his duty.

The suppressed proposition (or minor premise), which we have italicized, assumes the whole question. We meet the argument by denying this point until it is proved.

The following from the pen of the late George Wright, concisely summarizes all that need be said on the question.

If the Faith of God's elect be required by the Law, it must have been commanded by the Law originally, as an essential part of the duty of man to his Creator*. It must, therefore, have been required before the Fall, when man had no need of the salvation with which that Faith is inseparably connected, and of which it is an essential part. Nor would it have been more unreasonable to require Faith of one who needed no salvation, and who could not possibly partake of it, than to require Faith of those who are not ordained to eternal life, and who consequently cannot be saved.

But some maintain, that although the Law did not originally command men in innocency to believe with the Faith of God's elect, it now commands men so to believe. But if this were true, the Law would have an additional precept under the dispensation of grace; and the commandment, which was ever “exceeding broad,” would have been extended and made broader. If this be grace, it appears difficult to reconcile it with the grace which reigns through righteousness unto eternal life, by Jesus Christ our Lord.

If Faith be a duty, it is a work; but according to the reasoning of the Apostle,

the works of the Law are contradistinguished from Faith. Yet if Faith be a natural duty—though we are saved by grace—it is through the works of the law. The Covenant of Works is blended with the Covenant of Grace, and “grace is no more grace.”

*—Adam was not as originally constituted a spiritual man (1 Cor. 15:45, 48)—that is, “the principle of holiness which he possessed before the Fall was not radically and essentially the same as that which the elect receive at Regeneration.”—*John Stevens*. He was constituted to view and worship God through the medium of Nature, and to find satisfaction in the scenes and association with which Divine goodness originally surrounded him. This is proved by John Stevens, in his **Help for the True Disciples of Immanuel**, Third edition, pp. 88-96.

William Huntington is, we believe, the only adherent of the doctrines of Free and Sovereign Grace who ever denied it. See his letter to Mr. Britton, Works, Bensley's edition, vol. 19. Huntington, however, did not hold that the spirituality of Adam (on which he insists) renders it the duty of all his posterity to believe. This he ably disproves in his letter to Ryland—Works, Bensley's edition, vol. 11.

The original constitution of Adam is no theological quibble—see page 19.

—Is Salvation Contingent on the consent or refusal of Sinners?

It is generally believed that the consent or refusal of men to the saving proposals of God, determines their destiny. Were this true, however, we must banish the attribute of Omnipotence from our conceptions of God. What is stated on pages 86 and 93 is false, if God cannot accomplish His purposes without the previous concurrence of sinners.

The principal texts urged in its favour are the following:

“**Choose you this day whom ye will serve,**” Josh 24:15. These words were addressed by Joshua to the Jewish nation. The service referred to was the worship of Jehovah instead of idolatrous deities. On no fair principle can the verse be applied to the ungodly; for there is no analogy between the children of Israel as they were then circumstanced, and men and women who are “dead in trespasses and sins.” The latter are “condemned already” under the Law; the former were under God's favour as His nationally chosen people, and were able to respond to the exhortation.

Prov. 8:17, “**Those that seek me early shall find me.**” Commonly regarded as teaching that it is the duty of little children to give their hearts to Jesus, and that they

do this far more easily in youth than in after years.

We are far from presumptuously limiting God, by denying that His saving work can be accomplished in a child's heart. "It is a mercy to be under the saving influence of religion when young—a special favour to be in Christ in one's youth. Christian parents feel inexpressible joy in seeing their children called in early life."—*John Hazelton*. There were saved children in the early church (Eph. 6:1).

We however deny that a child is in a more salvable condition than an adult. His conscience is generally very susceptible to moral influence. His emotions are easily wrought upon by moral appeals. His transgressions are not in magnitude and multitude what those of aged sinners are—but sin is essentially the same in *all* hearts, and none can be saved apart from regenerating grace and the blood of Jesus. The most guileless child is incapable of spiritual acts, and has a mind which is enmity against God, without His grace.

It requires, therefore, the putting forth of "the exceeding greatness of God's power" ere a child can savingly enter the Kingdom of God.

It is most uncertain whether the above text refers to children at all. It is rendered by W. Newman, D.D., "Those that seek me *earnestly* shall find me;" while it is generally admitted that "making the Lord the *first* object of research," "seeking Him above all things else," is the sense intended. It is a fact, that wherever person have grace to seek the Lord with all their heart they will assuredly find Him, whether they are old or young. "Moreover, it does not state that we are the *first* to love and find God, and *not He us*, which would contradict Isa. 65:1; Rom. 5:6-8; 1 John 4:10-19; but the object of the passage is to remove desponding doubts from the godly, and to assure them that God loves them, and presents Himself in the way, so as to be found by those that are led to seek Him (*cf.* Heb. 11:6)."—*A.R. Faussett, A.M.*

"My son, give me thine heart," Prov. 23:26. The favourite verse of popular gospel preachers, who implore men to give their hearts to God as the one condition of salvation. But:

1. The words were addressed by a real human father to his son, and consist of a parental appeal for filial love and frankness. Well would it be, if the children of all worthy parents were to give them their hearts; have no secrets from them, and treat them with the confidence which their affection demands.

1. If spiritually applied, it may be referred to the Lord Jesus, who emphatically,

when on earth gave His Heavenly Father His heart, and by whose devoted obedience our salvation was merited.

2. It cannot be regarded as a gospel appeal. Where is the propriety of exhorting men to give sinful and devil-possession hearts to God?—But

3. It may be felicitously regarded as an exhortation to God's regenerated people. The *request urged*, 'Give me thine heart,' would then appropriately be based on the *relationship* expressed "My son." God demands love and obedience from His living people. Having brought them from death to life and put them among His children, He enjoins the conduct that is appropriate to their condition. Thus regarded, the verse would teach that truly saved sinners should give their love (Psa 31:23), their trust (Psa. 66:22), their confidence (Psa. 61:8), and the zeal of their renewed powers (Psa. 103:1) to their Heavenly Father (Rom. 12:10)

"Remember now thy Creator in the days of thy youth," Ecc. 12:1. Continually employed as an exhortation to children to become pious in their youth. But no spiritual act is contemplated. God, in the capacity of our Creator—not as our Saviour—is presented as the object of remembrance. The context concerns morality. "Remove sorrow from thine heart,"—i.e., the lusts which end in sorrow; and "put away evil from thy flesh"—i.e., avoid sensuality, and "remember thy Creator," His government and laws "in the days of thy youth." No spiritual blessing is conjoined with this remembrance. Nothing is found in the least analogous to the doctrine of obtaining spiritual life and favour for believing. The verse teaches the advantage of early and constant recollection of our relation to God as our Creator, Preserver, and Judge.

Isa. 1:18, 19. **"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."** Ordinarily regarded as an appeal to sinners in general, and as teaching that if they will respond to the Divine invitation they will be received and forgiven. But,

God's ancient people are primarily addressed, on the ground of their (national) covenant relationship to Jehovah. God is represented as weary with their hypocrisy and evil; and they are exhorted to "wash and make themselves clean, and to put away the evil of their doings from before His eyes—to cease from evil, to learn to do well, etc. Then follows our exhortation: "Come *now*, and let us reason, etc." "If ye be good and obedient, ye shall eat the good of the land."

Obviously then, the text appeals to any of members of that guilty nation who might be penitentially conscious of his guilt, and wishful to obtain Divine pardon and favour.

No spiritual application is permissible except there is an analogy between the condition of the persons originally referred to in the passage, and the state of those to whom it is sought to apply it.

The above words can therefore be with propriety applied only to those who feel their guilt through the inwrought work of the Holy Ghost. Such are spiritually *reasonable* (Luke 15:17), and endowed with power to give heed to divine facts. Thus understood, “the ‘now’ is a note not merely of *time* but of *state*. The Lord addresses those who are not what they once were—careless, and unconcerned, but burdened and anxious. To the self-despairing soul, God says, ‘Come now, you are willing to hear of my mercy and of the riches of my grace. I see what your fears and doubts are. Fear not; it is I that have shown you your condition. Come *now*, My Will will not be too Sovereign or My Mercy too free, or the Priesthood of My Son too perfect, or My Truth too sure for you now.’”—*James Wells*.

It should be noticed also that the verse does not propose conditions, but states certainties. “Come—let us reason—your sins **shall** be white,” etc.

The “come,” moreover, is God's “come,” not a preacher's—and affords no warrant for one sinner on his own responsibility to exhort another “to take steps to get true religion and be saved.”

“**Look unto Me, and be ye saved, all the ends of the earth,**” Isa. 45:22; on which is founded the popular hymn:

“There is life **for** a look at the Crucified One,
There is life at this moment for thee.”

It implies, says A. Barnes the “*ease* of salvation”—simply looking to God: and that He, “if men *will not look* to Him in order that they may be saved,” will be “just” in “casting them off for ever.”

Note, however, (1) that these words are uttered by the Lord, speaking as a “just God and a Saviour,” and not by human lips. They are authoritative not expostulatory. They do not solicit and promise—but command and declare “*look*” and “*be saved.*” They therefore do not warrant one sinner's promising spiritual life to other sinners **for**

a look—but imply that God with all commanding might, directs favoured sinners to look unto Him.

But (2) who are addressed? Not all sinners, but “all the ends of the earth”—which if the passage is spiritualized at all, must be interpreted in harmony with its connection. It will then refer to persons at a great *conscious* distance from God—who though quickened, are in their fears and apprehensions far from Him. Such have spiritual life, and can consistently be commanded to perform a spiritual act.

Notice, moreover, that the injunction respects rather the *direction* of the look than the act itself, “Unto Me.” Not till this is done is salvation experimentally enjoyed.

“With long despair the spirit breaks,
Till we apply to Christ alone.”

“**Hear, and your soul shall live,**” Isa. 4:3. Adduced to show that a reception of Christ by Faith will procure spiritual life. This however, overlooks the fact that the whole passage is addressed to spiritually living persons: for if it is conceded that *any* of the terms describe spiritual acts, we must admit that that they *all* do. None will deny that those who “labour” must be endowed with life to enable them to do so; and if living, they also have power to “hear” not with the outward ear alone, but with the inward ear of the heart. Awakened sinners in the early consciousness of their lost condition are therefore referred to, and such are assured that there is in the covenant of grace a full supply for all their wants, and that all that “hear” with the reverent attention of Faith, need be under no apprehension of sin's woeful desert—spiritual and eternal death.

The words “shall live,” therefore refer to the experimental *enjoyment* of a life at present possessed, and not to future investment with a life not yet granted. For a parallel passage, see Psa. 119:144 and 175, where a spiritually *living* sinner prays, “Give me understanding, and I shall *live*.” “Let my soul *live* and it shall praise Thee.”

John 5:25, “**They that hear shall live.**” Adduced to prove that if sinners who are “dead in trespasses and sins” will but hear the gospel with reverent and earnest belief as rational and immortal creatures, and will trust in Christ—spiritual life will be imparted to them for so doing: that is to say, that an act performed in the energy of Nature will entitle them to the blessings of eternal salvation.

That this interpretation is false, is, whoever, apparent. The hearing in the preceding verse is evidently a spiritual action; for “he that hearth My word hath (not

shall have) everlasting life,” and “is passed from death unto life.” Here, hearing is mentioned as manifesting a life previously possessed, and the statement of our verse must be an amplification and explanation of the preceding one. *That* stated that Faith manifests life; *this* states, whence this life proceeds. The Son of God speaks dead souls (by the Holy Ghost) into spiritual existence. In the energy of the life then received, they hear, not with the outward ear, or the rational attention of the mind even, but they give heed in their hearts. Such *heart-heed* demonstrates the possession of life in the largest sense of the word. They that so hear, shall live spiritually for ever, and be happy, when sinners are consigned to the doom of the death that can never die. That the word hear, has often this force, see John 8:47 and 10:3, 27. The verse therefore, simply enforces a spiritual fact—and by no means states that eternal life is bestowed for believing.

Ezek. 36:25, “**A new heart also will I give you, and a new spirit will I put within you.**” Ezek. 18:31, “**Make you a new heart and a new spirit.**” Alleged to prove that the Bible teaches both Divine Sovereignty and Human Responsibility—since in the first verse God is said to give sinners a new heart, and in the second, they are commanded to make their own hearts new. But—

This interpretation supposes that the two portions refer to the same persons under the same characters, which is not the case.

Ezek. 18:31, is addressed to the Jews of *Ezekiel's day*, and they are enjoined to avert their national death by national repentance and reformation. This necessitates our interpreting the “making of a new heart” to mean—not a spiritual change, but a change in the *moral tone* of the nation (see page 245).

Ezek. 36:25, like chap. 11:19, refers (1) to the Jews in a far *distant day*, when the nation will be brought to spiritual Repentance, and (2) to the election of grace, the Israel of God—on whom the Lord confers the spiritual blessings of a change of heart and spirit. Jer. 31:31, 34, as interpreted in Heb. 8:8, 12, afford a satisfactory precedent for this interpretation. Thus the baselessness of the Fullerite view is apparent.

Amos 4:12, “**Prepare to meet thy God.**” Quote to prove that men can and ought to make their peace with God, and so prepare themselves for death and Judgment.

Amos, however, is here reproofing national Israel for their idolatry and their indifference to former warnings and punishments. In spite of what had already befallen them, they had not returned unto their God, who was about to visit them with sorer forms of evil for their crimes. “God is about to inflict the last and worst judgment

on thee, the extinction of thy nationality. Consider, then, what preparation thou canst make for meeting Him as thy foe, (Jer. 46:14; Luke 14:31, 32); see what can be done towards mitigating the severity of the coming judgment by penitence.”—*A.R. Faussett, A.M.*

Our view of the above by no means precludes our preaching the way in which God the Spirit prepares God's elect for death and heaven, and hailing with joy saved sinners as trophies of His grace and power. But the words afford no warrant for the believe that such preparation is a natural human duty.

Matt. 13:58, “**And he did not many might works there, because of their unbelief.**” Mark 6:5, “**And he could there do no might work, save that He laid His hands upon a few sick folk, and healed them.**” Often quoted to prove *either* that the unbelief of sinners prevents Christ from saving them, or that the unbelief of Christians hinders the Holy Ghost from saving sinners in their congregations. But—

1. The *persons* mentioned were Jews, who in the face of the plainest evidence, refused to acknowledge the Messiahship of Jesus. That was the unbelief referred to, the obstinacy and stupidity of which excited the wonder of the human mind of the Lord (Mark 6:6).

2. The ‘could not’ of Mark 6:5, is explained by the ‘did not’ of Matt. 13:58. It does not mean that Christ's power was restricted—since it required as much Divine energy to work one miracle as many—but that it was not becoming for such characters to be indulged with the sight of works of great moment.

3. There is no parallel between these men who “were offended,” i.e., “caused to stumble” at Jesus, and a sinner who, not possessing the principle of Faith, cannot exercise it—or between them and true believers, whose faint and feeble Faith does not rise to fuller and stronger acts of belief. We may blame weak Christians—but such do not stumble at Christ, deny Him His just honour as the Messiah, or seek to impede His sovereign operations of grace. He fulfills the good pleasure of His will, and nothing hinders the progress of His work.

Mark 5:36. “**Be not afraid: only believe.**” On which is founded the irrational hymn, “Only believe, and you shall be saved.” The passage however has reference to the forebodings which arose in the heart of Jairus when informed that his daughter was dead. The subject in question was not the salvation of the soul, but the Lord's ability to restore her when life had fled. And Jesus said, “*Be not afraid: only believe;*” i.e., that I can do all you desire. This is confirmed by the parallel passage, Luke 8:50,

“*Fear not: believe only, and she shall be made whole.*”

Luke 13:24, “**Strive to enter in at the strait gate.**” Cited to prove that a duty—here styled “striving”—is incumbent on all men, and that apart from its discharge none can be saved. This, however, is not the meaning of the passage, as will appear if we consider:

1. The **persons** addressed. An individual had inquired of Jesus whether such as are to be saved are few in number? Instead of answering this question directly (He had already done so elsewhere, Matt. 7:14), the Lord made it the occasion of a discourse, not to the inquirer only, but to all within the sound of His voice, whom he addressed *collectively*, as a religious gathering, on the ground of the interest in sacred themes which they then manifested. His subject was the possibility of being deluded upon the solemn matters which concern the soul and eternity. Thus our text is not a command to the unregenerate to do something, but a warning to religious professors to be diligent in seeing that they are right.

2. The **injunction** given. **Strive with earnestness** (literally **agonize**) to enter (**into the kingdom of God**) **through the narrow gate** (or **door**, the approved reading being the same word as in John 10:1); for **many, I say unto you will seek** (without agonizing earnestness, for a contrast is evidently intended between the full-hearted “striving” and the mere “seeking”) **to enter in** (that is to obtain admission to the kingdom of God by some other entrance) and **will not be able**.

This is Dean Alford's interpretation. He observes, that we should supply the words, “the kingdom of God”—that the *emphasis* of the injunction lies at the phrase, *the strait door*—and that the words do not mean that some will seek to enter *by this* and not be able—but that they will attempt to enter elsewhere—“to climb up some other way.” John 10:1. [A thief and robber—“thief,” one who steals by *fraud*; “robber,” one who steals by *violence*. Such are liars and imposters in *heart*, and act in the *energy* of the flesh to deprive the Lord of His honour as the only Saviour. To set aside Jesus as needless and superfluous is to rob Him of His declarative glory.]

This disposes of the Arminian idea (often thrust on sinners to frighten them into becoming pious) that many men will come to Christ for salvation, and really seek Him in Faith, when it is too late.

Professedly religious persons should therefore be told that—There is but one way of entrance into salvation (Acts 4:12)—All who pass this portal—i.e., who come to Jesus in the energy of the Spirit-born life, and receive Jesus by Faith, do so with the deepest and most solemn feelings—Many attempt to obtain Salvation apart from Christ—not Unitarians only, but all are included to whom he is not absolutely

essential and all sufficient—but such attempts prove failures.—We should strive with earnestness to know that our religion is of God.

The **admonition**, too long to transcribe here—but teaching that—Many will continue in a false profession until their death or the Second Advent.—Mere outward association with the Lord, in the days of His flesh, or with His followers now, will be no plea for His eternal approval.—Unless Christ knows us—by whatever means we have come by our religion—we shall be lost.—Persons who enter upon a profession of religion without receiving Christ are **workers of iniquity**, an unusual expression (Alford) designating them as sinners of a very deep dye, who will be doomed to punishment of the heaviest character. *Now* they may receive compliments for their piety and liberality. *Then* their damnation will be of unspeakable severity.

Thus the passage does not teach Duty-Faith.

John 1:12, “**As many as received Him, to them gave He power (or the right or privilege) to become the sons of God, even to them that believe on His name.**” Often employed to prove that Faith precedes and is the cause of sinners, being adopted as dear children into the family of God. ‘If they will believe, then they shall become the sons of God.’ Faith, therefore, it is urged from these words, is the condition of relationship.

It will, however, be observed that the text does not state that filial relationship is bestowed on the condition of Faith; but that *power* to become the sons of God is given to those that believe in the name of Jesus Christ. The interpretation, therefore, hinges on the phrase “power to become.” Does this refer to the *fact* or the *experience* of sonship?

It cannot, however, refer to the *fact* of Adoption, for many reasons. In Gal. 4:6, the Spirit, (who is the Author of Faith) is expressly said to be sent forth into our hearts “because we are sons.” Moreover, our sonship is, in 1 John 3:1, ascribed to the love of God (which from its very nature must be sovereign, free, everlasting, immutable and uninfluenced by what goes on in the mind of a creature); and the New birth, in the verse following our text, is described as the act of God Himself. If, then, it is made to teach that Faith is the condition upon which sonship is bestowed, it will contradict other important Scriptures, and its very context. It cannot, therefore, relate to the fact of Adoption; but

On examination, it evidently refers to an *experimental acquaintance* with and enjoyment of the high relationship of divine sonship. For (1) the succeeding verse states of the persons mentioned that they were previously “born of God,” and thereby

admitted into vital relationship with Him. (2) The word “power” or “privilege” necessarily indicates something different from the fact of being God's sons, and to what can it refer, but to the glad and confident consciousness of the fact.

The verse therefore means, that those that are born of God, receive Jesus Christ and believe in His name, and thus become acquainted with their relationship, and are empowered to take with boldness the place of sons. Thus grace puts a sinner “among the children” (Jer. 3:19), and Faith cries, “my Father.” By Christ “we have access by Faith into the grace (of Adoption) wherein we stand,” Rom. 5:2.

Gal. 3:26, “**For ye are all the children of God by faith in Christ Jesus.**” “A sinner,” says Thomas Boston, is instated into the covenant of grace by *Faith*, or believing on Jesus Christ. Faith is the hand wherewith one taketh hold of the covenant, signs it for himself and closeth the bargain for his own salvation. Believing on Christ is the appointed means of entering sinners into the covenant of grace.” Words could not be plainer. Faith (so we are here told) originates the peculiar relationship to God, which is the distinguishing privilege of those who are interested in the Covenant of Grace. In support of this the above text is often advanced. We reply,

Israel Atkinson contends that by Faith we are to understand, not the act of believing, but that divine arrangement in which favour is accorded to sinners on the principle of Faith as opposed to works; in other words that the term Faith is here (as in verses 23, 24, and 25) used objectively. This suits the context, in which the apostle is contending that salvation is wholly through sovereign grace, irrespective of human merit.

It is, however, more generally held, that by our being God's children by Faith is meant, that by Faith we obtain an experimental acquaintance with the fact. “Not that Faith makes any the children of God, or puts them into such a relation; for that is the act and deed of God who has predestinated us to the adoption of children, and secured the blessing for us in the covenant of grace: Christ, by redemption, has made way for our reception and our enjoyment of it; and the Spirit, as a consequence of our ancient adoption bears witness to it. Faith, however, receives it, as it does all the blessings of grace made ready to its hand; and so we become evidently and manifestly the children of God by Faith in Christ Jesus.”— *Dr. Gill*.

Thus Faith does not *make*, but *manifest* our relation to God as His children, and hence the rich promise of the gospel, i.e., that we shall share the filial love of God—is “given to those that believe” (verse 22).

“Though we are sons and heirs of God
 Before our souls believe;
 'Tis only Faith that can of this
 An evidence receive.

“Thus we are called His children, by
 Believing in His Son;
 And more than this, are justified,
 By what His hands have done.”

John 3:14, 15, 16, “**As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life.**” Etc. Words often on the lips of preachers who hold that Faith in Christ must precede Regeneration, and that sinners *obtain* spiritual life by believing in Jesus. Jesus had told Nicodemus of the necessity of Regeneration. Now, “He directs him to the brazen serpent, teaching him that he must go there in order, as it were, to gather up *the seeds of this needed new life.*”—
J.G. Bellett.

It is, however, overlooked that the design of the serpent in the wilderness was not to impart life to the dead, but restoration to the dying. Those who benefited by it, looked in the last energy of their almost expiring life. The serpent-bitten Israelite does not therefore represent an unregenerate person dead in trespasses and sins, and spiritually unconscious; but a sinner, “poor and wretched, weak and wounded, sick and sore.” In other words, the text applies to those who have received life from Christ, or been born again, but who are in their guilty and miserable apprehensions ready to perish. Such should be assured, that “Jesus ready stands to save them, full of pity joined with power.” Whosoever looketh to Him—and all that have life in Christ will look to Christ—will find relief and rest in so doing. The serpent of brass is, therefore, not a type of Jesus as a “quickening spirit,” 1 Cor 15:45, giving “eternal life to as many as the Father hath given Him;” but as the great and gracious Physician, imparting health of soul to all that are led to apply to Him, however desperate and deadly their conditions may be.

John 6:27, “**Labor not for the meat which perisheth, but of that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed.**” Ordinarily regarded as a declaration of the way in which salvation is to be obtained; earnest Faith being the condition on which it is bestowed. Hence, sinners are besought to make the required effort to possess themselves of the meat which endureth unto eternal life. Examine, however,

1. **The context.** Jesus on the previous day had miraculously fed five thousand persons in the wilderness. The impression made upon the people was profound. It was the popular expectation that the Messiah would repeat the miracles of Moses, who had given their fathers manna in the wilderness. A transient, impulsive conviction seized their minds that Jesus was none other than the prophet of whom Moses had spoken (Deut 18:15), and they would have taken Him by force and made Him a King (John 6:14, 15). To defeat their intention, He bade His apostles take ship, and cross over to Bethsaida, on the other side of the lake. Having dismissed the multitudes, He ascended a neighboring mountain. He there continued in prayer till near the fourth watch of the night, when He joined the apostles, quelled the storm that threatened their vessel, which He conveyed by an act of miraculous power to the other side of the lake. The fact of His presence on the western shore becoming known, many who had witnessed the marvelous multiplication of the loaves, took ship and followed Him to Capernaum. Their motive is stated. They sought Him not because they *saw* the miracles (John 6:26), not because they inferred who He was from His miracles—but because they had eaten of the food which He had furnished and been filled. A low desire to obtain satisfaction for their natural hunger brought them to Jesus. They wondered how He had crossed over—since He had not embarked with His disciples—and questioned Him on the subject. He did not satisfy their curiosity; but met their state of heart by the discourse, commencing with the verse under examination. It therefore was not addressed to men as men, or even to Jews as Jews. It applies only to these persons who had obtained a gratuitous meal on the previous night, and were now eagerly following Jesus with the hope that He would once more feed them.

2. The **terms** of the rebuke. *Labour not.* “Rather,” says Dean Alford, “Busy not yourselves about’—‘Do not weary yourselves for.’” What the Lord censured, again says Dean Alford, “was not a ‘working for’ or a ‘bringing about of,’ but a following Christ in order to obtain food which perisheth.”

“*But for the food which endureth, or remains, unto eternal life.*” It has been surmised that the Lord “is here merely exhorting those whom He addressed, to endeavour to obtain correct views respecting Himself, His testimony and His claims as the promised Messiah, who was ‘given’ to them by being sent and sealed to minister and suffer amongst them.”—*Gospel Herald*, vol. 19. 187. This is, however, in our judgment, an unfair toning down of the verse. The words “*eternal life*,” necessitate our regarding the food as something relating to spiritual salvation; and it may be, as Dr. Gill informs us, either the soul-sustaining truths which Jesus taught, or Himself as the antitypical pascal Lamb. The verse thus means: “If you attach yourselves to Me at all, let it not be from motives so low as my ability to furnish you with perishable food; but because I can, as God's sealed and sent servant, give food for the never-

dying soul.”

If applied to men in the present day, the verse must be restricted to persons whose condition resembles that of those herein described—namely, that unhappy class of people who become religious from interested motives, to obtain money or position, under the idea that godliness is “a way of temporal gain.”* Such should be warned that it is a high misdemeanor in God's sight, to make a religious profession from any lower motive than a felt need of Christ and a persuasion that He is our Saviour.

*—The above is the admitted force of 1 Tim. 6:5, “Supposing that godliness is a way of gain,” *Rev. Translation*. “Holding gain to be the end of piety.”—*J.N. Darby*. “Who suppose that godliness is gain.”—*Dean Alford*, who further explains that these persons imagined that “religion was to be used as a means of worldly bettering themselves.”

John 6:29, “**This is the work of God, that ye believe on Him whom He hath sent.**” Note that this verse does not read, “This is the **command** of God that ye believe,” although such is the interpretation often given to it. It is not an exhortation. The Jews had asked what they should do in order to perform such works as would be pleasing to God. Jesus replies, that the truest way for them to work the work of God, would be to receive and obey Him whom He had sent. Primarily, Faith in Jesus as the Messiah—not believing to the salvation of the soul—is evidently intended.

Spiritual belief, however, is here contended for. If so, the verse will mean, that of all the acts of which the human mind is capable, Faith in Jesus is the most gratifying to God. The verse therefore does not touch the proposition which it is quoted to prove.

John 6:53, “**Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you.**” Quoted by the Rev. John Stock in his handbook of Revealed Theology, to prove that “*until* a man by Faith receives the sacrifice of Christ he has no life, not even its first elements in his soul.” The question here discussed by our Lord, however, is not how spiritual life is *obtained*, but how it is *maintained*. Jesus proclaims Himself as the only food of heaven-born souls. All living creatures are so constituted that their life is nourished by some appropriate form of food—and they are described by what they eat. Some are *carnivorous* or flesh-eaters. Others *grainivorous*, and subsist on grass. A Christian lives on Christ by Faith. He that eateth (is an eater of) the flesh and blood of Christ has life eternal, verse 54. It will be sent hat the word “until” in the sentence quoted above, perverts the passage. The Lord does not say that until a man believes he has no life, but that except he subsists on

Christ's flesh and blood—i.e., except Christ is as really a vital and daily necessity to his soul as food is to his body—he is spiritually lifeless.

“John 12:36, **“While ye have light, believe in the light, that ye may be the children of the light.”** Must be studied in its connection. Jesus at Jerusalem had predicted “what death He should die,” and its results, verse 32, 33. His hearers, who were obstinately prejudiced in favour of their religion and determined to repudiate His teachings, rejoined by a question which was evidently intended to stagger the great Teacher. He does not answer their query, but rebukes the spirit which prompted it. *“Walk while ye have the light”*—while My ministry continues—*“lest darkness come upon you,”* which it did by the judicial blindness which was sent upon them. *“While ye have the light, believe in the light,”* receive my testimony concerning Myself and My mission. Ye assume great things. Ye pretend to great intelligence and uncommon knowledge—in a word, ye in effect arrogate to yourselves the title of *children of light*—but know this, that it is only by acknowledging Me, and becoming my disciples that ye can justly earn the appellation.

Where note. (1) Not men as men, but Jews as Jews were addressed, (2) A reception of Jesus as Israel's Messiah (not as one's personal Saviour) is contemplated and (3) The title “children of light,” does not as in Eph. 5:8 intend spiritually illuminated persons, but Jews whose minds were informed by the teaching of Jesus.

John 20:31, **“That ye might believe—and believing ye might have life through His name.”** Supposed to prove that spiritual life is granted to sinners for believing in Christ. The clue to its correct interpretation is, however, simple. St. John informs us that his object in writing his Gospel was, that the credence of Faith might be given to his testimony, and that confidence might be directed to and reposed in the Saviour, whose biography he had written—“that ye might believe that Jesus is the Christ, the Son of God.” What he had advanced was sufficient ground for the belief of a heaven-born Faith.

[The object of St. John's Gospel was (as above), that men might believe in the person called Jesus as the Incarnate Word, and so enter into the enjoyment of spiritual life through His name. The object of his First Epistle was that his brethren might be led into the full assurance of Faith, and so into deeper fellowship with God and fullness of joy.]

The result of their thus believing is added, **“That believing, ye might have life.”** Not “if ye will believe, ye shall obtain life,” but “that, believing, ye might have life.” The meaning of the words “living,” or “having life,” in Scripture has before been

explained. Their force often is to have the consciousness of a life previously imparted (Page 215). A man in a swoon has life, but is altogether unconscious of the fact, since his senses which are the only channels of intercommunication with the other world, are in a state of inaction. Now faith is the organ of spiritual perception and intelligence, and till it is in operation, a regenerated sinner must remain ignorant of the existence of spiritual life in his soul. Without Faith there can be no spiritual consciousness. But Faith can only act by means of the Gospel, and thus by believing we awake to the perception of our relation to spiritual realities, and know that we are alive to God. So St. John had presented to his spiritual readers the great Object of Faith, that they might believe, and by believing become conscious of the fact that they had life through His name.

That Faith is not the procuring cause of spiritual life, is evident from the expression, “through His name.” His name, evidently means His person, and the power and authority that are associated with it. “Believers have their spiritual and eternal life through Christ; their life of Justification depends on Him; their life of Sanctification flows from Him; and their life of Glory will be maintained through their connection with Him. Their life centers in His person; comes to them from Him as its procuring cause; and is bestowed for His sake. Yea, it is in His hands to give, and is imparted by Him (not to those who consent to receive it from Him, and apply to Him for it), but to all whom His Father gave Him before the foundation of the world.”—Abridged from *Dr. Gill*.

Acts 13:46, “**Ye put (or thrust) it**, (i.e., the word of God, not salvation) **from you, and judge yourselves not worthy of eternal life.**” Quoted to prove that men can thrust salvation from them by unbelief, and so frustrate God's gracious purpose in offering it to them.

But these words were addressed to the Jews at Antioch, in Pisidia, who were filled with envy at the sight of the multitudes who thronged to hear the apostle's preaching and contradicted what he said, and blasphemed. On this, “Paul and Barnabas”—did what? Entreat them not to put salvation away from them? No. Without a single exhortation they said—“Seeing you put the word of God from you, and *judge yourselves* unworthy of eternal life”—what then? You will be doubly damned for not receiving our message? No. They simply acted in accordance with their commission (Luke 24:47), and “turned to the Gentiles.”—*Charles Drawbridge*.

The phrase “**judge yourselves unworthy of eternal life**” is, however, difficult and demands further attention. A. Barnes' explanation is indeed instructive. “It does not mean that they expressed the opinion in words, that they were unworthy of eternal

life, or that they so regarded themselves—for they thought just the reverse—but that by their conduct they declared this and condemned themselves.”

The difficult connected with the word “worthy,” is however unremoved. Men are guilty sinners. None are worthy of any of God's favours. It could not, therefore, have been wrong in these men to judge that they were unworthy of eternal life. This were but to admit an undisputed truth. Nor does it mean that they “had rejected the gospel, and so shown that they were unfit to enter into life.” It is playing with the words to extort this sense from them. It remains to ascertain the true interpretation of the term “worthy.”

It here stands for the word *axios* an adjective derived from the verb *ago*, “I weigh.” Its meaning is, “of like weight” or “value,” “commensurate with,” or “worth as much as,” “deserving of,” “entitled to on the ground of merit.” In this latter sense it occurs in Matt. 10:10; Luke 7:4; John 1:27; 1 Tim. 1:15; Rev. 4:11. In Matt. 3:8, and 2 Thess. 1:3, it is rendered “meet,” i.e., in the former sense. In Matt. 22:8, it is found in the first sense, though with a slightly different shade of meaning. Those that were invited to the wedding feast, but had made light of it, and would not come (page 243) are said not to have been “worthy.” Here the thought of merit cannot be implied, for the entertainment was as free as the invitation was spontaneous and gracious. The wrong-heartedness of the invited guests, their unwillingness to accept the royal hospitality, their independency, the disloyalty which they manifested—constituted their unworthiness. “Not worthy,” then, there means “unsuited” to be guests at so free an entertainment. Now what this parable predicts in symbolic language, Acts 13:40-48, describes as actual history, and the occurrence of the term *axios* in both is significant, and supplies the clue to the interpretation we are seeking. Not worthy here means “unsuited” or “not fit,” as a man of wealth would be unfit for a dole of bread. Hence the sense is, “As ye thrust from you and reject the gospel of the risen Saviour, and in your pride and creature sufficiency judge that ye do not require the grace of Regeneration, and imagine that ye are not in a condition to need the gift of eternal life of which that gospel testifies, we turn from you,” etc.

[The above verse has been cited in support of the modern doctrine that an eternity of conscious existence awaits those persons only who are united to Christ, and that those who die unsaved will not live for ever, but be annihilated and cease to be. Such only as are here “worthy of eternal life” (it has been sought to show from these words) will live for ever. Correctly viewed, however, the text has not the remotest relation to this subject.]

Man may close his ears to the outward testimony of the gospel, and proudly dream that he requires not its promised mercy; but the words do not teach that sinners

can, by unbelief impede the invincible Spirit when he pleases to impart spiritual life unto them.

Acts 16:31, “**Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.**” Addressed by Paul and Silas, not to a promiscuous audience, but to a trembling and convinced sinner, in whose heart they perceived that the Spirit had wrought a saving change. They therefore pointed him, and any of his household who might be in a similar condition, and perhaps all were, to Jesus, and directed them to apply to Him for salvation.

Rom. 4:23, 24; 5:1, “**Now it was not written for [Abraham's] sake alone that [righteousness] was imputed unto him, but for us also to whom it shall be imputed if we believe on Him that raised up Jesus our Lord from the dead: who was delivered for our offences, and raised again for our justification. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.**” Attention is claimed to the phrases “if we believe” and “being justified by faith,” which are often quoted to prove that, by believing, sinners pass from a state of condemnation to one of justification—that on this condition the righteousness of Christ is imputed to them—and that then, and not till then, they stand free from guilt in God's sight. That this is the apparent teaching of the words on a superficial examination is not denied. Further, it is honest to admit that they present some difficulty to those who hold the views advocated in these pages.

To meet this difficulty, two very different explanations have been proposed.

The first suggests the transposing of the common in Rom. 5:1, and making the verse read “Therefore being justified, by faith we have peace with God.” Thus the words are supposed to teach nothing more than the indisputable fact that peace comes to justified sinners through believing.

To this, however, there is a weighty objection. An alteration so important should not be made without authority. This it lacks. The emendation would not be sanctioned by any competent scholar whose judgment was unbiased. On this account the suggestion must be abandoned.

Again, Israel Atkinson denies that “Faith” here means believing, and contends that the term is employed *objectively* to describe the method of salvation revealed to and received by faith.

To this it may be objected, that Rom. 5:1 evidently relates to chap. 4:24, which

must rule its meaning. Thus: “For us, also, to whom it shall be imputed if we believe on Him that raised up Jesus our Lord from the dead—therefore, being justified by faith, we have peace.” This necessitates our giving to the term “faith” in chap. 5:1 the force of “believing.”

We, nevertheless, contend that the popular interpretation is incorrect, for the following reasons. The original reads thus:

“Now, it was not written on account of him (Abraham) only, that [righteousness] was imputed (or reckoned) unto him; but also on account of us, to whom it is about to be (or shall most certainly be) imputed (or reckoned) [namely] to us that believe on Him who raised Jesus our Lord from the dead, who was delivered on account of our offences, and was raised on account of our justification. Having, therefore, been justified out of (or in the way, or on the principle of) faith* we have peace with God through our Lord Jesus Christ.”

*—Rom. 5:1, Justified “*out of faith,*” Rev. Version, alternative reading, which is a literal translation of the Greek preposition *ek*. “*On the principle of faith,*” J.N. Darby; “*in the way of faith,*” G.V. Wigram; “Neither *by* nor *through* at all represents the preposition *ek* here employed; but both were evidently employed to sustain the mistaken sense of the passage so commonly adopted.”—*Israel Atkinson*.

It may be thus explained—God was the object of Abraham's faith, as He is of ours, but God is always to be trusted according to the fullest revelation of Himself that He has deigned to make. Abraham trusted in Him as promising, and being able to keep His promise. We trust in the same God, but as more fully revealed in connection with His crowning act of faithfulness and power—the raising of Jesus from the dead. Abraham believed God, and it was reckoned (or imputed) unto him for righteousness—i.e., unto him as a believer righteousness was imputed, for his justification: and righteousness is imputed also to us, who believe in God as raising Jesus from the dead. He that thus believes in God is designated as one to whom righteousness is imputed. This, we submit, is the apostle's meaning. There is no “if” in the original, nor is there the shadow of authority for its introduction.* The question, therefore, of the way in which sinners originally become interested in the righteousness of Christ is not here discussed.

*—See various translations: “*Who believe on Him,*” Rev. Version; “*To whom, believing on Him, etc., it will be reckoned,*” J.N. Darby; “*To us, also, who have faith in Him, etc.,*” W.J. Conybeare, M.A.; “*Seeing we believe on Him,*” etc., Dr. Gill, who adds, “which is descriptive of the faith of New Testament believers,” “*Namely, us who*

believe,” Dean Alford, who adds, “this specifies the **us.**”

The future “shall be imputed” demands attention. Is not righteousness now imputed to all that believe?

In reply, we observe, that in the original there are two ways of expressing what is yet to be. The common and less emphatic way is by the use of the ordinary future tense. The less ordinary but more forcible is by using an additional verb, *mello* “to be about to.” When this is the case (as in Matt. 16:27, 17:12, 22; Acts 24:15; Rom. 8:13, 18; Rev. 1:19), the “shall” should be regarded as if printed in italics, to indicate that it is emphatic. Such is the “shall” in this passage.

Two explanations of its peculiar force here are suggested.

That the future is employed as in chap. 3:30 and 5:10, because it refers to the conduct of God throughout the whole of this dispensation. Wherever and whenever a spiritual believer is found, it will be a fact that righteousness is imputed to him. Again it is supposed—

“That the reference is to the Day of Judgment (Compare 1 John 2:28, and 4:17), and that the apostle's meaning is, that as God has already vindicated in His Word the righteousness of Abraham, so He will assuredly vindicate the characters of those who now by Faith are enabled to count human righteousness as dross and dung for the excellency of the knowledge of Christ Jesus (Phil. 3:7, 11)”—*Arthur Pridham.*

The former opinion commends itself to the writer.

It is, therefore, clear (whatever view be adopted) that this passage does not teach that believing is a condition of salvation.

This leads us to a correct interpretation of Rom. 5:1, which is evidently but a reiteration of the statement we have just examined. **“Having, therefore, been justified in the way or on the principle of faith.”**

This does not refer to our secret Justification in the sight of God, which, as we have shown (page 65), was merited by the obedience unto death of Jesus, who, as the context states, was “delivered on account of our sins (because He was charged with our sins) and was raised again on account of our Justification (because our Justification was an accomplished fact).”

[Compare page 71. This passage does not mean that Christ was raised again to accomplish our Justification by pleading the merits of His death on our behalf, but that our Justification led to His Resurrection. Had not the elect church been justified by His death, He could not have been raised from the dead. “The original words are without ambiguity, and clearly represent our Lord's resurrection as an event which took place *in consequence* of our justification, and in the same manner as His death took place in consequence of our sins.”—Bishop Horsley's “Sermon on Rom. 4:25.” See also, “Thoughts on Scriptural Subjects,” by B.W. Newton, page 133. Bunyan evidently took the same view of the text. See Offor's Edition, vol. 1, page 305. “A full discharge was in and by Christ received of God of all our sins *before He rose from the dead*, as His resurrection truly declared; for ‘He was delivered for our offences, and was raised again for our justification’ (Rom 4:25).”]

It refers, whoever, to Justification as realized by us. “The implantation of the habit of Faith gives me a right to believe myself justified; and the drawing forth of Faith into exercise gives a knowledge of that right.”—*John Ryland, D.D.* Thus a man is justified by Faith, who heartily renounces his own creature righteousness, and humbly presents the righteousness of Jesus as his only plea for his acceptance with God. He is not justified **for** Faith, nor does the phrase “by faith” accurately represent the original. But he is justified on the *principle* of faith as opposed to works; or, *in the way* of faith as a distinct method of approach to God in reliance on the merits of Jesus Christ. *Out of* his Faith his knowledge of his Justification arises, for “though an elect person is clear in the sight of God, he cannot know it, nor has he any right to believe himself justified before the implantation of this heaven-born grace.”—*John Ryland, D.D.*

The passages under review, therefore, teach that those that believe had righteousness imputed to them, and are justified; and that Faith conveys an experimental enjoyment of this fact to the mind. They, however, do not represent that believing is a human duty to be performed ere sinners can be saved.

2 Cor. 5:20 and 6:1, 2, “**Now then, we are ambassadors for Christ, as though God did beseech (you) by us; we pray (you) in Christ's stead, Be ye reconciled to God. We then, as workers together (with Him), beseech (you) also that ye receive not the grace of God in vain; for He saith ‘I have heard Thee in a time accepted and in the day of salvation have I succoured Thee.’ Behold now is the accepted time: behold now is the day of salvation.**”

*Attention is directed to the sentences, “Be ye reconciled to God,” and
“Now is the day of salvation.”*

“**Be ye reconciled to God.**” Generally regarded as an exhortation to unconverted persons to make their peace with God—i.e., to take such steps as shall lead Him to overlook their sins and receive them favourably for Christ's sake. This sentiment is embodied in the following lines, evidently founded on this passage. “Our Own Hymnbook,” by C.H. Spurgeon, No. 519:

“Sinners, you are now addressed,
In the name of Christ our Lord;
He hath sent this message to you,
Pay attention to His word.

“Think what you have all been doing,
Think what rebels you have been;
You have spent your lives in nothing
But in adding sin to sin.

“Yet your long-abused Saviour,
Sends to you a message mild;
Loathe to execute His vengeance,
Prays you to be reconciled.
Hear Him woo you—
Sinners now be reconciled.”

[In the same volume may be found the fine verses given on pages 56 and 57 of this work, “Hail Mighty Jesus!”—“Our Own Hymn-Book,” Psalm 45, version 4. May it not be inquired whether the Mighty Jesus, at whose “commanding word”

“the stoutest rebel must resign,” is the same Saviour who stands loathe to execute His vengeance, and woos rebels to be reconciled? If He is, one of the hymns embodies a strange libel on His character.]

“**Now is the day of salvation,**” ordinarily employed as the basis of an exhortation to sinners to avail themselves of the present day (of twenty-four hours) to become religious and close with the Saviour's offer of mercy.

“Sinner,” says C.H. Spurgeon, “*now* is thy time to think about eternity, and prepare to meet thy God. Seek Him in the days of thy youth; for the promise is, “They that seek me early shall find me.’ I charge thee, since there is only a ‘day of salvation,’ before the sun goes down, and the black night of ternal ruin shall come upon thee, lay hold upon the hope that is set before thee.”

Again Our Own Hymn Book, No. 516:

“Today a pard'ning God
Will hear the suppliant pray;
Today a Saviour's cleansing blood
Will wash thy sins away.

“But grace so dearly bought,
If yet thou wilt despise,
Thy fearful doom, with vengeance fraught,
Will fill thee with surprise.”

Again in No. 519, we read—
“In Christ's name you are entreated
To accept this act of grace,
This, the day of your acceptance,
Listen to the terms of peace.

“Having thus, then, heard the message,
All with heavenly mercy fraught;
Go and tell the gracious Saviour
If you will be saved or not.”

Our verses then are regarded as proving that salvation is contingent on the consent or refusal of sinners.

Consider, however, that St. Paul is addressing the Corinthian church. The texts, therefore, are not addressed to the unregenerate. Internal salvation comprises reconciliation to God, which is an essential branch of the Spirit's work. All saved sinners are reconciled to God by the death of His Son (Rom. 5:10). “You that were sometimes alienated and enemies in your mind by wicked works, *now* hath He reconciled” (Col. 1:21).

We may, however, cease to be enemies of God without being fully resigned to His will, and delighting in His character and conduct. Many true saints fail to “do all things without murmurings and reasonings, or disputings” (Phil. 2:14). Hence the propriety of exhorting them to be cordially reconciled as dear children, to their Heavenly Father. In two senses—

1. **Doctrinally.** From the many Jewish allusions in these Epistles it is evident that no small proportion of the Corinthian saints were of the seed of Israel. St. Paul's

desire may, therefore, have been to exhort them to abide by the truth of Justification by Christ, without the deeds of the Law. See Israel Atkinson, in *Gospel Herald* for 1873.

Thus a Christian who opposes the doctrines of sovereign grace on the ground of certain *intellectual* and *sentimental* objections, may well in the present day be exhorted to be reconciled to God's way of salvation, because it is God's.

2. **Experimentally.** It is more generally held that the Apostle meant “Wherever you have thought that God has dealt hardly with you in Providence, be satisfied that all is for your good; be resigned to His will in all things, and view every thing that proceedeth from Him in Providence and Grace as consistent and just, and obey Him, accordingly.”—*Charles Drawbridge*.

It has been urged that it is irrational to suppose that the Apostle would thus appeal to persons who *were* already reconciled to God. It is, however, common in Scriptures for possessors of a certain grace to be exhorted to exert it to the utmost extent of their spiritual ability. Thus St. John writes to those “*that believe*” that they “*may believe*” 1 John 5:13.

The special reason for the Corinthians' fully acquiescing in the will and ways of the God of their salvation is given in verse 21: “Be ye reconciled; for He hath made,” etc. The great love of God that was manifested in the gift of His Son, and the transference of our sin to Him, is an argument for our depending on Him in all other things, and bowing to His will.

He then exhorts them not to receive God's grace in vain (explained on page 117—Compare 1 Cor. 15:10, “His grace which was bestowed upon me was not in vain; but *I laboured more abundantly* than they all.”), and as a motive for their seeking to avoid doing so, he urges the consideration of chap. 6, verse 2, where notice—

1. THE PASSAGE QUOTED—Isa. 49:8. In this chapter Christ is introduced as claiming the attention of the Gentiles (verse 1) to the fact that Jehovah the Father had called Him from the womb of the Virgin Mary, His mother, and invested Him with authority and power (verse 2). His ill success amongst His own people is then referred to—for He did not succeed in bringing (national) Jacob again to God, or in raising again the tribes of Jacob to national supremacy. Of this He complains, expressing the pitying love and sorrow of His human heart. The Lord, however, replies that though Israel be not gathered—i.e., though the Jews did not believe in Jesus as the Messiah, and were not gathered (Matt. 23:27), yet should Emmanuel be glorious in the eyes of the Lord, and His God should be His strength (verse 5). It is

further predicted that in an acceptable time He would be heard, and helped in a day of salvation—the verbs in verse 8 being in the prophetic *past* tense, which bears a *future* signification. Thus 770 years before the advent of Jesus it was foretold that though He should be rejected by the Jews, the time of His acceptance would come—the day of His salvation would arrive— i.e., the time when He would be accepted and received into Heaven, as the Representative, Priest, and Forerunner of His people, and that He should *then* successfully prosecute the work of salvation. Notice—

2. ST. PAUL'S EXPLANATION of the passage cited, “Behold *now* IS the accepted time,”—i.e., the time predicted by Isaiah, the time of Christ's acceptance in the upper temple. “Behold *now* IS the day of salvation,” i.e., we are actually living in the period foretold by the prophet.

The day referred to is, then, not a period of twenty-four hours, but the term is used metaphorically, in contradistinction to night. “When Adam fell, darkness covered the earth. God placed, if I may so speak, a star in the heavens, over this dark world—the first promise. Then, one by one, He caused others to shine; then thousands appeared. In Solomon's time, the moon shone brightly; but it was the night, not the day of salvation; and God took His saints home by the glimmering light of the stars of promise. At length Jesus came—the Sun of Righteousness arose, and the presence and sacrifice of the Saviour put an end to night, and brought in the Gospel day—not a day of twenty-four hours; but the day that extends from the death of Christ to His second coming. ‘The darkness is past, and the true light now shineth’ (1 John 2:8)”—*John Hazelton*.

Thus the Corinthians were exhorted not to receive their grace to no purpose, so far as the world and their fellow Christians were concerned, inasmuch as they were going to their eternal home by daylight, and possessed an abiding interest in the *accepted* and glorified Redeemer.

The great and godly Archibald McLean objects to the above interpretation on the ground that “the pronoun ‘you’ is not in the Greek. The Apostle,” he therefore judges, “is not here urging the *believing Corinthians* to be reconciled to God, for He considered them as already reconciled; but he is setting before them the Apostolic message to the *world* at large, as appears from the foregoing verse; and therefore the supplement out to be *men* or the *world*.”

In reply, we admit that the two “yous” are not in the original, and concede that we may, and perhaps should, read “As though God were entreating by us, we beseech on behalf of Christ—Be ye reconciled to God.”

John Stevens, however, clearly shows that the introduction of the word “men,” in the place of “you,” would interfere with the evident scope of the passage which consists of an address to the Corinthian Church.

Moreover, this interpretation would flatly contradict verse 18. There it is distinctly stated that the Reconciliation is a Divine operation in which, God works alone. “But all things are of God, who reconciled us to Himself by Jesus Christ.” This interpretation makes reconciliation a possible human duty. It is incredible that such contrary teaching should occur in the same paragraph.

Moreover, competent authorities retain the second “you.” See the Revised Version. Alford says, “**We beseech** (‘*you*,’ but not uttered as an integral part of the present text.)

Eph. 5:14, “**Wherefore He saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.**” A mischievous application of this text is common. The unregenerate are addressed as sleepers, and they are besought to awake, and come to Christ for light. The natural condition of sinners is

not, however, that of *sleep* but *death*—a death from which no earnest appeal can awake them, until the Spirit quicken them. To evade this fact is to lie to lost sinners in God's name. In addressing the unregenerated we should not say, “What meanest thou, O sleeper” (Jonah 1:6); but “Ye must be born again.”

The above text, perhaps a fragment of an ancient hymn, is addressed to Christians who are not awake to the responsibilities of their condition as saved sinners, and who are living carnal and worldly lives. A sleeper and a corpse are much alike, and many Christians fearfully resemble worldly men. The faint health of spiritual life, which distinguishes them is hard to perceive. Such are exhorted to awake, and arise from among the (spiritually) dead, with whom they are so mixed up, and Christ will give them light.

Heb. 2:3, “**How shall we escape, if we neglect so great salvation?**” Commonly quoted to prove that men decide their destiny by accepting or rejecting salvation; and therefore employed as the basis of appeals to the unregenerate to avoid the consequences of sin, by at once receiving Christ. But—

The people addressed were Jews who had professed to be saved by Christ. They were exposed to continual temptation to relax the boldness of their Christian profession, and even to renounce the Saviour, and return to Judaism. The text is not,

therefore, a warning to sinners as sinners, but an exhortation to converted Jews, and must not be employed as if it referred to the careless disregard of ordinary persons when salvation is presented to their notice in the preaching of the gospel.

The peril from which no escape is possible is popularly stated to be eternal punishment. This erroneous interpretation arises from the supposition that “neglecting”* here is tantamount to “rejecting” or “abandoning”, and that “neglecting so great salvation” is similar to “drawing back unto perdition” (chap. 10:39).

[The word in the original means to neglect or disregard what one has. (See Matt. 22:5). They *had* the invitation, but attached no value to it. (1 Tim. 4:14) He *had* the gift, and was not to be negligent in using it.]

The Apostle, however, is here not contemplating the results of apostatizing from Christ (this he does elsewhere); but the sorrowful consequences of neglecting by sloth, carelessness and inattention, the salvation in which the persons referred to—“we,” himself and others—were eternally interested. That true Christians are in danger of thus “neglecting” salvation none will deny, and the propriety of the exhortation in its connection is obvious (see chap. 4:14).

The Apostle draws a parallel between the sins committed and the punishments endured by the Jews of old, and the sin and punishment he was contemplating.

“God, who, at sundry times and in divers manners, spake in times past to the fathers in the prophets, hath at the end of these days (the end of the Jewish dispensation) spoken unto us in [the person of] His Son. Therefore it behooves us to give the more earnest heed to the things which we have heard, lest at any time we should slip or drift away [Lest haply we should drift away *from them*.— Revised Version] (like a vessel carried away by the force of the current through the negligence of those who ought to manage it). For if the word spoken by angels (very possibly human and not divine messengers are intended, i.e., the prophets of chap. 1:1), proved steadfast (i.e., was confirmed by what followed), and every transgression and disobedience received just retribution, how shall we escape if we (suffer ourselves to drift away and) are negligent of so great salvation?”

Observe that “the analogy is between that rest in the land of Canaan, of which the stiff-necked and rebellious Jews were deprived as a punishment for their sins, and the gospel rest into which believers enter by Christ (Heb. 4:3, 5, 11). Every transgression and disobedience on their parts received (not *shall* receive) its fitting retribution in this world. Aaron and Moses were eminent instances, who, though saved

in the Lord, were not suffered to enter into Canaan's rest on account of their dereliction of duty. Now if *they* suffered at the hands of a holy God, and lost so much through neglect of His claims, how shall **WE**—saved though we are—escape darkness, disappointment, vexation and chastisement, if, forgetful of our high calling we neglect *one* branch of salvation, slight *one* privilege, or omit *one* duty.” Slightly altered from Charles Drawbridge.

1 John 3:23. “**This is His commandment, That we** (i.e., the sons of God, verse 1,) **should believe on the name of His Son, Jesus Christ.**” This forms the text of a celebrated Sermon, in defense of Duty-Faith, by C.H. Spurgeon, Metropolitan Tabernacle Pulpit, vol. 9, No. 531. Read, however, in its connection it enforces the duty—not of all men to believe spiritually—but of God's children, among whom the Apostle includes himself, to confide in the covenant character, fullness and grace of His beloved Son (see pages 83, 193, 203).

—The Absence of Spiritual Faith not the Ground of a Sinners' Condemnation.

It is commonly asserted that the non-possession of Faith will be the ground of the future condemnation of sinners. “If sinners are damned, it will be unbelief that damns them; if lost, it will be because they believed not on Christ.”—*C.H. Spurgeon*. Such is current theology. How can such be reconciled with particular Redemption; and if irreconcilable, can it be true? Did the God of truth originate a contradictory gospel?

We have indeed already disproved it by showing (1) That spiritual Faith not being required by the Moral Law, its absence cannot bring men under increased legal condemnation (page 20), and (2) That its absence is never referred to as the ground of human condemnation in any of the scriptural predictions of the occurrences of the Judgment Day (page 23). The serious consequences which the doctrine involves are also shown on page 56. The texts cited in its proof, however, remain to be considered.

Psa. 2:12, “**Kiss the Son, lest He be angry, and ye perish from the way.**” (Or “Do obeisance to the Son.”—*B.W. Newton*. Compare Hos. 13:2.) Ordinarily regarded as an exhortation to sinners to yield to the gracious influence of the Spirit, and be reconciled to Christ, lest He be angry at their despising Him and rejecting His offers, and consign them to hell for their impenitence and unbelief.

An examination of the context shows that such an interpretation is incorrect. Christ is “King of kings,” and it is here demanded that kings and judges who receive

their thrones under His authority should acknowledge His supremacy.” To kiss a monarch's hand is a worldwide token of homage, and well would it be for mankind if all in high places were actuated by the principles of Christ's book, and acted in the way which He commands. A reason is given for the wisdom commanded. “Be wise, **therefore**” (see Deut. 16:18-20) “**lest** He be angry, and ye perish from the way”—that is, be deposed, degraded, and end your now brilliant course in disgrace and sorrow. Zedekiah (2 Chron. 36); and Jehoiakim (2 Kings 24); and Herod (Acts 12:21-23) Louis XVI of France, and the Napoleon family, are cases in point.

The Psalm had special applicability immediately after the Ascension and Enthronement of Jesus, and before the dispersion of the Jewish nation (Acts 4:25, 26). Even then their rulers might have owned His royal rights, of which such convincing proofs had been given by the miraculous operations of the Holy Spirit (pages 97 and 119). But they would not be wise. They were not instructed. His wrath was kindled, and they and their people perished from the way.

Thus by kissing the Son, serving and fearing the Lord, etc., spiritual actions are not intended. Natural and national homage only is enjoined, and temporal and providential blessings are promised.

Thus, then, the passage is addressed to kings and magistrates, and there is no analogy between their *official* standing, and the condition of a man dead in trespasses and sins, or even a regenerated and awakened inquirer seeking information concerning salvation. We are never enjoined to call upon unregenerate sinners as kings and judges.

The doctrine that Christ is enraged with sinners for not coming to Him, and that their damnation will be augmented on this account is therefore unsupported by this passage. The words run, “Kiss the Son, *lest* He be angry.” The Law says, “God *is* angry with the wicked”—that “the wrath of God *abideth*” on them. They are “condemned *already*,” and it is mischievous to evade the declaration of the Law when advancing the doctrines of the Gospel.

“**Because I have called, and ye refused, I will laugh at your calamity,**” etc. (Prov. 1:24-26). Supposed to refer to the sinner's refusal to accept the Saviour's offered grace. But this is an error. God is the moral governor of the world, and in the Book of Proverbs we have a divine code of earthly morality—“Laws from heaven for Life on Earth.”—*Wm. Armor*. We are there informed of the conduct of which He approves, and which therefore conduces to happiness, and ensures immunity from those forms of suffering which are the fruit of wrong doing. Our passage is designed to pint out to thoughtless readers and wicked men the certain consequences of their

folly, to counsel them to amend, and to warn them that if they do not do so they will be filled with remorse when it is too late to avert the results of their folly. Personal Wisdom, or the Lord Jesus, is the speaker. Those addressed are “simple ones,” “scorners,” and “fools” (Notice the descending degrees of moral degradation). The exhortation is not to “believe” or “become religious,” or any thing at all analogous to the evangelical construction which we dispute, but consists of “reproof” and “counsel,” emphasized by a promise. The *reproof* is for the folly specified. The *counsel* is to “turn” or abandon it. The *promise* (v. 33) is a peaceful life and immunity from forebodings of evil. Regarded thus the verses are pertinent, important, and in harmony with the scope of the book.

Some regard the words as especially applicable to the Jewish nation, who scorned the rebukes of God-sent prophets, and who, in the day of their calamity appealed in vain for deliverance from those who took them into captivity (Isa. 65:12; Jer. 7:13, 14).

“He that believeth not shall be damned” (Mark 16:16). “This is not to be regarded as a fierce and angry threatening, but as the solemn declaration of an inevitable fact.”—*Joseph Parker, D.D.* There is salvation for those only whom the Father chose, and the Son redeemed; and the possession and exercise of Faith evidence interest in these immutable facts. He that lives to the age of discretion, and dies unbelieving, manifests that he has no part in the saving scheme of God. He is, therefore, under the Law, for his breaches of which he will be judged and punished. The verse does not hint that he will be damned for unbelief.

“The word ‘**judged**’ rather than ‘damned’ would have better expressed the original. He that believeth not, must be judged by what he is in himself, and by what he has been in his works—that is a sinner.”—*James Wells.*

“He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (John 3:18). Quoted to prove that man's believing is the cause of God's mercy, and man's unbelief is the cause of condemnation. The interpretation hinges on the word “because.” This conjunction is employed in two sense—*causal* (when it denotes the relation of cause and effect), and *illative* (when it marks a conclusion logically flowing from an admitted fact). Thus “the trees flourish *because* the ground is rich.” Here it denotes a cause. “We assert that the ground is rich, *because* the trees flourish.” Here it denotes not a cause (for the vigour of the trees does not cause the soil's richness), but a conclusion. We infer the goodness of the soil from the vigour of the trees. In other words, the character of the trees proves, demonstrates or

evidences the quality of the soil. The “because” in our passage, must be regarded in the second sense. “It does not imply that the *ground* or *reason* of their condemnation was that they had not believe, or that they will be condemned *because* they do not accept the Saviour.” So candidly admits A. Barnes, though he held Duty-Faith. “It, therefore, intends neither a *moving* nor a *procuring* cause, but denotes what is *evidential* of the unbeliever's state. Faith in Christ is the evidential sign of the soul's interest in salvation—unbelief, of the sinner's condition, who is without Christ, and under the condemnation of the Law.”—*John Foreman*. “We are here taught, not the cause of men's *coming into* condemnation, but the evidence of their *remaining under* it.”—*John Stevens*.

“If the conjunction *oti* ‘because’ as it is here employed, causes a difficulty, let the reader compare this occurrence of the word in its relation to the verb ‘believe’ here, with that which is found in John 16:27. Nothing further can be needed to set any understanding at rest.”—*Israel Atkinson*.

“And this is the condemnation, that light is come unto the world, and men loved darkness more than light, because their deeds were evil” (John 3:19). This does not assert that unbelief will be the cause of the condemnation of sinners. Its meaning is that the *proof* of men's being in such a state as to deserve condemnation, is that they love darkness rather than light. “This love of darkness and the condemnation entailed upon it are not created, but proved and confirmed by the light that is come; the light being not the cause, but the test of character. This is true, whether the child of light, who cometh to the light for a manifestation of his real state; or of the child of darkness, who evades the light because he loves darkness, and hates the detection of his evil deeds, by the light of truth.

This may be thus illustrated. A family man, taking a light, goes round the house to see how things are as a last thing at night. Into the room where his boys are in bed, all wakeful, he holds up the light and reads with pleasure in their eyes his own dear children. They too, with pleasure, behold their loving parent, and all is well. But hearing a noise he proceeds to another room, where some thieves are at work. They at first try to put out the light, but failing in the attempt, retreat by the window to escape the light, loving darkness rather than light, because their deeds are evil. Now the light in the man's hand makes neither children nor thieves, but shows up both in true character. From this illustration the Lord's meaning is plain.”—*John Foreman*.

“And when He (the Holy Spirit) is come, He will reprove the world of sin...of sin because they believe not in Me.” (John 16:8, 9). It must be conceded that if unbelief is a sin, Faith is a duty. We, however, deny that Spiritual Faith is here intended. See page 119. “The Holy Spirit is here spoken of as reproving the Jewish

world of sin in their treatment of the Messiah. This conviction did not, however, include conversion.”—*James Griffiths*.

James Wells, indeed, held the old and almost universal view that “the elect world” is here referred to “for which Christ died.” He, however, supposed the belief intended to be that kind of Faith which is the duty of all men—and understood the text to mean that the Holy Spirit will take care that the people of God shall have that Faith in God's word which it is the duty of all men to render to God.

“We are unto God a sweet savour of Christ in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life.” (2 Cor. 2:15).

These words are often quoted as teaching that the gospel is the occasion of deepening the condemnation of those that hear and reject it, and of sinking them into lower ruin. On examination, however, this interpretation proves untenable.

St. Paul alludes to the triumph of a Roman Conqueror, leading home his captives. As the procession moved along, sweet spices were burnt in honour of the victor, and the perfume thus diffused, while delightful to his own troops, would be intolerably painful to the captives. The one it would remind of victory, joy, reward, and rest. To the others, it would recall loss, degradation, and doom. Thus what was fragrant to the first, would, to the second, be associated with all that was painful.

So with the Gospel. Some that hear it are “dead in trespasses and sins,” and its message to them is most sad. It tells them of a Saviour they neither know nor desire. It tells them of the necessity of a change which they have never experienced. It tells them of the power of atoning blood to cleanse from sin; but sin is no burden to them, nor do they wish for its removal. It tells them of a heaven which they have no capacity for enjoying. How, then, can it be like fragrant perfume to them? They may be stoical and unconcerned, or they may wince and tremble—but they cannot love the Gospel till they feel what it is to be lost.

Again. Some hear the Gospel with sacred pleasure. It describes their characters. It breathes hope to their distressed souls. It depicts a Saviour perfectly adapted to meet their requirements. It tells of precious blood which can remove their weightiest burdens. Its message is mercy to the guilty, and they stand selfcondemned. Its consolations are addressed to the “poor and needy;” to those “that labour and are heavy laden;” to the hungry and thirsty, the weary and the lost; and such they feel themselves to be. It portrays a great change—a change from death unto life, which

they hope they have known. It is therefore a welcome report to them. It is grateful as sweet perfume—"a savour of life unto (those that possess spiritual) life" (Compare Isa. 52 and 61:1, 3).

But whether sinners are saved or remain in sin under the preaching of the Gospel, those that faithfully proclaim it are **equally pleasing to God**. The results accord with His design—nor does He frown on those who are made instrumental in winning but few souls. "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish."

V. —**Repentance not a Natural Duty.**

This is a branch of the same question as Duty-Faith. We those prove our position:

Spiritual Repentance is an effect of a supernatural birth of the Spirit. The saving operations of the Spirit are confined to the elect, p. 104; "The grace of Repentance is, therefore, the grace of Election, though the act of Repentance is not the act of Election. It follows, that unless it is the duty of man to have the grace of Election, or a sovereign interest in Christ, it cannot be his duty to have the grace of Regeneration, which again is the root of active Repentance. Repentance is the act of a sinner who has received spiritual life; and to prove Repentance to be a natural duty, you must prove that all men are naturally bound to have that life which was never given to any man but in Christ, the chosen Head of the elect world, and which is sovereignly withheld in the counsels of God from all the non-elect."— *John Stevens*.

Moreover, the Bible never represents spiritual Repentance as the duty of natural men.

The **Law** neither commands nor permits it. The **Gospel** never enforces it upon the unregenerate. The texts *supposed* to have this bearing are the following:

Matt. 3:2, "**In those days came John the Baptist, saying, Repent ye, for the Kingdom of Heaven is at hand.**"

These words enforce national Repentance, which the near approach of the Kingdom of Heaven rendered peculiarly imperative: "Repent ye, **for**," etc. They have no reference to the mediation of Jesus and the pardon of sin through His name. The whole testimony of John was to rebuke the moral condition into which the nation had sunk, and to demand the abandonment of sin, and the reformation of life.

Mark 1:15, **“Jesus came, saying, The time is fulfilled, and the Kingdom of God is at hand. Repent ye, and believe the Gospel.”**

This formed the burden of Christ's earlier public ministrations. (1) The words were addressed to Jews, whose moral and religious condition at that period were most corrupt. (2) “The time” for the Messiah's appearance and “of reformation” (Heb. 9:10) was fulfilled: the new dispensation was about to dawn, “the Kingdom of God was at hand.” (3) This the Baptist had declared; and Jesus continues the message that His imprisoned forerunner could no longer deliver. He bids His hearers abandon their erroneous notions and corrupt practices, and receive His testimony concerning Himself and His mission. His theme, therefore, was the attitude of mind and heart which the impending change of dispensation demanded. Spiritual Faith and Repentance are not contemplated.

Luke 13:3, **“Except ye repent, ye shall all likewise perish.”** Here the word “likewise” determines the character of the Repentance referred to. A temporal calamity is distinctly referred to, which would have been averted by turning from moral evil. Surely none would tell sinners that if they do not *spiritually* repent a calamity answerable to the accident at the Tower of Siloam will befall them.

Matt. 11:20, **Jesus “upbraided the cities,”—“because they repented not.”** Here the Lord speaks of the Repentance He enforced as the act of cities collectively, which clearly shows that it was not *individual*, as is that which is unto life eternal. Isa. 27:12.

“If we say that the Repentance contemplated by our Lord in addressing Capernaum, etc. (Matt. 11:23) was unto *eternal* salvation, we must add that it is an *eternal pity* that the works of Christ were not done in Tyre, Sidon, and Sodom, for ‘they would have repented long ago,’ and *gone to heaven for ever!* It is, however, evident that our Lord meant such moral Repentance as would have stayed impending judgments, and so the offending cities ‘would have remained unto this day.’”—*John Foreman*.

Mark 6:12. **“They preached that men should repent.”**

The testimony of the twelve was of a similar nature. They insisted on national and moral Repentance, and credence for the Messiahship of their Master.

Acts 2:38-40. **“Repent and be baptized, every one of you,”** etc. Observe that Peter's sermon (verse 14-36) consists solely of quotations from the Old Testament,

and statements of facts concerning Christ. Not a syllable of exhortation occurs in the whole of it, nor is Repentance mentioned. When, however (verse 37), many were “pricked in their heart”—i.e., smitten with compunction especially on account of their crowning sin in crucifying the Lord of Glory, and gave evidence of the Divine change by appealing to the apostles for further instruction, “What shall we do?”—then, and not before, did Peter say, “Repent”—i.e., change your views and purposes respecting the Crucified One. No longer regard Him as a malefactor justly put to death, but recognize Him as the Messiah, and trust Him for the salvation of your souls. Declare yourself on His side by following Him in the waters of baptism, “and ye shall receive the gift of the Holy Ghost”—i.e., His miraculous gifts; for they had already received Him as a new Creator. “For the promise is unto you”—i.e., the generation of the Jews then living—“and to your children,” all Jews to the end of time; “and to all that are far off,” the Gentile nations, “even as many as the Lord our God shall call” by His almighty power and grace, through the preached Word, out of all nations, kindred, people, and tongues.—*J. Walker.*

Acts 3:19. “**Repent and be converted,**” etc. Ordinarily conceived to be a command to unregenerate sinners to repent spiritually. There is, however, solid foundation for Dr. Gill's opinion that no other Repentance and Conversion may be here meant than an external one, and that the blotting out of sin may intend the removal of the calamities that were impending over the Jewish nation, which would be averted by their repentance. Ex. 32:32, 1 Kings 8:33-39.

This is evident—

1. From the nature of the preceding discourse. It was addressed to certain men of Israel, who expressed wonder at the power with which the name of Jesus was invested, and to explain the fact at which they marveled.

2. This arose from the exaltation by God of Jesus, whom they had ignorantly delivered up to Pilate.

3. Since they had made so fatal a mistake in relation to Jesus, it was *now* incumbent on them to change their purpose, and admit His Messiahship, “Repent yet *therefore.*”

The sermons in Acts 2:14-36, and 3:12, 26, are by no means similar in scope and purpose. *That* was an address on individual salvation, chap. 2:21. *This* on the exaltation of Jesus, and nothing is said about personal salvation.

The two exhortations to Repentance of chap. 2:38, and 3:19, are likewise

different. The former was addressed to sinners who were pricked in the heart. The latter to Jews, whom Peter addressed on the ground of their share in the murder of his Master, but who expressed no contrition of any kind.

The former was addressed to men as individuals: “Repent *every one of you.*” The latter is to the men of Israel as such, see verse 12.

For these considerations we submit that not spiritual, but national Repentance is here enjoined.

James Wells, however, was of opinion that persons who had been brought to concern about their lost estate by what is related in the previous verses, are here intended, and that the apostle, discerning that concern, directs them to spiritual Repentance.—“*Surrey Tabernacle Pulpit,*” vol. 6. No. 316. No proof of this view is given, but the author's high authority demands consideration for it.

To substantiate it, what Dr. Gill alleges should be disproved, and it should also be shown in what way our personal Repentance as the redeemed of God stands connected with the coming of seasons of refreshing, and the Second Advent of Jesus (See page 246).

“**Repent therefore of this thy wickedness.**” Acts 8:22. See pages 125 and 177. The Repentance enjoined is not *spiritual* but moral—and for the flagrant sin Simon had just committed.

Acts 17:30. “**God commandeth all men everywhere to repent.**” Often cited to prove that Spiritual Repentance is a natural duty. This assumption is founded in error. Most of St. Paul's hearers were heathen philosophers, who had no just conception of the true God, the knowledge of whom had been hitherto restricted to the divinely chosen nation, and the few isolated Gentiles, like Ruth and others who came into contact with them. The days of their ignorance God had not *sanctioned*, but “winked at,” that is, overlooked, or suffered to pass without protest. But that state of things had come to an end, and He **now** commanded all men everywhere to repent. The time had arrived for God's servants, in His name, to denounce and forbid the false and degrading religions of the Grecian and Roman nations, with which in the former dispensation the Jews were never authorized to interfere. The Repentance here meant is, therefore, the abandonment of idolatry.

Acts 26:20, “**I,**” Paul, “**showed unto them at Jerusalem and to the Gentiles—that they should repent and turn to God,**” etc. From this it is sought to

prove that it was St. Paul's practice to exhort men everywhere to repent spiritually as a natural duty.

It is conceded that “neither a national nor a legal Repentance (as some have averred) is here intended, but an evangelical one.”—*Dr. Gill, in loco*. It is, whoever, denied that St. Paul states that he preached evangelical Repentance as the duty of all men. He is describing the character of his ministry to King Agrippa, and informs him that the necessity for and the nature of Repentance were insisted on by him wherever he went. To regard his words here as a dogmatic statement would be to misapply them. He is speaking in the most popular and general way. It cannot be doubted that his method of enforcing Repentance was similar to that of the other apostles (whose way of preaching Repentance has been considered). The text before us may be regarded as parallel with Acts 20:21—“**Testifying**, or bearing witness to **the Jews and also to the Greeks, concerning**” the origin, nature, and necessity of “**Repentance toward God, and Faith toward our Lord Jesus Christ.**” To testify to Repentance is one thing. To command natural men to perform a spiritual act is another.

—The Mission of Jesus Christ to the Jewish Nation.

“Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers,” Rom. 15:8. Christ came to the Jews in virtue of a long-sealed compact, to the fulfillment of which God's truth was pledged. He came to them as “the circumcision”—the nation which stood in peculiar relationship to God (Psa. 148:14). He came as their Messiah, and endeavoured to gather them in Faith and Loyalty to Himself. He came to be their national Deliverer, and would have restored them to supremacy among the nations.

This is often overlooked, and it is supposed that every allusion made to believing in Jesus, refers to spiritual and personal Faith in Him as the Saviour of sinners. Some passages may be considered.

John 11:48, “**if we let Him alone, all men will believe in Him.**” This was the language of jealousy. Christ's enemies dreaded lest universal credence should be given to His mission and Messiahship. Spiritual Faith is not referred to, and the verse is valuable as defining the meaning of the term “believe” when thus employed.

John 2:23, “**Many believed in His name, when they saw the miracles which He did.**” Belief in His Messiahship, to which the sight of His miracles gave rise, is all that is intended. Spiritual Faith is not thus originated (Matt. 16:17; Eph. 2:8), and is essentially different. The one was rational, and demanded of the Jews as candid and unbiased men. The other is heaven-born, and imparted in grace to the elect.

John 15:42, “**I am come in My Father's name, and ye receive me not: if another come in his own name, him ye will receive.**” This explains the reception that Jesus endeavoured to gain as the Messiah of the Jewish nation. He sought to be received in *natural* Faith, and not *spiritual* Faith. This is obvious, from the words “another” “ye will receive.” He could not mean that they would receive an imposter with spiritual Faith, but with natural credence and trust, such as He sought to induce them to repose in Himself.

John 8:46, “**Which of you convinceth (convicted, see page 119) Me of sin? (i.e., of the sin of lying) And if I say the truth, why do ye not believe Me?**” Often employed as the basis of an appeal to the unregenerate. They are not skeptics. They believe that Christ is the Saviour, and that His gospel is true. Why, then do they not (as they *can* and *should*) at once accept offered grace, and believe and be saved. It would be more consistent, it is urged, to give Christ the lie openly, than to believe in His mission and to continue to reject Him.

The text, however, is not addressed by Christ to sinners as sinners, but was spoken to the Jews as Jews. Jesus told them the truth. He would have liberated them from bondage. But they hated Him for His outspokenness, and rejected His Messiahship. Hence the challenge of the text. “Do not content yourselves with vulgar abuse—charging me with being a Samaritan and having a devil—but either prove that I lie, or admit my claims and receive Me.”

Christ, however, did often refer to true Faith. It is not contended that no allusions to a heaven-born and spiritual Faith are to be found in His words, but His manner of referring to this is wholly different from the way in which He demands natural Faith of the Jews as such. He never asks for it as if it were in the power of nature. He expressly says that it is found in none but His sheep (John 10:26). That it is exercised only by those that possess eternal life (John 6:47), and have been taught of the Father (John 6:45). That it is in the power of none who are not drawn by God—i.e., first quickened, and then led on as spiritually living persons to Christ (John 6:44); and that it will certainly be exercised by all that were given in covenant to Him (John 6:37).

One utterance only of Jesus on the subject can cause difficulty. **Ye believe** (or, believe ye) **in God: believe** (or ye believe) **also in Me.** John 14:1. The Revised Version wisely retains the old rendering. How are these words to be understood?

Some with Israel Atkins (“Faith,” p. 114) regard them as meaning, “Ye believe in God (respecting earthly things): believe also in me (respecting heavenly things).”

“Divine promises of good have been made to fallen man under a dispensation of favour wholly apart from the mediatorial headship of Christ. For such good God, through His promises, entirely apart from Christ, has been in all ages, with much advantage, man's object of Faith.” To such *natural* Faith he conceives the first clause to refer—while the second he regards as referring to *spiritual* Faith in Christ as one with His Father.

Does not the word “also,” however, oppose this idea—and necessitate the conclusion that though the objects are different, the Faiths are one.

John Hazelton evidently is of this opinion, and regards the word “believe” in both clauses as referring to spiritual Faith.

“‘Ye believe in God.’ This Jesus knew, for He is the searcher of the hearts of men.” He beheld the principle and operation of a heaven-born Faith in their bosoms. ‘I know that ye believe in God, for I am the great Author and Finisher of your Faith.’”

“He added, ‘Believe also in Me.’ In different respects, but with the same Faith. ‘Ye believe in God’, believe also in Me, as the only Mediator between you and God.’” Sermons, vol. 2, page 42.

Thus the text is not a command to unregenerate Jews to believe, but an injunction to those who already believed in God through grace, to extend their trust to Jesus as the divine, and altogether reliable object of their confidence. *It may be regarded as specially referring to the Apostles.* Much was about to transpire which would cause them perplexity and sorrow, and shake their Faith. But, “Let not your heart be troubled;” continue to confide in Me. *It may be regarded as striking the keynote of the Gospel dispensation.* Hitherto God had been the exclusive object of the Faith of His saints. Now Jesus was to be included in all acts of spiritual confidence. He here, then, claims His Divine rights and mediatorial honours. Henceforth Faith's eye must be directed to Me, and all approaches to God must be by Me.. (See “The Name of Christ our Plea in Prayer,” page 83; and pages 193, 203.)

The mission of Jesus to the Jews as a nation affords a clue to the **meaning of many of His parables**. Thus “The two Sons” (Matt. 21:28-32), and “The Wicked Husbandmen” (Mark 12:1-9), barely admit of any other interpretation than the wickedness of the Jews in rejecting Christ as their Messiah.

Matt. 22:5, “**But they made light of it.**” Quoted as if it meant that sinners who do not forthwith give their hearts to God, make light of the Gospel Feast and refuse

the offered provisions of salvation, and hence that men may and can reject Christ, and frustrate His grace if they will. But, like “The Barren Fig Tree” (explained on p. 114), the Marriage of the King's Son is a parabolic account of the latter part of Israel's national history. They made light of the temporal salvation, offered by Jesus and the disciples, and were visited with the awful doom referred to in verse 7. The latter part refers to the “common salvation,” and the language suits the case of those who are sovereignly called by the Gospel.

Luke 13:6, 9, “**Cut it down: why cumbereth it the ground?**” See page 114.

Luke 14:18, “**And they all began with one accord to make excuse.**” Quoted in proof of the doctrine that a free salvation is offered to all men, but that many excuse themselves from accepting it and so perish; thereby increasing the anger of God at their rejection of His grace. But this parable of the Great Feast, like that of the Marriage of the King's Son (Matt. 22:5), refers to the rejection of Christ by the Jews, and the subsequent calling of the Gentiles. The invitation of the servant (verse 17) answers to the ministrations of Jesus and His Apostles among them. These were disregarded by them. Hence their national downfall.

See also the notes on Isa. 49:8, page 230; Matt. 23:37, page 113; Luke 19:41, page 114; and Acts 7:51, page 116.

-The National Life and Death of God's Ancient People.

It is common to assume that the words “live,” and “life”—“die,” and “death,” are in the word of God invariably to be understood as referring to spiritual life and death; and passages in which they are prominent are freely used in support of the views to which this treatise is opposed.

It is forgotten that the national existence and prosperity of the people whom God favoured is often called *their life*. The following are examples:

Ezek. 16:6, “**I said unto thee when thou wast in thy blood, ‘Live.’**” These words form part of an allegory setting forth the history of the Jewish people. God is here represented as speaking them into national being. In their degradation and misery He constituted Himself their Deliverer and King, and gave them a unique place among the nations. The word “live,” therefore, describes the commencement of their national history.

That the passage may be regarded as illustrative of the free, sovereign and invincible grace of God in quickening His elect when dead in trespasses and sins is

not denied. The above, however, is its primary meaning (see page 130).

Deut. 30:15, 20, **“See,” said Moses, “I have set before thee (the Jewish nation) this day, life and good, and death and evil; that thou mayest love the Lord thy God and obey His voice, for He is thy life.”** Spiritual and eternal matters are not here contemplated. They are reminded that their national welfare and happiness would be perpetuated by God if they chose *life*, that “both they and their seed might *live*” (5:19). Living here evidently means the perpetuation of their national existence and blessing.

Deut. 32:46, 47, **“Observe all the words of this law, for it is not a vain thing for you, because it is your life; and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it.”** Here obviously “*life*” means a prolonged residence in the Land of Promise.

Ezek. 20:21, **“The children rebelled against Me; they walked not in My statutes, neither kept My judgments to do them, which if a man do, he shall even life in them.”** “natural life is not here intended, neither is that eternal life which Christ gives to His sheep. The life intended is of a civil and figurative character, by the terms of the covenant made with Israel by God when He brought them out of Egypt and organized them into a nation (Exod. 24:7; Heb. 8:9). The obedient observance of the statutes and judgments of this covenant was the tenure upon which they were to hold possession of their land, and which should be their *covenant life* thereon as a nation (Lev. 18:4, 5; Neh. 9:29).”—*John Foreman*.

Ezek. 18:31, **“Make you a new heart and a new spirit: for why will ye die, O house of Israel?”** As the national prosperity of God's ancient people depended on their obedience to His laws, so they were warned that their national death would be the certain consequence of disobedience and sin. Here they are enjoined to “repent”—to “turn themselves from all their transgressions” (verse 30). “So iniquity should not be your ruin.” “For why will ye die?” It is indeed common to make these words the basis of an appeal to the unregenerate; but there is no authority for so doing. The words were spoken to God's ancient people, and to them only; and there is no analogy between their position as responsible to God under their national covenant, and sinners who are dead in trespasses and sins and condemned already under the broken covenant of works. (Compare page 215.)

“O Israel, thou hast destroyed thyself. Hosea 13:9. When Ephraim spake tremblingly, he exalted himself in Israel; but when he offended in Baal, he died” (verse 1). The favoured nation, however, still went on, regardless of warnings and heedless of consequences, till, as above stated, they destroyed themselves, and died

“from off the goodly land.” “The Lord *rooted* them out of their land in anger (Deut. 29:28). They were *plucked* from off the land (Deut. 28:63) and *slung* from it, as a stone from a sling (Jer. 10:18). This was their *death*, as everywhere signified by that covenant. Babylon, moreover, was their grave, and the victorious army of the Chaldeans was made their bearers, who carried them to their burial, and they remained nationally entombed for seventy years.”—*from John Foreman.*

In Ezek. 37 the Prophet was favoured with a vision of the defunct nation, and was bidden to predict its resurrection. This, in due course, happened, and the nation lived again, in accordance with the promise of verse 5.

In time they again lapsed into a condition that was most dishonouring to God, but Christ came as the “Minister of the circumcision” (Rom. 15:8) to effect their national salvation if they were willing to receive Him. To this the following verses refer:

John 5:34, “**These things I say, that ye might be saved.**” Personal and eternal salvation is not here alluded to, but the providential and national salvation of Israel. Their future hung on their acceptance of the Messiah, and Him they were rejecting. “According to the tenor of their covenant by which they were God's nation and people above the rest of the nations, they had an offer of temporal life and continuance in their land on the ground of their believing the testimony of Christ and coming to Him as their Lawgiver and King; and, on the contrary, they were told that if they hearkened not to this Prophet nor received Him as sent from God, they should be cut off by the judgment of God, and become a scattered people” (Deut. 18:15).—*John Stevens.*

John 5:39, “**Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me. And ye will not come to Me, that ye might have life.**” A contrast is, in this important passage, presented between the national life to which we are referring, and the spiritual and eternal life which is the gift of God to His people. The Jews, to whom Jesus was speaking, were under no apprehension concerning their spiritual safety. They thought that, as the possessors of the Scriptures, they had *eternal* life; although they were rejecting Christ who alone could give them *national* life.

The Lord, however, points out their delusion, and makes them a public offer of safety under the term “life,” in the sense with which they were familiar, which *national* “life” (and He drops the term “eternal” in referring to it) they might have on receiving Him.

It is to be observed that He never represented spiritual and eternal life as obtainable in this manner. Verse 40, “Ye will not come unto Me, that ye might have life,” does not, therefore, refer to sinners, but to Jews as Jews—the coming was a reception of Christ as the Messiah in the days of His flesh, and does not intend the approach of a lost sinner to Christ for salvation; and the life is not that spiritual life which is the gift of God through Christ, but the life of the Jewish nation as such.

Rom. 11:15, “**What shall the receiving of them be but life from the dead?**” Here the same phraseology is employed. Israel are nationally defunct, but they *have a future*. They are yet to enjoy national existence and favour, which are here predicted. Their restoration and reorganization are to be their *life from the dead*.

Their future national regeneration is alluded to by St. Peter in Acts 3:19, “Repent,” he says to the Jews, “and turn again that your sins (as a nation) may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that He may send the Christ, who was before proclaimed unto you, *even Jesus*.” Revised Version. This to our own day the Jews are far from doing. When Moses is read, the veil is still upon their heart. 2 Cor. 2:14. “But when it (i.e., their national heart) shall turn to the Lord, the veil shall be taken away.” This explains Peter's “Repent and be converted;” for when the Jewish heart shall turn to the Lord, the times of refreshing, seasons of rest from persecution and national distress shall come from the presence of the Lord.”—*Charles Drawbridge*.

Thus the term “life” and “death” have frequent reference to Israel's national existence. To forget this involves much serious misapplication of the Word of God.

An objection—more noticeable for its *craft* than its cogency—has been urged against our usage in restricting such appeals, warnings, threatenings, and promises to the Jewish nation.

A writer having quoted a passage addressed to God's ancient people, thus anticipates an objection:

“***But, you may say, 'this is spoken to the Jews.' Truly, but to the Jews as sinners.***”

“But does it not refer to their national dispersion, which is called their *death*? Possibly—but the principle is far broader; for if God is too merciful willingly to see a nation scattered, how much less can He willingly see a soul perish for ever!”

To this the unanswerable reply is, that Jehovah stood in peculiar relationship to the Jews on the ground of the covenant that He had made with them, and that His unwillingness to visit them with temporal and national calamities affords to ground for determining His intentions concerning sinners and their eternal punishment.

The will of God in relation to the eternal punishment of sin can only be known from His express revelations on the point.

Again, it has been urged that in expostulating with and promising temporal mercy to the Jews, God really tenders grace to all men.

Hence, when He said, “Why will ye die?” He indeed addressed the Jewish nation; but the nation consisted of individuals, and thus, men as men, were entreated not to despise offered grace and perish.

This, again, fails to distinguish things that differ. Every individual Jew was indeed responsible for his personal share in the nation's wrong-doing; and, by idolatry and godlessness, contributed to bring down judgment on his nation, and calamity on himself and his household. Hence Jews, as individuals, are sometimes exhorted to personal reformation, and assured of God's good will (See Ezek. 18:21). But God's mercy in sparing, and His severity in punishing them cannot on fair grounds be cited as identical with His grace to His elect, and His judgment on the ungodly (See note on Amos 4:12, page 215).

—Neonomianism.

A scheme of Divinity propounded by Daniel Williams, D.D., which held that God has receded from the demands of the Moral Law, and given up its original obligations—and that the Gospel is a New Law, but of milder requirements, in which Faith, Repentance, and sincere though imperfect Obedience, are substituted in the room of the perfect and perpetual Obedience required by the original Law.

Much of the Gospel of the present day so closely resembles this as to be all but identical with it.

Godly men were wont fiercely to oppose it, as “a scheme which darkens and disgraces both Law and Gospel.”—*John Ryland, M.A.*, see pages 16-23.

—The Will.

We have been accused of denying the freedom of the Will, and so of reducing man to the level of a machine or unaccountable agent. The charge is untrue.

The **Will is in its nature free**. This is self-evident. It is the deciding power of the soul—the faculty by which it chooses or refuses what is presented to it. The Will, then, *as such*, must be free, or no such faculty exists.

Being a faculty of a finite being, it has, however, **by a natural necessity**, bounds which confine its action, because it cannot go beyond them.

No man, for example, can *will* to act beyond the limits of his *knowledge*. He can form no purpose concerning things of the existence of which he is ignorant.

He cannot, again, *will* to act beyond the limits of his conscious *capacities*. He cannot, for example, will to fly; for he knows he has no wings. A blind man cannot will to see—nor one without hands to grasp an object. Conscious inability prevents their purposing to do these things.

He cannot, again, *will beyond his nature*. He may know what are the capabilities of an angel, but he cannot *will* to act like one.

The **will has limits** as a **controlling power** in the soul. It cannot command the exercise of feeling. No man can, by an effort of his Will, love an odious object. It cannot, again, silence the verdict of Conscience. By no effort of my Will can I regard what I know to be wrong as right. Nor can it impede the operation of the Judgment, or banish remembered facts from the mind. I cannot *will* to believe a lie, I cannot *will* to forget.

These are the natural limitations to the action of the Will in man.

It follows, therefore, that the Will of man, considered as creatures, is limited by their capacities as rational and moral beings, and the objects with which *as such* they have to do, and that in its own province its actions are circumscribed by its natural relation to the other powers of the mind.

In the nature of things, it cannot act in relation to matters of which we have no rational cognizance and for the apprehension of which we have no natural capacity.

This accords with Scripture: “The natural man (see the phrase explained on page 165) receiveth not the things of the Spirit of God.” They lie beyond the sphere of his observation, and must be “*spiritually* discerned,” apprehended, that is, by a higher faculty than he possesses. “Except a man be born again he cannot see the kingdom of God.” While he remains a natural man, he has no power to perceive spiritual realities.

It follows, then, from what we have advanced, that he cannot *will* concerning them. The limits which Nature assigns to the Will prevent his forming any purpose in relation to the things of God.

But, further: a sinner is not merely a *natural*—he is a **carnal** man.

His mental vision is dimmed. “The god of this world has,” moreover, “blinded his eyes.” Thus the range of his knowledge is limited; while sin, which has brought death into his soul, has also dwarfed and impaired all his active mental and moral capacities.

This being understood, it is easy to see that the Will of a sinner can only act within a very limited range. It is circumscribed by the area of the facts which come within the diminished sphere of his observation, and by the enfeeblement which sin has brought upon his natural capacities.

The Will of a sinner may be likened to a manacled and fettered prisoner within a cell. His movements are hampered by his chains and circumscribed by the walls that confine him. He is indeed free to move, but in a manner so constrained, and within an area so bounded, that his freedom is—*bondage*.

So with the Will of man as a sinful creature. Though his volitions flow freely within the assigned bounds, he cannot possibly overpass them. As a **creature** he cannot extend his volitions to spiritual things; while, **as a sinner**, through his apostasy, his Will is continually and invariably evil, without power to extend its bounds into the regions of spiritual goodness, purity and truth. Otherwise he would **Will** contrary to his nature and situation, which is as impossible in itself as it is contrary to the revelation of God. It must, moreover, be remembered that the Will of sinners is in a mysterious but most real manner subject to Satan. They are “led captive by the devil at his Will.” He induces them to practice evil, not only by presenting enticements to wrong-doing to their minds, but by actually constraining the inner springs of their volition.

How great, then, the absurdity of representing that a natural man can, by an act of his Will,, change his nature and do that which none but a spiritual man can perform.

Before a sinner's Will can decide for God in the way which the Gospel requires, three things are needful, each of which is beyond his power. *First*, it must be delivered from the dominion of Satan. *Second*, it must, by a revelation of spiritual facts, be capacitated to act beyond the range of those objects which Reason, unaided by Grace,

can apprehend. *Third*, it must be renewed and recovered from the effects of sin, which have so dwarfed and perverted it.

Hence while we *admit* that the Will is essentially free, we deny that a natural man can *will* himself into a *spiritual* man; that a sinner can *will* himself into a *saint*; that he can *will* to be born again; *that he can will to trust and love God, of whose character he is ignorant and who is unlovely and repellant to his corrupt nature*; or that he can will to perform any of the spiritual acts which characterize a living child of God.

His Will is absolutely inoperative in relation to the things of God. Hence the Divine Will must act *first*, and impart spiritual impetus and motion to a sinner's Will, or he will continue in league with hell, and determined to act contrary to God to the very extent of his capacities as a sinner.

Grace, however, illuminates the mind, and reveals spiritual facts and circumstance to it. The new birth elevates a man to a higher stage in the scale of being and invests him with faculties of which, as a creature, he was absolutely devoid. He sees what was before invisible (Heb. 11:27), and lives in actual relation to facts of which he was before profoundly ignorant.

The range of the operations of his Will is accordingly enlarged; and he forms spiritual purposes in relation to the spiritual objects which have been revealed to his mind.

Satan is, moreover, driven from his heart (Luke 11:21); and no longer tyrannizes over his mental powers. Thus the Will is unshackled and liberated from its former bonds.

The Will—no longer stunted and circumscribed—is free to act in accordance with God's pleasure, and this branch of salvation is consummated in the prayer, grateful, sincere and heart-deep—"Thy will be done."

—The Warrant and Ground of Faith.

By a **warrant** is meant something which warrants or authorizes, or enables a person to act in virtue of a right.

By a sinner is meant a transgressor against God's holy law, who is where the Fall left him, and his sins have brought him to, and who has no inward assurance that he is interested in the salvation of God.

The question is—What warrants or authorizes a sinner to make application to God for the salvation proclaimed in the Gospel?

The **Arminian** would tell a lost sinner that Christ died for all men absolutely and equally, and that, therefore, any one who chooses may avail himself of the provided and freely offered salvation. Thus:

Christ died for all men.

Therefore, He died for you.

God promises salvation to all that believe this.

Believe it, therefore, on the warrant of fact and right, and you are saved.

But this is substantially untrue. Christ did not die for all men absolutely and equally (see chapter 9), and a warrant based on a fabrication is worthless.

The **modern Calvinist** holds that God has indeed an elect people, for whom, and none others, Christ died; but that sinners have nothing to do with God's decrees, nor should they concern themselves about them. He would, therefore, advise a sinner to dismiss from his mind all consideration of what may be the eternal and unchanging pleasure of God concerning him, and bid him believe in Jesus on the warrant of the command of God to do so.

Such a command, however, is nowhere to be found, as our examination of the texts supposed to embody it fully shows. A sinner, as such, in his guilty hardness and unconcern, has not one single word in the whole Bible which warrants him in making application to God for mercy and pardon.

A **second** modern Calvinist would inform him that, while Redemption secures the salvation of the elect, the Atonement is of infinite efficacy—and that he may safely draw nigh to God on the ground of its boundless provisions, and plead the general invitations that are based on them.

Here, again, the sinner would be misled. We have shown the baselessness of the idea of the infinite efficacy of the atonement (page 46); and a heaven-born Faith can never act on the warrant of a human fabrication. It must have a divine sanction.

The **warrant of Faith** we have stated to be **an inwrought persuasion** that the portions of the Gospel message which direct, invite, or command believing acts, **refer** to **such persons** as we know ourselves to be.

Carefully examined, every Gospel invitation will be seen to consist of two parts—a **description** of character and a **direction** to the person described.

The **description** will invariably be found to embody some characteristic of a new-born but dark and uninstructed soul. Thus “thirsting,” “labouring and being heavy laden,” “seeking and being willing” (Rev. 22:17)—that is to say, graciously willing to be saved in God's way—portray essential traits of a character which results from the operations of the Spirit in the heart.

A consciousness of possessing such a character as the promise **delineates** is, therefore, Faith's **warrant** for approaching God in the way the promise **directs**, for the blessing the promise holds out.

Thus Faith says:

“Thy promise is my only plea,
With this I venture night;
Thou callest burdened souls to Thee,
And **such**, O Lord, am I.”*

“**Deep wounded** souls to Thee repair,
And, Saviour, we are **such**.”

*—With all respect to the memory of the sainted Charlotte Elliott, we have often been struck with the impropriety of directing a bewildered seeking sinner to sing, “Just as I am, without one plea, but that Thy blood was **shed for me**,” etc.

This plea is never given in the Gospel, and if the sinner knew that Jesus' blood had redeemed him, the doubts and conflicts of verse 3 would have ceased.

This not only accords with Scripture, but with true philosophy. Imagine two anxious sinners. One, under erroneous teaching, approaches God on the ground of the mercy manifested to sinners in Christ. He is told to be *grateful* that he was not damned long ago—to be *contrite* because he did not seek salvation before—to be *earnest*, lest the favoured opportunity slip by and he be damned after all—that God has free pardons to bestow—that Christ died to atone for sin—that the Holy Spirit will help him; and he tries to pray. But his mind requires guidance in this new and solemn exercise, and none has been given it.

Another sinner has been scripturally taught. He presents a Gospel invitation at the Throne of Grace. Say, "Let him that is athirst, come." Here the mind at once is occupied with the description of character which warrants the application. "Lord Jesus," he says, "I thank Thee that I am permitted to come to Thee as a *thirsting* sinner. My soul is in pain, but I bless Thee that it is no longer in a state of guilty unconcern. Thou biddest those that thirst come to Thee—and lo, I come. The Holy Spirit has shown me my need of Thee, and I wait on Thee for what Thou only canst give," etc.

It has been asserted that such teaching imposes qualifications for coming to Christ upon sinners—that we insist on a measure or standard of contrition or soul agony before we point them to Jesus as the sole and all-sufficient Saviour—that we refrain from preaching Faith to any but those who already believe—that we withhold the medicine of the Gospel from sinners until they are cured. All this is untrue.

We simply tell our fellow sinners that God has chosen, Christ has redeemed, and the Spirit has engaged to sanctify an innumerable company of sinners. That these are allowed to sin like other men until the time of their Regeneration and calling by grace. That they are then changed from a state of unconcern into a condition of solicitude about their souls. That for the guidance of such awakened or sensible sinners promises are written in God's Word to which in all cases are appended descriptions of the persons whom they concern. And that it is the instant and earnest business of every sinner whom a promise describes to make application—with all the light and spiritual ability vouchsafed to Him—to Jesus, who has said, "Him that cometh unto Me, I will in no wise cast out."

By the **ground of Faith** is meant the fact or facts on which a sinner bases his reliance when approaching God, for the mercy, pardon and acceptance proclaimed in the gospel.

Faith is the most solemn and momentous act of which a penitent sinner is capable.

He is keenly alive to his danger. He knows that by nature and practice he is one whom God cannot but regard with disfavour. He is conscious that he is condemned by the Law. Nevertheless he abstains from all further inquiries as to other possible courses of action. He abandons all efforts at self-reformation. At once, as he is, in his deplored sinfulness and helplessness he applies to God for favours of immeasurable importance and worth.

No prudent person would rest his eternal salvation upon any foundation which

did not appear to him absolutely sufficient and reliable.

What, then, renders the reliance of Faith justifiable/ what is the true **ground** of a **heaven-born** sinner's trust?

Answer: **Nothing in God**, absolutely or abstractly considered, furnishes a reply to this question. His mercy, love, goodness, etc., afford no sanction for the belief that He will remit the consequences of a sinner's transgression.

Again: No fact **within the sinner**—nothing that he is or experiences (either as a creature or a new creature) affords a valid reason for his acceptance with God, or is a ground for the expectation that he will be so accepted.

The ground of Faith is Jesus Christ. The worth of His Person; the preciousness of His blood; the prevalence of His intercession, furnish the only valid reason for the acceptance of a sinner in the way indicated in the Gospel. On the Atonement of Christ—on this only—can the trust of a heaven-born Faith be based.

Confusion has arisen from failing to distinguish between the **warrant** and the **ground** of Faith.

The **warrant** of Faith concerns my right to draw nigh to God as one for whom saving provisions have been made. The **ground** of Faith concerns the character and direction of my reliance as once who has so drawn nigh.

The warrant of Faith is **subjective**, and arises out of what I am, through the operation of God the Holy Spirit. The ground of Faith is **objective**, and arises from what Christ is both to God and to sinners, through the complexity of His person, and the completion of His work.

The Warrant of Faith is the work of the **Spirit** *in* the sinner. The Ground of Faith is the work of the **Saviour** *for* the sinner.

The Warrant of Faith is **God's testimony** concerning conscious sinners—that He will permit them to approach in Christ's name. The Ground of Faith is **God's testimony concerning His dear Son**, that He delights in His Person, is satisfied with His work, and freely justifies sinners for His sake.

Preachers have to proclaim both the **warrant** and the **ground** of Faith. They have to assure the conscious sinner of his welcome as one whose character is

portrayed in the invitations of the Gospel. They have also to dwell on the greatness, grandeur and glory of Emmanuel as the meritorious reason for the salvation of the vilest transgressor.

If the **warrant** of Faith is not insisted on, the Gospel is presented as a vague generality in which there is no more comfort for the prostrate and penitent sinner than for the unconcerned and hardened worldling. (“There is Salvation for all who **want** it. Can I say more?”—*John Stevens.*)

If the **ground** of Faith is not fully presented to the anxious enquirer, there is danger of his intermixing his own penitent feelings with Christ's finished work in his plea for mercy, and so of landing him in sorrow and confusion.

—Thy Faith hath saved thee.

Words which claim attention, because often quoted to prove that a sinner's salvation is effected by his believing.

Jesus said to the woman, whom He had healed of the issue of blood—**“Daughter, be of good comfort: thy faith hath made thee whole”**—literally, “hath saved thee” (Matt. 9:22; Mark 5:34; Luke 8:48).

Jesus said to Bartimeus, after he had received his sight—**“Go thy way, thy faith hath made thee whole”**—literally, “hath saved thee” (Mark 10:52; Luke 18:42).

Jesus said to the Samaritan leper, whom He had cured—**“Thy faith hath made thee whole”**—literally, “hath saved thee” (Luke 17:19).

Three miracles of healing are here referred to. The Faith mentioned was the appeal of *physical* sufferers for relief. It was not *spiritual*, but *rational*, and based upon a persuasion of Christ's ability (as the Divine Messiah) to effect supernatural cures. The salvation, therefore, was not that of the immortal soul, but of the body.

“Thy faith hath”—in this sense—“saved thee.” Some consider that the Lord by “Faith” meant Himself—the *object* of their Faith, “I, Jesus, in whom thou believest have saved thee.”

This interpretation Israel Atkinson rejects: “Appendix to ‘Faith,’” page 29. It is, indeed, playing with the words thus to understand them.

Others consider that while the healing virtue proceeded from Christ, Faith was

the *sinc qua non*, or a necessary condition, without which it would have been impossible for Christ to heal them—and that *thus* Faith made them whole.

Answer.—Many of the miracles of Jesus were wrought upon people who had no Faith: Lazarus (John 11); the widow's son (Luke 7:12-15); and the daughter of Jairus (Mark 5:22-42) were dead when His power was exerted; and in many other instances it is evident that the minds of those He healed were quiescent, and not in a state of expectant trust that He would benefit them. It was, therefore, no general rule that men must believe on Christ before He could work miracles on their diseased or disabled bodies.

Since, then, Christ was able to heal men at His pleasure, whether they believed in Him or not, the words “Thy Faith hath saved thee” did not mean that their Faith had contributed to their cure. It did not make them whole *instrumentally*, as a medicine administered by a physician is the *means* of the cure effected, without which his skill would be unavailing.

In fact, the miracles of Christ were wrought (as the bounties of His providence are dispensed) on the evil and the good—on men that were to be eternally saved—on men that had natural Faith in His Messiahship *only*—and on men who were destitute of Faith altogether.

In the cases of those whose belief in His Messiahship had brought them to Him for relief, Jesus viewed their motive with approbation, and eulogized the Faith which had thus honoured Him.

Just as belief in a physician's ability induces a patient to apply to him, so *their* Faith had brought them to Jesus, and in this sense we understand the phrase under consideration. “Thy Faith” which led thee to Me “hath saved thee,” hath proved a link in the chain of events which hath brought about thy cure.

Why were the words uttered? 1. As an assurance of the reality of the cures. The persons were not only *relieved*, but “made whole.” The emphasis is on the word “hath **saved** thee.” 2. They expressed the freeness with which the cures were effected. The simple appeal of *conscious* need availed. “He will not despise the prayer of the destitute.” Psa. 102:17. 3. They conveyed the Lord's high estimate, even of *natural* Faith. He could not behold its operation without noting his approval of it.

Jesus said to the woman that was [had been] a sinner, “**Thy Faith hath saved thee**” (Luke 7:50).

This, though similar to the above, is of widely different import, and should not be confounded with them. They referred to the salvation of the body; this to the salvation of the soul. They to natural Faith; this to spiritual Faith. Yet the fact that they are verbally the same, suggests the propriety of studying them together.

Thy Faith hath saved thee—whose? A fallen woman, who had previously seen and heard Jesus, and, constrained by His grace, had abandoned her depraved life. She *had* been (though now no longer) a sinner—a woman who lived on her shame (verse 37).

[Not “was” but “had been”. So baron bouchier, Valpy, and Wordsworth. Alford, on the other hand, insists—but without reason—that she was a prostitute even to this time.

“She had listened to the words of Jesus, perhaps to His invitation to those that laboured and were heavy laden to come to Him for rest. Lost, till now, to selfrespect, an outcast for whom no one cared, she had found One who was the Friend of sinners; who beckoned even the most hopeless to take shelter by His side. She might yet be saved from her degradation; might yet retrace her steps from pollution and sorrow to a pure life and peace of mind. What could she do but express her lowly gratitude for the sympathy He alone had shown; the belief in the possibility of her restoration which had itself restored her.”—*Cunningham Geikie.*]

Moreover, some revelation of the pitiful and pardoning love of Christ had been vouchsafed her. A responsive sentiment had been begotten in her heart. “She loved (Him) much” verse 47.* All this was before the occurrence we are considering.

*—Not *loveth*. Her love was of earlier date than the incident in the Pharisee's house. She loved Jesus before she thus sought Him. Note the force of the word “for.” It is here illative (see page 235), and marks not a cause but an effect. Her love was not the cause of her forgiveness, but a proof and evidence of it.

To manifest this love was now her desire. Probably she also longed to receive from the Lord's own lips the assurance that would quell her fears.

Love like hers could not go empty-handed. She therefore took an alabaster casket of ointment—was it alls he had in the world, the last remains of the luxurious proceeds of her sin?—and sought an interview with the Saviour in the Pharisee's house.

What transpired the evangelist relates. No words were *spoken* on either side; but who can doubt that the grace which sanctioned the woman's actions also shed peace into her troubled heart.

Surprise and indignation filled the Pharisee's mind. But Jesus vindicated His conduct, and showed that she was no longer an abandoned, but a penitent (and, as her love proved) a pardoned, woman.

He then said unto her, "Thy sins are forgiven."

This utterance was also resented by His fellow-guests; but Jesus was not deigning to reply to them, dismissed the woman with the coveted blessing, "Thy Faith hath saved thee: go in peace."

Whence note:

1. Her Faith did not originate her salvation. The story is, indeed, a fragment. We know not how the work of grace began in her heart, but to assert that her religious life was commenced by this her act of trust—that she constituted herself a saved person by believing in Christ—would be to falsify the narrative. There is ample evidence of an inwrought work, ere she appears in the Evangelist's narrative.

2. The Faith referred to was the approach of a **conscious** or **sensible** (and therefore regenerated) sinner to Jesus. Her heart was evidently alive with spiritual feeling. She was one "who had heard and had learned of the Father," and so came to Jesus (John 6:45).

3. The **salvation** referred to was **experimental**. She was actually *saved* when grace first moved her to forsake her sinful ways; *saved* when her heart first glowed with shame, and tears of penitence fell from her eyes; *saved* during the anxious interval which preceded the above incident; *saved*—but without such assurance of the fact as could afford rest to her heart. Her Faith led her to Jesus, and obtained from His lips the words of peace for which she longed: words which saved her from the sting of shame; saved her from degradation; saved her from despair, by the hope and promise of a new and purer life.

4. This view harmonizes this text with the others.

In the first group of texts, physically living but diseased and disabled persons appealed to Jesus, in natural Faith, and physical relief was accorded them.

In the second text, a spiritually living, but burdened and sad-hearted sinner, appealed to Jesus in spiritual Faith, and spiritual relief was accorded her.

Natural Faith did not obtain life for dead *bodies* (the idea is an absurdity) but healing for living ones.

So spiritual Faith does not obtain the grace of regeneration for *souls* dead in trespasses and sins (the idea is an absurdity), but healing and peace for the souls of men who have passed from death unto life.

Hence we still say to a trembling and anxious sinner who enquires “What **must** I do to be saved”—not “*shall*” as often quoted: the language implies the urgency of intense anguish of soul, “Believe on the Lord Jesus Christ, and thou **shalt** be saved” Acts 16:31).

Chapter 16.—Things which Accompany Salvation (continued).

Hope.

Hope. We believe that **hope** is a grace of the Spirit (1 Cor. 13:13; Eph. 2:12, where note that natural men are destitute of this grace; 2 Thess. 2:16; 1 Pet. 1:3, where read “living” or “lively.” The meaning, is that the hope of a regenerate person is a living and indestructible principle; not that all believers are sanguine in expecting heaven.) by which the children of God **desire** and **anticipate** the blessings promised in the Gospel to the “heirs of salvation” (Eph. 1:18; Col. 1:1823; Tit. 2:13; Heb. 11:16).

Note.—Hope is a composite emotion, comprising the **desire** for good, conjoined with an **expectation** of obtaining it.

Note.—Value your Hope more by the intensity of your desire than the confidence of your expectation. A “good Hope.” 2 Thess. 2:15, is not necessarily a strong Hope. Its goodness depends on the goodness of its object and the warrantableness of its expectation.

“Hope is an anchor of the soul, a grace of heavenly birth;
When tempests rage, and billows roll, we learn its use and worth.

“Our strength and fortitude may droop, each refuge seems to fail;
But we are still upheld by Hope, which holds within the veil.”

The object of Hope. We believe that the **objects** of a Christian's hope are **Jehovah Himself**, as He stands engaged to befriend and benefit His people (Psa. 146:5; Jer. 14:8; Lam. 3:24; Joel 3:16; Acts 24:15; Rom. 15:13, where note that “God is the God of Hope, as He is its Author, Object, Fulfiller and Fruition.”—

John Hazelton. 1 Tim. 1:1; 1 Pet. 1:21): and all the blessings promised in the Gospel, both now and hereafter (**For time**—Such as the **supply** of our needs; Psa. 84:11; Phil. 4:19; **strength**, Deut 33:25; Isa 40:31: **deliverance**, Psa. 72:12; 2 Tim. 4:18; **guidance**, Psa. 32:8; Psa. 48:14; Prov. 3:6; **preservation**, Phil. 1:6; **help in death**, Heb. 2:15; Psa. 23:4. **Hereafter**—the objects of hope are immediate entrance into the Lord's presence after death. 2 Cor. 5:8; Phil. 1:23. **Perfect rest**. 2 Thess. 1:7; Heb. 4:9. **Joy**. Psa. 16:11; Matt. 26:21. **Perfection in holiness and knowledge** (1 Cor. 13:12; Heb. 12:23; the **Resurrection** of our bodies, and the **consummation of our happiness** at the **second coming** of Jesus; Job 19:26; Psa. 16:9; Rom. 5:2; 1 Cor. 15:51, 52; 1 Thess. 2:19; Titus 2:13; 1 Pet. 1:4, 5; 1 John 3:2; Jude 24, 25. Every gracious declaration of God containing a “shall” or a “will,” indicates an object, on which a heaven-born hope may rest.)

[The term “hope” like “faith” is employed in the Bible both in a **subjective sense** (for the act of hoping), and in an **objective sense** (for what is hoped for, or that on which Hope is based).

Thus:

Subjectively

Rom. 5:2, “In h. of the glory of God.”
 5:4, “Experience (worketh) h.”
 8:24, “Are saved by h.”
 15:4, “That we might have h.”
 15:13, “That ye might abound in h.”
 1 Cor. 13:13, “Now abideth h.”
 1 Thess. 5:8, “For an helmet the h. of salvation.”
 2 Thess. 2:16, “Good h. through grace.”
 *Heb 6:19, “Which h. we have as an anchor.”
 1 Pet. 1:3, “To a lively (living) h.”
 1:21, “Your h. might be in God.”
 1 John 3:3, “This h. in Him.”

Objectively.

Jer. 17:13, “The h. of Israel.”
 Acts 26:7, “For which h.'s sake.”
 *Rom. 8:24, “H. that is seen is not h.”
 15:13, “The God of h.”
 Gal. 5:5, “The h. of righteousness.”
 Col. 1:5, “The h. laid up for you.”
 1:27, “The h. of glory.”

1 Thess. 2:19, “What is our h.”

1 Tim. 1:1, “Jesus who is our h.”

Titus 2:13, “That blessed h.”

*Heb. 6:18, “To lay hold on the h.”

***Note**—In Rom. 8:24, and Heb. 6:18, 19, it occurs in both senses—subjective and objective.]

Note.—“The God of Hope,” Rom. 15:13, is not abstract Deity or God considered apart from Mediation; but Jehovah in His covenant character, as *the* God of His enrolled, redeemed, and grace-sought people. “The relationship which He has sovereignly assumed is the foundation of His character as the God of Hope. I cannot Hope in abstract Deity.

‘The holy, just and sacred Three
Are terrors to my mind.’

But God in Christ; God resolved to bless me in Jesus; God accepting me, justifying me, embracing me, enriching me, and caring for me with infinite tenderness, as I stand approved in the Son of His love, is the God of my Hope; for how can I expect aught but good if He is mine. Knowledge is the hand maid of Hope. I know whom I have believed, and therefore, know that all things shall work together for my good.”—*John Hazelton*.

Note.—“We are hoping for eternal blessedness in another world, or bliss, glory and perfection in the heavenly state. Six things will then constitute our blessedness. We shall **see** Christ. We shall **be like** Him. We shall be **near** and **with** Him. We shall uninterruptedly **enjoy** Him. [We shall **serve** Him in His Temple]; and this will continue **for ever**. These facts are *now* the objects of our hope.”—*John Hazelton*.

“There is an inseparable connection between the **grace** and the **object** of Hope. God has performed two operations—one *for*, and one *in* His people. He has prepared a *city* for us (Heb. 11:16), and He has prepared *us* here for that city. He creates the object for the Hope, and the Hope for its object, and the existence of the grace of Hope in the heart proves our interest in the object. The hoping heart will assuredly obtain its object.”—*John Hazelton*.

“Thou only art my Hope, O Lord, Thy wisdom and Thy power
Will surely timely help afford, in each distressing hour.

“My checkered days I know may bring, full many a cause for fear;
But 'neath each lowering cloud I'll sing; for I shall find Thee near.

“Till, every scene of danger past, I leave the world behind,
And in the Lord, my God, at last, Hope's full fruition find.”

285 **The saving power of the grace of Hope.** We believe that the **grace** of **hope** sustains an important relation to our experimental salvation—since it **holds** the soul in the hour of peril (Heb. 6:19); **sweetens** the bitterness of present tribulation (Rom. 5:2, 5, and 12:12; 1 Thess. 4:18); **fortifies** and **energizes** the mind (1 Cor. 15:58; Eph. 6:17; Phil. 1:20; 1 Thess. 5:8; Psa. 27:13*), and **purifies** the heart (1 John 3:3), thus **saving** us from many of the dangers which beset us as the children of the living God (Rom. 8:24; where some have understood that we are saved, not by the *grace*, but by the *object* of Hope—God Himself, on whom Hope reposes. The *grace* of Hope is, however, intended, by which we are saved [not *meritoriously* from the guilt and punishment of sin], but from the depression and dejection into which hopelessness would plunge us.).

*—Psa 27:13. Heaven is the “land of the living,” and Hope anticipates there to see (enjoy) the goodness of God to the full. This saves us from a fainting heart here, in the land of the dying. “Hope is heaven's balm for present sorrow.”—*C.H.S.*

“Alas! for us if thou wert all
And nought beyond, O earth!”

“Hope is a lively act, of Jesus' life within—
Grounded upon the Gospel fact that Jesus died for sin.

“Hope purifies the heart, through Jesus' cleansing blood;
Performs, like Faith, a saving part, beneath the throne of God.

“Through grace, good hope abides, and saves us from despair,
Yields cordials to the heart besides, and helps the saints in prayer.”

Faith and Hope. We believe that Faith and Hope should be distinguished as different acts of the renewed mind of the child of God. (The verb “to hope” is employed in hymns and popular theology to designate the action of a weak Faith. Thus: “My soul looks back to see The burdens Thou didst bear, When hanging on the cursed tree, and **Hopes** her guilt was there.” It is, however, not so used in the Bible, where it never means a timid and hesitating trust, but always the expectation of future good.)

They are **distinct** acts (1 Cor. 13:13; 1 Pet. 1:21), yet **both** are **heaven-born** (2 Thess. 2:16). Both have relation to **God** and **gospel facts** (1 Pet. 1:21; Heb. 7:19). Both are opposed to **sight** (2 Cor. 5:7; Rom. 8:24). Both are directed by the **gospel** (Col. 1:23). Both are **springs** of godly conduct (Heb. 6:11, 12:33; 1 John 3:3)

Faith, however, is occupied with *present* realities (Eph. 2:8); Hope with *future* certainties (Col. 1:5). Thus Faith views the goodness which God “*hath wrought* for them that trust in Him.” Hope contemplates what “He *hath laid up* for them that fear Him” (Psa. 31:19).

Faith exclaims:

“Jesus, Thy blood and righteousness,
My beauty **are**, my glorious dress.”

While Hope adds:

“Midst flaming worlds, in these arrayed,
With joy **shall** I lift up my head.”

Faith's language is:

“I hear the words of love—I gaze upon the blood;
I see the mighty sacrifice, and I have peace with God.”

While Hope sings:

“And a new song is in my mouth, to long-loved music set;
Glory to Thee for all the grace I have not tasted yet.”

[It is, however, impossible in all cases to draw a sharp line of demarcation between Faith and Hope. In the Scriptures, the terms are sometimes employed interchangeably. The verb *elpiso* “to hope” is often in King James' version of the New Testament rendered “trust”; as in Eph. 1:12; Phil. 2:19; 1 Tim. 4:10, 5:5 and 6:17; 1 Pet. 3:5; 2 John 12. The noun *elpis* “hope” is rendered “Faith” in Heb. 10:23. Abraham's confidence in relation to the birth of Isaac, is ascribed to Faith and Hope (Rom. 4:17-20); Sarah's to Faith (Heb. 11:11).]

See also the famous passage in Bunyan's “Israel's Hope Encouraged.”—*Offor's Edition*, vol. I., 578.

“When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond the cage,
And long to fly away.

“Sweet in the confidence of Faith,
To trust His firm decrees;
Sweet to lie passive in His hand,
And know no will but His.

“Sweet to rejoice in lively Hope,
That when my change shall come,
Angels will hover round my bed,
And waft my spirit home.”

The Warrant of Hope. We hold that since the blessings of the gospel are bestowed solely on the spiritual family of God; the **warrant of Hope** is the work of the Holy Spirit within the soul, which evidences gracious relationship to our Heavenly Father (Psa. 61:5; Prov. 3:35; Isa. 54:17; Matt. 25:34; Acts 20:32; Rom. 8:17; Gal. 4:7; Col. 1:12; Titus 3:7; Heb. 1:14, 6:12, and

9:15; ~~287~~ 1 Pet. 1:4, 3:9).

Note.—Grace constitutes us the heirs of God, and thus gives us a title to all the covenant blessings which are the heritage or inheritance of His people—theirs in virtue of relationship.

Note.—“A good hope of heaven is limited to God's sons, arises out of Adoption, and is the outgrowth of Regeneration. It is a fruit of the Spirit; which divine Person dwells in the heart of the hoper. Relationship entitles all God's sons and daughters to hope for glory.”—*John Hazelton*.

Regeneration and the experiences with which it is conjoined (which attest our relationship) are thus the warrant of Hope. (The Ground of Hope on the other hand is the existence of gospel facts which lie hidden from mortal sight “within the veil”—Heb. 6:19. [Compare page 250 on the Warrant and Ground of Faith.])

“Amazing grace! A worm of earth,
Ennobled by the second birth,
And owned Jehovah's child.
An object of eternal love,
An heir to all the joys above,
Who cannot be exiled.

“Come, heaven-born soul, your sonship view,
The grace which forms your heart anew
Calls forth the filial claim:
My Father, doubtless, Thou art mine,
For Thou hast given me life divine,
And I must own Thy name.”

Love.

Love. We believe that **Love to God** is a grace imparted by the Spirit to the saints (Hence not possessed by natural men: Rom. 8:7. A grace: 1 John 4:7, 10, 19; our love is not only a consequence but an effect of His love: Rom. 5:5; Gal. 5:6, 22; 2 Tim. 1:7; 2 Thess. 3:5), through which they are filled with spiritual affection toward each person in the blessed Trinity, and regard Jehovah as the supreme object of their desire and delight on earth and in heaven (Psa. 31:23; John 14:23; 1 Cor. 26:22; 1 Pet. 1:8; 2 John 6).

Psa. 73:25, where for “beside” understand, “*in comparison with Thee.*” All other lights are lost to sight when the sun shines. All other loves are nothing to God's great love to His people; and hence all other objects of affection are as nothing compared with Him.

So Luke 14:26. If our father, mother, etc., are *unregenerate* we can only love them with

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natural affection, which must not be permitted to interfere with the claims of God's love upon us. Many Christians are spoiled by their unwisely and unholily yielding to the voice of *human* love.

Note.—"Faith worketh love." Gal. 5:6. Faith discerns God in Christ as lovely and loveable, and leads to love to Him and His people and His truth.

Note.—As Fear is the grace of restraint (page 264) so love is the grace of holy impulse and effort—the motive power of a holy life (2 Cor. 5:14). Jesus saves us from carnally loving the world and the things of the world (1 John 2:15) by "the impulsive power of a new affection."—*Dr. Chalmers*.

Note.—Love to God is an evidence of interest in His love (1 Cor. 8:3). The absence of affection to Christ proves that we are not saved. St. Paul prayed that those who lived and died without loving His Master might be "Anathema Maranatha:" accursed at His coming (1 Cor. 16:22).

Hence "those that love God" is an accepted designation of true Christians.—Rom. 8:28; 1 Cor. 2:9; James 1:12, 2:5.

Note.—Spiritual love to God differs from that which is enjoined by the Law (Deut. 6:5); was incumbent on Adam; and is the duty of all men.

The latter was a holy admiration for God, as viewed through the medium of His natural works, and His great goodness as our Creator and Benefactor. The former is a sweet and sacred recognition of His grace in salvation and His distinguishing love to us as His chosen and redeemed children (1 John 3:1; 4:10). This is not a natural duty, since it flows as a result from His sovereign favour.

"Happy the heart where graces reign, Where love inspires the
breast;
Love is the brightest of the train,
And strengthens all the rest:

"'Tis love that makes our willing feet
In swift obedience move;
The devils know and tremble too,
But Satan cannot love.

"This is the grace that lives and sings,
When Faith and Hope shall cease;
'Tis this shall strike the joyful strings,
In the sweet realms of bliss."

289 **Brotherly Love.** We believe that **brotherly love** (Rom. 12:10; Heb. 13:1) is a grace of the Spirit (John 15:12; Gal. 5:22; Eph. 1:15; Col. 1:4; 1 Pet. 1:22; 1 John 3:14; not possessed by natural men. Titus 3:3; 1 John 2:9, and 4:20), through which CHristains are constrained to treat their brethren with sincere and unfeigned affection (Gal. 6:10; 1 Pet. 4:9; Gal. 6:2; compare John 15:12), irrespectively of their natural amiability, and in spite of their natural deficiencies, and for the sake only of Jesus and their common interest in His salvation (2 Cor. 5:16. Brotherly love estimates men not according “to the flesh,”—i.e., their natural disposition, their intellection gifts or their social standing, but because of their vital association with the risen Saviour. Spiritual affection is the love of the Spirit-life and flows impartially towards all who share with us the saving love of our heavenly Father. Compare for illustration Exodus 21:5 and 1 Cor. 13, where for “charity” read “love.”).

Note.—Brotherly love is often confounded with its counterfeit—Universal Charity, a human sentiment which views all *professed* Christians with equal favour, however loose their practice, and wide their divergence from the truth. “The wisdom that is from above is, however, first pure, then peaceable” (James 3:17). Brotherly love can overlook much brokenness of judgment and error in conduct (1 Pet. 4:8), but it cannot regard with full affection men who are overtly disloyal to Christ, and who deny and subvert His truth.

“Bless'd be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds,
Is like to that above.

“We share our mutual woes,
Our mutual burdens bear,

And often for each other flows
The sympathizing tear.”

Love to the Truth. We hold that all that love God are likewise brought to love **His truth** with a fervent, solicitous and zealous affection; and that none that are truly saved can regard error, when presented for the Gospel of sovereign grace, without the intensest feelings of indignation and loathing.

[One of the saddest “signs of the times” is the tendency to withhold the truth from sinners from a desire to win souls by presenting a more palatable gospel than that of sovereign grace. It should be noticed that in the brief Epistles of St. John—the Apostle of Love—the term **the truth** occurs twenty-one times, and in connections which manifest its importance. Any so-called love for men that closes the lips to the fullest utterance of the truth is fleshly, and should be resisted.]

Note.—Love to the truth cannot exist without its *antithesis*—hatred to error. “If error is

harmless²⁹⁰ the truth is valueless.”—Psa. 119:104, 128, 163.

(Psa. 97:10, 119:194; Isa. 8:20; 2 Cor. 13:8; Gal. 1:8; 2 Thess. 2:10-12; 1 John 2:21, and 3:19.)

“No prophet, or dreamer of dreams, no master of plausible speech;
To live like an angel who seems, or like an apostle to preach.

“No tempter without or within; no spirit, though ever so bright,
That comes crying out against sin, and looks like an angel of light:

“Though reason or fitness he urge, or plead with the words of a friend,
Or wonders of argument forge, or deep revelations pretend—

“Should meet with a moment's regard, but rather be boldly withstood,
If anything easy or hard, he teach—save the Lamb and His blood.”

Godly Fear. We believe that **Godly Fear** is a grace of the Spirit*, by which saved sinners are **restrained** from the commission of whatever is opposed to the revealed will of the most holy God of their salvation (Prov. 8:13; Gen. 39:9; Neh. 5:15; Psa. 19:9; Luke 7:5 and 23:40; Jer. 44:4; Gal. 5:17—“*Ye cannot do the things that ye would.*” This may be understood in two senses. “Ye cannot do the (good) things that ye would,” i.e., are hindered in carrying out your holy desires by the presence of “the flesh” within you. “Ye cannot do the (evil) things that ye would,” i.e., are restrained from the commission of sins to which your natural lusts would impel you by the presence of the Spirit-born principle within. See page 106.)

*—A grace, Jer. 32:40 and 31:33; Psa. 111:10; Prov. 23:17. Hence natural men do not possess it: Psa. 36:1; Eccles. 8:13; Rom. 3:18; Jude 12. See Luke 23:40, where note that Godly Fear indicated the presence of grace in the heart of the penitent thief. Neh. 1:11. “Desiring to fear God's name,” is the lowest evidential sign of spiritual life mentioned in the Bible. Acts 10:35: Prov. 19:23; Phil. 2:12. “With fear and trembling.” A loving child is allowed by her mother to perform some act of service. She flushes with joy at the confidence reposed in her, and “trembles” with excitement and pleasure at the unwonted dignity. Her solicitude to acquit herself well fills her heart with “fear,” but it is the fear of anxiety to please, not of dread lest she should displease. She is anxious—not to avoid the blow of anger, but to win the smile of approving love. Such are the “fear and trembling” of holy souls, in whom the Spirit works that they may will and work the “things that accompany salvation.”

Note.—The **object** of spiritual Fear is God, “not abstract Deity, not the unmediated Jehovah, but God in Christ.” God *out of* Christ may be *dreaded*—it is God *in* Christ who is feared. Psa. 130:4. “There is forgiveness with Thee that Thou mayest be feared.” A sense of God's forgiving love changes servile dread into filial fear. Psa. 72:5.

291 Godly fear is the result of the specific action of the Spirit's grace upon the **conscience**. (Compare pages 95, 110, and 272.) A good conscience acts in the light of a higher rule than mere morality, and is made to act in relation to the will of our heavenly Father. Rom. 9:1; 2 Cor. 1:12; 1 Tim. 1:19; Heb. 13:18; 1 Pet. 2:19, where note "conscience toward God," i.e., the man is restrained from acting otherwise, because he fears God.

(Compare Jer. 32:40 and 31:33, in the latter of which "my law" answers to "my fear" in the former. The spiritualized conscience acts spontaneously in harmony with the righteous requirements of our heavenly Father, as disclosed in His law or revealed will.)

Note.—Godly fear is intended in 2 Cor. 5:11. "Knowing (or being experimentally conscious of) the fear (not the terror) of the Lord, we persuade men."—*Revised Version*.

The **ground** of Godly Fear is reverence for God. Psa. 90:11; Heb. 12:28; 1 Pet. 3:15, and 1:17, which read, "If (or since) ye call on Him as Father—pass your time in fear,"—i.e., since you stand in filial relationship to God, who exacts of you conduct becoming to His children, let love and duty restrain you from conduct which is displeasing to Him. Hence Godly, is also called **Filial Fear**. Heb. 12:5-7.

Note.—The word Fear is also used in other sense, to designate:

1. **Natural Apprehensions** of circumstantial evil. From this Christians are delivered, and they are enjoined not to fear it. Psa. 34:4; Isa. 41:10, 13; Lam. 3:57; Psa. 27:3; Rev. 1:17; Heb. 2:15, and 13:6; Isa. 8:12.

2. A dread of the **consequences** of sin. Rom. 8:15; 1 John 4:18, where understand not our love to God, but His to us, revealed in the person and work of Christ. Often called legal, slavish, or servile Fear.

3. **Timidity** or fearfulness, 2 Tim. 1:7, where, however, the word is not *fobos* (fear) but *deilia* (fearfulness). In the sense we popularly speak of "doubts and fears."

4. The word Fear is often employed as a comprehensive term for all the exercises of genuine religion, because the grace of Fear involves and embodies all the other graces. For instance Faith. In the outstretched knife of Abraham (Heb. 11:17), Faith was manifested, but it is also said to have been the effect of Godly Fear (Gen 22:12). Again Love. Said Moses, "Thou shalt fear the Lord thy God," (Deut. 10:12), and adds that this comprises, loving Him with all one's heart," etc. Hence Godly Fear is frequently spoken of as the characteristic grace of true saints. Psa. 34:11; Prov. 14:25; Mal. 4:2; Psalms 22:25, 25:14, and 103:11; Acts 10:22. It therefore indicates the whole worship and service of God.—*From John Hazelton*.

"In Adam's loins by sin we fell, and walked destruction's road,
Without the will or power to turn to holiness and God.

“But He devised means to bring His banished children home
And Christ fulfilled the wondrous plan by His own death alone.

“The Spirit brings His exiles back, as trophies of His love,
And plants within them holy Fear—no more from God to rove.”

Spiritual Illumination. We believe that all saved sinners invested with a heaven-born **understanding** (Job 32:8; 1 John 5:20, and 2:20; Eph. 1:17, 18) a capacity distinct from and higher than intellectual intelligence (John 3:3; 1 Cor. 2:14; Jude 10; see page 165), and are **specialy instructed** by the Holy Spirit in the meaning of the **Scriptures** (Psa. 25:5; 119:18; 146:8; Isa. 54:13; John 5:45 and 16:13; 1 John 2:27); from which they progressively acquire an insight into divine truth, and are thus made “wise unto salvation through Faith, which is in Christ Jesus” (John 10:14; where read, “*am known of mine even as the Father,*” etc.; 2 Tim. 3:15; 2 Pet. 1:3; Psa. 119:34, 125; Isa. 28:10, 35:8, and 1 Cor. 1:30; 1 John 2:20; see page 147).

Note.—In 1 John 5:20, we are told that a spiritual understanding is given to the saints; in Eph. 1:18, St. Paul prays that this faculty may receive increased power, to see truth more fully. Compare Addendum 4, pages 94 and 95.

Note.—1 John 2:20, “*Ye know all things.*” (See page 127.) “All things” with four distinctions. It means *only*—1. Things *religious*; 2 Things *revealed* (Deut.29:29); 3. Revealed things of *importance*; 4. A *comparative* knowledge of these, in our *present* state.—Morning Exercise, for August 17th. *W. Jay.*

Note.—The necessity for our investment with this faculty of spiritual intelligence is stated in 1 Cor. 2:9, 14. Without it, the report of gospel facts is but *foolishness* to men. Compare page 165.

Note.—We stand equally aloof from the extreme views of the Rationalist and the Mystic.

A Rationalist*, or one who attaches undue importance to reason in the matter of religion, believes that our natural intelligence will enable us to understand all revealed truth; and thus denies the necessity of the special aid of the Holy Spirit before the Scriptures can be comprehended and received. (See page 94.)

[*That is, a religious Rationalist. The term is sometimes applied to persons who deny the existence of any fact which is undiscoverable or incomprehensible to Reason. Hence they refuse to admit the being of God; the possibility of revelation, etc. Religion is confessedly based on *mysteries*, and as they reject all mysteries they repudiate it altogether. (See page 6).]

A Mystic holds that the Holy Spirit is wont to impart the thoughts of Jehovah to the minds of His people independently of the Scriptures He has inspired. This has led to wild fanaticism

“In vain the Bible's open page
Presents the truth of God to man;
He cannot, be he fool or sage,
Believe the gospel's wondrous plan.

“The dead shall sooner rise and leave
Their narrow home beneath the sod,
Than sinners, with *true* Faith, receive
The tidings of the grace of God.

“Reason may range the plains of light
Where far off suns and systems shine;
But, baffled in her futile flight
She grasps not mercy's high design.

“But when, with quick'ning power, the Lord
Speaks, and Death from the soul departs,
His people, through His sovereign Word

Gain new and understanding hearts.

“Th' expanding mind begins to soar
Beyond the encircling veil, and sees
Mysterious facts, unknown before—
Salvation's great realities.

“Now taught of God they apprehend
How sovereign, free, and rich His grace
And, turning to the ‘sinner's Friend,’
They hear His voice and seek His face.”

Reconciliation. We believe that **reconciliation** is a grace of the Spirit by which the saints are brought through Christ into cordial acquiescence* in the character and conduct of Jehovah as the God of their salvation.

*Thus Joseph Irons finely says:
“Let saints proclaim Jehovah's praise,
And **acquiesce** in all His ways,
He keeps eternity in sight,
And what His hand performs is right.

“By the right way' His saints are led,
Which none but holy souls can tread;
The way that **carnal reason hates**,
Although it leads to heaven's bright gates.”

The terms “reconcile” and “reconciliation” are loosely used in current theology.

Little aid is obtained from the derivation of the words. Etymologically, to reconcile simply means “to bring together parties who have been estranged,” “to bring to agreement.” This is not the force of the word for which it stands in the inspired original.

The verb *katallasso*: “to change thoroughly,”—*Young*; “to change towards,”—*Robinson*, occurs five times in the New Testament.

Rom. 5:10, “If when we were enemies we were *reconciled*.” 1 Cor. 7:11, “Let her be *reconciled* to her husband.” 2 Cor. 5:18, “God—*reconciled* us to Himself.” 19, “God was in Christ *reconciling* the world to Himself.” 20, “We beseech for Christ's sake, be ye *reconciled* to God.”

The verb *apokatallasso*: “to change thoroughly from,”—*Young*; “to change from one state of feeling to another”—*Robinson*, occurs thrice.

Eph. 2:15, “That He might *reconcile* both to God in one.” Col. 1:20, “By Him to *reconcile* all things unto Him.” 21, “You that were enemies hath He *reconciled*.”

The verb *diallassomai*: “to be changed throughout,”—*Young*; “to change one's own feelings to”—*Robinson*, occurs once.

Matt. 5:24, “First be *reconciled* to thy brother.”

All these are variations of the verb *allasso*, to make other than it was, to change, alter.

The noun *katallage*: “a thorough change,”—*Young*; “a change from enmity to friendship,”—*Liddell and Scott*, occurs four times.

Rom. 5:11, “By whom we have now received the atonement (*reconciliation*).” Rom. 11:15, “If the casting away of them (the Jews) be the *reconciling* of the world,” 2 Cor. 5:18, “God hath given to us the ministry of the *reconciliation*.” 19. “God hath committed unto us the word of the *reconciliation*.”

It does not occur in Heb. 2:17, which should be read, “to make atonement, appeasement, or (as in the Revised Version) propitiation (not “reconciliation”) for the sins of the people.” Dan. 9:24, should be read “to make *atonement*” or appeasement (not reconciliation) *Young*.

Seven reconciliations are here mentioned.

1. That of the unforgiving man who had injured his brother (Matt. 5:24).
2. That of a wife, who had left her husband (1 Cor. 7:11).
3. That of the world, by the rejection of the Jews (Rom. 11:15). To be understood in a Dispensational, not in a personal and spiritual sense. The casting away of national Israel was made the occasion of the introduction of Christianity among the Gentiles, who are now, no longer idolaters, but to a large extent *nominally* and *professedly* reconciled to God.
4. That of converted Jews and Gentiles, whose estrangement from each other is healed by their incorporation into the one church of the First Born (Eph. 2:16; see also Eph. 2:14).
5. The prospective and final reconciliation of all things (i.e., all creatures or intelligences), in heaven and earth (Col. 1:20), which refers to the future loyalty and harmony of angels and redeemed men, when the mediatorial work of Christ is accomplished.
6. The *original* reconciliation of the church as a whole through the work of Christ (2 Cor. 5:19). The word “world” here refers to the redeemed, considered as living in all ages, and as scattered over the habitable globe (see page 51). This forms the medium and ground of—
7. The actual and personal reconciliation of the individual believer (Rom. 5:10; 2 Cor. 5:18; Col. 1:21), to which this section refers.

[A branch of the Reconciliation, not referred to above, is the bringing together in spiritual agreement, of persons who before their conversion were sundered and estranged. “The rich and poor meet together” in the union and associations of grace (Prov. 22:2, and James 1:9, 10).]

Note.—Reconciliation is a divine work, terminating in the people of God. To speak as if He were reconciled to them, and not they to Him, is a grave error. He was never estranged from His elect, and hence cannot be said to be reconciled to them. He loved their persons when they were at enmity to Him, though He hated their ways—and His unalterable love leads to the gracious change in their feelings toward Him. Popular as is the phrase, “a reconciled God,” it is radically unscriptural.

Note.—“The reconciliation” differs from “the Atonement.” The Atonement or pacification, or propitiation, is the satisfaction received by God's punitive justice, in the sacrifice of Christ. The Reconciliation is the change effected in the mind of a sinner when favoured to know that the sacrifice of Christ avails for him. Thus the atonement and the reconciliation stand related as cause and effect. The men for whose sins atonement was made (and no others), in due time receive “the Reconciliation.” Rom. 5:11. “The Atonement” here is a serious mistranslation (See Appendix 1.

This distinction is accurately observed by William Tucker:

“All glory to the great I AM,
Who chose me in the blessed Lamb;
While millions of the human race,
Will never know or taste His grace.

“And blessings on **atoning** blood,
By which I'm **reconciled** to God;
And praise be to the Spirit given,,
Who frees from sin, and leads to heaven.”

Note.—As the word Reconciliation describes a **real** and not a **relative** change—it is an error to regard it as a change in our judicial standing from condemnation to justification. It is a work of which we are the *subjects*—and through which we are become *other* in our views of God, than we previously were.

Reconciliation to God is wholly beyond the power of natural men. It involves a change both in the **affections** and the **will**, which are utterly beyond human control. (Reconciliation involves Repentance. See pages 172, 173, and 247-250.)

It is no mere human duty. Man as a creature, ought to be right with the God of the Law. Reconciliation is the saved sinner's change from hostility to abiding agreement with the God of the **Gospel**, and to the sovereignty, freeness, and fullness of His distinguishing grace.

Note.—Reconciliation admits of degree—expressed by “submitting to God” (James 4:7); “resting in the Lord” (Psa. 37:7), and “delighting in Him” (Psa. 37:4). Saints who are *radically*, but *imperfectly* reconciled to God may therefore be exhorted to a fuller-hearted Reconciliation (2 Cor. 5:20—“Persons who are already reconciled to God in *essentials*, are here exhorted to be reconciled to Him in *circumstantials*”—James Wells. See pages 227, 230). See pages 228, 229. This however, is widely different from imploring dead sinners to be reconciled to God.

Note.—*On the distinction between Reconciliation and Repentance see page 178, which consult.*

“Lord Thou hast won: at length I yield
My heart, by mighty grace compelled,
Surrenders all to Thee;
Against Thy terrors long I strove,
But who can strive against Thy love?
Love conquers even me.

“Now since Thou hast Thy love revealed,
 And shown my soul a pardon sealed,
 I can resist no more.
 Couldst Thou for such a sinner bleed?
 Canst Thou for such a sinner plead?
 I wonder and adore.

Spiritual Loyalty. We believe that **loyalty** to Jesus is a distinguishing and essential characteristic of all who have been saved through His finished work.

(Luke 18:17. **Note.**—The phrases “The kingdom of God,” or “heaven,” so often applied to a state of salvation, surely involve the reign of Jesus—and receiving the kingdom must, at least, comprise accepting Jesus as King, and submitting to Him as one's true and lawful Monarch. Saved men accept the reign of Jesus, just as loyal subjects accept and uphold the proper Sovereign of the realm. Acts 4:19, 5:29; 1 Cor. 12:3, where note that calling Jesus, “Lord,” i.e., owning His Supremacy and Sovereignty—results from the inwrought work of the Spirit. Eph. 3:15. Compare page 192.)

Note.—The preaching of the apostles differed from much that passes for gospel in the present day. They insisted on saved sinner yielding prompt and unreserved obedience to Jesus, Rom. 1:5, 15:18, and 16:19, 25; 2 Cor. 10:5; Heb. 5:9. With them “believe” meant “obey.” The idea of choosing some truths, or some ordinances of Christ at one's pleasure, and neglecting others, was unknown to them. Partial obedience is actual disobedience, Mal. 2:9.

Note.—Loyalty to Christ is a grace, without the exercise of which joy and peace in believing cannot be enjoyed. Notice the **two “rests”** of Matt. 11. The first is “*given*,” verse 28. The second, “*found*,” verse 19. The first is “rest” from the guilt of sin through the acceptance of Faith of Christ as a Saviour. The second is the “rest” of an approving Conscience, and flows from taking the Master's yoke, and submitting to His teaching. Some saved sinners live in downright disregard of many of Christ's precepts—Baptism, for example—and thus never know rest of soul.

“I hear Thy words with love,
 And I would fain obey;
 Sent Thy good Spirit from above,
 To guide me, lest I stray.”

A forgiving spirit shows that we are forgiven. We believe that the work of God in the soul results in our **thinking** pitifully and **forgivingly** of those who have done us wrong, and powerful restrains the vindictive and retaliating spirit, which is natural to fallen men (Matt. 5:44; Rom. 12:8, 20; Eph. 4:32; 1 Pet. 4:8).

Note.—Mic. 6:8, “*What doth the Lord require of thee, but to do justly, and to love mercy,*”

and to ~~298~~ ²⁹⁸ *talk humbly with THY God?*” Not that there is saving efficiency in thus acting, but that God requires this of all to whom He stands in endeared covenant relationship.

Note.—Matt. 6:12: “Forgive us our debts as we forgive our debtors.” Luke 11:4: “Forgive us our sins, for we also forgive every one that is indebted to us.” Matt. 6:14: “If ye forgive men their trespasses your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” The teaching of Jesus on Christian forgiveness has caused difficulty, as He seems to impose this duty as a meritorious condition of salvation. But note—Jesus is addressing the children of God, whose relationship to their Heavenly Father depends, not on what they are or do, but on His sovereign, eternal, free, and immutable grace (see page 218). All such are forgiven freely absolutely, and irrevocably, on the ground of the Atonement of Jesus (see pages 63 and 64).

Thus the verses cannot mean that salvation is contingent on our forgiving our enemies, or that divine forgiveness will be absolutely withheld from any for whom Christ died, if they remain unforgiving. But a distinction is to be drawn between the divine *edict* of pardon, and the saints *experience* of it; between pardon as *pronounced* by God, and *realized* by Faith; between the *fact* and the *enjoyment* of it. Forgiveness *with* God is one thing (Psa. 130:4); forgiveness assured to the *saint* is another. The one is an abiding certainty; the other intermittent, and dependent on other things. Thus the verses in question refer—not to the pardon of our sins in its divine, absolute, and eternal sense, but to our knowledge of it, through the witness of the Spirit. This latter stands connected with the graces of penitence, faith, humility, and a forgiving disposition.

The Lord's prayer is a family prayer, and the petitions respect such things only as concern blood-bought, grace-sought, living, and eternally forgiven sinners.

“Jesus, Thy wondrous love we sing, and whilst we sing admire;
Breathe on our souls, and kindle there the same celestial fire.
Swayed by Thy dear example, we for enemies will pray,
With love, their hatred; and their curse, with blessings will repay.”

A good Conscience. We believe that **a good conscience** is an inevitable result of the presence and operations of the Holy Spirit in the hearts of the people of God.

Conscience has been defined—pages 110 and 187.

An illustration of its power and province is deduced from its etymology. It is derived from “con” *with* and “scio,” *I know*, and therefore means “joint knowledge”—“not merely what I know, but what I know with someone else. That other *Knower*, whom the word implies is God, His law making itself felt in the heart.”—*Trench on the Study of Words*. Thus, it is a faculty which decides on the lawfulness or unlawfulness of desires and actions, the decisions of which are, more or less, in harmony with the judgment of God.

~~299~~ Many, however, regard this as forced and fanciful, and (with Robert Young, L.L.D., James Donald, A. Findlater, M.A., L.L.D., etc.) consider the term to mean “a knowing with one's self.” *Science* is knowledge, derived from the accumulated researches of others. *Conscience* is an intuitive knowledge of right and wrong, possessed independently of the opinions of other men.

Note.—Due attention has not been paid to the effect of God's work on grace on the consciences of His people. Some, in their desire to exalt the Holy Spirit, have underrated the value of Conscience in natural men. Study page 110. Note, too, how strangely independent Conscience is of the other powers of the mind. Men may resist their convictions, and indulge in sin, till its power becomes enfeebled, but it cannot be so perverted as to sanction evil. It may be silenced, but not seduced. It never consents to known sin, never lies; always approves what is conceived to be right. “I do not believe there was ever such a thing as a guilty conscience.”— *Charles Hill*. It may err from want of knowledge (1 Tim. 1:13), and may sincerely commend what is wrong (Acts 26:9.) Sinners may obstruct the light from it (2 Pet. 3:5; Rom. 1:18, where read, “hold *down* the truth,” i.e., repress what truth they know, and restrain its due action on their consciences.) Satan, if permitted, blinds it (2 Cor. 3:14, 4:4). Its unwelcome voice, however, is heard in the bosoms of the worst of men. The damned will take it to hell with them, and its monitions will intensify their woe (Mark. 9:44, where “their worm” *may* be their conscience) while it admits the justice of their doom (Page 120, note by *Charles Hill*).

On the other hand, some writers overrate the value of conscience in natural men (see page 110), and ascribe power to it which it does not possess. They forget that it is a faculty of a depraved creature, which—like all the powers of man—has suffered from the consequences of the Fall.

In a perfect moral creature all the powers of the mind would be in harmony—and the decisions of the Conscience would coincide with the determinations of the Will. It is not so in sinners—and Conscience has lost its original authority. Though its decisions are *in the main* right, it is not the dominant power of the mind (page 119). It simply presents its verdict to the decisions of the Will with which it may be in collision. Hence it occupies a secondary position in its influence over conduct and character.

(The language of Conscience is “you ought,” and “you ought not.” The language of the Will is, “you must,” and “you must not.” Hence when the kingdom of grace is set up in a sinner's heart, Christ exercises His sway with an all-potent “Thou must.” Acts 9:6.)

Moreover, it is much impaired by sin. Its intuitive perception of right and wrong—though not lost—is imperfect; while it suffers from the darkening of the understanding, the perversion of the Will, and the pollution of the imagination. Hence its insufficiency apart from the renovation of the Spirit (pages 94, 95). An awakened Conscience drove Judas to selfdestruction (Matt. 27:4), nor has Conscience, apart from grace, ever led a sinner to God for salvation. On the contrary, the fear which a natural Conscience begets (1 John 4:18) always drives men away from God (Gen. 4:16; Isa. 8:21; John 8:9).

~~300~~te.—The *term* **Conscience** is not found in the Old Testament (Ecc. 10:20 *margin* is incorrect) though the idea occurs. The Scriptures referring to it may be classified.

I. Some speak of **conscience** as a **constituent** part of man's **moral nature** (Gen. 3:5, 7). Conscience was part of the original constitution of man, though not called upon to act till right and wrong were presented to it. When sin was first committed its accusing voice was heard. “*Their eyes (their consciences) were opened*” (Prov. 20:27). “Conscience is this candle or lamp; divinely given to man; lit by the Lord; searching and discerning the secrets of the heart.”—A.R. Fausset, A.M. 1 Cor. 11:14, “nature,” or the judgment of conscience. Matt. 6:22, “*The light that is in thee,*” is the Conscience, the eye and the light of the soul. John 8:9.

Rom. 2:15, “*For when the Gentiles who have not the (written) law, by (the light of) nature, practice the things of the (written) law; (not that they do so invariably, or that they perfectly fulfill the law, but when, by an instinct of their being, they abstain from stealing, killing, or adultery, and in these points act in accordance with the law) these (though) not having the (written) law, are a law to themselves; who show (since they prove by their conduct) the work (or operative result) of the law (that had been) written (not in a book, but) in their hearts.*”

A new argument follows. The former was from their conduct, this is from their conscience. “*Their conscience bearing witness therewith (or giving concurrent testimony with the law written in their hearts) and their thoughts (the self-judging voices of the conscience), on with another (thought against thought in inner strife) accusing or else excusing (literally apologizing for) [them].*”—Dean Alford, *in loco*.

Another view of the last clause is that it refers to “the judgments which they have pronounced in accusation or excuse of one another.” Dr. Thirlwell, Bishop of St. David's, in vol. 3 of *The Expositor*, who thus adheres to the rendering of the Received Version.

Note.—These words are often pressed to mean too much. They refer—not to men who have attained to extraordinary perfection by following the light of conscience, but—to Gentile sinners who are “to *perish* without (the written) law,” and are advance, as part of the Apostle's proof of the universal guilt of humanity, and of the justice of the sinner's future doom. The question to be considered is the equity of God in condemning persons who did not, like the Jews, possess the law of God in a written form.

The answer is the undoubted fact that they, from time to time, by following the light of Nature alone did some of the things enjoined by the Law. They thus manifested that they had a knowledge of right and wrong derived from the Law that had been written on their hearts by their Creator's hand. To this, as an objective moral standard they, as their Creator's hand. To this, as an objective moral standard they, as their conduct proved, deferred, and by this they could be equitably judged and condemned, without any reference to the written law.

301 Moreover, not only did they possess an intuitive knowledge of right and wrong, but they were by no means without the inward monitions of conscience. They could not avoid thinking about their conduct, and accusing or else excusing the actions which they reviewed. Observe, not “accusing or acquitting”—as A.R. Fausset, on Prov. 20:27, for perfect approval is not intended. Excuses admit the fault they extenuate. Conscience in a sinner is never at rest concerning the conduct it judges, but is a source of compunction to the most conscientious natural men. Hence, since these Gentiles, had a standard of right, whose validity they admitted, but with whose requirements their own consciences witnessed they did not comply—it is clear that they could be justly condemned without any appeal to the written Law.

II. Other passages refer to **conscience** under the **reign of grace** in a Christian's heart. Psa. 90:8, presents the consideration which, under God, gives the first impulse to the Conscience of a regenerated person. Heb. 10:22, an “evil” is not a wicked conscience, but one that witnesses to sin as an evil in God's sight. It describes the conscience in a state of transition between guilt and peace, when the Law is first applied with condemning power and the fierce light of truth shines into the heart. Hence the first grace which the Spirit calls into operation is Fear (Psa. 111:10). “This Fear has at first an angry God for its object (Isa. 12:1). Slavery, therefore, attends it. The sinners trembles at God's words. Every sin pierces him.”—*William Huntingdon*. “*Sprinkled from.*” A guilty (evil) conscience consists in the feeling that I have sinned, and that God knows it. “A heart sprinkled from an evil conscience” means that I know that Christ has atoned for my sins, and that God knows it as well, or rather, *far better* than I do.”—*G. W. Shepherd*. Heb. 9:14. “Purged” describes the Conscience at rest through the testimony of the Spirit to the power of the blood of Christ, and operating in harmony with the will of God. (See article on page 62, and Addendum No. 1, on “The Blood, the Truth, and the Conscience.”) “*Dead works*” are not sinful actions, but good deeds, performed from a legal motive, in the hope of meriting salvation, against which a purged conscience protests. Heb. 10:2. “*Conscience*” not consciousness. We know that we *have* been, and *are* sinners (1 Tim. 1:15), but the witness of the Spirit to the perfection of the sacrifice and priesthood of Jesus emboldens us to draw night to God. Assured that God is satisfied about our sins we enter into His satisfaction (Heb. 4:3), and Conscience is at rest (pages 66, 67, 68).

[See the touching and beautiful account of the sin of his youth confessed by *W. Huntington*, in his “Kingdom of Heaven, taken by Prayer.” Bensley's Edition, page 61. “This crime of mine was blotted out of the book of God's remembrance when the Saviour entered the holy of holies with His own blood. It was blotted out of the book of my conscience almost twelve years ago by the application of the Saviour's atonement, and the receipt that I have in my study shows that it is blotted out of the parish-books of Frittenden.”]

The result is a **good conscience** (1 Tim. 1:5, 19; Heb. 13:18; 1 Pet. 3:16, 21). Note.—Not a naturally sensitive or fine one. Its goodness is the result of grace. The Spirit Himself presides over its actions (Phil. 2:13; Heb. 13:21), acting on it by the principle imparted at Regeneration, which renews all the powers of the mind (page 94); and instructing it by the truth (Psas. 51:6, and 19:7-9; pages 136 and 265).

302te.—It is good “toward God and man.” Acts 24:15. **Towards God.** Psa 7:8 and 17:13; 19:20, 21; 26:1-6, which are not the language of one who claimed to be perfect in God's sight, but whose conscience was, through grace, good, and who feared not to submit his conduct to God's inspection. 1 John 3:20. Where by “heart” understand *conscience*. If a saint's conscience condemn him, he cannot enjoy fellowship with God. Prov. 14:14, “*Satisfied from himself;*”—the verdict of an approving conscience causes a consistent Christian inward satisfaction.

Good **towards men.** (2 Cor. 1:12; 2 Tim. 1:3; Heb. 13:18, and page 164).

Note.—A **good conscience** is thus the **seat** of the grace of **fear.** (Page 264.)

“Quick as the apple of an eye, O God, my conscience make;
Awake my soul when sin is nigh, and keep it still awake.

“If to the left or right I stray, that moment, Lord, reprove:
And let me weep my life away, for having grieved Thy love.”

The grace of Supplication. We believe that the **grace of Supplication**—or in other words a **prayerful disposition**, is a spiritual gift conferred upon the elect; and an essential characteristic of all the recipients of the salvation of God (1 Sam. 1:13; 2 Sam. 7:27; Psa. 25:3, 45:1, 104:4, where read, *I—a prayer*—his life was a prolonged prayer; Prov. 16:1; Zech. 7:10; Rom. 8:26, and 12:12; Eph. 6:18; Col. 4:2; 1 Thess. 5:17).

Note.—Distinguish between the *grace* and the *act* of prayer. The grace precedes, and is the moving cause of the act. The grace may be in operation without power of utterance being granted. Hannah “spake in *her heart.*”

“The Christian's heart his prayer indites,
He speaks as prompted from within;
The Spirit his petition writes,
And Christ receives, and gives it in.”

Note.—1 Thess. 5:17, and parallel passages must be referred to the maintenance of the spirit of prayer in the heart.

Note.—Natural men in great extremity often pray (page 125), or even “howl” in their anguish (Hos. 7:14), but for want of a prayerful heart, their prayers cease with the circumstances which gave them birth (Job 27:10).

Note.—To pray for spiritual blessings, is no branch of Natural Piety (page 124). Prayer is not a *condition*, but an *evidence* of salvation, see Acts 9:11, where prayer is adduced, in proof the suppliant was a Christian brother, and therefore a chosen vessel unto God.

This exposes the folly of urging obviously unregenerate persons to pray for the Spirit, or for a new heart (page 101). That such should offer *natural prayers* has been admitted (page 125); but,

to procure spiritual blessings to a man with a *prayerless heart*, if he will only pray, is as foolish as to offer a costly gift to a blind man, if he will only use his eyesight (pages 165 and 188).

“Prayer is the breath of God in man,
Returning whence it came;
Love is the sacred fire within,
And prayer the rising flame.

“When God inclines the heart to pray,
He hath an ear to hear;
To Him there's music in a groan,
And beauty in a tear.”

Prayer. We believe that **spiritual prayer** is a gracious act of heaven-born sinners (2 Chron. 33:13; Acts 9:11), in which, through the energy of the Holy Spirit (Eph. 6:18; Jude 20; Rom. 8:26; James 5:16, where read, “A righteous man's inwrought prayer availeth much,” and page 107), they draw nigh to God (see pages 66, 67, and 78), and present their desires to Him (Psa. 37:11; Isa. 45:11; Matt. 7:7, 18:19; John 15:7; Phil. 4:6; Heb. 4:16; 1 John 3:22), for things agreeable to His will (Matt. 6:10; Rom. 8:27; James 4:3; 1 John 5:14), in the name of the Lord Jesus Christ (see page 83; Mark 11:24; John 15:7; James 1:6, and page 84).

Note.—The language of true prayer varies. Sometimes it is a connected address, or “argument,” Job 23:4; at others a cry, Psa. 40:1; a sigh, Psa. 12:5; a groan, Rom. 8:23; an uplifted hand, Psa. 28:2; an upturned eye, Psa. 119:82—where the failing eyes utter the mute appeal; breathing, Lam. 3:56; or panting, Psa. 119:113.

Note.—Prayer is not **dictation**—not commanding the Most High to perform what we *wish*, but, submitting our wishes to His will. Many have mistaken the energy of nature, which gave great apparent emphasis to their prayers, for the power of Faith.

Note.—Two **extreme views** are to be avoided—that prayer is the procuring cause of the blessings vouchsafed—and the opposite error—that prayer has no real connection with its so-called answer, but is ordained simply for the petitioner's benefit.

1. Prayer is the *obtaining*, but not the *procuring* cause of the blessings vouchsafed (Heb. 4:16). It is not prescribed to induce a reluctant God to act benevolently. (Luke 11:7, and 18:8, must not be overpressed. They do not teach that God reconsiders and changes His purposes because we pray (Job. 23:13); but, that “Christ is pleased with loud and relentless prayers.”—*Bunyan.*)

“Prayer was appointed to convey,
The blessings God *designs* to give.”

304 is a link in a divine chain. God's purpose leads to His promise. His promise gives direction to our prayer. The answer corresponds with His purposes and promises, and also with the prayer which He gives grace to present.

2. Yet, prayer has a real relation to its answer. To assert that it is simply ordained as a *healthy spiritual exercise* for God's suppliants (Zeph. 3:10), and has no actual connection with the events that follow it, is to give the lie to a thousand promises of God.

In spite of the mysteries that envelope the subject, we believe that **God answers prayer really**, and in the plain and obvious meaning of the words.

Note.—Prayer is the presentation to a *holy* God of petitions offered from a *holy* motive. Insincerity, self-love, and pride may give birth to what *seems* to be prayer; but such petitions obtain no divine response (Psa. 66:18; James 1:5, and 4:3).

Note.—A “double-minded man” (James 1:8), is not an insincere but an *unstable* one. He is in two minds. His wishes clash. Hence, there is no directness in his prayers (Psa. 5:3). He does not know what he wants, and his prayers obtain no response.

Note.—“Boldness” (Heb. 4:16), means “the speaking all one thinks,” and implies the unreservedness and frankness, which should characterize our approaches to God. This is our *privilege* (Psa. 62:8), and *duty*. It is folly to attempt to conceal aught from Him, to whom “all things (our hearts included) are naked and opened.” Want of frankness toward God is the certain source of feebleness and powerlessness in prayer.

Note.—There is no restriction to the blessings to be sought and obtained by prayer. Temporal as well as spiritual blessings may be sought (John 15:7).

Note.—1 John 5:14, 16. Death here means *physical* death. The case supposed is of a Christian man who has sinned; incurred church censure; been withdrawn from; is evidently under God's displeasure; is dying under the heavy chastisement which God has inflicted—but *remains impenitent*. (See 1 Cor. 5:4, 5, and 11:30). No prayer could consistently be offered for his recovery, while he continued to justify himself and refuse to confess his faults to his brethren. James 5:14, 16, presents the opposite case—a *penitent* sufferer restored to health through prayer.

Note.—Answers to prayer are a proof of our salvation. Psa. 66:19, “God *hath* heard me.” Therefore my prayer was sincere, and I am a spiritual suppliant (Psa. 116:1, 2).

Note.—The essence of prayer is **petition**, and in speaking of prayer as consisting of adoration, praise, thanksgiving, confession, and petition, writers have confounded prayer with worship, of which it forms one branch only (John 4:23).

305te.—Prayer has a three-fold relation to the Holy Spirit. 1. He is the **author** of the grace of supplication (Page 276). 2. “He **helps our infirmities**—when the burdened heart finds itself too wearied to order its thoughts, too much perplexed to know its needs, or too full for speech.” He supplies the matter of the prayer while He energizes Faith to present it, and “makes intercession for us” (not that He *Himself* prays for us, but aids us to pray) “according to God”—to God's *purpose* and God's *pleasure* (Rom. 8:26). Thus we “pray in (the power of) the Holy Ghost” (Eph. 6:18; Jude 20). 3. He leads us to Jesus, and empowers us to act in Faith in His name.

Note.—Prayer has a three-fold relation to Christ. We pray **through** Him (page 83) **to** Him (page 72) and **for** Him (Psa. 72:15); the latter respecting supplications for the extension of His visible kingdom, and the increase of His declarative glory.

“Prayer is the soul's sincere desire, uttered or unexpressed;
The motion of a hidden fire, that trembles in the breast.

“Prayer is the burden of a sigh; the falling of a tear;
The upward glancing of an eye, when none but God is near.

“Prayer is the contrite sinner's voice, returning from his ways;
While angels in their songs rejoice, and cry, “Behold, he prays!”

Fellowship or Communion with God. We believe that **fellowship** or **communion with God** is a high and holy privilege, conferred as a result of covenant relationship, upon all the heaven-born and believing followers of the Lord Jesus Christ (1 Cor. 1:9; Phil. 3:10; 1 John 1:3, 6; 2 Cor. 13:14; Exemplified in Gen. 5:22, 18:17, and Isa. 41:8; Psa. 25:14; John 15:14, 15; Acts 15:28).

Note.—**Fellowship** and **communion** are synonymous and interchangeable terms, and represent but *one* word *koinonia*—in the inspired original. No fine distinction can therefore be drawn between their import as biblical terms.

The above word indicates joint-possession: the act of possessing and using in common: common interest and participation in; fellowship; communion. (Hence a “contribution for the poor.” Rom. 15:26; 2 Cor. 9:12, 3, in which many had participated. Hence [but never in the New Testament] a company of men united in fellowship—as “The goodly *fellowship* of the prophets.”)

A family have *joint participation* (fellowship) in a mother's love and care. Partners of a house of business have *joint participation* (fellowship) in its stock, capital, responsibilities, gains, and losses. The freemen of a city company have *joint participation* (fellowship) in the privileges granted by their charter. Such are examples of the force of the word. It indicates therefore, the fact of joint possession or interest in something which belongs equally to all—and also its common use and enjoyment.

306 *helps to define the force of the term in theology, which states a fact, and indicates an experience.*

[In other words, fellowship with God is an objective **reality** and a subjective **realization**. Both thoughts are included in the word, and both must be considered if we would view the subject correctly. Rev. W.H. Goold in his prefatory note to Owen on Communion with God, remarks that “the term ‘Communion’ as used by Owen, is employed in a wider sense than is now generally attached to it in religious phraseology. With him it denotes not only an interchange of feeling between God and His people, but also **the gracious relationship on which this interchange is based.**” Our definition given above follows that of the great puritan. It magnifies the grace of God to insist that our endeared intercourse with Him is based on a covenant relationship, sovereignly established by Him before the foundation of the world.]

Fellowship with God is a **fact**. It is common to regard it as purely emotional—as a rapture of holy feeling. It, however, indicates far more—namely, that between God and His people there is that which both alike possess.

There is, of course, a sense in which for a creature to have fellowship with His Creator is impossible. The attributes which make up the meaning of the word God are incommunicable. Absolutely considered, God must ever remain *alone* in the isolation of His own supreme glory.

Nor have we fellowship with abstract Deity, page 194.

It is only as heaven-born persons that we enter into this privilege. By nature, since the entrance of sin, no man hath any communion with God. Holy men only can enjoy fellowship with a holy God.

Note.—Dr. Owen—with other puritans—held that the saints have distinct personal communion with the Father, and the Son, and the Holy Spirit. *See Owen* ‘On Communion with God.’

We have fellowship with **the Father**. We have participation of life. Without his there could be no communion. Hence, we are (2 Pet. 1:4) “partakers of the divine nature,” the word employed by St. Peter (*koinonoi*) being akin to that rendered “fellowship,” and denoting “those who have joint participation in.”

[2 Pet. 1:4. Far better in the Revised Version, “*that through these ye may become partakers*” in an experimental, not an absolute sense) *of the Divine nature*. We become partakers of the Divine Nature, *as a fact*, by vital union to Christ. We become so *consciously* through the influence exerted by the Spirit, on the life received at our Regeneration (see page 131), by means of the Gospel here

called ³⁰⁷the “exceeding great and precious promises,” a part of the divine message being put for the whole.]

(Compare pages 129, 130.) We are His heirs, Rom. 8:17; Luke 15:31. We have fellowship with the Father in the Person of Christ. In Him God and the saints are jointly interested. Here God finds His rest (Gen. 8:21), and we ours (Matt. 11:28). Here his love and ours meet (Matt. 3:17; Eph. 6:24). He is the Father's delight, and our delight (Psa. 27:4). God trusts in Christ, and so do we (Matt. 1:21; Heb. 7:25). His approving eye always rests on the blessed Person who is, and will be our joy for ever.

[Hence the Peace Offering (Lev. 3 and 7:11-21, and 29, 34), which typified Him who is our peace (Eph. 2:14), was partly destroyed by fire—to indicate that God finds satisfaction in Christ's finished work—and partly consumed by the priest and the offerer, to set forth that the Israel of God (Gal. 6:16), share God's joy in the offering of His dear Son. SO also the pascal Lamb was the Lord's Passover (Exo. 12:11), and its blood was presented to God (verse 13), yet Israel partook of its flesh (see 1 Cor. 5:7).]

We have **fellowship with Christ**; hence we are called His fellows (Psa. 45:7). A fellowship of *relationship*, for His God and Father is ours (John 20:17; Heb. 2:11, 12). A fellowship of *nature*, He having assumed ours (Heb. 2:14), in which He suffered, and in which He lives in glory. A fellowship of delight in the Father, whom He loves, and whom He brings us also to know and love (John 17:6; Heb. 2:12). A fellowship in His acquired possessions (1 Cor. 3:21). Hence, we are “joint heirs” with Him. Man and wife have joint interest in their common home. We are “the bride, the Lamb's wife” (Isa. 54:5). The cause of God which was so important and dear to Him, is an object of engaging interest to us (Psa. 87:2 and 127:6). We have fellowship with His sufferings (Phil. 3:10; 1 Pet. 4:13; Rom. 8:17), and are to share His glory (Rev. 3:21).

We have fellowship with the **Holy Ghost**.^{*} Much that was advanced respecting the Father, is true of the Spirit. His personal affections centre where He brings ours to rest. We have fellowship with Him in all the gracious facts which He makes known. He dwells in us; and ever aids us.

[* 2 Cor. 13:14, does not refer to communion with the Holy Spirit as a person in the blessed Trinity, but is a prayer, that all concerned may have an experimental enjoyment of His grace and gifts. “May a participation in His kind and gracious operations and influences be vouchsafed to you all.”]

Fellowship with God also indicates **an experience** based on the above facts. We enter, through grace, into a realization of the marvels of God's great love. We enter into God's thoughts and feelings about the Christ in whom we are both interested. We enter into the affections and joy of Jesus (John 17:13). We sympathize with God the Holy Spirit (Acts 25:28). Thus Fellowship or Communion is an entrance into the thoughts of God.

308 Fellowship with God **as a fact** is unalterable. It is based on the unchanging settlements of His sovereign pleasure. Fellowship with God **as an experience** is progressive. It depends on our knowledge of Him and His truth. As we become acquainted with His character, we enter into His thoughts and feelings; hence, St. John desired that through the truths he was inspired to teach, the saints might learn more of the nature of God and His salvation, and so enter experimentally into fellowship with those who already enjoyed to so large an extent fellowship with the Father, and with His Son, Jesus Christ (1 John 1:3).

Note.—“Fellowship' is no trivial word, and it is obviously used in 1 John 1:3, with no secondary and imaginative meaning. It means more than sympathy; more than love; more than intercourse. It means to have a certain life, and light and joy, in common with God.” *Charles Stanford, D.D.*

Note.—Communion with God as a Christian experience, has been well defined as the “interchange of feeling between God in His gracious character, and a soul in a gracious state.”

“Whom have we, Lord, in heaven, but Thee,
And whom on earth beside?
Where else for succour can we flee,
Or in whose strength confide?

“Thou art our portion here below,
Our promised bliss above;
Ne'er may our souls an object know,
So precious as Thy love.”

Spiritual Peace. We believe that **Spiritual Peace** is a grace of the Spirit (Gal. 5:22; Luke 1:79) which operates in the hearts of heaven-born sinners, when they receive the forgiveness of their sins (Rom. 5:1; Isa. 32:17; Mal. 2:5), and are enabled to trust in the Lord as the covenant God of their salvation (Phil. 4:7; Isa. 26:3).

Note.—“Peace with God,” Rom. 5:1, and the “Peace of God” in the heart, referred to here, Phil. 4:7, are not identical. [This distinction is Dr. Gill's who discriminates between “the **peace made with God**, which secures the saints in Christ from all condemnation by the Law, sin, Satan, the world, or their own hearts; and **peace** in their own **souls**. Commentary on Phil. 4:7.]

Peace with God is **objective**, and denotes an unalterable fact in relation to God. He is pacified, or judicially appeased, toward all His people, by the work of Christ (page 55). Thus peace having been secured for them by Christ, the work of the Spirit is to disclose this fact to the believing mind (page 227), and by Faith they “have”—in the sense of conscious possession and enjoyment—“peace with God,” (not through their believing) but through “our Lord Jesus Christ” (pages 226, 227).

309 is folly and wickedness to urge dying men *to make their peace with God*. There is but one Peacemaker in the Court of eternal equity, and unless His blood availed on Calvary to make peace for us, our damnation is certain. Faith does not make peace, but realizes, accepts and rejoices in the propitiation of Emmanuel. Peace with God is referred to in Psa. 85:8; Isa. 26:12, 27:5; Acts 10:36; Eph. 2:14, 15).

The Peace of God is **subjective**, and indicates the calm and assured confidence which fills the heart, when persuaded that God is a God of peace to us, and that all His conduct will be *pacific* and not *penal* (Rom. 15:33, and 16:20; 2 Cor. 13:11; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20). The grace of peace is a result of a heaven-born trust, and may be defined as the fruit of the **recumbency of Faith** (Isa. 26:3). It is referred to in Psa. 29:11; Isa. 26; Rom. 8:6; John 14:27, and 16:33; 2 Thess. 3:16. The apostolic salutation Col. 1:2, etc., “Grace to you, and peace,” is a prayer that grace or divine favour might be shown to these persons as saved sinners, and that the “peace of God” might operate in their hearts.

Note.—Phil. 4:7. The grace of peace is said to pass all understanding—to surpass in blessedness all that the natural man can conceive—and to keep or guard our “hearts” and “thoughts” (or “mind”). It garrisons the heart against impure and unwise affections—and saves it from the strain of sorrow. It keeps the mind stayed on God amid all wearying perplexities and unsolved problems.

Thus the peace of God is a consequence of our being at peace with God—a pacified God sheds abroad the love of His own heart into our hearts (Rom. 5:5), and imparts to our minds the calm of His own unbroken peace.

“Once in vain this peace we sought from the Law, but found it not;
Filled with sorrow, grief, and shame, we at length to Calvary came.

“Here we stood at peace with heaven, found the sweets of sin forgiven
Wept as pardoned sinners do, felt the blood of sprinkling too.”

Christian Perfection. We believe that it is not the will of the Lord that His people should in this life attain to absolute or **sinless perfection**; and we hold that the contrary doctrine is not only unscriptural, but an error of vital importance, since it is misleading to unconverted persons and discouraging to the true people of God (page 135 and 150).

Further proved, 1.—By confessions of sin made by holy men, who were living up to their light in God's sight (Isa. 6:5; 1 Tim. 1:15; Rom. 6 and 8). 2. From the petition for daily forgiveness in the Lord's prayer (Matt. 6:12). 3. By direct statements (Ex. 7:20; James 3:2; 1 John 1:8). 4. From references to the priesthood of Christ as continually availing for the pardon of the sins of believers (Num. 19—the type of the red heifer, compared with Heb. 9:13; 1 John 1:9, and 2:1, 2; Rev. 8:3,

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the prayers of all saints are sin-polluted, and must be offered with the much incense of Immanuel's merit—see page 89; John 13:10, 11: “*He that is washed*” (or “*bathed*,” Revised Version) refers to the cleansing of Justification. “*To wash his feet*” relates to the daily cleansing of the soul from defilement continually contracted. [Compare pages 64 and 65.] 5. From texts which speak of our *perfection* as future. Col. 1:28, we are “complete” in Christ *now* (chap. 2:10). Glory will render us “perfect” in Him. Phil 3:12, where read, “have been perfected” or “made perfect.” The evident references is to Christians whose knowledge of divine things was *comparatively* perfect in contrast to those who were uninstructed in important branches of truth. Psa. 138:8; Heb. 12:23.

Note.—Spiritual “perfection is threefold—relative, comparative, and absolute. *Relative*—We are complete in Christ. Viewed therefore as united to Him we are justified—wholly righteous in the sight of God (see Heb. 10:14). *Comparative*—Though our personal godliness is not completed, we are “perfect” comparatively (see 1 Cor. 2:6, and Phil. 3:15)—perfect as compared with the unregenerate, in whom there is no holiness or spiritual life. *Absolute*—When we reach Heaven, and have reached our thrones of undeserved honour, we shall be absolutely perfect for ever and ever.”—*John Hazelton*. The popular error has its rise in applying texts which refer to the saint's comparative perfection, as if they taught absolute perfection.

Note.—Perfectionists seek to support their views of the possible sinlessness of believers, from 1 John 3:6, 9, for which see Addendum 3.

Note.—Heb. 6:1, should not be regarded as an exhortation to consciously imperfect Christians to struggle to attain to a condition of sinlessness, but as expressing the writer's determination to “go on to” another subject.

“*Leaving the principles of the doctrine of Christ,*” refraining from reiterating the elementary truths of Christianity, “*let us go on unto perfection,*” let us proceed to discuss the more advanced and spiritual **doctrine of the perfection** of the saints, as they stand in association with the sacrifice and priesthood of Jesus Christ. This the author therefore does, showing firstly that the “Law made nothing perfect” (chaps. 7:11 and 19, and 10:1), then that Christ does make perfect the standing of all whom He has “sanctified with His own blood” (chaps. 10:10, 14, and 13:13). From this the force of the word “perfection” in chap. 6:1, may be gathered. It is employed in a Levitical and purely objective sense. Christ's sacrifice is perfect and perfecting. He Himself, the Author (not “the Captain”) of our salvation was “made perfect” neither as God nor as man, but as the *Saviour* “through His sufferings” (chaps. 1:10, and 5:9); and in the power which He thus acquired He perfects all whom He represents, obtaining for them their standing in the grace of God (Rom. 5:2, where for “access” read “an introduction,” or, more literally, “a manuduction”—a taking by the hand.)

“O wretched, wretched man! What horrid scenes I view!
I find, alas, do all I can, that I can nothing do.
When good I would perform, through fear or shame I stop:

Corruption rises like a storm, and blasts the promised crop.
 How long dear Lord, how long, deliv'rance must I seek;
 And fight with foes so very strong—myself so very weak!
 I'll bear th' unequal strife, and wage the war within,
 Since death, which puts an end to life, will put an end to sin.

Grace reigns within the believer. We believe that saved sinners are no longer under the **dominion of sin** (Rom. 6:14, where by “sin” understand *indwelling sin*, the energetic and organic cause of all the wrong actions which a Christian commits. 1 John 2:8: “*If we say that we have no sin,*” If we assert that we have not sin, as an indwelling principle, “*we deceive ourselves, and the truth is not in us*”—we have no experimental acquaintance with the truth. Yet “distinguish between the *residence* and *reign* of sin, its *indwelling* and *dominion*. A man may live in a house without being its master; so sin may live in a heart, and molest and annoy, without governing and ruling.”—*John Hazelton.*), but that, in spite of the transient risings of rebellious and carnal feelings, grace reigns with Divine authority and power within their hearts (Rom. 6:6, where for “*destroyed*” understand “annulled,” as to its reigning power [J.N. Darby and Catesby Paget], “*that thenceforth we should not serve sin,*” or perhaps better, “that so we should no longer be in bondage,” *Revised Version*, or “subservient” (*Catesby Paget*), or “slaves” (*T. Haweis, L.L.B.*) “to sin.” “Thus sin in the flesh can never re-assert its old dominion over us to *prevent* (however it may *obstruct*) our acceptably serving God.”—*B.W. Newton.*

Note.—Rom. 5:21: “*Might grace reign.*” Understand this in two senses: 1. Grace in the **heart of God**, i.e., His gracious determination shall prove victorious in relation to all the objects of Divine and sovereign favour; or, 2. Grace in the **heart of the believer**. The holy principle implanted by the Spirit will survive all the opposition of sin.

Note the relation of the above doctrine to Jesus and His finished work. Sin may be contemplated in two aspects—as **on the person** of the sinner, and thus evoking the curse of the Law; and as **in the nature** of the sinner thus alienating him from God. The first is a state of **guilt**, the second of **depravity**.

In the first the sinner is contemplated as having **sin on him**, as a vile and polluting thing, offensive to God (Psa. 14:3), and demanding damnation. Thus he is “under sin,” Rom 3:9, “subject to judgment,” Rom. 3:19, and under the curse, Gal. 3:10.

How are the elect brought out of their state of guilt? Guilt was removed *meritoriously* by the transference of our sins to Jesus, and by His suffering for them under the penal wrath of God (see pages 38, 43). Guilt is removed *experimentally* by the application of the blood which He then shed, to our persons, which are thus cleansed from all sin (see pages 61, 62; 1 John 1:7; Rev. 1:5).

This is the removal of guilt, our salvation from...
 “The damning power of sin,

In the second, sin is contemplated as residing **in the nature** of the sinner, which has become so thoroughly permeated by it as to be identical with it. Thus the terms, the “old man,” Rom. 6:6, “the body of sin,” Rom. 6:6, “the flesh,” Gal. 5:24, or “sin,” Rom. 6:14, are almost* synonymous and interchangeable with “sin the flesh,” Rom. 8:3. All alike describe the Adam nature of fallen man, in which sin is so infused as to be incorporated with it. God when He regenerates His people might, if He chose, at once deliver them from the depravity of sin—as He has from its guilt. “He might eradicate all that is vile, empty their breasts of all evil, and constitute them personally and thoroughly holy. ‘But no,’ He says, “I will permit sin to remain in them, as long as they live; but my grace shall reign over sin in them, so that they shall overcome it.”—*John Hazelton*.

*—Almost but not quite. The careful student will appreciate their nice and delicate distinctions in meaning. Thus in Rom. 6:6, the “old man” is our nature looked at *objectively* as crucified with Christ. All the elect were present as persons in their Head and Representative when He endured the punishment due to their guilt. The “body of sin” is our nature regarded *subjectively*, as the operative cause of sin within us.

Thus He does not change the flesh by uprooting sin from it, or infusing grace into it, but brings it into subjection, by the introduction of the Spirit-born life which we receive through our vital union with our risen Lord. He further reveals His purpose, that the facts which are historically true of Jesus shall have a spiritual repetition in our experience. He died to sin, and lives to God. So do we to Him (Rom. 6:10). He has for ever removed us from the sphere of law into the sphere of grace—the sphere of love, light, and unfailing and unmixed blessing. He is the Source, Giver, and (by the Holy Ghost) the Maintainer of our spiritual life. “Sin, therefore, “shall not have dominion over us.”

Thus God deals *first* with the curse of sin, *then* with its dominion. Guilt is removed, then the reign of grace is established in the sinner's heart.

“He breaks the power of *cancelled* sin,
And sets the prisoner free.”

The order is necessary. “God *could* not—I speak with reverence—fulfill His design of destroying the dominion of sin in our hearts without first opening His bosom, giving us His Son, sending Him into this world to endure the punishment which was due to the sin we had committed. There was a damning power in sin; a power to hold the sinner over to punishment and eternal ruin, but the guilt of sin being expiated, the Holy Spirit speaks out of the wounds of Emmanuel, saying, ‘Now I can and will work, for I have something to reveal and apply. Sin shall not have dominion over you.’”—*John Hazelton*. (Compare pages 67, 68, and 134, 135.)

“The Spirit brings us comfort down,

When we complain and mourn for sin;
And while He shows our heavenly crown,
Assures us sin no more shall reign.”

Christian experience. We discriminate between **Christian experience**—which results from the presence and operations of heaven-born principles in the soul, and demonstrates everlasting interest in the covenant love of God (see pages 146 and 167; and the note on Rom. 8:25, page 150), and the unholy and unlovely **experiences of Christians**, which proceed from the workings of the nature which we inherit from the first Adam, and which we hold should be regarded with sorrow and shame, and not be paraded, as if of themselves they demonstrated the existence of spiritual life (Gen. 12:13; Num. 20:10; 1 Kings 19:4; Job 3:1; 2 Kings 20:13; Psa. 73:22; 2 Sam. 11, and Psa. 116:11; Jer 20:7; Matt. 26:70; and Gal. 2:11. **Note.**—Here we read that Abraham lied; that Moses was guilty of arrogance; that Elijah fled from his post of duty; that Job cursed the day of his birth, thus exhibiting an unbecoming deportment towards God; that Hezekiah exhibited pride and ostentation; that Asaph acted foolishly and ignorantly in envying the wealthy; that David spoke in unbelieving hast, and fell into adultery; that Jeremiah charged God with untruthfulness; and that Peter denied his Lord, and played the coward at Antioch.

These facts are stated with marvelous frankness. 1. To demonstrate how deeply these men needed the salvation of which they were the recipients, and to exalt the grace that saved them. 2. To save Christians from despair who may fall into similar sins. They are, however, spoken of as *sins* hateful to God, and as *blemishes* in the characters of these persons, and as the cause of sorrow to them. A gracious man may sin, but **sin** proves nothing but that the man who commits it is a sinner.

Note.—“I saw on every hand (preachers) who called themselves *experimental ministers*, setting up sins as evidences of grace,”—*J.C. Philpot*—an error in testimony of the greatest moment.

Note.—“Christian experience (rightly so called) is *not all* that a Christian experiences. Many things happen to him as a *man*, which are common to *men*, and not therefore peculiar to him as a Christian. Such things, whether painful or pleasant, are not Christian experience.

Christian experience consists of the feelings of pain and pleasure peculiar to those who are born of God, and anointed with the Holy Ghost; of **pain** arising from the daily sense which they have of their imperfections and sins; from manifold temptations; from the withdrawal of the cheering light of the Lord's countenance, and from those internal chastisements known only to themselves, which with paternal love He administers to them for their good: **of pleasure**, arising from the knowledge of the true God, and Jesus Christ, whom He hath sent; their conscious reception of Him as “the gift of God;” their adherence to Him as the only and allsufficient Saviour; their reliance upon His obedience, blood and intercession; and from their communion with Him in the life of Faith, through the vital and efficient energy of the Holy Ghost, by means of the truth

which, ³¹⁴in its various branches He reveals to their minds, applies to their hearts and writes in their inward parts.”—*Job Hupton*.

“Oh the happiness arising from the life of grace within!
When the soul is realizing conquests over hell and sin;
Happy moments! Heavenly joys on earth begin.
On the Saviour's fullness living, all His saints obtain delight;
With the strength which He is giving, they can wrestle, they can fight;

Happy moments! when King Jesus is in sight.”

The Spirit of Service. We believe that a **desire to serve the Lord** is an instinct of the heaven-born life, and that all that are regenerated and called by His grace, humbly, but earnestly, crave to be employed in His cause to the glory of His name (see page 137; 1 Kings 18:36; Psa. 100:2, 116:16, 119:125; Mal. 3:18; Rom. 1:9, 7:6; 1 Pet. 2:16; Rev. 2:19).

Note.—Christian service is not **for** life, but **from** life. Services offered to God from legal motives as a meritorious ground of acceptance are obnoxious to God, and utterly unavailing. The service of His dear children, who love Him for the sovereignty and freeness of His love to them, is acceptable and accepted for Christ's sake.

Note.—God's work in the world is carried on by His **instruments** and His **agents**. His instruments serve Him involuntarily, unconsciously, and sometimes unwillingly. Psa. 148:8; 1 Kings 17:4, where the “ravens,” so Dr. J. Kitto surmises, may have been Arabs, wild, unfriendly *men*, Daily Bible Illustrations, Vol. 4:210; Psa. 17:13, 76:10, where God is said to *use* the wrath of man to subserve His purpose, and afterwards restrain it. “Just as a miller employs the waters of the stream to turn his wheel as long as he chooses, and then lowers the flood-gates, and stops the current.”—*John Hazelton*. Isa. 10:5; Matt. 7:22-23; Acts 1:23, and 28:2; Rev. 12:16. Balaam, Num. 23:4; Jehu, 2 Kings 10:30, 31; Saul, 2 Sam. 7:15; Cyrus, Isa. 45:1; Judas, Acts 1:16, etc., were God's **instruments**, but not His confidential and loyal **agents**. God uses His instruments, and throws them away when He has done with them. His **agents** are always His sons and daughters, and are never rejected. Noah's carpenters assisted in the construction of the Ark in which they were never saved. So, many lost sinners assist in the extension and establishment of the cause of God—Rev. 12:16.

Note.—The condition of acceptable service is separation from the ways and principles of the profane and professing world (2 Tim. 12:21).

Note.—Christ is the supreme servant of God. In His humiliation He occupied that position on earth (Isa. 42:1, and 49:6, 52:13; Phil. 2:7), and His service is the ground and assurance of the success of ours. Isa. 62:5; Phil. 1:20. Hence the grace of service is the reproduction *in our hearts* of the mind and spirit of our Master. Page 169; Rom. 8:9; Cor. 2:16; Psa. 126:5, 6. The solitary

sower³¹⁵ Jesus. The company of sowers of verse 5, the working church of God on earth.

“O teach me more of Thy blest ways,
Thou Holy Lamb of God,
And fix and root me in Thy grace,
As one redeemed by blood.

“O tell me often of Thy love,
Of all Thy grief and pain;
And let my heart with joy confess
From thence comes all my gain.

“For this, O may I freely count
Whate'er I have but loss,
The dearest object of my love,
Compared with Thee, but dross.

“Engrave this deeply on my heart,
With an eternal pen,
That I may in some small degree,
Return Thy love again.”

Chapter XVII--Assurance

The Assurance of the understanding. We believe that all heaven-born persons are brought by the Holy Spirit into a most firm and confident persuasion or **assurance** of the **truth** of the **inspired volume**; and of the existence and importance of the saving facts therein revealed for the credence and acceptance of the Faith (Isa. 48:17 and 54:13; John 6:45; 1 John 5:20; Col. 2:2—see also pages 191 and 266).

Note.—The **assurance** here intended is the opposite of ignorance, error, skepticism, and apathetic indifference in **relation** to the **truth** of **God**. God's revelation concerning Himself and His salvation is regarded as supremely true and significant. It is not a confident persuasion that we are saved, which, however, it precedes, and accompanies. A persuasion that the Bible is true is the foundation of experimental godliness. If this is questioned, belief is impossible. See J. Wells on John 16:9, page 237.

“Yon cottager who weaves at her own door—
Pillows and bobbins all her little store—
Just earns a scanty pittance, and at night,
Lies down secure—her heart and pocket light.
She, for her humble sphere by nature fit,

Has little understanding and no wit,
 Just knows, and knows no more, her Bible true,
 A truth the brilliant Frenchman* never knew;
 And in that charter reads with sparkling eyes,
 Her title to her treasure in the skies.”

[*Voltaire]

Faith may exist without assurance of salvation. We believe that a person may possess precious faith and believe in God, through Christ, to the salvation of the soul, **without** a firm and unshaken **persuasion** or **assurance** of his interest in the salvation of God.

Note.—It has been held by writers of very different schools, that the **essence** of spiritual Faith is **assurance**. The early Methodists and Plymouth Brethren did so. It is broadly taught in (that much over-rated book), Marshall, on Sanctification, Nisbet's edition, page 164. The Salvation Army have revived the error, which is very misleading.

Faith is the reliance of the heart upon Christ, and salvation is conjoined with it. Yet many have trusted Him for years, without such a gracious manifestation of His love as to warrant their asserting that He has saved them.

Psa. 35:3, 85:7; Isa. 50:10, where for “light” read “bright shining.” 1 John 5:19, where note that we may believe on the name of the Son of God, without knowing that we have eternal life. Compare page 106, on the distinction between the work and witness of the Spirit.

2 Pet. 1:10, where **note** that persons who possessed “precious faith,” were without assurance—as they were bidden to make their calling and election sure; i.e., to seek assurance that they were called and chosen. This they were to do by seeking clearer evidence of the work of Sanctification in their souls.

Note.—“Faith respects the truth of the promise; assurance, a knowledge of my interest in the blessing promised. Faith may exist without assurance; but assurance cannot exist without faith. He who possesses Faith is safe; he who has Assurance is happy.”

“And does thy heart for Jesus pine,
 And make its pensive moan;
 He understands a sigh divine,
 And marks a secret groan.

“These pinings prove that Christ is near,
 And testify His grace:
 Call on Him with unceasing prayer,
 And He will show His face.

“Though much dismayed, take courage still,
And knock at mercy's door;
A loving Saviour surely will

Relieve His praying poor.”

Inferential Assurance. We hold that our covenant interest in salvation may be **inferred** from our possessing those **characteristics** which according to the Bible, belong only to the living children of God (John 21:15; 1 Cor. 8:3; Rom. 8:16; 1 John 2:5, 3:14, 19, 20, 21).

Note.—John 21:15. Penitent Peter here appeals from his actions to his heart, in which he was conscious of the existence of the grace of love. Love is the test **grace**, and to this St. Peter appealed.

Note.—“With” not as often quoted (even by so correct a writer as J.C. Philpot, in “Signs, seen and unseen”) “to” “our spirit.” Our spirit and the Holy Spirit are represented as separately and conjointly witness to the fact of our sonship.

Two witnesses—therefore—here testify to the believer's salvation—“his own spirit,” and the Holy Spirit.

On the witness of our own spirit observe: That the mind of man which investigates all things, is capable of investigating itself. The mind of the true believer can enquire into its own condition, and will assuredly, in the light of God's truth, be led to decide that it possesses proclivities and powers that are spiritual and heavenly. In other words, it finds in itself features which the Bible asserts are not to be found in the minds of natural men. Hence it is emboldened to bear witness of itself that it is right with God (Prov. 14:14).

On this—the witness of our own spirits—inferential assurance is based (See 1 John 3:14). The Holy Spirit attaches high importance to the witness of our spirit, and it is *with* this that His testimony is conjoined.

Compare the almost parallel teachings of 1 John 3:19, 20, 21; where the fact that we love in “deed and truth” is said to “assure our hearts before God”—and a heart that does not condemn us is asserted to give us “confidence toward” Him.

Note.—Justification cannot attest itself. Its evidence is Sanctification, which is an experimental reality, and cannot exist without our knowledge. Inferential assurance is the confidence that flows from the knowledge that we are the subjects of sanctifying grace.

1 John 5:10, “**He that believeth hath the witness in himself.**” The power to truth Christ spiritual, is **subjective** evidence that one is interested in the love of God.

318te.—“Enquire rather whether the fruit of the Spirit is apparent in your life, than whether the root of the matter has been implanted in your soul. If you can discover the fruit, you may be assured that the root is in existence and operation within.”—*Charles Hill*.

See J.C. Philpot's sermon, “The Rising of the Day-star.” 2 Pet. 1:19.
“Holy thoughts cannot arise from an unholy heart.”—*Charles Hill*.

“Yet Lord, if Thy love has designed,
No covenant blessings for me,
Ah! tell me, how is it I find,
Some sweetness in waiting on Thee?
Almighty to rescue Thou art,
Thy grace is immortal and free;
Lord, succour and comfort my heart,
And make me live wholly to Thee.”

Assurance through the witness of the Spirit. We believe that at some period, subsequent to the early actings of faith, all God's people are favoured with the direct and immediate testimony of the Spirit, who bears witness with their spirits, to their divine relationship, and thus they obtain **assurance** of the certainty of their interest in salvation (Rom. 8:16; Gal. 4:6; Eph. 1:13, 4:3; 1 John 5:10; see also page 291).

Note.—“The Spirit bears witness **objectively**—‘taking of the things of Christ, and showing them unto us;’ and **subjectively** bearing witness with our spirits, that we are the sons of God.”—Rev. E. Bickersteth.

Note.—Eph. 1:13: The sealing of the Spirit is a Divine act, an impression produced by God the Spirit on the spiritualized mind—as directly as the device of a seal is left upon the plastic wax on which it is pressed by a firm hand. “The seal employed is the truth of God. Christ is the substance of the inscription. His image, which is set in the framework of the gospel, is impressed on the heart by the hand of the Spirit of God.”—*John Stevens*. “It is not, therefore, some ghostly voice, some vague dreamy sensation, or a vision of Christ on the cross; but a thought of the living God: a message warm from His heart; a portion of the Bible suited to our case, selected by the Holy Ghost, and conveyed by Him to the mind in a way totally different from our intellectually understanding it on a printed page, or from the lips of a preacher, or recalling it by an act of memory. If it is a mystery, it is a *real* experience with God's living children. From this alone can direct assurance be obtained nor can there be fullness of spiritual joy without it.”—*The Word of Life*.—W.J. Styles.

Note.—Since this sealing is a direct and Divine act, performed by the Holy Spirit in sovereignty, when and by what means He pleases, it is wrong to condemn Christians who do not possess Assurance. Such should be encouraged to thank God for what He has already done for

them, **319** and to pray for the operation which will fill their souls with liberty, peace, and joy (see page 196).

Note.—The relation of Faith to Assurance is set forth in Heb. 11:2 and 39. “**By Faith the elders obtained a good report**” and “**having obtained a good report through Faith.**” These are more correctly rendered in the Revised Version: “**The elders had witness borne to them,**” and “**had witness borne to them through Faith.**”

They do not mean, as is supposed by Archbishop McLean, Commentary on the Hebrews *in loco*, that these worthies obtained a good report among men “i.e., [that] they are spoken of with approbation in the Scriptures, which record their conduct with honour;” but “that they were born witness to by God.” “In the possession and exercise of Faith, they had God's testimony borne to them.—A.B. Davidson, M.A., L.L.D., *Commentary on the Hebrews, in loco*. Though the fulfillment of the promise was delayed, the Spirit bore witness with their believing spirits, and thus gave them assurance.

The same expression occurs in verse 4 and 5: Abel “had witness borne to him that he was righteous,” and Enoch “had witness borne to him that he had been well-pleasing unto God.” Thus the Holy Spirit still bears witness to the Faith of Christians, and so confers Assurance.

Note.—Eph. 1:13. The sovereignty of God is displayed in the time which elapses between Faith's first believing acts and the sealing of the Spirit. In some, it follows almost immediately. In others, not till a short time before their departure. Though all their life-time (not in **bondage** as a fact), but “subject to it” as an experience, they are delivered when dying “from the fear of death,” and enter with confidence into the immediate presence of their Lord.—Heb. 2:15.

Note.—Mark 8:22, 26. It is a mercy to see aught. Let such as can do so, wait for the Lord to put His hand a second time to His work in the soul (Isa. 11:11). Then they will see clearly.

“O might I hear Thy heavenly voice,
But whisper, “Thou art Mine!”
Those gentle words should raise my soul
To notes almost divine.”

Addenda to Chapter XVII.

I.—Some Verses Examined.

Note.—The term assurance in the A.V. of the New Testament.

1. Acts 18:31. “**God hath given assurance to all men.**”

Here the word is *pistis* (see page 158) which is used idiomatically “for a clear proof.”

320 Thess. 1:5: “**Our Gospel came in much assurance.**”

Here the word is “*pleroforia*,” which means firm persuasion or full assurance. “Here it does not necessarily imply an assurance of personal interest in Christ, but that the gospel *was* the gospel of the grace of God.”—*J.C. Philpot*.

3. Heb. 10:22: “**The full assurance of faith,**” (same word).

Here—not faith as a grace, but as a system of truth is intended. “Draw nigh, in full persuasion of the truth of the gospel.” Or “in firm belief in Christ and exclusive dependence on Him.”—*Dr. Eadie*.

4. Cor. 2:2: “**The full assurance of the understanding.**”

The “understanding” is not natural intelligence, but the faculty of spiritual apprehension bestowed on the elect. “The assurance is a firm and divinely wrought persuasion of the truth of the mystery of the Holy Trinity; of God (*i.e.*, the Holy Spirit), of the Father, and of Christ.”—*James Woodard*.

5. 2 Tim. 3:14: “**The things which thou has been assured of.**” The verb means “to be confirmed” in, and describes the confidence flowing from a living experience of verses 2, 3, and 4.

6. Rom. 14:5: “**Let every one be fully persuaded in his own mind.**”

The verb is related to “*pleroforia*,” and means—to be firmly persuaded or fully assured. Let every man act as his grace-taught mind assures him to be right.

None of these texts refer to an assurance of individual salvation.

7. Heb. 6:2. “**The full assurance of hope.**” (*pleroforia*)

A firm persuasion that God will grant to the hope He has produced the fruition He has promised.

1 John 3:19: “**Shall assure our hearts before Him.**”

The verb is *peitho*, to persuade. The existence and operation of the grace of love in the heart (page 362), warrant the conclusion that we are of the truth, and enable us to persuade our hearts in God's sight that (in spite of inbred sin, infirmity, and failure) we are safe through His grace.

From this it is evident that the word **Assurance** in the Bible is not quite identical with the same word when employed in theology to designate a confident persuasion that we are personally interested in the salvation of God.

II. —Faith and Assurance distinguished.

“Assurance is not a gift of the Spirit distinct from Faith but faith drawn out and shone upon

by the ³²¹spirit. It is a large measure of faith, differing from faith not in quality but quantity; not in nature but degree. It is faith grown up to man's estate—raised up so as to act in a powerful way.”—*J.C. Philpot*.

This is the ordinary opinion of Calvinistic theologians.

Hence the once popular distinction between the faith of **adherence** and the faith of **assurance**.

This view is however disputed. It mistakes the true nature of spiritual assurance, which while it is inseparable from faith differs in its nature from it.

Faith is an **act of the renewed mind**. Assurance is a **state or condition** of the renewed mind arising from the persuasion of some fact or facts which demonstrate interest in salvation.

Abraham (Gen. 15:5, 14) was assured by the Lord, and faith leaped into vigour through the persuasion that arose in his mind. So David, 2 Sam 5:24; Gideon, Judges 5:37, 39; and Hezekiah, 2 Kings 20:11, were assured by confirmatory tokens.

The believer by faith inspects his heart. God shines into it, and he finds characteristics which correspond with the characteristics of those whom God is pledged to bless. His mind, therefore, passes into a **state of assurance**. If these are undiscoverable, assurance is unknown. He sees not his signs. Psa. 74:9. Again, if the Holy Spirit deigns to visit a gracious soul, and sweetly witnesses to covenant interest, the mind rises to a **condition of assurance**, which *may* gradually pass away when the visitation ends. Psa. 28:1.

In neither case is assurance an act of faith, but a state of mind induced by something of which faith is cognizant.

If assurance were the highest development of faith, when once attained it would never be lost. This is contrary to all Christian experience. The most confident believer has fluctuations of doubt. Regard it, however, as a persuasion arising from circumstances originated by God in His sovereignty, and utterly beyond the control of faith, and much that is perplexing is explained.

III. —The Relative Value and Importance of Direct and Inferential Assurance.

“There is an **assurance** arising from the exercise of **sanctified reason** on past experience and the word of God. There is an assurance arising from the **direct witness** of the Spirit.

“The *former*, like moonshine, shows the believer the way and the waymarks. By it he may know where he is—but it will give little or no warmth.

322 The latter like the light of the sun, not only shows the road and that one is in it, but enlivens, warms, and cheers.”—*From J. Ryland, D.D.*

Inferential assurance, however, should not be under-valued.

“It is an unspeakable mercy to have the mind of Christ” (I Cor. 2:16). The devil may deceive us in the matter of impulses or direct revelations. He may give a lost sinner, a strong, but false persuasion that he is saved, for the vilest ends. He may harden the heart, and stultify the conscience, and persuade a deluded wretch that his insensibility is holy boldness. He may impress the words of a text on the mind of a man living in sin, and thus strongly delude him that he is a child of God.

Thus, see that your **assurance**, is conjoined with and springs from, a **holy**, watchful prayerful **life**. If we are not “conformed to the image of God's Son,” (Rom. 8:29), we have no right to holy confidence before God. Our election will be manifested (as was that of the Thessalonians) by our “work of faith,” our “labour of love,” and our “patience of hope” (1 Thess. 1:3, 4). The Spirit's witness as to the effect that we are “sons of God,” and if we profess to have heard His attesting voice in our hearts, we should diligently enquire whether we have the spirit and disposition of “dear children.”

I have known persons under the gospel living in intemperance, dishonesty, and unchastity, who declared that they had not, for years entertained a doubt of their interest in Christ.* The Spirit's witness satisfied them. But the Spirit's own testimony in the Word is, “If any man have not the spirit of Christ, he is none of His.” [Rom. 7:9—Either—“If any man is not indwelt by the Holy Spirit.” This was the view of the Translators of the Revised Version, or—preferably—“If any man have not a spirit or disposition resembling Christ's.”] “If ye live after the flesh, ye shall die.” *Altered from John Cooke.*

[* The writer knew a professed Strict and Particular Baptist, who was often intoxicated. If accused of inconsistency, he would urge that “a little beer in the stomach would never wash away grace from the heart.” None, however, speak more plainly against such an abominable travesty of religion than our ministers. “I hate **antinomianism**—both **doctrinal** and **practical**.”—*John Hazelton.* “I would not give a fig for assurance that sin does not shake.”—*John Newton.*]

On the other hand, “the grand sign of God's special favour is the **witness of the Spirit** with our spirit that we are born of God.

Some signs are immediate, others mediate—that is, seen through a medium. Some are like the sun shining directly into a man's face. Others like the same rays falling upon a mirror—and he sees them only in the bright medium which catches these beams.

So, some “signs are reflected signs, mediate signs; that is, a man has certain feelings in his heart. He looks at the Word of God, the glass or mirror of truth (James 1:23), and he sees in it the

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very experience he is passing through; and thus heavenly light is reflected from the mirror into his soul. When the Spirit thus shines upon His own truth in the Word, and upon His own work in the soul, He stamps, more or less a living testimony that the experience is genuine and divine.

But, after all, nothing can really satisfy the living soul but some immediate testimony from God Himself. He must have the ray shining, not as reflected in a mirror, but streaming directly and immediately into his own soul from the glorious “Sun of Righteousness.” The Spirit must bear His own blessed inward testimony with his spirit that he is born again, that he is a child of God, chosen before all worlds, and has been pardoned through atoning blood, and called by grace Divine.—*Abridged from J.C. Philpot.*

IV. —Assurance as an Experience.

Some, as the Plymouth Brethren and the Salvation Army—make the essence of faith to be assurance. This has been disproved.

Others speak with hesitation as to the possibility of assurance, and almost question the godliness of those who profess to possess it.

But “I have as much confidence in the work of the Spirit as in the work of Jesus.” “It is possible to know that we are pardoned. It is possible to know with all confidence, beyond the shadow of a doubt that we are *sinner*s, and to mourn over the fact. This condition arises from the work of the Spirit; and can He not with equal ease and power convince of pardon. He is not less strong than the devil. If He can convince of sin, He can and does convince of forgiveness. Both facts are revealed by the same God.”—*John Hazelton.*

Granting this, the question arises, how is it that **assurance of salvation is so rare** among experimental Christians of the present day, whose feelings currently differ so widely from those of David, Psa. 18:32, 35; Isaiah, 12:12; Pual, Tim. 1:12, Gal. 2:20; and John Wesley, Whitfield, Newton and others.

Can any reason, beyond the sovereignty of God, be assigned for the deplored absence of the direct witness of the Spirit in so many saints?

The worldly tone of the professing church *must* grieve the Spirit, and **may** restrain His comforting influences.

Probably as the above saints were called upon to endure so much labour, difficulty, sacrifice, and sorrow—so their consolations in Christ were permitted to abound.

Assurance is the crowning gift of covenant love on earth, and perhaps is withheld in love, until extreme exigency makes its bestowal absolutely necessary.

324 Ignorance of the doctrines of the **Gospel** is the cause of much of the prevailing doubt in the minds of modern Christian. “Ye shall know the truth,” said Christ, “and the truth shall make you free.” Liberty of soul, the assurance of Divine deliverance, is here conjoined with knowledge of the truth of God.

Correspondingly ignorance is the parent of doubt and uncertainty. If the judgment is uninstructed, the heart is ill at ease.

An imperfect acquaintance with God in His covenant character; with the perfection of Christ's sacrifice and the prevalency of His priesthood; and with the nature of the Spirit's work, *must* interfere with a realization of our personal salvation.

If a Christian really believed that the love of God was forfeitable; that He could forego His purpose and forsake the works of His hands; that Christ's sheep might perish; the trusting heart that depending on such a God, must be in perpetual anxiety.

Any erroneous view of the plan of salvation, obscures the glory of God, and brings the Christian who holds it into confusion.

The character of God is the foundation of the blessedness of His people: “Acquaint thyself now with Him, and be at peace.”

Again, many lack assurance from failing to discriminate between the essentials and circumstantial of true conversion (pages 133 and 178, 181 and 182).

Others from ignorance of the nature of sanctification (chap. 14), and of the existence of the two natures in the believer.

[The writer would record with intense gratitude the benefit he derived, in the year 1863, from the perusal of a tract by the Rev. J. Denham Smith, entitled, “The Two Natures in the Believer,” p. 135. The mystery of his experience was unfolded, and untold light and peace filled his mind.]

Thus “that the soul be without knowledge is not good.”

Hence the value of an instructive ministry. Many Christians are like half-starved babes, through bad spiritual nursing (1 Thess. 2:7; 1 Pet. 2:2).

V. —Doubt and Depression.

“A distinction should be drawn between **doubt** and **depression**. It is possible to be in great **heaviness** through manifold temptation; great **perplexity** as to what step is right; great **sorrow**

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through the hiding of God's face; and even great **contrition** for faults and mistakes— without the shadow of doubt as to the reality of the work of God in one's soul.”

“I have often been in the greatest possible trouble through my surroundings; and have experienced great spiritual pain and distress through the difficulties of the way—without for a moment questioning that I have been called by grace, and that the Saviour's blood avails for my salvation.”—*G.W. Shepherd—From John Hopeful's Note Book.*

Appendix.—Is the Blood of the Redeemer Actually in Heaven?

“Will you be ready, with all faithful diligence, to banish and drive away all **erroneous and strange doctrines contrary to God's word**as need shall require, and occasion shall be given?”—**The Book of Common Prayer.**—*Office for the Ordering of Priests.*

“This **argument** is very **pretty**, but it has no **foundation**,” etc.—*Philip Reynolds. Sermons, Vol. 1, No. 6.*

The Old View Stated.

The majority of evangelical Christians hold that Christ entered Heaven at His ascension, on the ground of the merit displayed in His holy life and sacrificial death, and that the eternal value of His obedience and oblation imparts enduring validity to His intercession (see page 40).

Moreover, that His body, at His resurrection, did not resume the life with which He parted when on the cross, and was not therefore quickened by the same vital energy as it before possessed; of which blood is the principle, Lev. 17:14; Deut. 12:23; which formed the link of His union with mankind. Acts 17:26.

Hence that while His body retained its “flesh and bones” (Luke 24:39), and therefore, its identity (John 20:27)*, it was reanimated by a life, directly imparted by God, Rom. 6:4 (where “**The glory of the Father**” means “such a forth-putting of the Father's *power* as made that act to be the effulgence of His whole glory. David Brown, D.D.). Heb. 12:20.

* “The words imply that the marks were no *scars*, but the *veritable wounds themselves*—that in His side being large enough for a hand to be thrust into it; this—confirming Luke 24:39—of itself would show that the resurrection Body was bloodless.”—Dean Alford, *in loco*.

This life is essentially immortal (Rom. 6:8, 9).

It resides in its fullness only in Christ, 1 Tim. 6:16 (where read, who only hath “incorruptibility” or that deathless principle of existence, which Christ *only* possesses in its original

and independent essence).

It is communicable, and is imparted by the Holy Spirit to the elect at their regeneration (page 129); the risen Christ thus becoming their *living* Head—as He had before been their *federal* and *representing* Head. John 12:24*; Eph. 1:19, 29 (page 196); 1 Cor. 15:45; Col. 3:4.

[* Even Christ, when he condescended to illustrate spiritual mysteries by natural facts, was unable to employ similitudes which presented perfect analogies. This is obvious here. The parallel is incomplete. The fruit of the corn has the *same* life as that of the seed that dies; whereas Christ parted with His *human* life that He might quicken His people with *spiritual* life.

“There is vitality in a grain of wheat—a life adapted and designed for the production of fruit; but it is incommunicable until the grain undergoes the occult process called germination which is evolved through its death.

“So the reality of communicable spiritual life was inherent in the incarnate Saviour; but it was quiescent till He died and rose again, when He became a life-giving Spirit—the last Adam.”—William Morris.]

Further, that the blood which left His body at His death, was not restored to His veins, but was absorbed by the earth and returned to its original elements, and has ceased to exist.

[J.C. Philpot, however, entertained the opposite opinion.

“Our blessed High Priest not only shed His blood upon the cross, and sprinkled it there before the eyes of men and angels, but **taking it in His risen body** up into the **holy of holies**, within the veil, [He thus] in a sense, sprinkled that blood upon the pavement of heaven—in the very courts of bliss, on and before the mercy-seat; the throne of grace.”—*Gospel Pulpit*, vol. 4, page 20.]

The Blood of Christ and its Influence.—A distinction.

They however, distinguish between the literal *blood* of Christ and the *merit* displayed by Christ when He shed it. The *blood*, as such, no longer exists. Its *influence* will never terminate.

The action of faith in relation to the blood of Christ has thus always been held to be a belief in the great fact of the atonement, conjoined with personal trust in Him who made it.

This, long-loved hymns express.

“He lives—the great Redeemer lives, (What joy the blessed assurance gives!) And now before His Father—God— Pleads the full merits of His blood.”

“Our great High Priest before the Throne,
Presents the merits of His blood;
“His sweet atoning sacrifice
Gives sanction to His claim.”

“But Christ by His own powerful blood
Ascends above the skies;
And in the presence of our God
Shows His own sacrifice.”

“Dear dying Lamb, Thy precious blood
Shall never lose its power.”

“The vilest sinner out of hell,
Who loves to feel his need,
Is welcome to a Throne of Grace—
The Saviour's blood to plead.”

Thus worship has been addressed to the Risen Christ as having shed the blood which accomplished Redemption.

Bengel's Theory.

This great expositor in his Gnomon of the New Testament revived and defended a singular opinion, which Chyrsostom seems to have held, and to which Zinzendorf inclined—namely, that when Jesus died, His blood was miraculously preserved, and secretly conveyed to Heaven—where it “remains as it was poured out incorruptible in the presence of God”—and that it is thus presented in the Gospel as an object distinct from His person, for the contemplation, reliance, and consolation of Faith.

**It might appear from some of his hymns that the modern idea was anticipated by
Dr. Watts:**

“Well, the Redeemer's gone
T' appear before our God;
To sprinkle o'er the flaming throne
With His atoning blood.

“No fiery vengeance now,
Nor burning wrath comes down;
If Justice calls for sinners' blood,
The Saviour shows His own.”

And:

“Rich were the drops of Jesus' blood,
That calmed His frowning face;
That sprinkled o'er the burning throne
And turned the wrath to grace.”

It is probably, however, that the author was led so to express himself through the exigencies of poetry, rather than by his deliberate convictions as a divine.

Many expressions, especially in Puritan writers, seem also to favour it—but read in their connection, and viewed in the light of their other writings, it is clear that the idea was unknown to them.

Bengel's Theory and the Strict and Particular Baptists.

The theory, in recent years, appears to have been almost forgotten. It, however, has recently been ably and eloquently advanced in a published sermon, by a Strict and Particular Baptist Minister of eminence, which has excited much interest.—*See Postscript, page 346.*

The views of the preacher were given to the world in two discourses, delivered respectively in April and July, 1885. The latter—here referred to—bears marks of elaborate preparation, and is evidently designed as a defence and a challenge. So earnest and able is it, that it is understood to have convinced many of the truth of the disputed view.

On the other hand some regard it with sorrow.

We deplore the unwarrantable manner in which the discourse has been assailed; but submit that it should not remain unanswered.

We admit that the view is not subversive of the Gospel; opposed no vital truth; does not invalidate the doctrine of the atonement; and has not, of necessity, anything in common with the heresy of Rome.

We however, deem it objectionable, and likely to lead to serious inferences. We should be sorry if it were so promulgated as to divide our Denomination. We therefore seek to refute it.

The preacher says that from Heb. 12:24, we learn that:

A. Christ's blood is **an eternal treasure**, and is placed among those heavenly realities unto which we come by faith. We come really and truly, by faith, to Jesus, and not only to Him, but to His blood. The extraordinary truth is thus taught us that Christ's blood is as really in heaven as His body is. It is one of the great treasures of glory.

This fact should not be laughed at as impossible. Does some one say that the language "to the blood of sprinkling," is to be taken in a figurative sense? Then what prevents the whole of the passage from being so taken?

If we do not *really* come to the blood of sprinkling, if the blood has no real state in heaven, how can we be sure of coming to the heavenly Jerusalem, the company of angels, the spirits of just men made perfect, or to Jesus the mediator of the new covenant?

Our eyes have beheld these no more than we have seen the blood. If one part of this remarkable passage be figurative, the other parts must be figurative also; but those who plead for a figurative interpretation of the words, "to the blood of sprinkling," would greatly hesitate, I trow, to follow their logic to its inevitable conclusion.

B. Does any one doubt, because of the difficulty in the way of Christ's blood passing from earth to heaven? It was no greater miracle for God to collect Christ's blood than for Him to raise Christ's body. Since we firmly believe in the resurrection of the dead, though we know our bodies must return to dust, the presence of Christ's blood in heaven ought not to stagger our faith.

C. As I view, by faith, the blood of sprinkling among the heavenly realities, I learn that *Christ's blood was too precious to be lost.*

The union of the Divinity with the humanity of Christ imparted an infinite* *value* to His sacrifice; hence, nothing belonging to Jesus must be accounted trivial. So precious is Christ's blood that earth is not accounted fit to keep it. God fixed His eye upon His darling Son, and counted every drop of blood He shed. Gethsemane, the high-priest's palace, the judgment-hall, the crown of thorns, the robe, the cross, the nails, the spear, the ground of Golgotha, each and all, gave up the precious blood they received, and heaven became indebted to earth for one of its chief glories.

Earth dared not absorb it, for it was too *valuable* to be lost; and God had taught men under the Old Dispensation that there was a place for the blood in the holy of holies, as they saw the high-priest enter in, once a year, with the blood of the sacrifice.

[* *Imparted an infinite value to His sacrifice.*"] The occurrence of this sentence in its

connection is very suggestive.

It is, of course, in diametrical opposition to the tenets of all accepted teachers in the Strict and Particular Baptist Denomination.

As a statement, it embodies the Arminian and Fullerite view of the atonement, which is vigorously and logically refuted by John Stevens, in his “Help for the True Disciples of Emmanuel,” pages 179 to 192, and Israel Atkinson, in his “Atonement.” See also pages 47-49.

These and the other weighty men who were in sympathy with them, held—“That the atonement is co-extensive with the mediatorial engagements of the great and gracious Surety of the elect church; that His sufferings were commensurate with the deserts of those whom He represented; that His vicarious agonies when enduring the penal vengeance of our thrice holy God were exactly proportioned to their guilt; that He suffered at the hands of impartial Justice, precisely what they in their proper persons (but for the economical arrangements of which His sacrificial death was the outcome), would have undergone in the place of endless woe; that He meritoriously met all their liabilities; that the merit that was the production of His obedience unto death was not “infinite” or “sufficient for the salvation of ten thousand worlds;” but an exact legal equipoise to their demerits; that the peculiar constitution of His person rendered Him their *suitable* Substitute, and that the measure of His sufferings rendered His oblation sufficient for the great ends designed. Thus that having endured their punishment and paid their debts—having in their stead magnified the law and made it honourable—having harmonized the conflicting attributes of God on their behalf. He rendered their transgressions equitably unpunishable for ever more.”—*Gospel Herald and Voice of Truth* for 1875, page 190.

This, as it is not perhaps very felicitously styled—**the commercial view of the atonement**—is a distinctive and essential item of belief among the Strict and Particular Baptists; and it is very sad and startling when a preacher, **professing** to be in sympathy with a Denomination, advocates what has always been viewed as **error** by its leading teachers on the vital question of the **sacrifice of Christ**.

The object of this note, however, is simply to call attention to a sentence in the article written by the writer, in 1875, and inserted in the *Gospel Herald* in the form of a review of *Atkinson on the Atonement*, from which the above sentences are extracted.

“We believe,” we then observed, “that error here is far from unimportant. Yield this point, and you cede to Fullerism most valuable vantage ground. Take this step, and you are, as the Lord liveth, **one step from the truth of God.**”

With solemn emphasis we, in 1886, repeat this assertion. What, indeed, may be the **next step?**

The above sermon affords a reply. Step the first—the unscriptural doctrine of “**the infinity of the sacrifice of Christ.**” Step the second—the **errors** enforced in the above sermon. **What may**

D. My faith looks into heaven, and rejoices to find that *Christ's blood is shed blood still*. The blood of Christ did not go up to heaven in His body. Jesus Himself **and His body** are in Heaven. His blood is also there, but not **in the body**.

E. Christ's blood is kept apart from His body in heaven, that there may be a perpetual remembrance of the atonement.

F. The shed blood is constantly before the throne and eye of God, and our royal Priest points to it as He pleads. There, in heaven—the holy of holies—is the mercy-seat, sprinkled with the atoning blood which Jesus has taken in with Him.

G. If the blood had been left outside, our Lord would have failed to fulfil one very important type. Once a year the high-priest entered into the Holiest of all, “not without blood;” and the High-Priest of our profession had to enter heaven with His blood, or He could not finish all the types and shadows. The apostle Paul keeps up a comparison between the high-priest and Jesus, and, in Hebrews 9:11, 12, he writes, “But Christ being come an 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.”

H. It is evident that the Greek preposition, here rendered *by* might have been translated *with*; for the sense of the passage is that the high-priest under the Levitical dispensation carried the blood of goats and calves into the holy place, but Christ has passed into heaven with His own blood as a glorious offering.

I. The revised version of the New Testament bears testimony to the correctness of this rendering; for we find in that version Hebrews 13:20, 21, thus translated: “Now the God of peace, who brought again from the dead the great shepherd of the sheep *with* the blood of the eternal covenant.” Thus we have the truth plainly declared that God not only brought the great Shepherd home, but that with Him He took into heaven “the blood of the eternal covenant.”

J. Looking again, by faith, to the blood of sprinkling, I learn that *Christ's blood was necessary to purify heaven*. “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.” (Heb. 9:23). Do not misunderstand me. Heaven was never unholy. The word purify here means to consecrate. The presence of Christ and His blood in heaven makes that glory-abode accessible to sinners. Now do I begin to understand the words of the Master, “I go to prepare a place for you.”

K. In order that Christ's blood might have an honourable place in heaven, God preserved it from corruption while Jesus was upon the cross. It suffered no contamination by its contact with

the earth, ³³²neither was it polluted by other blood, though two thieves were slain close to Him.

These words in 1 Pet. 1:18, 19, must be taken in the most literal sense. The blood of Jesus was in no wise a corruptible thing.

L. That which is not corruptible must abide. Though the body of Jesus suffered death, it could not decay, because there was no corruption in it to work its ruin. The same argument will be convincing with regard to the blood. Precious, incorruptible blood, the price of our redemption, dear both to God and man, there is no more fitting place than heaven for it!”

The New View Summarized.

Here we are required to believe:

That, by a series of miracles, the blood that flowed from the body of Christ, on different occasions* was miraculously collected, and taken to Heaven, where it still really and actually exists.

[Advocates of this strange idea appear to overlook the fact that (unless they contend for yet another **unrecorded miracles**), all the blood of Christ's body was not, and could not have been out-poured at His death.

From the wounds in His hands, feet, and side, a few ounces only could have flowed, and as the veins of an ordinary man contain about thirty pounds of blood—the larger proportion of our Lord's blood **was not shed**, but remained in His dead and entombed body, and shared with His flesh the quickening and transforming power exercised at His resurrection.]

That it was inherently incorruptible—in nowise a corruptible thing and that (which seems contradictory) “God *preserved* it from corruption when Jesus was upon the Cross.”

That it **passed** from earth to heaven—to which Jesus **took** it with Him.

That if the view of ordinary Christians is correct, the blood of Jesus is “**lost**.”

That it is one of the great treasures of glory.

That it is of essential importance to Christ, who points to it as He pleads in Heaven.

That these are articles of the preacher's faith, and he desires that they may be universally received.

Surely to state these ideas is almost to refute them.

Confronting Difficulties.

At the onset, serious difficulties impede the reception of these statements.

It is, we submit, disingenuous in the preacher to imply that those who do not agree with him lack Faith. Sermon B. None question the power of God to have accomplished what is stated, **had**

He so ³³³willed.

To place a vague *hypothesis* on the same footing as the revealed truth of the resurrection of the body—and claim equal Faith for both—is great theological unfairness.

First Objection.

Ordinary Christians recoil from the idea, which strikes them as contrary to the whole spirit of the gospel.

“When the truth has been made sweet and precious to the heart, by an unction from above, and becomes endeared to the soul by being made the power of God unto salvation, there is communicated thereby a **spiritual insight**, which, as if **instinctively, detects error** by the distaste which is felt towards it, by jarring with the Spirit's inward teaching.

One so taught, is like a person possessed of a musical ear, who detects at once a false note, eve where there has not been much if any musical education.

Many of the family of God, as possessed of this heavenly teaching, **feel** who cannot **argue**, **believe** who cannot **reason**, **love** who cannot explain.”—J.C. Philpot.

The universal verdict of the spiritual intuitions of good men, is to be respected. Such may not be able to unravel sophistries, or refute crafty arguments—but their united testimony would condemn the view of Bengel as erroneous.

Second Objection.

It lacks direct Biblical support.

The argument is sustained by inferences instead of scriptural statements.

The view is admitted to be an “*extraordinary truth*,” one, namely, that is remote from the ordinary doctrines of the gospel.

It is, however, substantiated, not by passages which discuss subjects confessedly difficult, and on which plain Christians might be uninformed, but proof is advanced from pungent exhortations to wavering Christians to adhere to their steadfastness in consequence of the peril of apostasy. Is it conceivable that it would be taught here and nowhere else?

That the great truth of Christ's intercession should be so clearly revealed, and that a fact essential to it should be so dimly and meagerly disclosed, is incredible.

Even if we admit that certain texts *imply* that Christ's blood is in heaven; where are its functions and its relation to salvation stated?

Third Objection.

Moreover, the notion of our Lord's pointing to [a vessel containing] His blood, as He

intercedes, so seriously materializes our conception of His advocacy, that most spiritual minds shrink from the idea.

The blood of Christ is “sprinkled” mystically (Heb. 10:22); cleanses mystically (1 John 1:7); brings us near to God mystically (Eph. 2:13); blots out the ceremonial law mystically (Col. 3:14); consecrated the person of Christ to Priesthood mystically (Heb. 10:29); speaks mystically (Heb. 12:24); and is drunk mystically (John 6:55).

[John 6:53-56. Eating Christ's flesh and drinking His blood have no relation to the Lord's Supper, nor does the passage support the sacramental theory of the Papists and Protestant sacerdotalists. See **Pool's Annotations**, *in loco*. Nor does this eating and drinking mean having fellowship with the glorified Saviour—for them it might be urged that His blood must be in heaven as well as His flesh. It refers to a true believing in the Lord Jesus as having died for our sins. Eating and drinking represent “believing that Christ is come in the flesh—that He has given His life for His people, and that His blood has been shed for our sins, and this with some view and application of it to ourselves.”—Dr. Gill, *in loco*.]

Yet we are told that it is necessary to God's saving proceedings that it exist *physically*.

If statements concerning the blood of Christ are to be interpreted to mean that it has a material existence in heaven, then we must materialize its functions, and understand that the above phrases refer to physical processes, e.g., that consciences are washed in literal blood. The Romish Doctrine of Transubstantiation might, we think, be established from the disputed theory—not perhaps logically, but in a way misleading to the simple.

This thought furnishes a brief but conclusive reply to the disputed theory. “The **blood of sprinkling**.” If the blood in Heb. 12:24, means actually existing “blood,” the “sprinkling” must be literal likewise. See page 290.

Fourth Objection.

We submit that the alleged presence of the blood of Christ in Heaven, effects nothing that His **personal presence** only is not stated to accomplish.

The relation of Christ's blood to His person is stated in Heb. 10:29, “wherewith He was sanctified.” (See page 123.) It was the medium of His consecration to His priestly office; and its action was final. He entered Heaven (not **with** but) “**through** His own blood”—Heb. 9:12; Revised Version—by the right it conferred. His presence there as our Great High Priest is thus invested with all possible significance and authority, to which the actual presence of His blood in Heaven could add nothing.

It therefore deteriorates from the **value of His risen person**. In Him are included all the essentials of salvation. All that God requires or sinners need is comprised in Him:

The preacher's theme therefore is "Jesus Christ"—that is the glory of His ascended person—"and Him crucified"—that is, the fact of His finished work.

The gospel direction is not to Christ *and* His blood, but to Him who died and liveth for evermore, whose name represents all to which Faith need direct her appealing eye.

These external considerations prevent us from receiving the theory.

Fifth Objection.

In controverting the position that the blood of Christ was restored to His veins (see Note page 318), Bengel, quoted by the preacher, argues thus:

"If the return of the blood of Jesus Christ ever could or ought to have happened, this would have taken place at the moment of His resurrection, not later..... It did not happen at the resurrection, and we can discover no point of time to which we may ascribe the return."

By a parity of reasoning, we can discover no point of time, at which Jesus could have gathered up His shed blood into a vessel, and taken it to heaven.

We therefore submit that the inspired narrative absolutely precludes the disputed supposition.

When did the Lord **enter the heavenly sanctuary** through His blood? **Three replies** have been given.

I. Some contend that he did so **immediately** after **giving up the ghost**.

"Witsius and other older theologians suggested that Christ's entrance through His blood into the heavenly Sanctuary is not to be identified with His Ascension." They rather regarded it "as an act which he performed (privately) in His **disembodied state** in immediate temporal connection with His death on the cross. See a hearty defence of this view in Prof. Smeaton's *Apostles' Doctrine*, page 48, etc., and page 339, etc;" A.B. Davidson, M.A., L.L.D. *The Epistle to the Hebrews*, p. 153.

"Christ as our High Priest entered with His atoning blood, **after the sacrificing of Himself on the Cross**, into the Heaven of heavens, and approached the throne of Justice and propitiated it, making it a mercy-seat, and true throne of grace, unto penitent believing sinners; and then perfected His work of Propitiation and Redemption.

Afterwards, at His triumphal **Ascension**, He entered **in His whole person**, immortal, and laid open a way for our entering there."—Matthew Pool's Annotation on Heb. 9:24.

[Heb. 10:12 is supposed by A.B. Davidson, M.A., L.L.D., *Commentary on Hebrews, in loco*. to present an insuperable objection to this Theory. The argument has, however, little force.

336 is not uncommon for inspired writers to pass over in silence a period which intervened between two occurrences which they connect in an historical statement.

See Gen. 1:1, 2, where vast geological cycles must have transpired between what is stated in the first and the second verse: and Ex. 1:1, 2, where the births of Aaron and Miriam, which occurred before the birth of Moses, are unrecorded.

So between the statements “*this man (or Priest) when He had offered one sacrifice for sins*” and “*for ever sat down on the right hand of God,*” all for which Witsius and Pool contend might happen. It may not have accorded with the scope of the writer's argument to refer to it in this place.]

If this view is correct, it is clear that Christ could not have literally taken His blood in a material vessel to heaven with Him.

II. Others contend that Christ entered the Heavenly Sanctuary a short time after leaving His tomb.

Thus William Morris holds that Christ **privately ascended to His Father**, not however in His **disembodied state**, but in His whole risen person.

To this event he refers the following passages:

“I will not leave you comfortless—or orphans.” I will not quit the world before establishing your relationship to God as His children on an immutable basis, and “I will come to you”—to assure you of the fact. (Chap. 14:18).

“If I go away, I will come again to receive you unto Myself, that where I am,” not “where I shall be,” for locality is not indicated, but, where I am, in the sphere of Divine confidence and joy—“Ye may be also.” (Chap. 14:3).

[John 14:3—compare chap. 16:24, “*be with me where I am.*” This is not a petition for the glorification of the Church, as many suppose; but a prayer, that sinners who had been given to Christ might be regenerated and illuminated, and so behold Christ's glory **on earth** (as the Apostles *then* did, John 1:14), and so be where He was, rejoicing in the love of the Father, and thus stand as He, *at the time*, did, *in spirit* in the Holy of Holies, confident petitioners. (See page 89.)

So in John 14:3, Jesus after His resurrection received His disciples to Himself, and manifested the love of the Father, so that they stood, where He then did, in the joy of the Father's love. See Joseph Hussey, “Glories of Christ,” pp. 85, 90.]

“Ye shall be sorrowful (not through persecution, as Pool strangely imagines, but on account of their loss of Him by His death), but (His resurrection would terminate their distress and) your sorrow shall be turned into joy.” John 16:20.

337 “I will see you again, and your heart (which was troubled, John 16:1) shall rejoice.”
(Chap. 16:22.)

These expressions may indeed be accommodated to refer to Christ's coming to His people *spiritually* in a way of communion; and to His coming in visible glory at the Second Advent; but they refer primarily* to His appearing to His disciples after His death, and predict His post resurrection ministry.

[Doubtless they include the above truths. We are simply dealing with what must have been their meaning to the Apostles when originally spoken.]

In the course of the day on which He rose, He **privately entered Heaven**, of which even He previously informed Mary of Magdala in the garden; saying:

“Touch me not”—cling not to Me, do not seek to detain Me—“for I am not yet ascended to my Father; but go to My brethren and say to them, I ascend to my Father and your Father, to my God and your God.”

[John 20:17. “*Touch me not.*” the view of William Morris seems to afford the only clue to these words. In Bagster's Comprehensive Bible they are rendered, “Embrace me not”—a translation which Alford adopts and explains the phrase to mean that the relationship in which Jesus *then* stood, as risen from the dead and animated with heavenly life, was incompatible with the intimacy of mere human endearment.

But it is contrary to a correct view of the dignity of our Lord's character, and the proprieties of Oriental life, to suppose that Mary, before His death, was in the habit of embracing Him.

Moreover this interpretation entirely overlooks the force of the words “I am **not yet** ascended.” In the leisure of the following days He did not **decline to be touched** by reverent hands. Matt. 28:9; John 20:27.]

He afterwards returned to the earth, and as the Great Shepherd that had been smitten, turned His saving restoring “hand upon the little ones” (Zech. 12:7)—His timid, scattered disciples. He spoke peace; assured them of His identity; and filled their hearts with joy, as He promised.

This view again precludes the idea that the Risen Saviour ascended to heaven with a vessel containing the blood He has shed. It is incompatible with the narrative.

III. Others hold that Christ's **ascension** from the Mount of Olives, in the sight of His eleven disciples, was the time of His official entrance into the heavenly sanctuary.

If this—the most popular view—is adopted; had our Lord carried a vessel containing His

blood, ³³⁸ would have been visible, and the incident could not have been omitted by the historian. His silence is proof positive that nothing of the kind occurred.

The Theory Disproved.

A disputed view can only be effectually refuted by challenging the interpretation given to the texts urged in its support, and advancing their true meaning.

[Those who enter the arena of controversy should define, not defame; confute, not contradict; argue, not abuse; reason, not rail; prove, not protest.]

Every consideration which can be urged in favour of Bengel's Thoery—including some, not advanced by the preacher—will, therefore be duly weighed.

First Argument, Refuted.

Heb. 12:24. “The writer (here) mentions (the blood of sprinkling), by which we were redeemed unto God; and assigns it a place **in the Heavenly city**, next to but separate from Jesus Himself in the glorified state.”

“Some have supposed that the blood of the Lord, **remains** as it was poured out, incorruptible **in the presence of God.**”

“On such a matter I would neither affirm nor deny, but mention with all reverence that which **seems to suit the requirements of the words before us.**”—Dean Alford, New Testament, *in loco*.

Argument.—If we interpret the whole passage correctly, we shall be compelled to adopt the disputed view of verse 24.

Answer.—The passage is a summary of truths before advanced in the Epistle, and presents **eight expressions** of the grace of God, which specially characterize the gospel dispensation.

They are not catalogued promiscuously, with no regard to arrangement.

Their order is from fact to experience.

The *first* statement concerns the grace of God—the *last*, the termination of that grace in the conscience of a sinner. The *first* deals with the **highest** truth; the *last* with the most **elementary** gospel fact.

Religion begins with faith* in the great propitiation (Rom. 3:25)—but leads to the sublime contemplation of God Himself, as originating salvation for His own pleasure and in spontaneous grace.

[* It may be questioned whether, “Ye are come” describes the action of personal faith; it refers rather to a *dispensational* contrast. The Christian church has *come* to the privileges

described—~~339~~—to which the Jewish saints had not.

“The place” (of the Hebrew Christians to whom the epistle was addressed) “in the march of the economies, in the destiny of the world, was face to face with the sphere of things real and eternal (2:1; 8:7; 10:19).”—A.B. Davidson, M.A., L.L.D., Commentary on Hebrews, *in loco*.]

It is convenient to study the passage from the bottom upwards—i.e., in the order of experience.

Sinners who are favoured to participate in the grace of God in the gospel dispensation possess the following privileges:

1. Ye are come—to the blood of sprinkling, which speaketh better things than that of Abel. A convinced sinner's first concern should be, to plead the blood.

We have peace with God through a perfect sacrifice by which His wrath has been exhausted. Understand here,

Either (1) The blood of Abel's person, which cried for justice. This blood cried for mercy for all for whom it was shed.

Or (2) The blood of Abel's sacrifice, which had but a typical voice. This an effectual one.

Or (3) Abel's testimony was the first recorded offerer of a sacrifice (which is the view of Delitzsch, quoted by Alford).

He thus witnessed that sin needed expiation, and that the great Expiator would come to shed His blood. Christ's blood in contrast to this tells of accomplished redemption.

[This is assuredly the correct view. The passage is then parallel with chap. 11:4. It is incredible that different views of the same fact should be taken in two connected chapters.]

2. Ye are come .to Jesus the Mediator of the New Covenant.

Moses was the mediator of the old covenant, under whom the people were forbidden to approach God (Gal. 3:19).

Jesus—the Mediator of the new covenant—brings us nigh to God (Eph. 2:18). New covenant blessings come by Him. We approach God through Him.

It is a distinguishing privilege of the gospel dispensation that we are not only purged from sin, but that we may also draw nigh to God (chap. 7:19) through the mediation of Christ (chap.

4:14, ~~35~~³⁴⁰16).

3. Ye are come...to the spirits of just men made perfect.

Disembodied spirits in Heaven are not intended—but justified sinners on earth whose “spirits” are (in the sense invariably employed in the epistle) “made perfect.”

The fellowship of saints through their union to their perfect and perfecting Lord is a characteristic blessing of this dispensation.

We can hold fellowship with Christians in their new creatureship only.

Circumstances, social distinctions, intellectual disparity, Christian attainments, tend to separate us, but we are one in the spirit-life, which is the ground of our union, and the basis of communion.

“There is a place where *spirits* blend,

Where friend holds fellowship with friend.”

Thus we are come to association with the *spirits* of the whole company of justified persons.—See Dr. Gill's Commentary *in loco*.

4. Ye are come .to God the Judge of all.

Such is the perfection of the saints through the sacrifice and priesthood of Christ, that they have to do with God, not as pitying them, simply, but as having condemned their sin in the flesh of Jesus (Rom. 8:3); and having accepted His obedience and suffering on their behalf. Thus they can come to Him as a Judge without terror; for though He is “just, He is the justifier” of every one who stands accepted in Christ.

Perhaps His paternal justice in ordering the affairs of His household is included. (See Ps. 17:1, 101:1; 1 Cor. 4:4; 1 Pet. 1:17, and 4:17.)

5. Ye are come...to the General Assembly and Church of the First-born ones who are enrolled in Heaven.

The whole church in all dispensations is here intended—including those now on earth and those in Heaven. Their names are enrolled in the Lamb's book of life: Christ is their Head; they are one in Him.

Judaism was but a transient and local system. Now it is revealed that grace brings sinners into one vast and vital brotherhood.

“One family we dwell in Him,

One church above, beneath;
Though now divided by the stream,
The narrow stream of death.”

6. Ye are come...to an innumerable company of angels.

Unfallen angels owe their standing to sovereign election (1 Tim. 5:21); which centers in Christ, as He is “the head of all things” (Eph. 1:22).

This is the link of association between the redeemed and angels, who now minister to us, and with whom we shall enjoy open fellowship in Heaven.

Grace brings us into real and living communion with these our unseen friends.

7. Ye are come...unto the city of the living God, the Heavenly Jerusalem. Judaism brought a nation to a land of which the earthly Jerusalem was the capital. Grace brings sinners to Heaven, of which the earthly Jerusalem was a symbol. Nothing intervenes between the heaven-born sinner and heaven. Purgatory is a fiction. The grace which saves on earth fits us for glory (Col. 1:12).

8. Ye are come...to the Mount Zion.

Grace brings us not only to the city “whose builder and maker is God,” but to God Himself.

The earthly Zion was His typical resting-place (Ps. 78:68, 110:3, 132:13; Is. 2:2 and 28:16; Joel 2:32).

Heaven is His home—the sphere of His immediate presence and manifested glory—and sinners washed in the blood of Christ have come to the privileges of grace, which are the prelude to and preparation for the vision of God.

An instructive interpretation of the passage appears in the Metropolitan Tabernacle Pulpit, No. 1888.

“We are privileged by almighty grace to come first to Mount Zion, to climb its steeps, to stand upon its holy summit, and to enter the city of the living God, the heavenly Jerusalem.

In those golden streets, surrounding the hallowed shrine, we behold an innumerable company of angels.

What a vision of glory! But we must not rest here; for the great general assembly, the festal gathering, the solemn convocation of the enrolled in heaven, is being held, and all are there in glad attire, surrounding their God and Lord.

Press onward to the throne itself, where sits the Judge of all, surrounded by those holy spirits

who have³⁴² washed their robes, and, therefore, stand before the throne of God in perfection.

A step further lands us where stands our Saviour, the Mediator, with the New Covenant.

We have, however, a further object to behold, in the innermost shrine, hidden in the holy of holies. That which is the most precious and costly thing of all, the last, the ultimatum. God's grandest revelation.

It is the precious blood of Christ, as of a lamb without blemish and without spot—the blood of sprinkling. This is the innermost truth of the dispensation of grace under which we live.

When we climb to heaven itself, and pass the gate of pearl, and wend our way through the innumerable hosts of angels, and come even to the throne of God, and see the spirits of the just made perfect, and hear their holy hymn, we shall not have gone beyond **the influence** of the blood of sprinkling; nay, we shall see it there more truly present than in any other place beside.”

The whole passage, therefore, when correctly interpreted, does not necessitate the disputed view.

This argument is accordingly disposed of.

Second Argument Refuted.

Heb. 12:24.—Ye are come to the blood of Sprinkling.

Argument.—Sermon A. This expression must not be understood in a **figurative** sense; or the whole of the passage must be so understood—which would be untenable.

Answer.—It is not unusual for spiritual and literal objects to be associated in this manner in the Bible.—See Ps. 103:3, 5; Eph. 5:26; Heb. 12:12, 16; 1 Pet. 2:1, 9.

Hence the interpretation which the preacher disputes does not lead to what is untenable.

Beyond all question there are six figurative expressions in the passage. Five metaphors occur couched in the words “Mount Zion,” “Jerusalem, the City,” “Are Come,” “Sprinkling,” “Speaketh.” None, for example, contend for a literal coming (by a local motion), or that drops of the blood of Christ literally fall on hearts; or that it has an actual voice.

The phrase “the blood of sprinkling” is also a figurative expression—a metonymy for the Lord's whole sacrificial work.

[A metonymy is a figure of speech in which one word is used for another, when the things denoted have some relation other than that of simple resemblance. Thus, the **throne** stands for the

343 government—the **bench** for judicial authority—my **purse** for my money—the **cross** for the atonement—the **blood** of Christ for His redemption.]

His blood is metaphorically represented as having uttered an appealing voice on earth when it flowed from His veins, which has sounded from age to age, demanding blessing for those for whom it was shed.

“The blood of sprinkling” represents the pains, the sufferings, the humiliation, and the death of the Lord Jesus Christ, which He endured on the behalf of guilty man. When we speak of it, we wish not to be understood as referring solely or mainly to the literal material blood which flowed from His wounds. We believe in the literal fact of His shedding His blood; but when we speak of His cross and blood, we mean those sufferings and that death of our Lord Jesus Christ, by which He magnified the law of God; we mean what Isaiah intended when he said, ‘Thou shalt make His soul an offering for sin;’ we mean all the griefs which Jesus vicariously endured on our behalf at Gethsemane, and Gabbatha, and Golgotha, and specially His yielding up His life upon the tree of scorn and doom. ‘Without shedding of blood there is no remission;’ and the shedding of blood intended is the death of Jesus, the Son of God.”—C.H. Spurgeon.

The passage, however, neither states nor implies that His blood now exists in Heaven.

Third Argument, Refuted.

Heb. 10:29.—Hath trodden under foot the Son of God; and hath counted the Blood of the Covenant an unholy (or common) thing.

Argument.—(Not advanced in the sermon.) The apostate is said, **firstly**, “to trample under foot the Son of God,” and **secondly**, “as a distinct act referring to another object, to count His blood unholy” (see page 36). Therefore they have both a present and distinct existence in Heaven.

Heb. 12:24, Sermon A. “The extraordinary truth is thus (i.e., in this verse) taught that Christ's blood is as really in Heaven as His body is.”

Answer.—Christ and His blood may appropriately be considered apart from each other, as in 1 John 1:7; Rev. 1:5. This proves nothing to the point.

The apostate might hate not only the person of Christ but His sacrifice, and pour contempt on both.

We rely “on the blood of sprinkling,” and approach God through the Mediator—and have distinct thoughts about each. Our faith may “look *back* to see” the shed blood of our dying burdened Surety, and look *up* to the living Saviour, without our being required to believe that his blood is preserved in Heaven.

344 These verses therefore fail to substantiate the theory advanced.

Fourth Argument, Refuted.

Heb. 12:24.—The blood speaketh. 1 John 5:7.—There are three who bear witness, the spirit, and the water, and the blood; and these three agree in one.

Argument.—(not advanced in sermon). Granted that the terms “**speaketh**” and “**bear witness**” are metaphorical, it is submitted that we are here taught that the blood of Christ has an actual present existence.

Answer.—The blood of Christ no more exists than that with which it is contrasted. The text refers (not to the present existence, but) to the permanent significance and influence of the blood shed by Christ on the cross.

[The voice of Christ's blood is really the voice of Jesus Himself. “The blood **speaketh**,” but immediately it is added, “See that ye refuse not **Him** who speaketh.”—*C.H. Spurgeon.*]

As to 1 John 5:7, its meaning should be ascertained before it is adduced in argument. Thus Stevens refers it to “The gospel ministry: baptism: and the Lord's supper.”

Rev. E. Bickersteth to “The witness of the Holy Spirit: baptism typifying regeneration: and the sacrament of the body and blood of Christ.”

Pool to “The Holy Spirit: the pure and untainted life of Jesus: and His sufferings and death.”

Gill to “The gospel: baptism: the sufferings of martyrs, or the Lord's supper.”

J.N. Darby thinks that “this is a repetition of verse 6, and refers to the water which flowed from Christ's side: His blood: and the Holy Spirit: conjointly witness to the fact that God hath given unto us eternal life.”

Nothing here, therefore, establishes the hypothesis.

Fifth Argument, Refuted.

1 Pet. 1:19.—The precious blood of Jesus.

Argument.—Paragraphs C and K. The blood of Christ is here stated to be incorruptible.* “Earth dared not absorb it.” “There is no more fitting place than Heaven for it.”

[In paragraph C, the words “value” and “valuable” are used in apparently *identical*, but really in *different* meanings.

345 The *value* of Christ's "sacrifice," must refer to the influence which it exerts as an abiding power in the moral government of God.

His blood is, however, abstractedly referred to as *valuable*—but the term is employed in opposition to "trivial"—and the term is said to designate the blood correctly, "because nothing belonging to Jesus must be accounted trivial."

Delicacy and reverence at once forbid any discussion of the subject suggested by the last eight words; but a moment's reflection on the fact that the Master lived **as a man** here below, will at once expose their fallacy.

Let not the term "*valuable*" here, therefore, mislead the reader.

Again, the word "*incorruptible*" is in paragraphs K and L used instead of the term "immaculate."

That the Master's Person was untainted by any disease or disorganization incidental to sinful humanity, Canon Farrar, has ably proved—*Life of Christ*, chapter 22. "Among His trials, sickness alone was absent." His blood was, therefore, physically, pure.

To assume, however, that **incorruptible** and **immaculate** are interchangeable terms, and that the blood of Jesus, because it was untainted, could not, when outpoured, have decayed—is an instance of very serious false reasoning. The premises are insufficient, and do not warrant the conclusion. Bengel's theory, if true, should surely need no such support.

The blood of Christ was identical with that of all other men, in every essential respect. Disease and impurity were not originally in human blood, and, therefore, are not necessarily inherent in it.

A piece of charcoal and a diamond are both essentially carbon, but in the charcoal a hundred impurities are found, in the diamond none.

So in the blood of Christ was all that is essential to true human blood—but impurity was entirely absent.

While, however, we submit that the preacher's view is incorrect—we immeasurably prefer it to the opposite error—namely that the pure blood of Emmanuel **as such** is void of excellency or efficiency.

A preacher of wide acceptance in the denomination is wont to observe that "there was nothing more in the blood of Jesus, than in that of a bullock, dog, or duck." Apart from the irreverence of the phraseology—the idea strikes us as embodying **vital** error—which Bengel's theory certainly **does not**.]

346 ~~Answer.~~ The Bible never states that the blood of Christ was physically incorruptible. St. Peter does not here refer to any natural permanence which it possessed.

The comparison is not between the blood of animal sacrifices as *corruptible*, and the blood of Christ as *incorruptible*; but between **silver and gold** when paid as a captive's ransom and the **precious** ransom with which the Lord has redeemed us.

Hence it does not refer to any physical property of Christ's blood, but to its value in our redemption.

[The preacher seems to base the preciousness of Christ's blood upon its physical constitution rather than on the glory of His whole person.

Its spiritual preciousness and efficacy are enforced on pages 40, 42, 65, 66, and notes on page 47.

It is possible to lose sight of this when contending for its *supposed* natural incorruptibility. The first is a saving fact. The latter a mere hypothesis—which, even if true, is unrevealed.]

Alford—who inclines to the disputed view—observes that the word “precious” here is not correlative to the term “corruptible,” nor does it signify imperishable but [it] simply [means] “precious,” “of worth.”

That Christ's blood was not physically incorruptible or imperishable is evident from the fact that it was partially decomposed before it left His body. (John 19:34. Page 296.)

“The separation of the liquid blood into blood and water, showed death to have taken place; it is *never* so save after death.

Some think (in allusion to Dr. Stroud's treatise on the Physical Causes of the Death of Christ), that the water here was that which fills the vessel in which the heart is placed, the breaking of which, they say, is what produces a broken heart. If so, then also, whether broken by the convulsions of sorrow, or pierced by the spear, *death* must have taken place.” G.V. Wigram (Author of the Englishman's Hebrew, and the Englishman's Greek Concordances—one of the most learned men of the present century).

It is thus evident that in the blood which flowed from Christ's dead body, the chemical change had commenced, which would terminate in its resolution to the original elements of which it consisted—and that therefore, God “did not preserve it from—as He did His flesh— corruption” as stated. Sermon K.

Moreover His relation in equity to His people stood in the fact that He assumed their flesh and *blood* (Heb. 2:14). If, however, His blood possessed some supernatural property which

347 prevented it from corrupting, it was not human blood; and could not have atoned for human sin.*

This argument is therefore disproved.

[*A contrary view is held by some, namely, that the blood of Christ, like that of sinless Adam, being free from all taint of sin, **could not have corrupted and would** have remained until now in the same condition in which it was poured out.”—Charles Hill. We believe, as stated above, that this idea is overthrown by John 19:34—but even were it proved to be true, it would not demonstrate Bengel's theory. What, **under other circumstances**, might have become of the blood of Christ, is a matter of pure speculation. The Scripture narrative should alone be relied on in matters of Faith.

The statement, Sermon K, that God preserved the blood of Christ from coming into contact with the earth, and from the pollution of the blood of the two malefactors who were crucified with Him—is the fruit of imagination. The Gospels give not the slightest idea of anything of the kind.

“My hearers do not need to be told that I have an exceedingly shallow mind—yet you will believe me that I have tried to think as earnestly as I could on every doctrine I have found revealed in the gospel.

I have, however, as much as possible confined my thoughts to what I found **within the covers of my Bible.**”—*John Hazelton.*

See the distinction between Superstition and Faith, page 191.]

Sixth Argument, Refuted.

Sermon L. “Though the body of Jesus suffered death, it could not decay, because there was no corruption in it to work its ruin.”

The same **argument** will be convincing with regard to the blood.

Answer.—The preacher here discusses mysteries so solemn that we shrink from the discussion.

What would have become of the body of Christ, if He had not been raised from the dead is a question on which Scripture is silent.

Before corruption could have taken place—for it was in the grave about thirty-six hours only—it was quickened by the power of God.

Whether—after His death—Christ's sinlessness would have prevented its returning to its original elements, is hardly a permissible question.

348 The language of Scripture is, “Thou wilt not **suffer** Thine holy one to see corruption.” Ps. 16:10. “Nor wilt thou **give** Thine holy one to see corruption.” ... “His soul was not left in Hades, nor **did His flesh** see corruption.” Acts 2:27, 31. “He raised Him up from among the dead no more to be **about to return** to corruption.” “He whom God raised from the dead did not see corruption.” Acts 13:34, 37. “Who only—that is the risen Saviour—hath incorruptibility.” 1 Tim. 6:16.—Englishman's Greek New Testament.

Whether these teach that some inherent quality in the flesh of Christ would have prevented it from corrupting; or that its decay was finally and forever prevented by the introduction of the life which He received at His resurrection, is not stated. The latter seems rather to be the grammatical sense of the words.

The opinion of Dr. Gill—the acknowledged father of the denomination to which the preacher belongs—has been given in unmistakable terms. On Acts 2:27, this great Divine observes that “though Christ died, and was laid in the grave and buried, yet **God would not suffer His body** to lie there so long as to be **corrupted** and **putrefied**, which is the sense of seeing corruption.”

Again, on Acts 13:47, “Christ **saw no corruption**. He did not lie **so long in the grave as to corrupt and putrefy**, but was raised from the dead the third day.”

Further, on Psalm 16:10: Jesus “was raised from the dead on the third day, according to the Scriptures, before the time bodies **begin to be corrupted**..... God would not **suffer** His body to be corrupted, because He was His Holy One; that, so as there was no **moral** corruption in Him, there should be no **natural** corruption in Him.” Contrast this with the sentence quoted from the sermon, paragraph L.

Certainly a life was imparted to Christ's body at His resurrection, which was not conveyed to His out-poured blood; for the body was unaffected by death, while the blood—like all extravacted blood—began (as we have seen) to decay as soon as the body was dead.

Christ's body **is in Heaven**—not because it was physically incorruptible, but—because it was after death quickened with a life for which Heaven is the appropriate sphere of existence and residence.

The blood shed by Jesus on the cross **is not in heaven** because it saw corruption—and corruption cannot inherit incorruption.

Even if it had remained incorruptible, no heavenly life was infused into it, and it would but present the principle of existence of which earth is the appropriate sphere.

It was necessary that His blood should be in the veins of the Redeemer while He lived, and that it should be shed when He died.

It would, however, be an incongruous thing for the principle of earthly life to be in the

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Heavenly world. 1 Cor. 15:50.

This argument is therefore futile.

Seventh Argument, Refuted.

Sermon E. “Christ's blood is kept apart from His body in Heaven, that there may be a **perpetual remembrance of the Atonement.**”

Argument.—A memento or remembrance is a visible object preserved to commemorate a fact which might otherwise be forgotten.

There is a possibility of Christ's atoning work being forgotten in Heaven. His blood is therefore preserved as a memento.

[A thoughtful brother suggests that if the blood of Christ were preserved in Heaven, as contended, it would rather be a **memento of the guilt** which it has removed—than the Atonement which it has effected.]

Answer.—Who needs this memento? Do the Father or the Holy Spirit? It were blasphemy to suppose it.

Do angels to whom the redemption of the church by Christ is a matter of such surpassing interest? 1 Pet. 1:12. Will the contemplation of the actual blood which atoned, add to their information? It is incredible.

Do the disembodied souls of God's people require the presence of the once-shed blood, lest they should remember no more that its efficacy procured their happiness? The idea is absurd.

Are the saints on earth in danger of forgetting the atonement unless they believe that the blood which atoned is kept in a vessel in Heaven? Facts disprove it. None believed it in former days. Not one in a hundred thousand does so now—yet *all* remember Christ's finished work, in faith and gratitude.

The presence of **the Saviour Himself** in Heaven is, on the contrary, the eternal memorial of His whole accomplished work.

Had not the “Word been made flesh” humanity would not have been conjoined with Deity in His complex person in Heaven.

Had he not “poured out His soul unto death,” sin would be un-atoned. Had not His sacrifice gained the approval of God, He would not have been “raised from the dead by the glory of the Father,” and exist as the exalted God-man “in the power of an endless life.”

350 Thus His presence in Heaven is the sole and sufficient remembrance of the Atonement.

The preacher implies that his own spiritual **joy would be incomplete**, if the Saviour's blood were not preserved in a vessel as one of the glories of Heaven.

The ordinary Christian feels that the **living enthroned Saviour**—Jesus Christ Himself—is the sole and all-sufficient source and inspiration of **all the joy** the soul can know.

This consideration has therefore no weight.

Eighth Argument, Refuted.

Sermon H. **Christ...entered by His own blood.**—Heb. 9:12.

Argument.—“It is **evident** that the Greek preposition here rendered **by** might have been translated **with**.” If so, it would more plainly establish the view that “Christ has passed into Heaven **with** His own blood.”

Answer.—Here, however, the preacher is mistaken. The preposition in question is *dia* which—when followed by the **Genitive** case—describes the ground of an action, and should be rendered “**through**” not “**with**.”

See the following passages: Heb. 9:25, “**The high priest entereth..... with blood not his own.**” Verse 12. “**Christ...not thorough the blood of goats and calves, but through His own blood entered.**”—Revised Version.

Note the instructive contrast. The typical high priest must enter **with** actual blood; the antitypical high priest entered **without** His actual blood, but **through** the authority it conferred.

Similarly He is said to have “made peace **through** the blood of His cross.” Col. 1:20.

He “sanctifies His people **through** His own blood,” Heb. 13:12 (whereas they are “sanctified **by** the truth”).

The preacher's proposed emendation of the translation of Heb. 9:12 is, therefore, incorrect, and the premises being untrue, his conclusion is untenable.

Ninth Argument, Refuted.

Lev. 16:14, 15. Aaron...shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat east-ward.....He shall bring [the] blood [of the goat of the sin offering] within the veil and do with that blood as he did with the blood of the bullock. Heb. 9:12. Christ...entered in once for all...through His own blood...into the holy place...heaven itself.

Argument E.—If the blood [of Christ] had been left outside, (i.e., if it was not [literally] taken by Him into Heaven) our Lord would have failed to fulfill the type, of the Jewish high priest's taking blood into the holy of holies on the day of Atonement.

351 ~~As~~ *he* entered twice *with the blood* of the bullock and of the goat—so Christ must have entered with His own blood into Heaven.

Answer.—All the accessories of the typical priest, the washing of his person; the whiteness of his garments (Lev. 16:4); the incense, with which his hands were filled (Lev. 16:12); the blood of the goat which he presented at his third entrance into the holy of holies— all pointed to the perfection of Christ's priesthood, founded on His great oblation.

It was no more needful that Christ should take His blood with Him to Heaven, than that His right ear, thumb, and great toe should have been touched with His blood (Ex. 29:20; Heb. 10:29), ere He commenced His priestly ministry above. (Page 123.)

The blood as truly furnished the ground for the admission of His person (Phil. 2:9), as it does for His intercession; without in either case the necessity of its being actually on His flesh or carried by Him in a vessel.

This consideration, therefore, offers no support to the disputed theory.

Tenth Argument, Refuted.

Sermon I. The Revised Version rendered Heb. 13:20, “The God of peace...brought again from the dead the great Shepherd...with the blood of the eternal covenant.”

[The preacher cites the rendering of the Revised Version of the above, and ignores the indisputably correct emendation of Heb. 9:12. To employ it *for a theological purpose*, and to quote it only when it suits one's views, is to pervert a most valuable help to biblical study.]

Argument.—“We thus have the truth enforced, that God took ‘the blood of the eternal covenant’ **with** Jesus into Heaven.”

Answer.—This is based on a mistaken view of the text.

Some think that the words “in (or with) the blood” are not connected with “brought again,” but with “great;” and state on what grounds He is the Shepherd above all others, having become so by shedding His blood in confirmation of the eternal covenant.—Valpy's Greek Testament *in loco*. A.B. Davidson, M.A., L.L.D., *on the Hebrews, in loco*.

Others connect the “**blood of the everlasting covenant**” with “**brought again**,” and consider the statement to indicate the influence which Christ's blood-shedding had upon His resurrection. He was brought again from the dead—as the result and reward of His accepted sacrifice.—*Dr. Gill*.

Others that we should connect the “**blood**” with the “**covenant**,” which was sealed and

ratified ³⁵²by the death of Jesus”—*Rev. A.R. Fausset, A.M.* It would then be a passage parallel with 1 Cor. 11:25, “the **new covenant** [which was ratified] **in my blood.**”

The Revisers indeed give us “**with** the blood,” but in so doing differ from most reliable authorities.

Their alternative renderings are “by” and “in,” the latter being *literal*, the former probably more correct.

Alford has “in;” Dr. Haweis, “by.” J.N. Darby, “in [the power of]” or “in [virtue of], the blood, etc.”

The preacher's view of the text is wholly unfounded, and his argument is, therefore, baseless.

Eleventh Argument, Refuted.

Sermon Paragraph D. “The shed blood is constantly before the throne and eye of God, and our Royal Priest **points to it** as He pleads.”

Argument.—There is none. It is assertion without proof.

Answer.—It should be remembered, that the Aaronic ritual of the Day of Atonement is not symbolical of the present intercessory work of Christ. He is now a priest after the **order of Melchisedek.**

Christ—ere He ascended to Heaven—fulfilled the types of the Aaronic priesthood, notably of the Day of Atonement, Lev. 16. His death fulfilled verse 15. **His private entrance into heaven through His blood, answered to verses 15, 16,** and His post-resurrection ministry accorded with the appearance of the high priest at the conclusion of the ceremonies, which perhaps terminated with the blessing of Numbers 6:22, 27.

[This consideration may lead to an elucidation of the question once earnestly canvassed whether Christ was a priest on earth before His death. This the Evangelicals asserted—and the Socinians denied.

William Jay, a representative Evangelical even says that “Christ was more particularly a priest in the days of his flesh.”—*Evening Exercise* for August 31st.

The truth stated above is the key to the difficulty. Christ was a Priest after the **order of Aaron** in the days of His flesh. On His ascension He became a Priest **after the order of Melchisedek.** *Commentary on the Hebrews, by A.B. Davidson, M.A., L.L.D., page 147.]*

353 There is, however, another and far more complete type of the priesthood of Christ; and Jesus now discharges the ministry to which it pointed. This He commenced when He went **publicly** to Heaven and took His seat as a priest for ever **after the order of Melchisedek**.

The typical ministration of this illustrious person is set for in Gen. 14:18, 21, and expounded in Heb. 5:10, 6:20, and 7.

He is not introduced as **offering a sacrifice or pleading blood**, for though the Melchisedek priesthood of Christ in Heaven is based upon the shedding of His blood on earth, He does not *now* offer or point to actually present blood.

He was not only a priest but a king. Neither his birth nor death is recorded. He was priest of the Most High God—"first being by interpretation King of righteousness, and after that King of Salem, which is King of Peace."—Heb. 7:2. Thus the honour and glory which Jesus has acquired by His sacrifice: His dignity and authority: the prevalency of His intercession: the permanency of His priesthood: and the nature of His present ministry are set forth. He lives to bless and strengthen His people.

All such references to the risen Saviour as His having "bleeding wounds" are utterly incorrect and misleading. (Rev. 5:6, 12, and 8:3, on which compare page 89, and note that **incense**, not **blood**, is offered by the august Intercessor.

[Bengel's opinion is regarded as untenable for a somewhat similar reason by J.J. Van Oosterzee, D.D., who in his masterly Christian Dogmatics, observes that "we need not with some, in a theosophic manner, think of the actual presence in the sanctuary of Heaven of the blood shed on Calvary," **a correct conception of the intercession of Christ forbidding the idea**. Second English Edition, p. 679.]

Equally so is the conception that He carried His blood to Heaven, and employs it in His intercession. It is contrary to the scriptural idea of Christ's present priesthood.

The blood redeemed on earth and ceased to be.

Christ through that blood lives and intercedes "enthroned in glory."

This attempted proof of Bengel's theory, is, therefore, shown to be fallacious.

Twelfth Argument, Refuted.

Heb. 9:23. **It was necessary that... the heavenly things themselves** [should be (cleansed or) purified] **with better sacrifices than these**.

Argument.—Sermon J. Christ's blood must have been taken to heaven—"because it was necessary to purify heaven"—that is, "to consecrate" it*--not that Heaven was ever unholy, but

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“the presence of Christ **and** His blood in Heaven makes that glory-abode accessible to sinners”—which explains the words of the Master, “I go to prepare a place for you.”

[The word here rendered “purify” is in the Revised Version uniformly rendered “cleanse.” John 15:2, The branch is *cleansed*. Heb. 9:14, “The conscience is *cleansed*—verse 22, All things are *cleansed* with blood—verse 23, The pattern of things should be *cleansed*.]

Answer.—The purification of Heaven by the “better sacrifices,” i.e., the one sacrifice of Christ, is clearly taught.

There is, however, divergence of opinion as to what necessitated it.

Some suppose it to have been the fact that angels sinned in Heaven, and so rendered it unclean.

Others, that “the taint of human sin was felt in Heaven as well as upon earth,” and “that the Sanctuary of God's presence must therefore be pervaded by the savour of Redemption,” in order “that He might receive His worshippers in peace.”—Arthur Pridham, *Notes on the Hebrews, in loco*.

The preacher appears to take the somewhat limited view, that the Heavenly things were thus consecrated, in order that saints might be received into their “glory abode” at death.

It is, however, denied that the Bible asserts that this is effected by “the presence of Christ and His blood in Heaven.”

The following verse—Heb. 9:24—tells us **how** the Heavens were thus (cleansed or) consecrated. **For Christ...is entered into Heaven itself now to appear in the presence of God for us.** “The connection” indicated “by” the conjunction “for” is with the last words of verse 23. ” A.B. Davidson, M.A., L.L.D., *Commentary on Hebrews, in loco*.

The verse, therefore, is designed to inform us in what manner the purification was performed.

“By the law” things were (cleansed or) purged with blood.

To this, however, in Christ's case, a marked contrast is indicated—for the “Heavenly things themselves”—are distinctly said to have been cleansed, not by the sprinkling of blood, but by His entrance into the upper world, and by His appearing in the presence of God for us. (See note by Pool, page 328.)

These inspired words, therefore diametrically oppose Bengel's theory.

The second verse quoted by the preacher—John 14:2—gives but little support to his view.

“I go ~~to~~ ³⁵⁵ prepare a place for you.”

That this may be interpreted in the light of Heb. 9:21, 23, and 6:20, is the view of Pool (*Annotations, in loco*), but to imply that the Lord's assurance that He was going to prepare a place for His disciples included the disputed view is surely to make an unwarrantable use of the words.

Conclusion.

We submit that it has been shown not only that the disputed theory is objectionably, but that it has absolutely no support from the Word of God.

June, 1886.

Postscript.

In an excellent sermon by the author of the above discourse, issued for August, 1886, entitled, “The Face of Jesus,” the following words occur as a foot note: “I would take this opportunity of informing the readers of my sermons that I renounce the erroneous opinion advanced in the sermon entitled, ‘The Blood of Sprinkling.’ I was led astray by the wonderful genius of *Bengel*. I now see that the dogma is one of *materialism*. I feel sure none of my readers will despise me for making this confession. Let us all be careful of the thoughts we entertain concerning our Lord and His blood. If I have time, I will publish something more complete than this foot note, but just now this must suffice.”

This displays the candour of a noble and ingenuous nature, and will ensure for the brother a yet more brilliant and wide-spread reputation.

We do not withdraw our animadversions, partly because *Bengel's Gnomon* is a very accessible book, and a refutation of his idea may be generally useful, and partly because the preacher's own argument, which is far more cogent than any other plea for the idea that we have ever seen, *Bengel's* included, has been widely circulated in our branch of the denomination.

It will be seen that the consideration of *our Third Objection*, page 327, has led to the preacher's change of opinion.