

sin, redeeming love provided a propitiation to meet the necessity. It is said punishment is deterrent of wrong-doing. (Limborch, I., p. 367.) Much more than that; it is necessary to the integrity of the Divine government, when the law is disobeyed, its action is a requisite vindication of the Lawgiver.

Accordingly, in saying sin "*ought* to be punished," we intend, not as Dr. Miley suggests (Atonement in Christ, p. 148; Jackson, p. 234), that the sinner "deserves to be punished," while in fact he may go partly or wholly unpunished; but that the justice of God, expressed in His law, requires it, and will fail of its proper end if the sin be not punished. We mean not only that sin's punishment is right, but that its non-punishment would be wrong to God himself as righteous Lord. We mean it ought to be punished as when, declaring a criminal ought to be punished, our idea is that the judicial authority is required by the principle of justice as well as by public utility, to punish him. God is guardian, not only of public order and interests, but of His own honor, and owes it to himself not to allow His righteous purpose to be cut off and defeated. With Him, to punish sin is to vindicate His righteousness; not to punish it is to let sin be so far victorious. This necessity is quite apart from the question of the *form* in which, and the *persons* on whom, the punishment may fall.

Limborch gives five arguments for thinking it is not "absolutely essential" that God should punish sin (Vol. I., p. 90). 1st. "There is mercy with God." *Answer*: In Bible soteriology, mercy saves the sinner by first satisfying the justice which cannot allow sin to go unpunished. How does this argument agree with the same author's statement that Christ, by His sacrifice, "appeased the wrath of God"? (p. 295). 2nd. Men can so pass by punishment, if it do not affect the interests of others. *Answer*: No man stands in the same position as God, in relation to the administration of penal laws. This is one of many fallacious analogies set up between human and Divine government. 3rd. Absolute necessity to punish sin would be "absurd." *Answer*: How is it absurd? It is only an absolute necessity in case of sin. It is then absolute because the essential justice of God is so. The very nature of perfect