

love. Its mode of operation is this—hold over a man's head so much vengeance and he will avoid indulging in those vices he loves, hold out to him so much future reward for present self-denial, a disproportionately large remuneration for present obedience, and you insure his cultivation of virtue. Threaten him on the one hand, bribe him on the other, make punishment or reward, salvation or damnation contingent upon people's behaviour and they will most certainly lead holy lives. Instead of "in love" the text would then read "in terror."

Such holiness is not New Testament holiness at all, but is utterly contrary to and subversive of the very nature, genius and spirit of the Gospel. Our text says that the holiness and blamelessness of God's elect spring from love. They are "holy and blameless before Him in love." Selfishness is not the motive by which they are actuated; the spirit of their obedience is not so much work and self-denial now, in the hope of so much reward, so much toil and pain now, in prospect of so much pay; but they love holiness and blamelessness for their own sakes, therefore they are blameless and holy:

(1) They love these qualities by virtue of their new nature, hence their piety is the spontaneous outgoing and manifestation of the new