

in the place of the debtors " and that " in his satisfaction he sustained all that the rigour of God's justice demanded, so much so that he felt even the very pains of hell, although not in hell or eternally." <sup>1</sup> Such hymns as " Jesus paid it all, all the debt I owe," and " Free from the law, O happy condition," will illustrate the commercial aspects of this theory.

There is nothing whatever to be said in favour of such a view. It is unscriptural and repellent. It is unethical, also, because it makes the sacrifice that Jesus offered a mere commercial transaction, or a mere mercantile negotiation. If Christ did all that the Father required, there is no room for forgiveness. A debtor may fairly demand release when his debt is paid. If Christ has paid man's debt, then man has nothing to do but believe that his obligation has been cancelled. Such teaching leads to antinomianism, or the doctrine that faith frees the Christian from the claims of the moral law. But is Jesus not called a surety in the Scriptures? Yes; in Hebrews 7: 22 he is so designated, but the passage has no reference to atonement. He is there styled a surety, not as being a substitute to take our place, nor yet as being a bondsman to pay our debt, but as being the pledge of a superior covenant. The sole object of the author is to show the superiority of the Christian dispensation. Physical and

<sup>1</sup> *Theologia Didactico-polemica*, I., 39.