

consequence? "Hear, O earth; behold I will bring evil upon this people, even the fruit of their thoughts, **BECAUSE** they have not hearkened unto my words, nor to my law *but rejected it*, v. 19." Here you perceive that their rejection of God's word was the *cause* of their rejection, the *ground* of their reprobation. The **LORD** rejected them **BECAUSE** they rejected him, and his word. It was not as creatures merely that they were reprobated; it was not even as subjects who had broken the law of their governor and king that they were rejected, but as subjects and sinners who had *sinned against goodness and grace, against light and love, and long-suffering*. They were reprobated because they had throughout the long day of their probation, been ungrateful, unbelieving, and openly wicked. It was as a consequence of, and a punishment for their obstinacy and awful wickedness to the last, that their day of grace closed with their rejection. Instead of reprobation therefore being an act of God in a bygone eternity, or unconditional, or at the gateway of his dealings with sinners, or even at the sixth, or ninth hour of our probationary state of being, it is at the close of the twelfth hour of a life of ingratitude, rebellion and unbelief, that sinners are cast away and cursed. "Reprobate silver shall men call them, because the **LORD** hath rejected them."

The verse which we have just quoted is the only passage in the Old Testament where the English word *reprobate* occurs, but the original verb is frequently employed, and rendered *to refuse*, and *to reject*. For example in Isaiah vii, 15, 16, it is rendered *to refuse*. It occurs in Ps. cxviii, 22, where it is said, "The stone which the builders *refused* is become the head stone of the corner." The Scribes, Pharisees, chief priests and rulers of Israel *rejected* Jesus, and because they rejected, or reprobated Jesus, God as a natural and a necessary consequence rejected or reprobated them.

It occurs in Jer. vii, 29, "Cast off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the **LORD** hath **REJECTED** and forsaken the generation of his wrath." Why were the Jerusalem sinners, the subjects of Jehovah's reprobation, and the objects of his wrath? Why? What was the reason? Was the reprobation unconditional? Was the wrath free wrath, undeserved wrath? No, this was not the case, this could not be the case, for it is immediately added, "**FOR** the children of Judah **HAVE DONE EVIL** in my sight saith the **LORD**: they have *set their abominations* in the house which is called by