

partly *individual*. Man is a race; man is an individual. The two are intimately related in the process and progress and consummation of redemption.

What is racial is universal.

Sin is racial and universal as well as individual. The free gift of God looking to individual justification and life is racial and universal.

Prevenient (preventing) grace, the grace that keeps up true conditions of probation, the striving spirit, the light that lighteth every man—all this is racial and universal. What is racial is not only universal, but also absolute or unconditioned; while on the contrary that which is individual is conditioned, is founded in true probational conditions, and therefore necessitates personal responsibility. The death of the body is racial, universal and absolute.

Resurrection is racial, universal and absolute.

There are two important remarks that fit in here:

*1st. The racial view of redemption does not override and destroy individual responsibility.*—There are those who hold the racial view so strongly and allow it to predominate so completely that they end in universal restoration. God made the race and predestinated its destiny before He made it. Dr. Herron, for instance, says “predestination should never have been made a battle-ground for creeds, for God would not have made the race if He had not predestined it to be conformed to the image of His Son.” In such a view, the predestinated race destiny necessitates ultimately the destiny of every individual. It is impossible for the individual man, in the exercise of his personal freedom, to take himself outside the race destiny.

We have not presented the racial redemption in such a strong light, because we do not find it so presented in scripture.

The racial redemption, as the racial sin, is concerned with capacity and possibility and responsibility. The racial sin makes no man's eternal hell, and the racial redemption makes no man's eternal heaven. The *racial sin* would have materially interfered with probational conditions, and made every man's hell or ended the race; but *racial redemption* intervenes from the first and restores probational conditions. This is the force of the fifth chapter of Romans.