

not of that number ? But the coherence of the discourse is manifest, when, in these sermons of our Lord, they were told that their not coming to Christ was the proof of their unbelief in Moses's writings ; that they were not taught of God ; that they had neither " heard nor learned of the Father," whom they yet professed to worship and seek ; and that, as the hinderance to their coming to Christ was in the state of their hearts, it was remediable by a diligent and honest search of the Scriptures, and by listening to the teachings of God. To this very class of Jews our Lord, in this same discourse, says, " Search the Scriptures : " but to what end were they to do this, if, in the Calvinistic sense, they were not given to him of the father ? The text in question, then, thus opened by a reference to the whole discourse, is of obvious meaning : " All that the Father giveth me " by this preparing teaching, " shall or will come to me ; " (for it is simply the future tense of the indicative mood which is used ; and no notion of irresistible influence is conveyed) " and him that cometh to me, I will in no wise cast out."

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John x. 26 : " But ye believe not, because ye are not of my sheep, as I said unto you." \* \* \* \*

Men are called the sheep of Christ by our Lord himself, not with reference to any supposed transaction between the Father, and the Son in eternity, which is never even hinted at, but because of their *qualities* and *acts*. " My sheep *hear* my voice, and I know them ; and they follow me." " A stranger will they not *follow*." Why then did not the Jews believe ? Because they had not the qualities of Christ's sheep : they were neither discriminating as to the voice of the shepherd, nor obedient to it. The usual Calvinistic interpretation brings in our Lord, in this instance, as teaching the Jews that the reason why they did not believe on him was, that they *could* not believe. \* \* This was not likely to be very edifying to them. But the words of our Lord are manifestly words of reproof, grounded, not upon acts of God, but upon acts of their own ; and they are paralleled to the passages, " If God were your Father, ye would love me ; " (chap. viii. 42 ; ) " Every one that is of the truth heareth my voice ; " (xviii. 37 ; ) " How can ye believe, which receive honour one of another ? " (v. 44.) \* \* \* \*

2 Timothy i. 9 : " Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." \* \* \* \*

" The purpose and grace," or gracious purpose, " which was given us in Christ Jesus before the world began," is represented as having been " *hid* in past ages ; for the Apostle immediately adds, " But is *now* made manifest by the appearing of our Saviour Jesus Christ." It cannot be the personal election of believers, therefore,