

IV. A MORE REAL SATISFACTION TO JUSTICE.

If I rightly understand the non-penal theory, it considers that the sufferings of Christ stand related to violation of law, not as punishment but as its substitute, satisfying justice in its stead. They were not the natural effect, but superadded to render to justice, at least, an equivalent to the punishment of the actual sinner, that so he might be free from the penalty he deserved, the consequence being, in case he complied with the conditions, that the punishment due would fall neither on himself, nor on Christ, his substitute. Thus the justice was satisfied in a way that left the sin of men unpunished, excepting a small part suffered by them before their experience of salvation. Instead of them receiving the suffering they deserved, Christ endured some *other* suffering; that is, the law when disobeyed, was not enforced; the ordained penalty when due, was not inflicted; but in lieu thereof, the non-penal suffering of our Lord was brought in to demonstrate God's essential righteousness, His hatred of sin, and the integrity of His moral government.

Now, if such suffering can serve as a substitute for the punishment of sin, it must have fitness and adequacy to answer the same ends. One of those ends is to satisfy the requirements of justice as expressed in the law, so that sin shall not defeat its claim; another is to deal equitably as between different moral subjects; and a third is to manifest the glory of God's righteousness. But such suffering answers none of these ends: not the *first*, because the ordained and merited penalty of the law is ignored; nor the *second*, for in some subjects, as the fallen angels, the penalty is enforced, and in others as believing men, it is not; nor the *third*, for notwithstanding the non-penal suffering of the innocent, the damage to the certainty of law, and consequently to the integrity of justice in the Divine government, is manifest. The assertion that penalty has no end but to deter from sin rests on the erroneous idea that justice is only a mode of benevolence. The idea is refuted by the fact that justice is an original, co-ordinate attribute, having its own peculiar ends which must be accomplished.

Despite Dr. Jackson's disclaimer that he does "not regard