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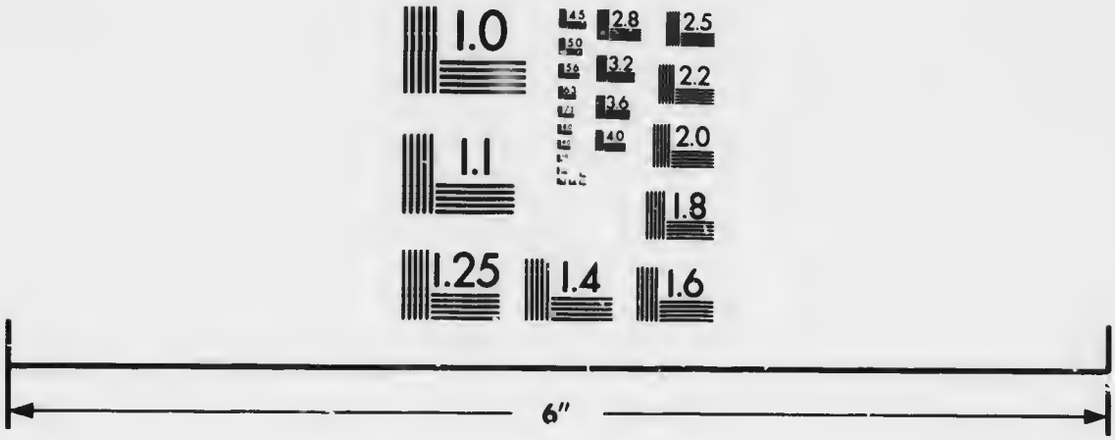

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CALVINISM,

THE

DOCTRINE OF THE SCRIPTURES.

CALVINISM,

THE DOCTRINE OF THE SCRIPTURES,

OR

A SCRIPTURAL ACCOUNT OF THE RUIN AND RECOVERY OF FALLEN MAN,

AND

A REVIEW OF THE PRINCIPAL OBJECTIONS WHICH HAVE BEEN ADVANCED AGAINST THE CALVINISTIC SYSTEM.

BY

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"After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."—ACTS, xxiv, 14.

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PREFACE.

The following dissertations are designed to exhibit a brief view of the ruin and recovery of fallen man, according to what is commonly denominated the Calvinistic system. Considered as the doctrine taught by our Lord, and afterward confirmed by them that heard him, it might, with more propriety, be termed the Christian system: but the term Calvinistic has been adopted to distinguish it from other views of religious principle, which have also been believed to be founded upon divine truth. So many gigantic minds having already exhausted their energies upon the exposition of Scripture; pretension to additional knowledge in the following brief essays, would appear presumptuous, and, perhaps, too, be very ill-founded. In their behalf, therefore, all that is claimed is the arrangement and diction.

That the several parts of the system might be viewed in connection, they have been, as far as posble, separated from those objections and replies, which, in theological works, have been frequently intermixed with the direct statement of doctrinal principle. This arrangement, it is hoped, may tend to distinctness of view, and, perhaps, also, to the reception of truth.

Calvinism, as not congenial to the views and tendencies of human nature in its fallen state, has been opposed by numerous objections. These, however, have been extended much farther than logical precision authorizes. The admission, that the Scriptures are a revelation from God, renders many of those abstract reasonings with which Calvinism has been assailed, entitled to no consideration. Objections of this kind in general, have no nearer relation to the word of God, than the question of Nicodemus, How can these things be? Besides, some of them which have been advanced with the greatest exultation, are equally applicable to every system of religious belief.

It ought ever to be kept in view, that Scripture is partly intended for the communication of knowledge which the human mind, by its own processes of reasoning, cannot acquire. Its doctrines, therefore, however repugnant to the understanding destitute of the wisdom from above, are still entitled to acceptance. Christianity demands absolute submission to the veracity of God in his word; and, therefore, respecting those topics which he has not been pleased to elucidate, man must walk by faith. This submission, humiliating to his loftiness though it be, accords alike with his character and state. The Scriptures, the source of religious knowledge, are only a partial disclosure of divine arrangement; and, consequently, objections against a part, which appear unanswerable, may, in relation to the whole,

be perfectly groundless. Besides, man, by defect of intellectual capacity, tendencies of constitution, and acquired prejudices, is excluded from that accuracy and enlargement of view, which belong to the perfection of reason. Imperfect intelligence, therefore, exercising itself upon a partial revelation of the divine plan, must be ill qualified to become its own guide to the knowledge of what is concealed. Who can by searching find out God? Reason, so defective in all, and in amount so diversified in individuals, it becomes not, to accommodate revelation to its own standard. The teaching of him who is the Faithful and True Witness, is what its deficiencies need; and, when it apprehends the import of his words, it ought to acquiesce in his veracity. Where the statements of Scripture do not harmonise with human opinions and wishes, the argument *a priore* ought not to be employed for the purpose of accommodating the word of God to the preconceived notions of man. Under a system of discipline which includes only a partial revelation of divine arrangement, reasoning from the nature of God to the nature of his plan, must, in many cases, prove an uncertain guide to the knowledge of truth. Besides, the Scriptures do not need such a mode of explanation. They are not an obscure exhibition of divine truth: they are the teaching of one who has compassion upon the ignorant; and, therefore, objections, either repugnant to their obvious meaning, or derived solely from criticism

and far-fetched exposition, ought ever to be disregarded.

While opposition to the Calvinistic system, doubtless, originates in the reluctance of the human mind to receive the things of the Spirit of God, various subordinate causes have also contributed to effect its rejection. Not unfrequently, fashion models even religion, and thus beguiles the unwary. Upon this ground, Calvinism has been reviled and rejected by multitudes who knew not whereof they affirmed. Occasionally, too, it has suffered from the mistaken views of its friends, and also from their unguarded expressions. Upon these its opponents have eagerly fastened, as if the refutation of an individual were a refutation of Calvinism. It has, also, been injured by the misrepresentations of its opposers. These have not unfrequently directed their attacks against distorted views of its doctrines, and against tenets which it utterly rejects. As traffickers in these insidious modes of discussion, Dr. Taylor, in his treatise upon Original Sin, and Dr. Whitby, in his discourse upon what are commonly denominated the Five Points, occupy a conspicuous place. As the preceding treatises contain the amount of what is usually advanced against the Calvinistic system; in replying to objections, it has been judged most appropriate, to make them the subject of a brief review; and, on this account, in relation to their authors, a few additional observations are requisite.

Perhaps no other writers upon controverted topics have possessed so much candour, and yet, in its exemplification, displayed less deference to the candid judgment of their readers. For their gross perversions of Scripture, preconceived notions might furnish an excuse: but, for their frequent attempts to excite human prejudice and passion against the Calvinistic system, there can be no reasonable vindication. He who enlists these upon his side, may show himself a dexterous wrangler: but he has no claim to the character of a candid advocate of truth. Both Taylor and Whitby, by their frequent use of this mode of discussion, instead of adding weight to their reasonings against Calvinistic principles, have, certainly, subjected themselves to the disapprobation of every candid reader of their works. Magee's remark upon Taylor's Key to the Apostolic Writings, and upon his Scripture Doctrine of Atonement, is equally applicable to his treatise upon Original Sin: "It is nothing more than an artificial accommodation of Scripture phrases to notions utterly repugnant to Scripture doctrine.[1] The subjoined quotations from the last mentioned work, will show both his professions of candour and its actual amount.

"Pray," says he, addressing his readers, "do not forget that I am only helping you as well as I can. I impose nothing upon your faith and conscience. I pretend not to judge for you: you must

[1] On the Atonement, vol. i, p. 181.

judge freely for yourselves: least of all do I pretend to be infallible. Possibly, I may be mistaken; but if I am, sure I am, it is through defect, not of integrity, but of understanding; and, therefore, I claim your candour and charity, as a debt due where you think I am in error."[1] After such professions, who would expect to find him representing those who admit the doctrine of original sin, as maintaining the opinion, that human depravity is caused by the infusion of an evil principle? Yet he has said, "It is, I judge, a great though common fallacy, to suppose that something is infused into the human nature, some quality or other, not from the choice of our own minds, but, like a taint, tincture, or infection, altering the natural constitution, faculties, and dispositions of our souls."[2]

Again, he has remarked, "It is my persuasion, that the Christian religion, which was very early and grievously corrupted by dreaming, ignorant, and superstitious monks, too conceited to be satisfied with plain gospel, has long remained in that deplorable state, and is still not a little misunderstood, even in some main articles, by those who profess themselves the truest protestants, and most perfect Reformers:"[3] and farther, "I desire it may be observed, that I have no design to asperse the memory of the Assembly of Divines, either here or in any other part of the book. It is my opinion, that, they were a body of men, not inferior either

[1] P. 6. [2] P. 189. [3] Suppl., p. 168.

in understanding or integrity to any in those days. They were not the authors of the doctrine we are examining. Nor was it an upstart doctrine among our Reformers; but had been professed and established in the Church of Rome, many ages before either the Assembly of Divines or the Reformers were in being."[1]

From the preceding quotations it appears, that, though, in the opinion of Taylor, the Assembly of Divines were not inferior in understanding and integrity to any in those days; still, in their belief of the doctrine of original sin, they were the followers of dreaming, ignorant, and superstitious monks. Whether he designed to asperse their memory, may not appear from his hollow profession of respect for their understanding and integrity: but his intention respecting them may be correctly deduced from his opinion of their exposition of Scripture. "The brightest revelation," he has said, "thus wretchedly applied, must be worse than the darkness of mere ignorance: it will not only not discover the truth, but vindicate the greatest errors."[2]

To refer the doctrine of original sin to the Church of Rome, is an adaptation of assertion to ignorance and prejudice, which few controversial writers would be willing to hazard. Had Taylor affirmed, that, in all ages, the church has received that doctrine as the truth of God, he would have con-

[1] P. 127. [2] P. 186.

formed his assertion to Scripture and ecclesiastical record. Of its reception in the primitive church, Pictet, in his Theologie Chretienne, has produced ample vouchers;[1] and, from the apocryphal writings, President Edwards has also shown, that, before the advent of Christ, it was an article of Jewish belief.[2] But the foundation of Christian faith is neither antiquity nor the authority of men: it is that sure word of prophecy, which God has conferred upon the church; and the following essay, it is hoped, will show that the doctrine of original sin is the doctrine of the Scriptures.

Of Whitby it may be remarked, that, considering the self-gratulation with which he has recorded his escape from Calvinism, his mode of controverting his former creed, savours much more of virulence and polemical strife, than of charity flowing from a recently acquired knowledge of scriptural truth. His account of his early belief and subsequent conversion, indicates neither extensive research nor profound judgment. "I was bred up," he has said, "seven years in the university, under men of the Calvinistic persuasion; and, so, could hear no other doctrine, or receive no other instructions from the men of those times; and, therefore, had once firmly entertained all their doctrines. Now, that which first moved me to search into the foundation of these doctrines, viz., the imputation of

[1] Vol. i, p. 436. [2] Vol. ii, p. 382.

Adam's sin to all his posterity, was the strange consequences of it."[1]

By Whitby's own showing, his firm belief was not derived from a studious investigation of divine truth: it was merely a faith founded upon the testimony of his teachers. When he did, at last, question their authority, and proceeded to reason from the strange consequences of their doctrine to the import of Scripture, he adopted a most unlikely mode of ascertaining what is the mind of the Spirit. Had he carefully investigated his Pelagian principles, he would have perceived consequences equally strange: and, in the same manner, and with the same result, he might have scanned every other system of religious belief, till he escaped from consequences by the rejection of every divine truth.

"After some years," he has further observed, "I met with one who seemed to be a Deist; and, telling him that there were arguments sufficient to prove the truth of the Christian faith and of the holy Scriptures, he scornfully replied, *Yes, and you will prove your doctrine of the imputation of original sin from the same scripture;* intimating that he thought that doctrine, if contained in it, sufficient to invalidate the truth and the authority of the Scriptures. And by a little reflection, I found that the strength of his argument ran thus, that the truth of holy Scripture could no otherwise be proved to any man that doubted of it, but by reducing him to some

Preface, p. 1.

absurdity, or the denial of some avowed principle of reason. Now, this imputation of Adam's sin to his posterity, so as to render them obnoxious to God's wrath and to eternal damnation, only because they were born of the race of Adam, seemed to him as contradictory to the common reason of mankind, as anything could be; and, so, contained as strong an argument against the truth of Scripture, if that doctrine was contained in it, as any that could be offered for it: And, on this account, I again searched into the places usually alleged to confirm that doctrine, and found them fairly capable of other interpretations."[1]

Thus, according to Whitby, if Scripture do not coincide with the common reason of mankind, it ought to be rejected. But the phrase, *common reason of mankind*, is more easily expressed than defined. Every age has had its tastes in religion, which, however diversified, human reason has approved in succession. In fact, the history of mankind in every age, is a record of the jarring of parties; each contending that they were the men with whom wisdom dwelt. Besides, of the plan of God in the government of intelligent beings, the Scriptures are only a partial disclosure; and, surely, it would ill become human reason, imperfect in knowledge, and, also, so variable in its own standard, to constitute itself the test of divine truth. Presumption may, from a deduction of apparent con-

[1] Preface, p. 1.

sequences, boldly decide: but humility, aware of its ignorance, will acquiesce in the instruction of heavenly wisdom, and, instead of testing divine truth by seeming consequences, it will walk by faith. According to Whitby's principle of explaining Scripture *by some avowed principle* of reason, had his Deist rested his rejection of divine truth, not upon original sin, but upon the doctrine of the Trinity, Unitarianism would have gained a convert; for Whitby must then have found, that those parts of revelation which state the manner of the existence of God, are *fairly capable of other interpretations.*

Of Whitby's general mode of discussion, it may be justly remarked, that it indicates rather a striving for masteries, than a calm vindication of what he accounted truth. If its arrogance does not, at times, degenerate into malignity, it is, certainly, not characterised by a communion of sympathies with him who has compassion on them that are out of the way.

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Taylor's Scripture Doctrine of Original Sin. London, 1767.
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DISSERTATION I.

ON ORIGINAL SIN.

Human conduct shows that all men have, and live under the influence of, unhallowed propensities—The whole word of God accords with this view of human character—The image of God completely erased from the human soul—The loss of the divine image not a deterioration acquired in the course of life, but the effect of Adam's first sin—Adam the federal head of his natural offspring—The loss of the divine image, or spiritual death, not the result of personal guilt—The transmission of moral impurity implies the transference of moral guilt—The transference of moral guilt not seldom taught in Scripture—It is a consequence of the official character of Adam, who, in the covenant of works, was invested with the control of his natural offspring—The form in which the covenant was presented to him, and the absence of his posterity, cannot prove it an improper or merely personal transaction.

SINCE the introduction of sin into the world, no period has been characterized by the innocence of its population. To the existence of unhallowed propensities in man, every section of the human race has furnished an ample quota of evidence. Every where, society has been marked by aberrations from duty, which neither a sense of moral obligation nor political enactments, have availed to

prevent. Even where intelligenco and refinement have exhibited human nature in its blandest aspects, social order has been maintained, not through the absenco of vicious propensities, but, to a considerable extent, by numerous penal statutes for the prevention of crime: And still society, though protected by these, has not been preserved from countless violations of moral prescription.

With the preceding view of society, the general tenor of revelation accords. It is announced in the Law; and it is confirmed by the Gospel. Divine authority has enjoined that redemption through the blood of Christ should be preached to all nations; because, through the purifying efficacy of his atonement, every human being needs to be reformed. Respecting this extent of moral depravity, the evidence of Scripture is ample and explicit. The human constitution, indeed, contains a variety of principles, which, in particular circumstances, repress its unholy propensities, and even elicit a course of action entitled to human applause. Through the operation of the Spirit of God, also, tho amplo and animating motives of the Gospel have produced in society ennobling effects: in fruits of righteousness, they have conferred upon tho Gentiles glory, like a flowing stream. But, even where these restraints and incentives have combined to rendor men just, one who sinneth not is not to be found.[1] Tried by tho law of God, human nature has ever

[1] Eccles., vii, 20.

displayed, a universal failure. Our Lord has, therefore, said, *Preach the Gospel*, not merely to every nation, but *to every creature*;[1] and all need it, *for all have come short of the glory of God*.[2]

Nor does Scripture authorize the opinion, that, in mere human nature, unholy propensities are blended with the image of God; that, in the Divine estimate, man in his natural state, with much that is evil, contains much that is good. *That which is born of the flesh, is flesh*; and with *that which is born of the Spirit*, it has nothing in common.[3] In the sight of God, it has no spiritual excellence; and, hence, the statement of Scripture, that in the *flesh dwelleth no good thing*.[4]

In reference to the social relations of life, human nature, indeed, is not without much that is valuable; and often it exemplifies much rectitude of principle and kindliness of heart. It contains numerous energies, which, bearing upon the performance of social duty, contribute to the good order and happiness of the social state. But every duty is of divine prescription; and, as such, it requires affectionate submission to the authority of God. The principal motive to the discharge of duty is not what society needs, but, what the duty has enjoined; and, therefore, the mere performance of what is due to man, does not amount to what divine authority requires. Yet such is human na-

[1] Mark, xvi, 15. [2] Rom., iii, 23. [3] John, iii, 6.
[4] Rom., vii, 18.

ture, that, in relation to the intercourse of life, it may perform much that is good, while it is ignorant of God; and, where there is ignorance of God, there must also be a complete destitution of attachment to him, and of moral submission to his will. The natural man has perceptions and processes of reasoning, which, to a certain extent, adapt his capacities to his station in the scale of being; so that, even without the knowledge of God, he *does by nature the things contained in the law;*[1] but his treatment of the Gospel evinces, that, in spirituality of view and obedience alike, he is deficient. When the things of the Spirit of God are presented for his acceptance, his estimate of their worth displays a complete lack of perception; and his reasonings respecting them, originating in ignorance, terminate in rejection: they are foolishness to him; and, though divine authority enjoins their acceptance, he receiveth them not.[2] As born of the flesh, he has only the capacities of a carnal mind: darkness broods over it; and, in relation to God, as requiring submission to the things of the Spirit, its essence is unmingled aversion: *The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh cannot please God.*[3] *Having the understanding darkened,* and *being alienated from the life of God,* is the Scriptural account

[1] Rom., ii, 14. [2] 1 Cor., ii, 14. [3] Rom., viii, 7, 8.

of its state.[1] The morality of mere human nature, therefore, is body without spirit; and, in every nation under heaven, its religion has ever been a religion of vanity, a religion excluded from the acceptance of God. From this general destitution of moral rectitude, there is not a single exception. *The whole world lieth in wickedness.*[2] *God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no, not one.*[3]

This complete estrangement from God is not a deterioration acquired in the progress of life. By repeated acts, the mind may, indeed, acquire a new bias; even to what it had previously disliked, it may become strongly attached. But habit in the natural man is the mere corroboration of a principle coexistent with his life: *he was shapen in iniquity;*[4] and *the imagination of his heart is evil from his youth.*[5] The first transgression of Adam has extended its deteriorating influence to all his descendants by ordinary generation. Though himself created in the image of God, he has been by disobedience rendered unlike his Creator. As unfit for holy intercourse, therefore, he was expelled from paradise; and, when he begat a son, *he* was *in his own likeness, and after his image.*[6] The import of

[1] Eph., iv, 18. [2] 1 John, v, 19. [3] Ps. liii, 2, 3.
[4] Ps. li, 5. [5] Gen., viii, 21. [6] Gen., v, 3.

these expressions, as denoting degeneracy from his original constitution, the Scriptures abundantly illustrate: they represent the image of Adam as a contrast to the image of Christ, or to that nature which man originally possessed.

In illustration of the preceding point it may be remarked, that our first parent *was the figure of him that was to come*,[1] that is, of Christ. Hence our Lord, who is of heavenly origin, and *the image of the invisible God*,[2] is termed *the last Adam*:[2] and one grand end of his mediatorial appointment is the communication of his likeness to unholy men. It is accordingly stated, that, as *the first Adam was made a living soul, the last Adam was made a quickening spirit*.[3] The need of quickening in the subjects of our Lord's mediation is thus implied: first, as descendants of Adam, they are natural men; and then, as begotten of God through the last Adam, they are rendered spiritual. In reference to this order it is said, *Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual*:[4] And, subsequently, these words are explained, as denoting the different results produced by respective connection with Adam and with Christ. The offspring of each correspond with the nature of their progenitor: *The first man is of the earth, earthy; the second man is the Lord from heaven. And, as we have*

[1] Rom., v, 14. [2] 1 Cor., xv, 45. [3] 1 Cor., xv, 45.
[4] 1 Cor., xv, 46.

borne the image of the earthy, we shall also bear the image of the heavenly.[1] The image of the heavenly, then, is the reverse of the image of the earthy, or of that likeness in which our first progenitor begat his son: And, when it is taken into account that his descendants, in their natural state, are denominated the seed of the Serpent,[2] and a generation of vipers,[3] the innate depravity of those who bear his image, will appear sufficiently evident.

As bearing upon the same point, our Lord has said, *That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit:*[4] and these, in nature and operation, are declared to be *contraries: The flesh lusteth against the Spirit, and the Spirit against the flesh.*[5] Since, then, those who are born of the Spirit have been created anew in the image of the heavenly; others must still bear the image of the earthy. Divine grace has not enabled them to *put off the old man with his deeds:* they are still characterized by the want of original righteousness, and by a complete depravity of nature.

Of the natural deterioration of the human race, the manner of our Lord's incarnation supplies additional proof. As a sacrifice for sin, it was requisite that he should be without blemish; and, hence, the supernatural arrangement which rendered him undefiled and separate from sinners: *The Holy*

[1] 1 Cor., xv, 47–49. [2] Gen., iii, 15. [3] Matt., iii, 7.
[4] John, iii, 6. [5] Gal., v, 17.

Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of God.[1]

This depravation of man's original constitution, the Scriptures refer to a connection subsisting between our first parent and his natural descendants; and, hence, it is said that *in Adam all die.*[2] That this death is not, as some have imagined, a mere dissolution of the body, but also a privation of the image of God, or of spiritual life, is evident from the contrast of Adam with Christ, which has been already illustrated. That is a contrast of persons in relation to effects. When it is said, that, *as in Adam all die, even so in Christ shall all be made alive,*[3] the spiritual life which our Lord confers, evinces the nature of the death by Adam to be a state in which his descendants are dead while living, that is, *dead in trespasses and sins.*[4] Because spiritual death, or moral depravity, as well as the dissolution of the body, became his allotment, it has become the allotment of all his natural descendants. (A)[5]

It ought not to be affirmed, that the spiritual death of Adam's descendants is the result of their personal guilt; for it has pervaded those whom God has termed *innocents,*[6] that is, persons uncontaminated by actual sin. Infants have *not sinned*

[1] Luke, i, 35. [2] 1 Cor., xv, 22. [3] Eph., ii, 1.
[4] Jer., ii, 34. [5] See page 28. [6] Jer., ii, 34.

after the similitude of Adam's transgression;[1] yet *in Adam all die*: And that infants are the subjects of spiritual death is evident, both from the extent of our Lord's mediation, and from the ordinances of his church. Where there is no bondage of corruption, there can be no corresponding redemption; yet Christ has represented infants as needing his mediation: *Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.*[2] Infants, therefore, as well as adults, belong to the covenant of grace; and they belong to it not in consequence of original purity. The system of redemption shows, that, in the very first stage of existence, they need the application of that blood which cleanses from all sin. Whether Jew or Gentile, they are all under its power as a moral pollution; and, for the restoration of purity, different dispensations of the covenant of grace have contained an ordinance, provided as means of relief from their unholy state. Formerly, they needed the circumcision of the heart, and they still need the washing of regeneration. To this spiritual renovation, circumcision and baptism alike refer; and it cannot be reasonably affirmed, that either of these ordinances is emblematical of deliverance from impurity acquired by actual transgression. Infants were circumcised upon the eighth day; our Lord, also, recognized them as proper subjects for receiving his blessing; and an essential part of the bless-

[1] Rom., v, 14. [2] Mark, x, 14.

ing of Christ is ever the communication of a holy mind. Infants, indeed, cannot now be presented to Christ personally, as in the days of his flesh; but they still need the renewing of the Holy Ghost, and are, therefore, brought to the ordinance of baptism, which, for that end, he has instituted, and promised to bless.

Both the testimony of God and the evidence of fact, evince the want of the divine image in the first stage of human existence. If pure intelligence moulding the heart to rectitude, be that which gives to human nature the likeness of God; the condition of infants is best described, not by appellations of uncontaminated excellence, but by that *foolishness* which *is bound in the heart of a child.*[1] He who knows what is in man, has so described the period of infancy. He has also stated, that *death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression:*[2] and it reigned, not in consequence of their personal guilt; for *in Adam all die.*

Viewing death in its diversified forms, as the wages of sin, the principles of retributive justice suggest, that, where there has been a transmission of moral impurity, there must have also been a transference of guilt. Penal infliction without implication in previous crime, cannot exist in the government of God: *justice and judgment are the habitation of his throne.*[3] Death by Adam must,

[1] Prov., xxii, 15. [2] Rom., v, 14. [3] Psalm lxxxix, 14.

therefore, stand in connection with sin from the same source. Respecting the transference of guilt, it is, accordingly, stated, that *by one man's disobedience many were made sinners:*[1] and it must be here observed, that the term *sinner* does not, as some have supposed, denote subjection to death. It refers solely to the violation of law, and, consequently, implies the idea of guilt. In the preceding statement of Scripture, the imputation of sin is explicitly affirmed.

But this doctrine of the transference of guilt, does not rest upon a solitary evidence. It is farther proved by a scriptural statement, which traces the death of the human race to connection of their first progenitor:—*By one man sin entered into the world, and death by sin; and so death passed upon all men, for that,* or, as this expression may be rendered, *in relation to him all have sinned.*[2] And, as a proof that this death passed upon all men, not as the result of their own personal transgression, but as the effect of Adam's first sin, it is added, that *through the offence of one many are dead.*[3] How many are dead through the offence of one, is not the subject of conjecture. Short-sighted reason may speculate, and deny that one man's guilt can be imputed to another; but he who knows all possibilities, has declared, that, *by the offence of one, judgment came upon all men to condemnation.*[4]

[1] Rom., v, 19. [2] Rom., v, 12. [3] Rom., v, 15.
[4] Rom., v, 18.

Thus, though the act was Adam's, the guilt, condemnation, and punishment, have become the common allotment of all his natural descendants. Hence it is stated, that *death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression;*[1] that is, over all who had not like him, by eating the forbidden fruit, violated the condition upon which life had been suspended. Being, thus, the allotment of all, it reigned not only over actual transgressors, but also over infants, who could not be charged with personal guilt.

From these statements it is evident, that all human death proceeds from the imputation of Adam's sin, and, that *by one man's disobedience many were made sinners.*

But, further, the preceding imputation of guilt is a consequence of that public capacity in which our first parent acted, as the representative of his offspring. Of this, the parallel between Adam and Christ, as it is stated in Scripture, affords conclusive evidence. That our Lord sustained a public character in relation to his church, is abundantly apparent; and Adam was the type or *figure of him that was to come.* A view of the public character of Christ will, therefore, indicate the character of our first parent in relation to his descendants.

Upon this topic it may be remarked, that, in allusion to Adam as *the first man*, our Lord is termed

[1] Rom., v, 14.

the second. But many generations having intervened between them; this appellation of Christ cannot refer to mere priority on the part of our first parent. It must allude to something in which the first man was the figure of the second; and, accordingly, our Lord is termed, not only the second man, but also the last Adam. Now, Christ in this character, is the head of his spiritual seed, or as it is expressed in Scripture, *the head of his body the church.*[1] Adam, therefore, as his type or figure, must have been not merely the first, but also the head, of the human race as constituting one body.

Respecting Christ, then, it must be further observed, that, in the covenant of grace, he represented all whom he had been appointed to redeem. Their guilt was transferred to him; and, hence, it is said, *The Lord laid on him the iniquity of us all.*[2] And also, *He bore our sins in his own body on the tree.*[3] His satisfaction to the law is, also, imputed to his seed: it is the ground of their acceptance with God; *for by the obedience of one shall many be made righteous.*[4] Thus, Christ represented the body of which he is the head; and, that Adam as his figure sustained the same character with respect to his offspring, is evident from this consideration, that the parallel between them is a parallel, not merely of persons, but of persons as producing, each to his own seed, a particular result. By

[1] Col., i, 18. [2] Is., liii, 6. [3] 1 Pet., ii, 24.
[4] Rom., v, 19.

Adam, there are condemnation and death to all his natural descendants: by Christ, justification and life to all the children whom God has given him: And, therefore, it is said, that, *as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous,*[1] and also, *that, as in Adam all die, even so in Christ shall all be made alive.*[2]

But, farther, the nature of the trusts respectively committed to the first Adam and to the last, affords an additional illustration of the same point. Our Lord was invested with authority and power, that, as the head of his spiritual seed, he might control their destinies. *All power*, he has said, *is given unto me in heaven and in earth*:[3] *power over all flesh*,[4] that he should give eternal life to those whom he represented. Adam, also, as the figure of Christ, was invested with the control of his natural descendants. These, while the subjects of his government, were to be dwellers on the earth; and the earth was the measure of his kingdom: *Be fruitful, and multiply, and replenish the earth; and have dominion . . . . . over every living thing that moveth on the earth.*[5] Viewing our first parent, then, in his official character, as the vicegerent of God, and as entrusted with the control of his offspring, he must have been equally the agent of God and the representative of men. Wherever

[1] Rom., v, 19. [2] 1 Cor., xv, 22. [3] Mal., xxviii, 18. [4] John, xvii, 2. [5] Gen., i, 28.

there is dominion, there is the representation of the ruled. Adam, therefore, was the responsible head of his natural descendants; and, when in this official character he violated his trust, the sin of the head of the body became the sin of the members. Of this truth, painful experience furnishes to every man a feeling illustration. To God, human nature has often said, why hast thou made me thus? Reasoning, also, from unscriptural views, it has often denied the official character of our first parent, and the imputation of his sin; but the misery which his sin has entailed upon the world, it cannot deny. Death, which God has denounced as the wages of sin, it may, like some speculators, represent as the result of the original constitution of man; or, like others, it may affect to regard death as a blessing: but, from the appalling truth, that, by connection with Adam, every human being is accursed of God, it can find no rational evasion. For the transgression of our first parent it was said, *Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee*:[1] And which of all his descendants is, in his thorny pilgrimage, exempted from the bread of sorrow? *The whole creation groaneth.*[2] In the progress of life, therefore, as well as in the infliction of death, the natural descendants of Adam, infant and adult without exception, inherit the

[1] Gen., iii, 17, 18. [2] Rom., viii, 22.

curse pronounced against himself: And, consistently with the principles of immutable justice, this arrangement could occur through him, only as sustaining the character of a representing head.

In connection with the preceding view of the official character of Adam as the representative of his natural offspring, it must be further remarked, that he was so constituted by the appointment of God. This divine arrangement is usually denominated the covenant of works; that is, a mutual agreement between God and our first parent as the representative of the human race. That such an arrangement or covenant existed, is evident, not only from its effects upon Adam's posterity, but also from obvious statements of Scripture. Our first parent was the figure of him that was to come. Now, respecting Christ, the last Adam, God has said, *I will give thee for a covenant of the people:*[1] and the blood of Christ, as, ratifying its promises, is termed *the blood of the covenant,*[2] and, *of the everlasting covenant.*[3] Adam, then, was our Lord's figure in reference to a federal transaction; and, hence, of Israel it was said, *They like men*, or, according to the original expression, *they like Adam have transgressed the covenant.*[4]

The will of God was, indeed, presented to our first parent in the form of a precept: *And the Lord God commanded the man, saying, of every tree*

[1] Is., xlvi, 6, [2] Heb., x, 29. [3] Heb., xiii, 20.
[4] Hos., vi, 7.

of the garden thou mayest feeely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.[1] But the preceptive form in which the divine will was announced, is perfectly consistent with its federal nature. Indeed, in this very circumstance, the first Adam was the figure of him that was to come. Like our first parent, the Messiah was the Father's servant: and what is termed the covenant of grace, was presented to our Lord in the preceptive form. Adverting to this view of the arrangement of mercy, he has said, *I know that his* (the Father's) *commandment is life everlasting:*[2] And all that he did in his mediatorial capacity, he has represented as a ministration of obedience to the authority of God: *I came down from heaven not to do mine own will, but the will of him that sent me.*[3] *The Father who sent me, he gave me commandment, what I should say, and what I should speak.*[4] *As the Father gave me commandment even so I do.*[5] Besides, it may be added, that a precept from God to one bearing his image, must be unavoidably received with cordial acquiescence. They both walk in the light: in unity of sentiment they have *fellowship one with another,*[6] and cannot disagree. When God, therefore, commanded, his image in Adam must have like Israel replied, *All that the*

[1] Gen., ii, 16, 17. [2] John, xii, 50. [3] John, vi, 38.
[4] John, xii, 49. [5] John, xiv, 31. [6] 1 John, i, 7.

Lord hath said, I will do and be obedient:[1] And such an agreement constitutes a covenant.

It ought not to be affirmed, that the absence of Adam's descendants rendered the covenant of works, a mere personal transaction with himself. A personal transaction could not, in its worst effects, be extended to those who had not been represented: yet, *in* Adam all die. Besides, the covenants which God has condescended to make in relation to men, have not derived their validity from the presence and consent of all who were included in those arrangements. Moses, reciting to Israel the covenant of God respecting them, has said, *Neither with you only do I make this covenant and this oath; But with him that standeth with us here this day before the Lord, and also with him that is not here with us this day.*[2] In the counsel of peace, also, when the covenant of redemption was made, no man was present, either to concur or to reject: yet, upon the ground of personal absence, whoever disclaimed a right to its blessings? But vain man would be wise; and, when by the covenant of works he finds himself a loser, he pleads his absence, and concludes his reasonings with a rejection of the arrangement of God. Truth is against him; and experience proves it; for *by the offence of one, judgment came upon all men to condemnation*: and condemnation has introduced the curse into every man's lot; into his enjoyments in life, and into his very existence. *To dwellers*

[1] Exod., xxiv, 7. [2] Deut., xxix, 14, 15.

on the earth there is but one sentence: In sorrow shalt thou eat of it, all the days of thy life. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.[1]

[1] Gen., iii, 17–19.

NOTE.

(A) *For as in Adam all die, even so in Christ shall all be made alive.* These words refer directly to the resurrection of the body: but they refer to it as constituting the completion of that spiritual existence which believers receive in connection with Christ. This will appear from the following considerations:—In this chapter, the apostle has restricted his discourse to the resurrection of *those that are Christ's.*[1] This is evident from his account of its nature. But the resurrection promised through Christ, commences with the call of the Gospel, *Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light.*[2] By the powerful application of this call, our Lord verifies his declaration, *The words that I speak unto you, they are spirit, and they are life.*[3] Hence, believers are said to be already *risen with Christ.*[4] Thus, they are *alive unto God through Jesus Christ our Lord,*[5] and *walk in newness of life.*[6] Of this new life, the resurrection of the body is the consummation. Death by Adam is then completely surmounted; and life by Christ perfected. *This corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*[7]

[1] Eph., ii, 23. [2] Eph., v, 14. [3] John, vi, 63.
[4] Col., iii, 1. [5] Rom., vi, 11. [6] Rom., vi, 4.
[7] 1 Cor., xv, 53, 54.

DISSERTATION II.

OBJECTIONS TO THE DOCTRINE OF ORIGINAL SIN CONSIDERED.

Those who reject the doctrine of original sin deny the official character of Adam—The standard which Taylor has employed in his Scripture Doctrine of original sin unscriptural and illogical—His own views not according to his standard—According to Taylor death was by, or in consequence of, Adam's sins—According to Scripture his posterity died in him as their representative—The doctrine of Adam's official character vindicated—The rejection of it leads to the rejection of the imputation of his guilt to his posterity—Parents do not stand in the same relation to their children as Adam did to his posterity—The imputation of one person's guilt to another taught in Scripture contrary to Taylor's assertion—The guilt only of Adam's first sin imputed to his offspring—The dominion conferred on Adam and the grant made to Noah very different—While Taylor denies the transference of guilt he admits the transference of misery, which is the wages of sin—His mode of accounting for the sufferings and death of children implies what he denies—His views as to sufferings and death being a benefit to mankind contrary to Scripture and inapplicable to the case of infants—Death as the wages of sin not confined to the dissolution of the body—Taylor's notions of the image of God unscriptural and his arguments in support of them inconclusive—Those who deny the imputation of Adam's sin reject the doctrine that human depravity is derived from him—Taylor's unfair statement of

this doctrine and inconclusive arguments against it—Depravity according to Scripture derived through parents from Adam—The necessity and nature of regeneration prove the existence and extent of depravity.

THOSE who reject the doctrine of original sin, of course, also, deny the official character of Adam, as the representative of his offspring. Upon this subject Dr. Taylor has remarked, that "a representative of moral conduct, a representative, the guilt of whose actions shall be imputed to us, and whose sin shall corrupt and debauch our minds, is without any foundation in Scripture, and is in itself a great absurdity."[1] Respecting the divine denunciation, *In the day thou eatest thereof thou shalt surely die*, he has also said, "Here is not one word relating to Adam's posterity."[2]

Before adverting to these sentiments it may be remarked, that, in the discussion of this controverted topic, Taylor, in determining the amount of scriptural doctrine, has employed a very unscriptural and illogical standard. Respecting the moral government of the world, scripture is a system of progressive disclosure; and, consequently, the shade which obscures its earlier statements, should receive illumination from its later brightness. But Taylor has laboured to obscure the light, in accommodation to the darkness. In the denunciation of God to our first parent, this author, having discovered "not one word relating to Adam's pos-

[1] Taylor, p. 205. Taylor, p. 8.

terity," has adopted the opinion, that these were not implicated in the disobedience of their progenitor: and, then, by most unnatural distortions, he has endeavoured to accommodate to his preconceived notions, those parts of Scripture in which the doctrine of original sin is explicitly taught.

In the divine denunciation, it is true, there is not one word respecting Adam's posterity. But, in reference to the promise, that the Seed of the woman should bruise the head of the Serpent, Taylor might with equal propriety have said, Here is not one word, that the Son of God should be manifested to destroy the works of the Devil. Besides, his own theory contains the means of its refutation. Though, in the divine denunciation, he has found not one word relating to Adam's posterity; he has not refused to Admit that *in Adam all die.* Viewing this admission, then, as an exposition of the divine threat to our first parent, it extends the effects of his disobedience to all his natural descendants; and, where the effect is admitted, the cause, particularly when specified with equal plainness, ought not to be rejected.

In the opinion of Taylor, a representative of moral conduct is a great adsurdity. Upon his own principle, therefore, he ought to have maintained, that the death inflicted on the human race through Adam's delinquency, is not more rational. Besides, immutable justice requires, that, where there is no guilt there should be no condemnation: yet,

among the numerous inconsistencies which the plain language of Scripture has forced upon Taylor, he has repeatedly stated, that, by the judicial sentence of God, the death denounced against our first parent's disobedience has been extended to all his offspring. "The judgment that passed upon all men to condemnation," he has said, "is death's coming upon all men by the judicial act of God, upon occasion of Adam's transgression."[1] But, if Adam did not represent his descendants, how could divine rectitude transfer to them the wages of sin by a judicial act?

To evade the preceding objection, Taylor has represented the death of Adam's descendants, as a mere consequence of his disobedience; that is, as an event which his transgression did not unavoidably entail. "From him," says he, "our mortality commenceth: death was by him; that is, I suppose, by, or in consequence of his conduct."[2] But the Scriptures explicitly state, not that the human race die in consequence of Adam's transgression, but, that they die in himself; and, therefore, the death of both is an effect of which his disobedience is the cause. Though, as Taylor has conjectured, by a divine arrangement subsequent to our first parent's transgression, his descendants might die *after* him, they could die *in* him, only in consequence of their membership in that body of which he was the head: and that he was a respon-

[1] Taylor, p. 51. [2] Taylor, p. 25.

sible head between God and them, is evident from that supreme authority with which he was invested *over every living thing that moveth upon the earth.*[1]

The preceding point was formerly illustrated by a reference to the scriptural parallel between Adam and Christ. Our first parent, in contrast with *him that was to come*, and in relation to his own offspring, is represented as the *one man*, in connexion with whom these have been subjected to condemnation and death: *Judgment was by one to condemnation,*[2] and, *by one man's offence death reigned by one.*[3] On the contrary, relief from condemnation and death, is *by one* man Jesus Christ.[4] Thus, in the arrangements of God, each occupied a public station; and, as was formerly stated, the official character of Christ must delineate the official character of him who was his figure. Our Lord, then, is *the head of his body the church*;[5] and it must be kept in view, that this is not a headship of priority merely, but also of direction and control, and consequently of representation: *The Father hath put all things under his feet, and gave him to be head over all things to the church, which is his body.*[6] Hence, Christ has represented the members of his church as a part of himself: *I am the vine; ye are the branches*:[7] and they are also denominated *members of his body, of his flesh, and of his bones.*[8] They

[1] Gen., i, 28. [2] Rom., v, 16. [3] Rom., v, 15.
[4] Rom., v, 15. [5] Col., i, 18. [6] Eph., i, 22.
[7] John, v, 5. [8] Eph., iii, 30.

were chosen *in* him, and they are saved *in* him, expressly upon the ground of his mediatorial agency. The *one man* Adam as his figure, therefore, was the head of those to whom he stood in relation; and having been, as well as Christ, invested with dominion, he possessed an official agency, which rendered him, the representative of those under his control. Accordingly, it is stated, that, as the effects of our Lord's official work are transferred to those who are *in* him; those, also, who are *in* our first parent reap the fruits of his agency: *By one man's disobedience many were made sinners,*[1] *and in Adam all die.*[2]

In consequence of the rejection of our first parent's official character, as the representative of his offspring, the imputation of his guilt must be also rejected. "If the Spirit of God," says Taylor, "be consistent with itself, it is manifest from Ezekiel, chap. 18th, that the imputation of sin, so far as to make the posterity guilty of, and chargeable with, the sin of the parent, is no scriptural notion."[3]

The Consistency of the Spirit of God no Christian doubts; and to make it the subject of supposition, accords ill with the character of an humble disciple, which Taylor, not without ostentation, has professed to be. This very consistency in the scriptures of truth, has reduced him to the necessity of adopting a mode of expression, which refutes

[1] Rom., v, 19. [2] 1 Cor., xv, 22. [3] Taylor, p. 206.

his own notion. "Death," he has said, "must be understood to have passed upon all mankind, not for that they all have sinned, really, properly, and personally; but *they have sinned, are made sinners*, are subjected to death through, *the one offence of one man*, that is, of Adam."[1] Here, the expression, *made sinners*, he has explained as denoting *made subject to death;* but his exposition is an utter violation of the established use of the term sinner. It is, in other words, to explain the guilt by the punishment. The correlate of sin is guilt: he, therefore, who is made a sinner, is constituted guilty; and such, by connexion with Adam, is the character of the whole human race. It was formerly remarked, that, where there is no guilt, there can justly be no condemnation: yet the scriptures explicitly stating that the Judge of all the earth ever does right, have, with equal plainness, announced, that, upon the ground of our first parent's transgression, divine justice has passed a condemnatory sentence upon the whole human race: *By the offence of one judgment came upon all men to condemnation.*[2] Since, then, the offence was Adam's, the guilt could be theirs only by imputation.

In the 18th chapter of Ezekiel, to which Taylor has referred, it is said, *The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him,*

[1] Taylor, p. 53. [2] Rom., v, 18.

and the wickedness of the wicked shall be upon him.[1] But, before these declarations of God can be admissible as evidence against the imputation of sin, it ought to be proved, that, under the moral administration of God, every parent sustains, in relation to his son, the same character which Adam sustained in relation to his offspring. It ought also to be proved, that every parent is a figure of him that was to come; that, through one offence committed by each, judgment passes upon his children to condemnation; and that in him they all die. But, while divine truth attributes none of these to parents in general, it ascribes the whole to our first parent; and, therefore, when it farther designates him as the *one man* in contrast with Christ, and in contradistinction from all other human beings, it evidently exhibits him, not in his parental character, but, like our Lord, as the occupant of a public station and office in relation to his descendants. For these reasons, the preceding passage of Ezekiel cannot be fairly adduced against the doctrine of imputation. It is merely an exhibition of the general tenor of the divine government, as corresponding with the law which God had prescribed for the regulation of the commonwealth of Israel.

But, though the declaration of God by Ezekiel proves, that, after Adam's first act of disobedience, every man's sin and its punishment belong solely to himself; it contains no evidence, that there did not

[1] Rom., v, 20.

exist a previous constitution, by which all in Adam are implicated in the sin of his official character. On the contrary, it does contain indirect proof of the actual existence of such an arrangement. When it is said, *The soul that sinneth, it shall die*, the infliction of death as a punishment, is sufficiently obvious. Infants, therefore, who die without personal guilt, must have been implicated in sin; and, when it is taken into account, that they die in Adam, for in him all die, it is evident that a participation of death through him, must originate in a participation of sin from the same source. "How mankind," says Taylor, "who were perfectly innocent of Adam's sin, could for that sin, and upon no other account, be justly brought under God's displeasure and curse, we cannot understand. But, on the contrary, we do understand, and by our faculties we must necessarily judge, according to all the rules of equity it is unjust."[1] For those, therefore, who with Taylor reject the doctrine of the imputation of sin, it remains to reconcile with justice, the allotment of its wages to infants, who have not done its work.

Respecting imputation Taylor has said, "I have with a good deal of care examined the scriptures on this head, and can find no more places in all the bible, where imputing, accounting, or reckoning, an action to any person, is spoken of, but those that follow;[2] and, after an enumeration of various

[1] Taylor, p. 152. [2] Taylor, p. 206.

passages, he has added, "These are all the places I can find in scripture, where imputation of righteousness or sin is spoken of; and nothing, you see, is said to be imputed, reckoned, or accounted, to any person, but the proper act and deed of that person."[1]

There is, however one passage of scripture at least, which, if Taylor considered with care, reflects little credit upon his acuteness and candour. He seems to have found it, not exactly to his purpose; and, affecting to consider it as of trivial importance, he has placed it by itself in the following note; "Philem., 18—*If he have wronged thee, or oweth thee ought, put that to mine account. . . . I will repay it.* This relates to a pecuniary matter. For the apostle doth not take Onesimus's former wickedness or villany upon himself; only he promises to make good any damage he may have done his master."[1]

From these remarks it would seem, that Taylor either deceived himself, or intended to deceive. The scriptures, it is true do not impute the act of Adam to his descendants. The eating of the forbidden fruit was peculiar to himself: but the guilt of that action, the scriptures represent as the subject of imputation; and the case of Onesimus contains an illustration exactly in point, the wickedness or villany of that fugitive, the apostle does not take upon himself for the transference of an action is an utter impossibility: but the conduct of Onesimus was a

[1] Taylor, p. 210.

sin against his master; and the apostle submitted to the imputation of his guilt: *If he hath wronged thee, ... put that to mine account.*

Taylor has remarked, that the apostle's promise relates to a pecuniary matter: but it relates to deportment, as well as to debt, and wrong, whether in relation to God or to Philemon, is exactly of the same nature. Respecting pecuniary obligation, which is merely a particular species of guilt, it may be observed, that, viewed simply as a debt, it differs nothing in its nature from what the sinner owes to the law of God. Had Taylor, therefore, considered with care the apostle's language, he would have found at least one part of scripture, in which guilt by imputation is explicitly stated.

There are, however, other most appropriate scriptural proofs, which, not according with his opinion, he has either overlooked, or intentionally omitted. The typical dispensation contains the following divine injunction: *And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the sins of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; . . . . and the goat shall bear upon him all their iniquities.*[1] But, farther, what was thus typically imputed to the goat, was actually laid on the head of our Redeemer: *The Lord hath laid on him the iniquity of us all.*[2] *He was numbered with the transgressors, and he bare*

[1] Lev., xvi, 21, 22. [2] Is., liii, 6.

the sin of many;[1] and also, *His own self bare our sins in his own body on the tree.*[2] Had Taylor, therefore, considered with accuracy the doctrine of the scripture respecting the imputation of sin, he must have arrived at the scriptural conclusion, that *by one man's disobedience many were made sinners.*

It scarcely deserves remark, that the doctrine of the imputation of Adam's sin, has been met by the objection, that, supposing him to have been the official representative of the human race, his subsequent transgressions, repentance, and pardon, must by imputation be also theirs. To this it is sufficient to reply, that, since God has specified only one offence of our first parent, man has no right to connect with his official character any subsequent event of his life. It may, however, be further observed, that, in consequence of the *one offence*, he was expelled from his public station in paradise: his subsequent offences, therefore, were personal acts; and neither these nor the pardon which God was pleased to confer, belonged to the covenant of works. The former were violations of the moral law abstractly considered; and the latter flowed from the despensation of mercy, extended to himself as a fallen individual. By this arrangement or covenant of grace, also, his dominion was transferred to another representative, to him who has said, *All power is given unto me in heaven and in*

[1] Is., liii, 12. [2] 1 Pet., ii, 24.

earth;[1] and, therefore, Adam's descendants neither remained under his federal control, nor were implicated in his subsequent disobedience.

Upon the preceding topic of government, Taylor has advanced an unscriptural notion, in which he ascribes to Noah and his posterity, the dominion formerly possessed by Adam, but now, under the covenant of grace, intrusted safely to Christ. "The very same blessings and marks of excellency," he has said, "are by God declared and pronounced upon the human nature, more expressly and emphatically at the restoration of the world, when the race of mankind was to be propagated anew from Noah and his sons: Gen., ix, 1—*And God blessed Noah and his sons, and said unto them, Be fruitful and multiply the earth.* Which is repeated verse 7. *And you, be ye fruitful, and multiply, and bring forth abundantly in the earth, and multiply therein.* Hence, I conclude with the clearest evidence, that the propagation and birth of the human race in all parts of the world, both with regard to parents and the fruit of their bodies, is under the very same blessing of God, which was pronounced originally upon our first parents. Ver. 2. *And the fear of you and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered. Every moving thing shall be meat*

[1] Matthew, xxviii, 18.

for you; even as the green herb, have I given you all things. Hence, I infer, that we have a more extensive dominion granted to us over the brutal world, than was originally given to Adam."[1]

Upon our first parent, there was conferred *dominion over every living thing that moveth upon the earth.*[2] This cannot reasonably be supposed to have referred merely to living beings then in existence. To Adam, therefore, it was a grant of control over his future offspring, as well as over the other parts of animated nature. But the blessing conferred after the deluge, was assigned to no individual: it was a grant of reciprocal authority to the whole human family, for the preservation of social order, that the earth might not, as formerly, be filled with violence. To all without distinction, the law of retaliation was prescribed, for the purpose of personal security, and as the grand principle by which civil government ought to be regulated: *Whoso sheddeth man's blood, by man shall his blood be shed.*[3]

Taylor has evidently mistaken a more extensive grant of the inferior animals as means of subsistence, for enlarged dominions over them. But the authority conferred upon Noah and his descendants in the social state, instead of enlargement, was circumscribed by political rule: and, in reference to other living beings, it was maintained, not so much by the energies of man, as by the feelings of the creatures appropriated to his use: *And the*

[1] Suppl., p. 85. [2] Genesis, i, 28. [3] Genesis, xi, 6.

fear of you, and the dread of you, shall be upon every beast of the the earth, &c. Every moving thing that liveth, shall be meat for you ; even as the green herb, have I given you all things.[1]

Thus, with respect to life and property, dominion was conferred upon mankind collectively, that, in accordance with the law which the Deity himself had prescribed, they might, in the social state, establish that order which would best secure us safety and comfort. But supreme authority was reserved for him of whom Adam was the figure. He is King of kings and Lord of lords ; and to him, the kingdoms of nature and of grace have been alike intrusted : *The Father judgeth no man, but hath committed all judgment to his Son. . . . And hath given him authority to execute judgment also, because he is the Son of man.*[2]

Though Taylor has denied the imputation of sin, the testimony of God, verified by the experience of man, has forced him to admit, that, in consequence of the disobedience of our first parents, their offspring suffer. "We their posterity," he has observed, "are in fact subjected to the same afflictions and mortality here, by the sentence inflicted upon our first parents. Concerning which afflictions and mortality, we may truly affirm, that, though they are occasioned by the sin of our first parents, though they were not inflicted till they transgressed, and so descended to us in consequence

[1] Gen., i, 2, 3. [2] John, v, 22, 27.

of their transgression; yet they are not inflicted upon us as a *punishment* for their sin:[1] And, in reference to the descendants of Ham, and of others whom he has specified, he has said, "It is fact, that the children suffered; but it is false that the guilt of the parents was imputed to them, or that they were punished for their crimes."[2]

That the sins of Ham and the others mentioned by Taylor, were not imputed to their offspring in any other sense than that which is specified in the second precept of the decalogue, is readily admitted. But, though, since the fall, mankind have been the subject of an arrangement under which sin is not imputed without personal acquiescence in its commission; it does not follow, that imputation of guilt by transference, did not exist under a covenant which constituted Adam, the representative of all his natural descendants. Besides, upon Taylor's own principles, that to punish one man for another man's sin is unjust, it belonged to him to show how a child should, consistently with the justice of God, suffer in consequence of his parent's guilt. This objection to his scheme he has endeavoured to evade by remarking, that "the Scriptures direct us to conceive, not that the child is punished, but that the sin of the parent is punished in the sufferings of his child."[3] But admitting these sufferings to be no punishment; still, the result of the infliction is pain; and, in this respect, exactly

[1] Suppl. p. 21. [2] Suppl. p. 17. [3] Suppl. p. 19.

the same as the punishment of the parent: and, certainly, it ill becomes those who deny the transference of guilt, to admit a transference of that misery which is the wages of sin. Besides, in many instances, children suffer when there are no parents to be punished. Upon Taylor's principle, how is that consistent with the justice of God? The Scriptures furnish the only satisfactory reply: Suffering constitutes a part of the sentence of condemnation, pronounced upon our first parent; and though, since the fall, children are not punished for the guilt of immediate ancestors; as *in* Adam, they were included in his sentence: ***By the offence of one judgment came upon all men to condemnation;***[1] and, therefore, all suffer.

Taylor, in illustration of his view of the preceding point, has remarked, that where children suffer through their parents, they are "evidently regarded as the property and possessions, the most dear and valuable enjoyments of parents, and come under the same general consideration with cattle, lands, fruits of the earth, &c., consequently, in the instances alleged, (that is, the posterity of Ham, Gehazi, and others,) the parents only were punished by the sufferings of the children."[2]

But, by classing children with land and other property, he has assigned to them an allotment, worse than that which he has apportioned to Adam. Upon the sentence pronounced by God, in conse-

[1] Rom., v, 18. [2] Suppl., p. 47.

quence of our first parent's transgression, he has said, "A curse is pronounced upon the Serpent and upon the ground, but no curse upon the woman and the man. For, though they are here manifestly subjected to sorrow, labour, and death, yet these are not inflicted under the notion of a curse."[1] But, by his classification of children with land, he has indirectly affirmed what he has directly denied: he has placed them under the curse; for to our first parent it was said, *cursed is the ground for thy sake.*[2] Besides, it is not true, that no curse was pronounced upon our first parents. A curse upon basket and store, is a curse upon man. Our first parents were doomed to sufferings and death; and upon these the Scriptures confer the very appellation which Taylor has rejected. The progenitors of the human race could not sin but as the subjects of law; and divine truth certifies, that *as many as are of the works of the law, are under the curse.*[3] Our first parents, therefore were subjected to the curse; and their offspring, even when classed with the soil, are by descent in the same condition. Hence, it is said, that *by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;* because *by one man's disobedience many were made sinners.*

In accounting for the sufferings and death of mankind, Taylor has endeavoured to show, that, though these were to our first parents a punishment,

[1] Suppl., pp. 19, 20. [2] Gen., iii, 17. [3] Gal., iii, 10

they are to their offspring a favour. "It is true," he has observed, "from the whole current of scripture, which represents sufferings and afflictions as means of our spiritual benefit, that, though afflictions and death are the consequences of Adam's sin; yet, they are really a benefit to us, as they are a great advantage to our virtue, by mortifying our lusts, and leading us to the fear and obedience of God, and the desire of a better world:"[1] And again, "But now that we are, through the grace of God, brought into being; though we are obnoxious to sorrow and death, and in consequence of Adam's sin too; yet, this is not by way of punishment by us; because we were not guilty of his sin, but by way of wise and gracious dispensation."[2]

It is not true, that the whole current of Scripture presents the preceding view of afflictions and death. To those who are interested in the grace of the gospel, the mercy of God renders even the punishment of sin, subservient to spiritual improvement; and, thus, it constitutes a part of that system in which *all things work together for good.*[3] But the point of issue is not, what beneficial results divine grace produces by affliction and death, but, whether these are a benefit or the punishment of sin: And, surely, in themselves they ought not to be accounted benefits of a gracious dispensation, since God has declared death to be an enemy doomed to destruction.[4] To transgressors, affliction and death

[1] Suppl., p. 21. [2] Suppl., p. 249. [3] Rom., viii, 28.
[4] 1 Cor., xv, 26.

are the wages which the righteous Governor of the universe pays for the work of disobedience; and *evil and bitter*, every worker finds them.[1] In Scripture, accordingly, affliction and death are represented as originating, not in the benevolence of God, but in that disapprobation of sin which his moral nature must, in the administration of justice, ever exemplify. On this account they are denominated *judgments;* that is proofs of displeasure inflicted upon ground of legal decision. They are also termed punishments; and to all in their natural state, they are the effusions of wrath.[2] These, as children of disobedience, are not the subjects of a *gracious dispensation*, by which benefits are conferred: they are under the ministration of law; and till they obtain an interest in the salvation of the gospel, *the wrath of God abideth on them.*[3]

But, farther, with respect to infants, affliction and death can confer no benefit: they can neither *mortify lusts*, nor *lead to the fear and obedience of God.* Since, then, it is not the character of God to [illegible]oy the righteous with the wicked; for the inf[illegible]tion of death in the period of infancy, its supposed ben[illegible]icial tendency does not constitute a satisfactory reason. Of this, Taylor appears to have been aware: but, instead of candidly meeting the objection, he has resorted to evasion, by remarking that the sufferings of infants are to be viewed "as appointed for other wise and good pur-

[1] Jer., ii, 19. [2] Eph., v, 6. [3] John., iii, 36.

poses, if not to themselves, yet to others: And the Lord of all being can never want time, place, or power, to compensate abundantly any sufferings they may now undergo in subservience to his good providence."[1]

But, admitting that the sufferings and death of infants do promote the benefit of others, the question still recurs, how do these inflictions upon innocence comport with the righteous judgment of God? The Deity, it is true, cannot want either time, or place, or power, to execute his purposes: but it becomes not man to conjecture imaginary reasons for what God himself has explicitly accounted. He has said, *The soul that sinneth, it shall die:*[2] and the allotment of innumerable infants is death. In sin, therefore, they must have been implicated; and as sinners the Scriptures recognise them: sin hath reigned unto death, *even over them that had not sinned after the similitude of Adam's transgression.*[3]

Taylor's view of death as a benefit, required that he should limit its nature to the dissolution of the body. "Observe well," he has said, "here is not one word or the least intimation of any other death, but that dissolution which all mankind undergo, when they cease to live in this world, whatever that dissolution be. For to this dissolution alone, the words of the great Judge evidently restrain this death, v. 19. *Till thou return unto the ground; for*

[1] Suppl., p. 83. [2] Ezek., xviii, 4. [3] Rom., v, 14.

out of it thou wast taken; for dust thou art, and unto dust thou shalt return.[1] But the nature of the death denounced against transgression, ought to be ascertained by whatever the Scriptures state respecting it; and these, beside the dissolution of the body, disclose a diversity of infliction, by no means in accordance with Taylor's opinion. When dust returns to the earth as it was, the spirit returns to God who gave it; and as, in the actions of life, body is merely the instrument of mind, not the instrument, but the agent, returns to the tribunal of Him who brings every work into judgment. Now, respecting those who have not obtained acceptance with God through the death of his Son, it is stated, that, after the dissolution of the body, they *go away into everlasting punishment;*[2] and this punishment, as constituting a part of the wages of sin, is termed *the second death.*[3] Since, then, divine truth announces that by *one man's disobedience many were made sinners;* it is evident, that independently of actual transgression, the spirit of every human being, whether adult or infant, returning to God without an interest in the grace of the gospel, must be found a transgressor, and, consequently, suffer death in its full extent. Taking into account, also, that *in Adam all die;* to him and his descendants alike, the sentence of God must have assigned an equality of death; and, therefore, had the spirits even of our first parents

[1] Suppl., p. 20. [2] Mat., xxv, 46. [3] Rev., xx, 14.

returned to him, unredeemed by the blood of Christ, they would have suffered that second death, which is the allotment of many of their offspring.

But, farther, in the opinion of Taylor, the sentence pronounced upon our first parents, contained no reference to their moral depravity or spiritual death. It includes, he has said, "not one word of a curse upon their souls, upon the powers of their mind, their understanding and reason; not one word of darkening or weakening their rational powers, not one word of clogging those with any additional difficulties. This is undeniable."[1]

This is not so undeniable as Taylor has supposed. The history of the delinquency of our first parents, contains various particulars which he has overlooked, and which certainly indicate in them a deterioration of mind. To Adam it had been said, *In the day thou eatest thereof thou shalt surely die;* and the Scriptures describe a state in which human beings are dead while living, that is, *dead in trespasses and sins.*[2] Accordingly, that our first parents had by transgression subjected themselves to a condition of mind, which formed a contrast with their previous innocence, is evident from the language of Adam, *I heard thy voice in the garden, and I was afraid; because I was naked, and I hid myself.*[3] In our first parents, then, there was a consciousness of guilt; and that the Scriptures denominate *an evil conscience.*[4] In their minds, there was also

[1] Suppl., p, 20. [2] Eph., ii, 1. [3] Gen., iii, 10. [4] Heb., x, 22.

a destitution of that perfect love which *casteth out fear*:[1] for intercourse with God, there was dislike; and to these may be added departure from him, and the folly of attempt at concealment. There existed in them, therefore, those very principles and processes of mind, which divine truth delineates as sure indications of spiritual death; and which, in allusion to Adam's actual character by transgression, an apostle has described as the *old man* that is *crucified with Christ, that the body of sin might be destroyed.*[2]

Again, if our first parents be considered as subjects of redemption, the nature of the mediation of Christ presents ample evidence of their spiritual death. It is his office to give life from the dead; and his call in the gospel is not to persons who have death in prospect: it is to dead men: *Awake thou that sleepest, and arise from the dead.*[3] When he does dispense life, also, he commences with the soul: it is *quickened together with Christ*:[4] and, hence, respecting those who have received this quickening, it is said, not merely that they have a future resurrection and existence in prospect, but that, already, they are *risen with Christ,*[5] and *have passed from death unto life.*[6]

From the preceding considerations it is sufficiently obvious, that our first parents, as well as their descendants, were subjected to spiritual death.

[1] John, iv 18. [2] Rom., vi, 6. [3] Eph., v, 14. [4] Eph., ii, 5. [5] Col., iii, 1. [6] John, iii, 14.

In connexion with the denial of the spiritual death of our first parents, Taylor has endeavoured to depreciate the image of God in which they were created. "It appears to me," he has said, "that the common scheme of original righteousness, as well as that of original sin, is without any foundation in Scripture, or the reason and nature of things."[1] Yet, in Scripture it has this foundation, that the regenerated are said to be renewed after the image of God; and this image is farther represented as consisting in knowledge, righteousness, and true holiness. The regenerated *have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him*:[2] And again it is said, that this new man *is after God created in righteousness and true holiness.*[3]

In adverting to the preceding passage of Scripture, Taylor has remarked, "that this *new man*, this new state, is after the image, or is agreeable to the nature of him who thus createth him. But doth this prove that righteousness and true holiness was the image of God in which Adam was made? Possibly, the apostle may allude to Adam's being made in the image of God, and taketh his manner of expression from thence: but it will not, I had almost said, it cannot follow, that Adam was originally created in the image of God, for a very good reason; because this image or the habits of

[1] Suppl., p. 167. [2] Col., iii, 9, 10. [3] Eph., iv, 24.

virtue and holiness cannot be created in the same manner as our natural faculties. Our natural faculties are made, and so were Adam's, by an act of God's absolute power, without our knowledge, concurrence, or consent. But moral virtue or holiness in its very nature, implieth the choice and consent of a moral agent, without which it cannot be virtue or holiness. God, indeed, can, and undoubtedly doth, assist and direct us in this choice and consent, in ways and degrees which we are not able to determine. But, still, holiness must necessarily be the choice of our own minds. For how much soever we are assisted in choosing, it must be our own act and deed, or it cannot be our virtue or holiness. A necessary holiness is no holiness."[1]

But, in the preceding remarks, Taylor, that he might evade the plain evidence of Scripture, has involved himself in sophistry which furnishes its own refutation. Adam, he imagines, was not created in the image of God, that is, in knowledge, righteousness, and true holiness; "because this image, or habits of virtue and holiness, cannot be created in the same manner as our natural faculties." Here, it must be observed, that Taylor has confounded the original constitution of man with his habits. But habit is a bias which the mind, by the frequent repetition of an action, acquires; and, therefore, the creation of a being endowed with habits, is not a conceivable case. It does not, how-

[1] Suppl., p. 184.

ever, follow, that the Deity could not create man with tendencies of mind, in perfect accordance with what Taylor has denominated virtue and holiness. That man was so created, the apostle has in the preceding passages affirmed; and it will be afterward shown, that, without these qualifications, he could not have possessed a life of innocent enjoyment in paradise, and much less have discharged the duties of his station.

In the opinion of Taylor, a being so created would be neither virtuous nor holy; because "moral virtue or holiness in its very nature implieth the choice and consent of a moral agent, without which it cannot bo virtue or holiness:" but "Adam's natural faculties were made without his consent." But, in these remarks, Taylor has applied to faculties of the mind what belongs solely to moral action. Though virtue in action unquestionably implies the consent of the will, it does not follow that an original bias to virtue is not a virtuous tendency. Exactly upon the same principlo he might have affirmed, that no act of Adam was rational, because he had been endowed with reason without his consent. The language of Taylor would seem to imply that a being so created as the apostle has described, must act, not from choice, but from somo kind of physical necessity. But, in a rational nature, perfect holiness includes perfect intelligence, and, consequently, tho perfection of moral volition. Besides, upon Taylor's principle, because, in a futuro

state, living beings act in a particular way, and cannot act otherwise, their actions constitute neither virtue nor vice. "A necessary holiness," he has said, "is no holiness." In the divine nature, there is a necessity which regulates action. Is there no holiness in God?

Respecting the expression, *image of God*, as denoting the nature with which Adam was created, Taylor has remarked, that "it must be understood of the rational faculties of his mind, or the dominion he had over the inferior creatures."[1] But moral attributes are essential to the nature of God, and, consequently to his image; and, in the language of the apostle in the preceding passages, there is a peculiarity of expression, evidently in allusion to these attributes, as contained in that likeness in which Adam was created. Moral depravity he has termed the *old man;* and the restoration of the divine image, the *new*. In the opinion of Taylor, the first of these "relates to the Gentile state;" and the last, "either to the Christian state, or the Christian church."[2] But why did the apostle employ the terms *old* and *new man?* Simply, because he referred, not to external states, but to states of the mind, in which it bore either the image of the earthly, or the image of the heavenly; that is, the image of the first man and of the second, to whom respectively, those addressed by him had formerly been, or now were, related as their federal head.

When Taylor has referred the expression *old man*

[1] Page, 83. [2] Suppl., p. 154.

to the Gentile state, he has not taken into account, that all in that state are under the control of a carnal mind, ignorant of God, and enmity against him; and, farther, that the term *renewed* denotes the restoration of something which had previously existed. In reference to Adam, therefore, who, as well as his descendants, needed renovation, this term must denote, that, as his renewal consisted in knowledge, righteousness, and true holiness, these were comprised in the image of God, after which he had been created. It must be also observed, that the renovation specified by the apostle, cannot, as Taylor has supposed, denote either rational faculties, or any other faculties of the mind. Knowledge, righteousness, and holiness, are not mental powers: they are merely indications of the particular state of mind in which these powers exist.

But, farther, when Taylor explains the expression, *image of God*, as denoting the dominion with which Adam had been invested, he exposes the fallacy of his own explanation. Our first parent received dominion, that he might govern his subjects in accordance with the will of his superior. But, without knowledge, how could he rule? and, taking into account the righteous and holy nature of God, how could he, without the same tendencies of mind, discharge the duties of his official station? When, therefore, it is said, that the new man has been *renewed* in righteousness and true holiness, it

ought to be admitted, that the old man or fallen nature in Adam, had been originally endowed with these qualifications.

In accordance with the preceding view it is stated, that *God made man* (in the Hebrew, *Adam*,) *upright.*[1] Upon these words Taylor has remarked, that "the Hebrew word which we render *upright*, doth not generally signify a moral character: For it is applied to various things not capable of moral action:"[2] And, after adducing several parts of Scripture, in which the Hebrew term signifies simply *right*, he has added, "This makes it evident that it may be said, *God made man right;* (for it may, and, I think, ought to be so translated,) and yet, thereby may not be denoted his being *right* in the highest and most perfect sense, or his being actually righteous, but only his being right with regard to his being made with those powers, and favoured with those means and encouragements, with a proper use of which he may become righteous or *right* in the best and most absolute sense in which a moral agent can be *right.*"[3]

But these remarks are a mere trifling with divine truth. They present a false view of the scriptural import of the term translated *upright;* and, withal, a view repugnant to the general scope of the part of Scripture, from which the preceding quotation is taken. To Taylor's statement, the reply of Edwards is just and appropriate: "Because the

[1] Eccles., vii, 29. [2] Suppl., p. 156. [3] Suppl., p. 158.

word sometimes signifies *right*, he would from thence infer that it does not properly signify moral rectitude, even when used to express the character of moral agents. He might as well insist that the English word *upright*, sometimes and in its original meaning, signifies *right up*, or in an erect posture; and, therefore, it does not properly signify any moral character, when applied to moral agents. . . . The word is used, as applied to moral agents, or to the words and actions of such, (if I have not misreckoned,) about a hundred and ten times in Scripture; and, in about a hundred of them, without all dispute, to signify virtue or moral rectitude." [1]

Admitting, that, in the passage quoted, the Hebrew term signifies simply *right;* still respecting the orignal state of our first parents, Taylor's criticism refutes his opinion. *Right*, whether applied to the human mind, or to any thing else, denotes conformity to a standard, or, that quality which constitutes an exact adaptation of means to end. Viewing Adam's duty, then, as the standard, and his nature as the means for effecting an end; the latter could be right, only by a perfect knowledge of his duty, and, also, by the possession of those moral qualities which constitute righteousness and true holiness. To his Creator he owed the homage of acceptable worship; and *they that worship God, must worship him in spirit and in truth.*[2]

Those who deny the imputation of Adam's sin,

[1] Suppl., p. 294. [2] John, iv, 24.

reject also the doctrine of the original depravity of human nature from the same source. "As for any moral taint or infection derived from Adam," says Taylor, "give me leave honestly to confess, I do not understand what can be meant by it, in any consistency with sense or truth. I do not know that we derive any thing at all from Adam, but by the will and operation of God; no more than the acorn deriveth from the oak. It is, I judge, a great though a common fallacy, to suppose that something is infused into the human nature; some quality or other, not from the choice of our minds, but like a taint, tincture, or infection, altering the natural constitution, faculties, and dispositions of our souls, absolutely independent of ourselves, and not from the will of God." [1]

That the depravity of human nature is produced by a moral taint, tincture, or infection, is doubtless an unscriptural notion; and if Taylor intended to ascribe it to those who maintain the doctrine of original depravity, his remark is alike uncandid and insidious. These do not believe that the want of spiritual life is caused by the infusion of spiritual death. The latter, they regard as a consequence resulting from the absence of those operations of the Spirit of God, which he has not been pleased to continue. It has already been shown, that, by transgression, our first parents lost that purity of nature, which qualified them for the discharge of

[1] Suppl., p. 189.

duty, and for intercourse with God; and that their natural descendants began to exist in the same state, accords with the general tenor of divine truth.

In discussing the doctrine of original depravity, Taylor has said, "As to our mental capacities, for any thing I can find in Scripture, they are the same as Adam's; saving so far as God sees fit to set any man above or below his standard."[1]

Respecting the number of mental capacities or powers, possessed by Adam and his offspring in common, Taylor and those who maintain the doctrine of original depravity, do not disagree. The difference between them consists in the very point which he has himself excepted; that is, "saving so far as God sees fit to set any man above or below his standard" in his state of innocence. That Adam and his descendants differ in several respects, Taylor has admitted; but, in stating the difference, he has specified only what is calculated to mislead. "Between the highest and lowest degree of reason among men," he has observed, "there are various gradations, as our wise Creator seeth fit to give unto every one. We consist of soul and body; so did Adam: we have sensual appetites; so had he. . . . But in these things we differ, Adam was created in the maturity of bodily stature and mental capacity, we in the ignorance and weakness of infancy."[2] But, beside the appetites, there are, in common to our first parent and his offspring, various other

[1] Suppl., p. 247. [2] Suppl., p. 247.

active principles; and, taking into account, that the several intellectual capacities of man are given for the purpose of regulating his inclinations by the will of his Creator, the point at issue is, whether equally in Adam and his descendants, the operation of the rational powers and of the active capacities, has been so adjusted as to qualify each for the discharge of his duty.

In noting the original character of our first parent, Taylor has said, Adam was created in the maturity of bodily stature and mental capacity." But mental capacity is not knowledge; and if Adam with the active principles of his nature in full operation, had been characterised by ignorance; his life must also have been characterised, not by a rational discharge of duty, but by personal gratification. It has, however, been previously shown, that he was created in knowledge, and, consequently, in the possession of all that variety of motive, which was requisite to concentrate the operation of his active powers upon the duties of life. Taylor, therefore, in contrasting our first parent with his offspring, ought to have said, Adam was created with intellectual capacities perfect in knowledge; they, in the weakness of infancy and ignorance.

But, farther, Taylor, by admitting the ignorance of Adam's descendants in infancy, has conceded the point in dispute. "We are born," he has said, "as void of actual knowledge as the brutes themselves. We are born with many sensual appetites

and consequently liable to temptation and sin. But this is not the fault of our nature, but the will of God wise and good.[1]

It is, doubtless, the will of God, that we should be so born. But, though ignorance combined with sensual appetites, may not be the fault of our nature, it is its defect; and the very defect, too, which evinces it to be destitute of the image of God. Wherever there are appetites and other active principles, uncontrolled by intelligence, gratification becomes the motive to action; and not the will of God, but the will of the flesh is fulfilled. This is the state of human nature in infancy; and, in kind, it identifies itself with the scriptural account of the depravity of man in advanced years: *alienated from the life of God through the ignorance that is in him, because of the blindness of his heart.*[2] Not without reason, therefore, it is declared, that *childhood and youth are vanity.*[3] By nature, the human race neither resemble their progenitor in paradise; nor does their moral depravity originate in habit: they are *estranged from the womb.*[4]

"The original cause of sin," says Taylor, "is a man's choosing to follow the appetites of the flesh; and its dreadful end is destruction. But how, I pray, doth it appear from this place, (James, i, 14, 15,) that all transgression and wickedness proceed from our nature's being corrupted by Adam's own sin?"[5]

[1] Suppl., p. 244. [2] Eph., iv, 18. [3] Eccles., xi, 10. [4] Ps. l, 4.
[5] Suppl., p. 129.

But Taylor, in his assertion respecting the origin of sin, has mistaken the effect for the cause. Choosing to follow the appetites of the flesh, is itself sin, and, as an effect, it must have been caused by something else. Why does any man choose to follow his appetites? Simply, because these are not under the control of knowledge, directing their operation into the channel of obedience. A depraved choice indicates a depraved nature, or, in other words, a nature destitute of that adjustment of mental principles, which would regulate the gratification of appetite by the standard of duty. *The tree is known by its fruit.*[1]

The part of Scripture to which Taylor's observations refer, may not trace human depravity to *Adam's one sin;* but it shows, that, when man in the early stages of existence *is drawn away of his own lust, and enticed,* he is under the direction of a nature in which his own will predominates; and, consequently, he must be destitute of that perfect moral principle, which constitutes the image of God. Even Taylor has admitted that this derangement may be derived from parents. "Indeed," he has observed, "the blood and spirits of the child may be of the same temperature with those of the parent; and so a man may possibly have passions and appetites of the same degree or quality with those of his progenitors."[2] But passions and appetites, unrestrained by moral principle, constitute what is

[1] Matt., xii, 33. [2] Suppl., p. 192.

termed the corruption of human nature; and this, according to the preceding quotation, is both innate, and derived from parents. These, like Adam, begat children after their own image; and occasionally, too, this image contains not a single trace of a rational nature.

In tracing the moral deficiency of the infant to his parent, we ultimately arrive at the first parent of all; and, accordingly, in many parts of Scripture, want of conformity to the image of God is referred to natural generation and connexion with Adam. Our Lord has said, *That which is born of the flesh, is flesh:*[1] and Taylor, in explanation of these words, has remarked, that "a natural birth produceth a mere natural man. That which is born of a woman, or by the will of the flesh, by natural descent and propagation, is a man consisting of body and soul, or the mere constitution and powers of a man in their natural state."[2] But what is this natural state? It is a state in which the dispositions of the mind are diametrically opposite to the nature and operations of the Spirit of God: *For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other;*[3] and, therefore, to those who are born of the flesh, that is, to all in their natural state our Lord has said, *Ye must be born again.*[4]

"That which is born of the Spirit," says Taylor, "is born of God into a divine and spiritual life

[1] John, iii, 6. [2] Suppl., p. 148. [3] Gal., v, 17. [4] John, iii, 7.

into the right use and application of the natural powers."[1] But the right use and application of natural powers is an effect: by what is it caused? A divine and spiritual life can be exemplified, only by a corresponding mind: but, of the mind born after the flesh, the essence is enmity against God; and, therefore, in those who are born of the Spirit, the right use and application of natural powers, must proceed from their transformation into that *new man which is renewed in knowledge,*[2] *and created in righteousness and true holiness.*[3]

The preceding scriptural view of the renovation of the mind, Taylor has endeavoured to evade by remarking, that "regeneration, or being born again or of the Spirit, is a gospel doctrine; as it is used to signify the gaining of those habits of virtue and religion, which give us the real character of the children of God. "This is the most perfect sense of regeneration."[4] But, in this definition, Taylor has mistaken the effect for the cause. How can habits of virtue and religion commence where energetic, selfish propensities have, as he himself has stated, only the ignorance of brutes for their guide? Besides, habits can be acquired, only during the progress of life: but the expression *being born* has no reference to protracted existence. It must be also observed, that habits are acquired, only by the repetition of actions; and, in this point of view they are altogether of man; but the regenerated

[1] Suppl., p. 146. [2] Col., iii, 10. [3] Eph., iv, 24.
[4] Suppl., p. 258.

are born, *not of the will of man, but of God.*[1] On this account, the Scriptures refer regeneration, not to the life of him who is born again, but to the state of his mind. He is a *new creature, the workmanship of God,* that his new nature may acquire those habits which exemplify a life of virtue and religion.

Since, then, regeneration is the workmanship of God, the unrenewed possess nothing but what they have received by natural descent; and, therefore, their destitution of the image of God must be ultimately referred to their first progenitor.

[1] John, i, 3.

DISSERTATION III.

ON THE SATISFACTION OF CHRIST.

God must punish sin—General belief that sin deserves punishment. This belief coincides with the enactments and administration of God—Divine benevolence cannot prevent but requires the punishment of sin—Repentance cannot merit pardon—Its insufficiency as a satisfaction for sin generally acknowledged—The sinner cannot merit eternal life—Justice does not exclude him from the means of relief—Mankind have entertained the notion of, and the Scriptures teach vicarious satisfaction—The use and significance of sacrifice—Christ as the substitute of men must have their nature—He conformed to the law under which he was made, and suffered its penalty—His sufferings inflicted by the Father and endured for the sins of his people. In making satisfaction he was the servant of the Father, who appointed him to his office—His satisfaction complete and accepted—God cannot extend relief to sinners without satisfaction for sin—The mediation of Christ an arrangement of justice—Its fitness as an expedient depends on the fulness of his satisfaction.

The Deity, as a moral governor, cannot regard with indifference the rejection of his authority. The dignity of his official character requires, that the law which he has prescribed to the subjects of his government, should be also the rule of his own

administrations. Besides, since the grand end of the moral government of God is the illustration of his beneficence, by an established connection between the duty and happiness of intelligent beings, it will farther appear, that sin, as subverting his arrangement, must induce a corresponding change in his treatment of the guilty. Both the veracity of God in the sanction of his law, and the vindication of his government, require, that the disobedient be subjected to those proofs of displeasure which he had previously denounced, and, therefore, without dishonour to himself, he can neither overlook disobedience, nor dispense pardon by a deviation from rectitude.

With the preceding remarks, the general sentiments of mankind have ever accorded. In the human mind, the operation of reason produces an unavoidable belief, that a certain course of conduct, as constituting duty, is acceptable to God, and, also, that every deviation from that course subjects the transgressor to the divine displeasure and the retributions of justice. These natural sentiments the Scriptures represent, as the result of that moral constitution which originally adapted man to his station in the scale of being, and produced his acquiescence in the law and government of God: *For when the Gentiles who have not the law, do by nature the things contained in the law; these, having not the law, are a law unto themselves: which show the work of the law written in their hearts; their con-*

science also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.[1]

This natural belief respecting the connection of sin with punishment, accords with the original enactment of God, and, also, with his actual administration of law: *Because thou hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.*[2]

Where there is between the law of God and his moral government a coincidence so exact, it ought not to be imagined, that, as a being of perfect benevolence, his regard for the guilty will induce him to relax the execution of his sentence. Experience proves that every man's portion is the bread of sorrow, and also that, as *all are of dust, all turn to dust again.*[3] Besides, it was this Being of perfect benevolence, who established and announced an inseparable connexion between sin and death; and he will never deceive into obedience by the terrors of a sentence which he does not intend to execute; nor will he sacrifice his veracity upon the altar of benevolence: *He is not a man*

[1] Rom., ii, 14, 15. [2] Gen., iii, 16, 17. [3] Eccles., iii, 20.

that he should lie.[1] If the mercy of his nature did not prevent the appointment of the law; it ought not to be supposed that his mercy will remit the punishment of guilt: *He is not one mind, and who can turn him?*[2]

From the mere existence of benevolence in God it cannot be deduced, that the operation of that attribute will supersede the claims of divine justice. As a principle of mind, benevolence has no relation to the quality of actions: it refers solely to living beings, as susceptible of pleasure and pain. Were mere misery sufficient to produce its operation, it would, by extending to right and wrong indiscriminate kindness, obliterate every moral distinction. It is evident, therefore, that, in a world in which the happiness of intelligent beings has been based upon obedience, every operation of benevolence, not regulated by the principle of justice, must thwart original arrangement, and, consequently, add to the misery which it purposed to relieve.

Nor ought it to be imagined, that repentence, entitles the transgressor to the favourable consideration of God. Where sin has been committed, the same moral law which required the obedience of the sinner, requires his repentance. In his penitence, the law may find a duty performed; but, as no duty can exceed its own legal prescription, it cannot subserve any other requisition, and, consequently, the law in its penal sanction has received

[1] Num., xxiii, 19. [2] Job, xxiii, 13.

no satisfaction. Besides, the very idea of repentance implies acquiescence in the equity of both the precept and the penalty of the law. In true repentance, there is a just perception of guilt, and, also, of the justice of God in its punishment; so that the sinner, in the very act of his penitence, furnishes evidence of the equity of his own condemnation. He, therefore, who rests pardon upon repentance, must imagine God, to be such a one as himself. Knowing that he has transgressed, he trusts that the Deity, by disregarding the requisitions of his law, will also make himself a transgressor. In this point of view, the doctrine of pardon upon the grounds of repentance, becomes the patronage of sin. But, for the accommodation of the guilty, God will neither disregard his veracity, nor subvert the administration of justice.

Nor ought the sufficiency of repentance to be deduced from the supposed consideration, that, by the commission of sin, the Deity, has been subjected to no actual loss. Disobedience is not an offence against God, as sustaining a loss, but, as the administration of a law whose claims cannot be overlooked without the destruction of his moral nature, and also the destruction of the happiness of those whom he governs. Even in these points of view, the insufficiency of repentance will appear from the amount of loss. An order which God has established as just in its requisitions, and which he has declared to be beneficial in its tendencies, can-

not be infringed by himself without loss of character; and the value of the character of God who can declare? *I am the Lord; that is my name: and my glory will I not give to another.*[1] *I will be jealous for my holy name.*[2]

While the Scriptures afford not the slightest evidence, that repentance ensures the pardon of guilt; they explicitly state, that by itself it is of no avail: *When your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you: Then shall they call upon me; but I will not answer: they shall seek me early, but they shall not find me.*[3] Besides, divine truth has announced, that, though the world may feel a sorrow for sin, it is a *sorrow that worketh death.*[4] The subsequent view of the Christian system will also evince, that the world of itself cannot exercise that *godly sorrow which worketh repentance unto salvation.*[5]

Respecting the inefficiency of repentance as a satisfaction for sin, the general sentiments of mankind have supplied abundant evidence. Of this point, indeed, proof cannot be collected from the daring opposer of divine truth, nor from him who is at ease in his possessions: but in every nation, unacquainted with the gospel plan, it is amply displayed in broodings of fear, and in eager search for means of reconciliation with God. There, the

[1] Isa., xlii, 8. [2] Ezek., xxxix, 25. [3] Prov., i, 27, 28.
[4] 2 Cor., vii, 10. [5] 2 Cor., vii, 10.

most precious objects in nature have, amidst doubts of their acceptance, been offered as an atonement for sin. *Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul?*[1] Individuals, reasoning from preconceived notions, may assign to the Deity a nature of their own creation; and, then, cherish a persuasion, that such means of reconciliation originate in the groundless terrors of ignorance. The ignorance refers to the means of reconciliation only; but the terrors proceed from doubt of the efficiency of penitence and the offered atonement: and, that these terrors are not imaginary, the character of God, whether exhibited in his law, in the gospel of his grace, or in the dispensations of his providence, most amply proves. Speculators in religion are not prone to question their own intelligence. It must, however, be said of them, that, in accounting repentence a sufficient satisfaction for sin, they exemplify the confiding security of ignorance. They do not know the veracity of him who has said, *The wages of sin is death;*[2] and, from the same want of knowledge, they will not believe that *without shedding of blood is no remission.*[3]

[1] Mic., vi, 6, 7. [2] Rom., vi, 23. [3] Heb., ix, 22.

As the constitution of the law has, thus, established an unseparable connection between sin and death, it has left the sinner without subsequent relief. In himself he has no resources. That arrangement, also, which combined obedience and life, terminated in our first parent's transgression; and there never existed another covenant of works, to place either himself or his offspring in a state of probation for subsequent favours. From the tree of life, the sole emblem of hope, he was excluded; and, from the presence of God, dismissed into a world accursed. By nature, also, his descendants are in the same circumstances; *children of wrath,*[1] *without God, and without hope in the world.*[2]

Though man could actually satisfy divine justice for sin, and also renew his obedience, this discharge of his duty would not place the Deity under any obligation to renew his gracious promise of life. Uninterrupted submission to the authority of God, without reference to subsequent reward, is the indispensable duty of intelligent beings. To possess the divine favour during the period of obedience, also, is an ample recompence. But this connection of duty with favour, does not render the Deity a debtor to the obedient for the continuation of existence. With respect to Adam, the promise of immortality was a gratuitous arrangement: but, without such a pledge, the duration of life does not come under the cognizance of justice. The cause

[1] Eph., ii, 3. [2] Eph., ii, 12.

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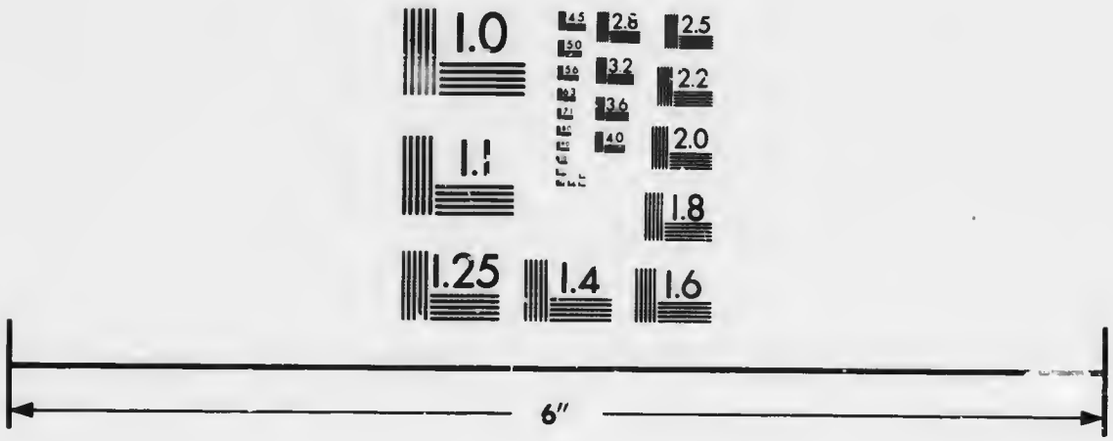

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of existence was not obedience; and the cause of its permanence is not the discharge of duty, but the will of the Creator.

Upon the preceding point, there may exist a diversity of opinion; but, respecting what God has explicitly stated, there ought to be but one belief: And to the fallen family of man he has announced, that he has provided for them no prescription of obedience, by which they may procure either spiritual or eternal life: *If there had been a law given which could have given life; verily, righteousness should have been by the law.*[1] As transgressors, their lot is regulated by original arrangement: by nature they are the subjects of that death which is the wages of sin.

Justice, however, does not require that the guilty should be excluded from the means of relief. The direct object of the moral government of God, is not the misery of sinners, but the illustration of his displeasure against their sin. This, the Scriptures denominate the condemnation of sin; and as sin is in the flesh, that is, in human nature, the misery of man becomes an unavoidable result. The condemnation of sin being, thus, the grand end of the moral government of God; he is at liberty to permit the intervention of adequate means for the relief of the guilty. Though, for that purpose, neither the repentance of the sinner nor his subsequent obedience can avail, other resources may be

[1] Gal., iii, 21.

provided; and justice does not require that a satisfactory offering in his behalf, should be excluded from the acceptance of God.

Here, it may be observed, that, in every section of the human race, the possibility of satisfaction for sin by substitution, has been a general belief. Nor has it, perhaps, been less generally believed, that the satisfaction consists in the death of the substitute. Respecting the nature of the offering to be presented to God, the guilty have often erred; but their belief corresponds with divine arrangement. In the first sacrifice recorded in Scripture, both the principle of substitution and the death of the substitute, were sanctioned by the authority of God. *By faith*, it is said, *Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.*[1] Now, righteousness denotes conformity to a rule; and, in the present case, the witness of God is satisfactory evidence, that the rule proceeded from himself. Abel offered by faith; that is, he believed the divine testimony respecting the prescription of sacrifice; and, acquiescing in its nature and use, he exemplified submission to the authority of God. In every succeeding age of the church, also, the death of the substitute, as the proper satisfaction for sin, has continued to be a prominent feature in the scriptural worship of God. So unavailing for the acceptance of the sinner has

[1] Heb., xi, 4.

repentance ever been, and so necessary the intervention of death, that *without shedding of blood is no remission.*[1]

But, when the Scriptures state that pardon is attainable through the medium of death, it must not be supposed that the blood shed under former dispensations of grace, procured for the guilty a spiritual acceptance with God. To the members of the church, the victims offered for sin were memorials of that death which transgression had introduced into the world. Guilt, also, being by divine appointment punished with exclusion from the external privileges of the church; those sacrifices became the ground of a pardon which re-established the guilty in the rights of membership: *If a soul sin, and commit a trespass against the Lord, . . . he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering unto the priest: And the priest shall make an atonement for him before the Lord: and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein.*[2] Thus, also, *the blood of bulls and of goats and the ashes of an heifer, sprinkling the unclean, sanctified to the purifying of the flesh.*[3] But ceremonial sacrifices constituted no condemnation of sin in the flesh. Under the moral administration of God, therefore, they could afford to justice no satisfaction; and hence, the declara-

[1] Heb., ix, 22. [2] Lev., vi, 2, 6, 7. [3] Heb., ix, 13.

tion of Scripture, *It is not possible that the blood of bulls and of goats should take away sins.*[1]

But, though ceremonial sacrifices could not satisfy the justice of God, they could suggest the necessity of a substitute, whose death for sin would provide relief for the guilty; and in Scripture, accordingly, this is represented as the principal end of their introduction into the church: *The law was our schoolmaster to bring to Christ*, or, till Christ came.[2] Our Lord having been appointed the substitute of the guilty and the dispenser of pardon, the ceremonial law occupied merely a subordinate place in the general arrangement of mercy. Its institutions, as emblems of spiritual favour, directed the faith of the church to that source, from which alone acceptance with God and consequent blessing could be obtained: it was *a shadow of good things to come; but the body is of Christ.*[3] Viewing our Lord, then, as the substance or body of blessing, so often exhibited to the church in promise and type; his scriptural character in relation to the moral government of God, and to the divine purpose of mercy with respect to the guilty, must next be considered.

Since the violation of the law on the part of man, required the condemnation of sin in the flesh, it became necessary that Christ, as the substitute of the guilty, should possess their nature. *In all things it behoved him to be made like unto his breth-*

[1] Heb., x, 4. [2] Gal., iii, 24. [3] Col., ii, 17.

ren.[1] He, therefore, took not on him the nature of angels; but, that he might be legally qualified, and also sustain the character of the promised seed, he was *made of a woman*,[2] and *took on him the seed of Abraham*.[3] Thus, he was made *in the likeness of sinful flesh*.[4]

By this assumption of human nature, our Lord became the subject of moral administration, or, as it is expressed in Scripture, he was *made under the law*:[5] and, being *undefiled and separate from sinners*,[6] in his constitution there existed nothing to which the law could object. Between his holy nature and his deportment, also, there was unvarying coincidence: and, that he fulfilled all righteousness by affording to the law a perfect obedience, the testimony of God is a satisfactory voucher. For his exact compliance with divine prescription, *he received from God the Father honour and glory, when there came such a voice from the excellent glory, This is my beloved Son in whom I am well pleased.*[7]

In connection with the preceding view of the obedience of Christ, it must be observed that, consistently with the principles of justice, he could not on his own account be made the subject of penal infliction. Yet, though, like our first parent at his creation, possessing the image of God, he was located in no paradise: he was made the inha-

[1] Heb., ii, 17. [2] Gal., iv, 4. [3] Heb., ii, 16.
[4] Rom., viii, 3. [5] Gal., iv, 4. [6] Heb., vii, 26.
[7] 2 Pet., i, 17.

bitant of a world accursed, and a sharer of its sorrows; and, also, like fallen Adam, death was his allotment.

It ought not to be affirmed, that these events in the life of Christ had no particular reference to guilt, and that they were merely incidents originating in his office, as the reformer of a sinful world. As far as human agency inflicted sufferings upon him, the events of his life might be accounted casual: but, in what thus befel him, men were mere agents to effect the purpose of God, as the moral governor of the world: *Of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, to do whatsoever thy hand and thy counsel determined before to be done.*[1] Our Lord endured the sorrows of persecution from men; but it was not human agency that impelled him to exclaim, *My God, my God, why hast thou forsaken me?*[2] When subjected to the rage of enemies, his griefs flowed also from a higher source: *It pleased the Lord to bruise him; he hath put him to grief.*[3]

For this manifestation of divine displeasure, the Scriptures assign a satisfactory reason. Our Lord, personally considered, had merited no moral disapprobation; and there is no unrighteousness with God: but Christ, as the substitute of sinners, and made under the law, was subjected to a ministration

[1] Acts, iv, 27, 28. [2] Mat., xxvii, 46. [3] Isa., liii, 10.

of justice, which to the whole human race was a ministration of death. Disobedience had exposed our first parent and his natural descendants to the curse of the law; and our Lord, by connection with his fallen family, was also *made a curse.*[1]

But mere relation to sinners, does not establish a connection with their guilt. Christ, therefore, as perfectly righteous, could not on his own account be subjected to penal sentence of the law: but respecting him it had been predicted, that, when he should be cut off, it would not be for himself.[2] Since, then, under a righteous government, guilt ever precedes condemnation; inflictions upon Christ must have originated in the guilt of others. It is, accordingly, stated, that his sufferings were a penal retribution for the transgression of those with whom he had connected himself by the tie of a common nature: *He suffered for sins, the just for the unjust,*[3] and, *He was made a curse for us.*[4] In accordance with these statements, our Lord has represented himself as sustaining, in his sufferings and death, the character of a substitute: *I lay down my life for the sheep.*[5]

As a substitute, then, Christ became the representative of those for whom he endured the sentence of the law. This is his scriptural character. In contrast with the first progenitor of the human family, he is termed *the second man*, and, also, *the*

[1] Gal., iii, 13. [2] Dan., ix, 26. [3] 1 Pet., iii, 18. [4] Gal., iii, 13. [5] John, x, 15.

last Adam:[1] and that he received these appellations in reference to his character as a substitute, is evident from what the Scriptures in general state respecting both the cause and the effects of his death. It is also apparent from this consideration, that, in the preceding contrast, the seed of each receive their allotment, upon the ground of connexion with their respective heads: *For as in Adam all die, even so in Christ shall all be made alive.*[2]

But the mere act of substitution does not necessarily imply the efficiency of the representation. Where the law requires satisfaction, a legal substitute must be one approved by the despenser of justice. This qualification our Lord possessed. The arrangement of mercy by which men are saved, did not originate in the interposition of the Son of God, to avert the just retributions of his offended Father. Divine benevolence under the guidance of infinite wisdom, produced the mediation of Christ; and, thus, became subservient to the illustration of justice, and to the relief of the guilty. Hence, our Lord in his substitution is represented as the Father's servant: *I came down from heaven, not to do mine own will, but the will of him that sent me.*[3]

Respecting the preceding view of the source of salvation, the Scriptures furnish abundant evidence. To induce the operation of divine benevolence, fallen man needed no intercessor. *Rich in mercy,*

[1] 1 Cor., xv, 45, etc. [2] 1 Cor., xv, 22. [3] John, vi, 38.

is the Father's character. When the human family were dead in sins, with great love he loved them;[1] and, *when the fulness of the time was come, he sent forth his Son, ... to redeem them that were under the law.*[2] Our Lord also represented himself, as acting upon the ground of his Father's authority: *I am come in my Father's name:*[3] And, both as a substitute and in the work of substitution, he possessed his Father's approbation: *The Lord is well pleased for his righteousness' sake:*[4] *This is my beloved Son, in whom I am well pleased.*[5] Such is the nature of the arrangement of mercy; and such, also, the character which Christ in its completion sustained.

Our Lord being, thus, by the appointment of the Father and by his own acquiescence, a substitute for the guilty; it became his duty to render what the law required from those whom he represented. By his official character, *he was numbered with the transgressors.*[6] Their guilt became his by imputation; and, hence, it is said, *The Lord hath laid on him the iniquity of us all,*[7] and, *He bare the sin of many.*[8] Here, it must be observed, that to *put on, to lay on,* and to *bear* iniquity, are scriptural terms for the ascription of guilt.[9] Our Lord, therefore, was guilty by imputation; and his submission to death was an act of substitution. As such, it is

[1] Eph., ii, 4. [2] Gal., iv, 4, 5. [3] John, v, 43.
[4] Isa., xlii, 21. [5] Mat., iii, 17. [6] Isa., liii, 12.
[7] Isa., liii, 6. [8] Isa., liii, 12. [9] Lev., xvi, 21, 22.

represented by himself: *I lay down my life for the sheep.*[1] Death from men, it was easy for the Son of God to have evaded: but, as made under the law for sinners, there was a moral necessity that he should submit to the retributions of justice. The Father, as a righteous governor, required the vindication of his authority by a satisfaction for sin; and the Son has stated, that, when he bare *the sin of many*, the surrender of his life was an act of obedience to his Father's command: *No man taketh it from me; but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*[2] To regard the sufferings and death of Christ, as intended merely to exemplify submission to the will of God, or to afford an additional confirmation of divine truth, is an unscriptural view of his agency for men. Besides, neither as an example of submission to divine authority, nor as confirming the truth by his death, could he become the object of the Father's desertion in the hour of trial: yet he it was, who exclaimed, *My God, my God, why hast thou forsaken me?*[3] As the substitute of sinners, he was the accursed of God; and, in the hour of darkness, he had no fellowship with the Father. *Being made a curse for us*, it was the Father himself who poured upon his beloved Son the vials of his indignation: *Awake, O sword,*

[1] John, x, 15. [2] John, x, 18. [3] Mat., xxvii, 46.

against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd.[1]

Thus, our Lord, in his official character, submitted to the penal requisitions of the law; and, that by his death he afforded complete satisfaction, divine truth furnishes abundant proof. Ancient prediction had announced that he should *finish transgression;*[2] and upon the cross he published the fulfilment of prophecy: he said, *It is finished; and he bowed his head, and gave up the ghost.*[3] In this obedience to the death, he doubtless exemplified submission to his Father's will; and, also, in confirmation of his doctrine, approved himself to be the *Faithful and True Witness:*[4] but a far more glorious result flowed from the death of the Son of God. Every handwriting of charge against those whom he represented, he cancelled, *nailing it to his cross;*[5] and, upon this ground, there are good tidings of great joy unto all people; the proclamation of pardon through his blood, a pardon secured by the fulness of his penal satisfaction: *Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins:*[6] and to them that are in Christ, there is no condemnation.[7]

Such is the scriptural view of the relief which the Deity has provided for the guilty. Human reason, bewildered in its own speculations, may

[1] Zech., xiii, 7. [2] Dan., ix, 24. [3] John, xix, 30.
[4] Rev., iii, 14. [5] Col., ii, 14. [6] Acts, xiii, 38.
[7] Rom., viii, 1.

reject the counsel of God, and invent resources for itself; but these will ever be experienced to be a refuge of lies. From mere human nature, repentance and reformation are reluctant offerings to God; and it accounts them pearls of great price: but, in the sight of him whose throne is established in righteousness, for the removal of guilt they are of no avail. For the pardon of sin, he has himself laid a foundation in Zion: other foundation can no man lay; and, where the relief of God is rejected, there is neither help nor hope: *There remaineth no more sacrifice for sins.*[1]

But, farther, the tenor of our Lord's deportment in life, as well as his sufferings and death, constituted a part of that submission to the law, which, as the representative of sinful men, it became his duty to afford. Transgression does not relieve the guilty from moral obligation. Those prescriptions of duty which God has appointed for the regulation of human conduct, are a transcript of the principle of justice, subsisting in himself. Obligation to duty, also, originating in divine prescription, is regulated by man's diversified relations. While these relations, therefore, remain, a failure in the amount of duty arising out of them, must constitute a deviation from rectitude; and such a deviation from duty, the Deity cannot overlook. Moral perfection in God implies the immutability of justice. As the moral law, then, is a transcript of

[1] Heb., x, 26.

that attribute in himself, any diminution of the amount of duty must exclude it from his acceptance. *He is the Father of lights, with whom is no variableness neither shadow of turning;*[1] and, therefore, *one jot or one tittle shall not pass from the law, till all be fulfilled.*[2]

Besides, the moral law is the law of man's rational nature; and, consequently, without an alteration of his original constitution, the amount of his obligation to duty must remain unaltered. It may be also observed, that, wherever a rational mind perceives its relations to other beings, its sensations and perceptions acquiesce in the immutability of moral prescription. Human reason may persuade itself, that of duty God will accept less than the amount of his requirements; or it may cherish the belief that this or that is not enjoined in the law: but the first of these opinions is repugnant alike to the veracity and unchangeable holiness of God; and both the first and the last imply a persuasion of the unaltered continuance of moral prescription. From the nature of mind, this belief must unavoidably occur; for, in every case, perception regulates belief; or rather, it may be said to be belief itself. He who perceives in an action the quality of right, is not at liberty to doubt the existence of moral obligation. That duty ought to be performed, is the invariable decision of his mind. Wherever, therefore, moral perceptions exist, the immutabi-

[1] James, i, 17. [2] Mat., v, 18.

lity of moral prescription is also recognised. This, the Scriptures represent as the result of man's rational nature: *For when the Gentiles who have not the law, do by nature the things contained in the law; these, having not the law, are a law unto themselves: which shew the work of the law written in their heart; their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.*[1]

Viewing our Lord, then, as the substitute of beings who could in no respect comply with the requisitions of the law, it is evident, that, in order to effect the designs of his mission, he must have been made under the law in its full extent. While he suffered its penalty, it was equally requisite that he should obey its precept. In relation to this point he has, accordingly, said, *Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.*[2] He was commissioned, not to relieve transgressors from moral prescription, but to establish its authority; first, by his own obedience; and, then, by the restoration of his spiritual offspring to a life of rectitude: and the perfection of his obedience, the evidence of Scripture has amply proved. Even though separate from sinners, and needing no repentance, in the baptism of John he recognised the authority of God, submitted to the established order of the church, and said, *Thus, it becometh us to fulfil all righteousness*:[3] and a voice

[1] Rom., ii, 14, 15. [2] Mat., v, 17. [3] Mat., iii, 15.

from heaven announced his acceptance with God: *This is my beloved Son, in whom I am well pleased.*[1] He had much to do, as well as much to endure; and, respecting the completion of his work, he could say to his Father, *have glorified thee on earth: I have finished the work which thou gavest me to do.*[2] Thus, while he made reconciliation for iniquity, he also brought in everlasting righteousness.

But, farther, the resurrection of Christ is itself a decisive proof of the perfection of his atonement, and of the fulness of his satisfaction to every other claim of the law. Respecting him it is stated, that, when subjected to death, *it was not possible that he should be holden of it.*[3] Upon the part of the Father, it was not possible; because, by the discharge of our Lord's official duty, divine justice and veracity were pledged for his resurrection: *When thou shalt make his soul an offering for sin, ... he shall prolong his days.*[4] Upon the part of Christ, it was equally impossible. *The sting of death is sin; and the strength of sin is the law:*[5] but, upon the cross, our Lord put away sin by the sacrifice of himself; and, thus, destroyed him who, by the transgression of man, had acquired the power of death: And, having, by means of his satisfaction to the law, removed every legal obstruction and every hostile opposer; in virtue of the power of life inherent in himself, he took pos-

[1] Mat., iii, 7. [2] John, xvii, 4. [3] Acts, ii, 24.
[4] Is., lviii, 10. [5] 1 Cor., xv, 56.

session of that reward which the grace and justice of the Father had promised.

Such is the scriptural account of the resurrection of Christ. The grand end of his mission was the illustration of the glory of the divine character. This was the object of his delight, and it was also the subject of his prayer: *Father, glorify thy name.*[1] *Father, glorify thy Son, that thy Son also may glorify thee:*[2] And the desire of Christ was amply gratified by his resurrection from the dead: *He asked life of thee; and thou gavest it him, even length of days for ever and ever.*[3] Thus, the Father was glorified; for our Lord *was raised from the dead by the glory of the Father,*[4] that is, by a glorious exhibition of his veracity and justice. Respecting the Son, also, it is said, that the Father hath raised him from the dead, and given him glory, the glory due to an all-sufficient Saviour. Hence, We are taught to regard the resurrection of Christ, as the foundation of hope: *If Christ be not raised, your faith is vain: ye are yet in your sins.*[5] But the Father *raised him from the dead, and gave him glory, that your faith and hope might be in God.*[6]

Here, it may be asked, if, according to the opinion of some, repentance be sufficient to procure the restoration of the favour of God, why did he exact the obedience and death of his well beloved Son? Human misconception may lean upon penitence;

[1] John, xii, 28. [2] John, xvii, 1. [3] Ps. xxi, 4. [4] Rom., vi, 4. [5] 1 Cor., xv, 17. [6] 1 Pet., i, 21.

or, under the suspicion of insecurity, it may combine faith and repentance with the satisfaction of Christ; but these plans of relief are the hay and stubble of unscriptural speculation. It was not with such offerings that Christ entered within the vail: it was with his own blood; and he needed nothing else; *for by one offering he hath perfected for ever them that are sanctified.*[1]

Inquiry into the possibility of relief by other means than the mediation of Christ, is at best a useless speculation. For the guilty, it is sufficient to know and improve the relief which God has provided. At the same time, it ought to be remarked, that the sentiment entertained by some, that the Deity has power to forgive sin without a reference to the claims of justice, is an opinion destitute of foundation in Scripture. It is a mere sophism, originating in the misapplication of the physical term *power* to a moral action. Our Lord has, indeed, said, that *with God all things are possible:*[2] but from this expression it cannot be inferred, that his power will ever be employed to effect what is repugnant to his nature. Power in the Deity must be always regulated by will; and, consequently, since perfect moral rectitude is an attribute of his nature, his will in reference to moral agents must ever accord with the principles of justice. Besides, he has said that he will by no means clear the guilty; and, thus, his veracity is pledged,

[1] Heb., x, 14. [2] Mat., xix, 26.

that his moral government will exactly coincide with the declaration of his law.

Nor ought it to be affirmed, that the mediation of Christ is a mere arbitrary arrangement, or, as it has been expressed, "merely a fit expedient, demanded by the wisdom of God, whereby mercy might be safely administered to sinful man."[1] The demand created by transgression, does not originate in the wisdom of God: it proceeds from his justice; and that expedient only can be fit, which affords a legal satisfation. Any other is not consistent with the righteousness of God, as declared in his law. It, therefore, leaves the sinner under the same legal claim; and it is not the character of God, to disregard the sanction of his authority: *He is not a man that he should lie, neither the son of man that he should repent.*[2]

It becomes not man to affirm that God could provide relief for the guilty, only by the mediation of Christ. Scripture, however, warrants the belief, that, had he adopted a different arrangement, it would have furnished an exact satisfaction to legal claim. Viewing the expedient provided, as it involves the death of the Son of God, it certainly indicates no remission of demand; and, when it is taken into account, that, in Scripture, his obedience and death are represented, not as an arbitrary expedient of relief, but the actual fulfilment of all righteousness, his satisfaction will appear an ar-

[1] Magee on the Atonement, vol. 1, p. 189. [2] Num., xxiii, 19.

rangement of justice, and a vindication of the righteousness of God. If divine equity required, that, through our first parent as a representative, the execution of the sentence of the law by the infliction of death, should pass upon all his natural descendants; such an illustration of moral government furnishes no evidence, that their restoration to life through the agency of Christ, will be dispensed by a remission of legal demand.

In illustration of the preceding point it may be farther observed, that, while the Scriptures refer the mediation of Christ to the mercy of God, they also represent it as an arrangement of justice: when mercy and truth go before his face, *justice and judgment are the habitation of his throne.*[1] Hence, the relief dispensed through our Lord's satisfaction, is termed a redemption, that is, the restoration of the redeemed upon the ground of an equivalent. Under the ceremonial law, this was the nature of typical redemption; and it ought not to be affirmed, that the term *redemption*, when applied to the mediation of Christ, is merely a figure borrowed from the type. Under the former dispensation of grace, figurative redemption was not instituted, that it might supply our Lord and his apostles with figurative terms. It was a shadow of good things to come; and, of course, the terms which expressed the nature of the shadow, prefigured also the nature of the substance. In

[1] Ps. lxxxix, 14.

spiritual things, the law was the schoolmaster of the church till Christ came; and, then, typical terms were employed to describe the nature of his work; because typical shadows were then superseded by what they had prefigured: *The law was given by Moses; but grace and truth came by Jesus Christ.*[1]

When our Lord was made under the law, it was, that he might *redeem* them that were under the law.[2] With this view of his mission, the language of Scripture, describing the nature of his work, exactly corresponds. What type had prefigured, our Lord realized: *When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the Lord:*[3] and, *The Son of man came to give his life a ransom for many.*[4] Hence, it is said, that he *purchased* the church *with his own blood.*[5] Those, also, whom he has redeemed, *are bought with a price:*[6] and it ought to be particularly noted, that, with respect to the plan of relief, it is not the fitness of the expedient that they are directed to contemplate: it is the value of the ransom: *Ye were not redeemed with corruptible things, as silver and gold, ... but with the precious blood of Christ.*[7]

From these remarks it appears, that the fitness of our Lord's mediation, as an expedient, proceed-

[1] John, i, 17. [2] Gal., iv, 5. [3] Exod., xxx, 12. [4] Mat., xx, 28. [5] Acts, xx, 28. [6] 1 Cor., vi, 20. [7] 1 Pet., xviii, 19.

ed from the fulness of his satisfaction to the justice of God. By that, he became *the end of the law for righteousness.*[1] Any other view of his obedience and death, derogates alike from the glory of his mediation, and from the glory of the moral character of God. The divine nature it assimilates to sinful flesh, and, at the same time, withholds from the human mind a just conception of the moral evil of disobedience. It, also, disagrees with scriptural statement respecting the grand end of the mediation of Christ; that is, a glorious exhibition of perfect justice in the moral government of God: *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time, his righteousness; that he might be just, and the justifier of him who believeth in Jesus.*[2] Expedience is not the scriptural test of our Lord's satisfaction: it is the law under which, as the seed of the woman, he was made; and divine truth sufficiently indicates, that his mediatorial work was not abridged by a mitigation of claim. By compliance with immutable requisition, he made the law honourable; for he brought in everlasting righteousness.[3]

[1] Rom., x, 4. [2] Rom., iii, 25, 26. [3] Dan., ix, 24.

DISSERTATION IV.

EFFECTS OF CHRIST'S SATISFACTION.

Christ's mediation designed to establish a system illustrating God's unchangeable moral administration—The blessings promised Christ for his people not deserved by them—Christ's satisfaction did not affect him in his personal but in his official capacity and its effects are applied to his people—Man cannot be justified by works of law done, or on account of subsequent obedience—The gift of righteousness derived solely from Christ's satisfaction—In justification there is a transference of Christ's righteousness—The justified cannot be numbered with transgressors but become by adoption the sons of God—Adoption connected with renovation of mind which is an effect of Christ's mediation—This renovation not reformation but a new creation—It does not originate in any preparatory aptitude in human nature—In regeneration no new revelation given but a capacity to receive the truth revealed—Communication of spiritual life leads to activity in faith receiving justification and adoption—Reconciliation to God effected by Christ in his exalted state—Regeneration displayed in obedience springing from faith—The obedience of the regenerate vindicates the immutable equity of God's government—Sanctification a gradual process in which they are actively employed—They have liberty and access to God through Christ. By this access they enjoy the comforts of their father's house—Tribulation the means of their improvement—The Father's

engagements to Christ show the amount of mercy which they receive—The fulfilment of Christ's engagement secures the fulfilment of the Father's promise—Evidences that the Father will fulfil his promise—The reception and enjoyment of salvation depend on faith which is the gift of God through Christ and maintained by him—The permanence of faith depends on the will of God—Means by which its permanence is secured—Blessings included in eternal life—Amount of those who shall enjoy eternal life—Not all the human race but all for whom Christ died—Evidences which prove that Christ's satisfaction and its actual efficiency are of the same extent.

That the mediation of Christ was designed to establish a system which would illustrate the unchangeable nature of the moral administration, will appear from a view of the influence of his satisfaction, upon the character of those whom he had been appointed to redeem.

To our Lord's satisfaction there was annexed a promise, not only that he should himself be rewarded with a life of glory, but, also, that the benefits of his mediation would be extended to a numerous offspring: *When thou shalt make his soul an offering for sin, he shall see his seed.*[1] But, as the dispensation of mercy is regulated by the principle of justice, it is evident that those whom Christ came to redeem, have, on their own account, no right to the promised reward. He has complied with the requisitions of the law, and has a right to demand; but they have come short of the glory of

[1] Is., liii, 10.

God. The law, therefore, requires both their obedience and death: it cannot recognize them as righteous men; and, consequently, in their natural character they have no claim to those blessings, which, though of grace from God, are dispensed to Christ, and through him to men, only upon the ground of righteousness.

Here, it must be kept in view, that the satisfaction of Christ was afforded by him in his public character, as a representative, and, also, that the result of his work had no reference to himself as a private individual under the prescription of law. It affected him only in his official capacity, as standing in relation to his promised seed; and the partial reward, which, by his exaltation to glory, he has already obtained, he, in the character of their representative, received as a pledge from God, that the same favour would be dispensed to all who are interested in his mediation. Hence, the Scriptures represent the resurrection and exaltation of Christ, as the grand encouragement of religious prospect. As the head of his body the church, the Father raised him from the dead, and gave him glory, that the faith and hope of its members might be in God; that is, his exaltation is a pledge to them, that they also shall share the promised reward. From the natural character of the members, then, it is evident that their claim must be derived from the satisfaction of Christ; and, consequently, as his reward is a reward of

righteousness, the satisfaction of the head must be ascribed to the members. By this it is not meant, that God, in the justification of the guilty, regards them as actual performers of the work of Christ; but, that, as the guilt of Adam's first sin was transferred to his natural descendants, so the righteousness of Christ, the last Adam, is transferred or imputed to those for whom it was afforded: and, accordingly, it is stated, that *as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*[1] That this is the sole ground of a sinner's acceptance with God, will farther appear from the subjoined scriptural statements.

Divine veracity, in deciding upon the character of man, cannot declare him to be otherwise than what he actually is. Since, then, justification is a legal announcement of the righteousness of the justified; the guilty can have no claim to acceptance with God. His law has claims upon them; and, in the presence of him who is the administrator of a righteous government, both their duty and danger require from them confession and deprecation: *If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?*[2] *Enter not into judgment with thy servant; for in thy sight shall no living man be justified.*[3]

The condition of the human race being thus a state of guilt; judgment has come *upon all men to*

[1] Rom., v, 19. [2] Ps. cxxx, 3. [3] Ps. cxliii, 2.

condemnation;[1] and, consequently, the sinner's acceptance with God cannot be derived from his personal conformity to the prescriptions of law. With this view of his state, the declarations of Scripture uniformly accord; and, because human nature has dangerous leanings to its own imaginary worth, these declarations are often repeated. Divine truth announces, that every man, either by revealed prescription, or by the law of his own moral constitution, is the servant of God; and, also, that, when tried by either of these tests, he is found a defaulter: *Whatsoever things the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God:*[2] And, upon the ground of this guilt, it is stated, that *the Scripture hath concluded all under sin;*[3] that is, as the term *concluded* denotes, locked them up together as condemned criminals. Under an exact moral administration, therefore, the relief of the guilty can be procured, only by an adequate compensation: but no satisfaction of the sinner can benefit himself. The law which subjects him to the penalty of transgression, has provided no subsequent relief. Under the execution of its sentence, divine justice has placed him; and there he is left: *If there had been a law given, which could have given life; verily, righteousness should have been by the law.*[4] Justification, therefore, is neither of works,

[1] Rom., v, 18. [2] Rom., iii, 19. [3] Gal., iii, 22.
[4] Gal., iii, 21.

nor *by works of righteousness which we have done ;*[1] *for by the deeds of the law there shall no flesh be justified.*[2] This impossibility of obtaining justification by the law, the Scriptures farther declare to be *evident.*[3] It is evident, both from the condition of man, and from the want of a law by which it might be acquired ; (A) and it is farther evident from this consideration, that, by divine appointment, it can be derived only from a different source.

But, farther, justification from a different source is not dispensed upon the ground of any inherent quality, or of any external qualification of those who are thus accepted of God. He views them exactly in that character which, under his moral administration, they actually sustain, that is, as transgressors of his law, and at enmity against him. Regarding them as such, he gives them acceptance, or, as it is expressed in Scripture, *he justifies the ungodly.*[4]

Still, however, in the justification of the ungodly, the satisfaction due to the law is not overlooked. In this act of divine government, legal demand is met by an exact administration of justice ; and, hence, justification is represented as dispensed upon the ground of a legal satisfaction : it is by or through righteousness.

But, when it is said that acceptance with God is through righteousness, it ought not to be imagined that his act, in any respect, depends upon the faith

[1] Tit., iii, 5. [2] Rom., iii, 20. [3] Gal., iii, 11. [4] Rom., iv, 5.

or the good works, which the ungodly may afterward perform. The justification of a sinner is the judicial declaration of his actual righteousness in the sight of God; and divine veracity will not declare him to be in the possession of what he has yet to acquire. It is not, therefore, the character that will be, but the character that is, which is the subject of justification; and, accordingly, in Scripture it is stated, that in this act the Deity is not influenced, either by the present qualifications of the justified, or by their subsequent acquirements: It is *not of works, lest any man should boast.*[1] When the justified do obtain acceptance with God, they have received a favour to which they had no claim. It is a *gift of righteousness* to ungodly men;[2] a free gift which is *of many offences unto justification.*[3]

This gift of righteousness, divine truth represents as derived solely from the satisfaction of Christ: it is through the redemption that is in Christ Jesus.[4] By the prophets, our Lord has been announced as the provider of everlasting righteousness, which would procure for many their acceptance with God: *By his knowledge*, or by the knowledge of himself, *shall my righteous Servant justify many.*[5] Respecting him it had been also foretold, that, from the influence of his righteousness upon the justification of the guilty, he should himself receive an appropriate appellation: *Behold the days come, saith the Lord,*

[1] Eph., ii, 9. [2] Rom., v, 17. [3] Rom., v, 16. [4] Rom., iii, 24.
[5] Is., liii, 11.

that I will raise unto David a righteous Branch; and a King shall reign and prosper, and shall execute judgment and justice in the earth; . . . . and this is the name whereby he shall be called, the Lord our Righteousness.[1] These predictions our Lord has verified. As a legal substitute, he has satisfied the justice of God; and, now, by applying his satisfaction to the guilty, he is made of God unto them righteousness.[2] In relation to the law, both in its precept and penalty, his obedience to the death was perfect; and the Scriptures announce, that, with respect to the end for which it was afforded, it is perfectly availing. God *hath made him to be sin*, or a sin offering, *for us who knew no sin, that we might be made the righteousness of God in him:*[3] *In whom we have redemption through his blood, the forgiveness of sins:*[4] and, *being now justified by his blood, we shall be saved from wrath through him.*[5] Legal institutions, prophets, and apostles, have each afforded an attestation of the sufficiency of the satisfaction of Christ; and it must be particularly noted, that these have equally attested, that, in the justification of the guilty, everything else is excluded: The *righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe.*[6] From the preceding statements it will

[1] Jer., xxiii, 5, 6. [2] 1 Cor., i, 30. [3] 2 Cor., v, 21.
[4] Eph., i, 7. [5] Rom., v, 9. [6] Rom., iii, 21, 22.

appear, that, in justification, there is a transference or imputation of the righteousness of Christ to the members of that body of which he is the head. Accordingly, in various parts of Scripture, this doctrine of imputed righteousness is presented to the faith of the church. In the book of Psalms in particular, it is said, *Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity*:[1] And, in the epistle to the Romans, this non-imputation of sin is represented as derived from a righteousness which did not belong to the guilty: *Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.*[2]

Thus, as, by an arrangement in what has been denominated the covenant of works, the guilt of Adam's first sin was transferred or imputed to his natural descendants; so, by a similar arrangement in the covenant of grace, the righteousness of Christ is imputed to his spiritual seed: *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*[3]

To mere human reason, speculating upon the preceding point, it has ever proved a stone of stumbling and rock of offence. Sincere, and eager

[1] Ps. xxxi, 1, 2. [2] Rom., iv, 6–8. [3] Rom., v, 19.

in the search of truth, the natural man may have often been. but, refusing the submission of his understanding to the veracity of God, he has ever stumbled at the word ;[1] and, thus, remained unacquainted with that sure foundation, upon which alone the guilty can stand in the presence of a righteous God: *They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.*[2] Others, submitting to the instruction of heavenly wisdom, have accepted the proffered relief; and, in estimating its comparative worth, have accounted their best personal qualifications as the vilest productions of nature: *Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.*[3]

The preceding view of the ground of the sinner's acceptance with God, furnishes conclusive evidence, that the satisfaction of Christ was not merely, as it has been termed, "a fit expedient demanded by the wisdom of God, whereby mercy might be safely administered to sinful man," but an arrangement of wisdom, by which divine justice was glorified in

[1] 1 Pet., ii, 8. [2] Rom., x, 3. [3] Phil., iii, 8, 9

the dispensation of mercy. This will still farther appear from the following view of the influence of our Lord's satisfaction, as bearing upon the person and life of the redeemed.

From the nature of justification it is evident, that the justified can be no longer numbered with transgressors. He, therefore, who, by the sin of Adam, became the prince of this world, has over them no right of control. To deliver from his authority and servitude, is one principal design of the mediation of Christ; and to our Lord, as a part of his reward, it was the promise of the Father, that, in this respect, he should be the redeemer of men: *Even the captive of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children.*[1] Our Redeemer, having, thus, by means of his satisfaction, bruised Satan under his feet, became empowered to relieve those who were oppressed of the devil.[2] Like the first representative of men, he has received dominion, and is invested with power to collect his subjects out of that kingdom which he came to destroy. Hence, the justified are represented as delivered from the power of darkness, and as translated into the kingdom of God's dear Son.[3] By this arrangement they become children of the kingdom, in consequence of what is termed in Scripture the adoption of sons. Formerly, they

[1] Is., xlix, 25. [2] Acts, x, 38. [3] Col., i, 13.

were of their *father the devil*;[1] and, while members of his family, they were also, *aliens from the commonwealth of Israel, and strangers from the covenants of promise*:[2] but, by the act of God in adoption, they become *fellow-citizens with the saints, and of the household of God*;[3] and receive the accomplishment of that divine promise, which announces alike their station in the household, and their relation to its master: *I will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty.*[4] In this relation, also, they are acknowledged by the first-born of the family: *he is not ashamed to call them brethren.*[4] These, again, by connection with Christ, become entitled to the privileges of their Father's house. By the appointment of the Father, our Lord has been constituted heir of all things: they also are joint heirs; and each, according to the amount of his right, obtains inheritance. Already, all things have been intrusted to Christ; and divine veracity is pledged, that he who *overcometh, shall inherit all things: I will be his God; and he shall be my son.*[5]

But, though the act of adoption confers the right of admission into the family of God, it communicates none of those inherent qualifications for inheriting, which his children ought to possess. By nature, these are of the earth, and bear the image of the earthy; and, in the sight of God, no earthly

[1] John, viii, 44. [2] Eph., ii, 12. [3] Eph., ii, 19.
[4] Heb., ii, 11. [5] Rev., xxi, 7.

adaptation can qualify them for introduction into a household which is spiritual and heavenly. In every natural man, there is a want of spiritual perception, which excludes him from a knowledge of the benefits of adoption; and, consequently, what his understanding does not value, his will cannot choose. As a natural man, his perception of the supposed value of natural things, produces a corresponding attachment; and, at the same time, against the household of God in its spiritual tendencies, his carnal mind feels only aversion.[1]

Darkness of understanding and alienation of heart, being thus the characteristics of the natural man; adoption into the family of God requires to be connected with a corresponding renovation of mind. This spiritual renovation, our Lord has declared to be indispensable: *Except a man be born again, he cannot see the kingdom of God.*[2] The adopted has borne the image of the earthy; but, being introduced into a spiritual family, he must also bear the image of the heavenly; and this is the subject of promise: *A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.*[3] To effect this spiritual change, constitutes a part of our Lord's mediatorial work. Those who are adopted, do not, from a natural perception of his excellence, attach themselves to him, but are apprehended by Christ

[1] Rom., viii, 7. [2] John, iii, 3. [3] Ezek., xxxvi, 26.

Jesus.[1] As the head of his body the church, he establishes between himself and them a connexion, by which, in the character of members, they receive the commencement of his spiritual likeness.[2] Being, thus, joined to the Lord, they become partakers of the divine nature, and are one spirit.[3] Formerly, they were related to Christ as their representing head; now, they are united to him as the first born of the family of God, and are *members of his body, of his flesh, and of his bones.*[4]

This renovation of mind is not a reform of that moral constitution which man by nature possesses. That which is born of the flesh, is flesh; and, in regeneration, it is not converted into a spiritual substance. When the human mind is renewed, it is by the communication of a principle of life to those who are dead; and respecting them it is said that old things are passed away, and all things are become new.[5] On this account, the change which they have experienced, is termed a creation, or the production of something which did not previously exist: *If any man be in Christ, he is a new creature:*[6] And also, *We are the workmanship of God, created in Christ Jesus.*[7]

It ought not, however, to be imagined, that, in this new creation, there is either a diminution or increase of the faculties of the mind. It is the communication of a spiritual life, which gives to ori-

[1] Phil., iii, 12. [2] 1 Cor., vi, 17. [3] 2 Pet., i, 4.
[4] Eph., v, 30. [5] 2 Cor., v, 17. [6] 2 Cor., v, 17.
[7] Eph., ii, 10.

ginal capacities an operation in accordance with the mind of Christ. There is still the same understanding; but it has acquired a spiritual perception: it is now *light in the Lord.*[1] Original propensities also exist; but, where enmity formerly controlled them to rejection of God, the heart now responds to the exemplication of his affectionate regard: *We love him because he first loved us.*[2]

From the preceding statements it appears, that regeneration does not originate in any preparatory aptitude subsisting in human nature. Doubtless, the man of amiable mind in reference to social intercourse, is not so depraved as he who cherishes immoral propensities; but, still, as a natural man, he is alienated from the life of God;[3] and in his mind, there are no resources which either enable him to commence in himself a spiritual existence, or which prepare him for its reception. Divine truth refers it solely to the mediation of Christ. Those who are renewed in the spirit of their mind, have been created in Christ Jesus. This new creation he produces by the agency of the Holy Spirit. This divine person dwelling in our Lord as the head of his body the church, animates also its members. These are the children of God by adoption; and to them belong the privileges of children. With adoption, therefore, they receive illumination of mind and a filial disposition: they are born of the Spirit; and, hence, it is said, *Because*

[1] Eph., v, 8. [2] 1 John, iv, 19. [3] Eph., iv, 18.

ye are sons, God hath sent forth the Spirit of his Son into your hearts.[1] The Spirit of God, also, as the author of this renovation, is termed *the Spirit of wisdom and revelation in the knowledge of Christ;*[2] and, while he thus moulds the understanding to intelligence, he directs the tendencies of the heart into that channel which comports with the nature of the household of God. His fruit is love.

But, when the Spirit of God is denominated the Spirit of wisdom and revelation in the knowledge of Christ, it ought not to be imagined that the regenerated receive a personal and direct revelation from God. Regeneration consists, not in the impress of knowledge, but in the communication of spiritual capacities, or, as it is expressed in Scripture, the enlightening the eyes of the understanding to perceive.[3] And that our Lord should effect this intellectual renovation, was the promise of the Father: *I the Lord will give thee for a light of the Gentiles, to open the eyes of the blind.*[4]

Still, it must be remarked, that regeneration and spiritual knowledge coexist in the mind. It is by the application of divine truth, that a spiritual operation is produced in its several capacities. But, for this purpose, the truths employed by the Spirit of God, are not private and personal revelations: they are the sure word of prophecy or Scripture, which Christ has communicated in common to the

[1] Gal., iv, 6. [2] Eph., i, 17. [3] Eph., i, 18.
[4] Isa., xlii, 6, 7.

members of the church. Through these, as means, he prayed for the spiritual life of those whom the Father had given him: *Sanctify them through thy truth: thy word is truth:*[1] And he has also stated, that these means the Spirit would employ for the renovation of men: *When the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak. . . . . He shall glorify me; for he shall receive of mine, and shall show it unto you.*[2] In conformity with this account of the mode of regeneration, those who have become its subjects, are said to be *begotten with the word of truth,*[3] and, also, to be *born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.*[4]

That the adopted, therefore, may be renewed, our Lord has in Scripture communicated to the church what is the mind of the Spirit, and also instituted a public dispensation of scriptural truth. And as means in religion, as well as in nature, are thus connected with end, it ought not to be supposed, that, since man cannot regenerate himself, intelligence is useless; but rather, that, as regeneration is effected by means of knowledge, knowledge ought to be acquired. The natural man, it is true, possesses no spiritual perception: but the contents of Scripture, as facts and statements, are as much

[1] John, xvii, 17. [2] John, xvi, 13, 14. [3] James, i, 18.
[4] 1 Pet., i, 23.

within the range of his rational powers, as any other part of intelligence; and this rational knowledge may, by the operation of the Holy Spirit, be rendered subservient to spiritual illumination. But, as it is the established order of religion, that man is born again by the incorruptible seed of the word; where the word as means is unknown, the agency of the Spirit ought not to be expected.

That the Spirit of God regenerates the adopted by means of divine truth, is explicitly stated in Scripture, and ought to be believed: but to inquire with Nicodemus, How can these things be? is to pry into what God has not been pleased to reveal. In the study of nature, every investigation terminates in mystery; and in religion, also, even the regenerated know but in part. Human reason cannot comprehend how a universe could be called into existence; yet, the voice of the Lord is powerful: *he spake, and it was done. By the word of God the heavens were of old, and the earth standing out of the water and in the water.*[1] When our Lord called, Lazarus came forth. To him, also, who is dead in trespasses, it is said, *Awake, thou that sleepest, and arise from the dead:*[2] and, while human reason limits the operations of God to its own knowledge of cause and effect, the dead hear the voice of the Son of God; and their regeneration proves that his word is with power.

The preceding statements sufficiently show, that,

[1] 2 Pet., iii, 5. [2] Eph., v, 14.

in this great spiritual change, the effect is not produced by constraint upon the mind. Regeneration does not consist in the eradication of its original capacities, nor in the compulsion of these to reluctant operation: it is the enlargement of the rational powers of the mind, and a consequent and corresponding renovation of the heart. To the regenerated understanding new motives are presented; and spiritual things become the choice of the will. Thus, the rod of Christ's strength is a moral suasion: his people are willing in the day of his power.

Of this communication of spiritual life, the immediate result is spiritual action. The new views of the understanding give to the will or heart a corresponding impulse: they produce attachment to the objects of its former dislike. Against every thing spiritual, the essence of the natural mind is enmity: but, when renewed by the Spirit, it is characterised by a turning to God: *Whom have I in heaven but thee; and there is none upon the earth that I desire beside thee.*[1]

This conversion to God displays its tendency by that exercise of mind which is termed believing. Respecting the nature of this mental operation, it is here sufficient to remark, that the faith of the regenerated is the transcript of divine truth subsisting in the mind, and, also, the mind's submission to whatever divine truth presents for its acceptance. Hence, those who believe on the name

[1] Psalm lxxiii, 25.

of the Son of God, are, in Scripture, described as those who receive him.[1] This christian grace being, thus, an acquiescence in what divine truth presents to the mind; by an acceptance of the satisfaction of Christ, it concurs with God in its imputation; and the believer *is justified by faith.*[2] In the same manner, it acquiesces in the act of adoption; and the adopted, in exercising this grace, are characterised as *the children of God by faith in Christ Jesus.*[3] Thus, he who, in regeneration, was apprehended by Christ, by the act of faith apprehends him in return; and by this reciprocal adherence their union is perfected.

The connexion and concord thus established between Christ and the believer, extends, also, to the first person of the Trinity, as the Father of the household of faith: he is reconciled to his adopted children. It ought not to be imagined, that, because divine love is the source of redemption, there can be no reconciliation on the part of God. The existence of divine love is not incompatible with the coexistence of divine displeasure. Attachment to persons does not necessarily imply the same operation of mind with respect to their character and conduct. According to circumstances, intensity of love may require to be illustrated by the painful effects of disapprobation; so that he who is the object of divine benevolence, may, in the mean time, be excluded from a participation of the fruits of

[1] John, i, 12. [2] Rom., iii, 28. [3] Gal., iii, 26.

divine complacency: and previous to the regeneration of the adopted, such is their actual state. He who loved them with an everlasting love, regards with displeasure both their nature and conduct; and, therefore, he excludes them from the gratifying proofs of his paternal affection. By visiting their disobedience with corresponding retribution, he makes them also feel his displeasure: in his moral government, he causes their own wickedness to correct them, and their backslidings to reprove them. It is not to those who have renounced the comfort of a father's house, it is to his returning prodigals, that he dispenses the gracious overflowings of paternal love.

This reconciliation our Lord, upon the ground of his satisfaction, is now effecting in his state of exaltation. *We have a great high priest that is passed into the heavens, Jesus, the Son of God:*[1] *And he is the propitiation for our sins.*[2] This he becomes, by establishing reciprocal relation between God and man. In the ceremonial law, the *shadow of good things to come*, this mutual reconciliation was extensively prefigured. By its prescriptions, inanimate objects employed in the worship of God, as well as persons, needed to be reconciled.[3] Without this propitiatory rite, they could not become means by which the divine complacency might be displayed: but, being reconciled, they became the objects of the gracious approbation of God. Hence,

[1] Heb., iv, 14. [2] 1 John, ii, 2. [3] Lev., viii, 15; xvi, 20.

it is stated, that *almost all things are by the law purged with blood; and, without shedding of blood, is no remission.*[1] Consequently, where there is no remission, the moral government of God must withhold from the guilty every proof of his complacence. *It was, therefore, necessary that the patterns of things in the heavens should be purified with these;* (the blood of calves and of goats,) *but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:*[2] And, when he did enter, it was with his own blood, that, through his intercession, he might obtain for the objects of his redemption the favourable consideration of God, and their consequent reconciliation to him, as the Father of the household of faith.

In accordance with the preceding view of reconciliation, it is stated, *that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.*[3] Here, it must be observed, that the non-imputation or pardon of sin produces no diminution of the enmity of the human heart, and, consequently, no reconciliation on the part of man. On the part of God, however, it removes the first cause of exclusion from divine complacency; and the last is removed by means of the word of reconciliation. Through this incorruptible seed the par-

[1] Heb., ix, 22. [2] Heb., ix, 23, 24. [3] 2 Cor., v, 19.

doned are born again.[1] Thus, justified and regenerated through the intercession of Christ, they walk in the light as God is in the light; and the result is mutual reconciliation and fellowship.[2]

But, while the Scriptures ascribe the work of reconciliation to God; they, also, refer it to the agency of Christ in the discharge of his official duty: *God was in Christ, reconciling the world unto himself.* Our Lord was constituted not only a sacrifice and intercessor, but, also, the agent for dispensing the blessed fruits of the complacency of the Father. In this character, he was represented by the prefigurations of the ceremonial law. The duty of the legal priesthood included alike the work of atonement, and the consequent annunciation of divine favour: *The priests, the sons of Levi, shall come near; for them hath the Lord thy God chosen to minister unto him, and to bless in the name of the Lord:*[3] And this blessing, Christ, in the exercise of his priesthood, both announces and confers: *Unto you* (Jews) *first, God, having raised up his Son Jesus, hath sent him to bless you, in turning away every one of you from his iniquities.*[4]

As the blessing of Christ consists in turning the redeemed from their iniquity; their regeneration or spiritual life displays itself in the diversified acts and exercises of holy obedience. These constitute the characteristics of the children of God. Hence,

[1] 1 Pet., i, 23. [2] 1 John, i, 7. [3] Deut., xxi, 5.
[4] Acts, iii, 26.

their life is represented as an exemplification of submission to divine testimony; and this submission refers equally to what the testimony presents, and to the mode in which its promises are to be realized. To both these points an apostle alluded, when he said, *The life which I now live in the flesh, I live by the faith of the Son of God.*[1] In this life of faith, therefore, there is, first, a continued acceptance of Christ, as exhibited in the word of truth. But the acceptance of the Son of God does not include the actual reception of all that the believer needs. By the exercise of faith, he does not become the repository of divine goodness. It hath pleased the Father that in Christ should all fulness dwell; and it is the good pleasure of the same Father, that the brethren of Christ should live, not by actual possession of requisite resources, but by daily dependence. Thus, a life of dependence is rendered subservient to a life of faith; that is, a life of trust in the veracity of God, and a life which, through the medium of trusting, from day to day receives the bountiful provisions of a Father's house. Of the nature of this life, a delineation was presented to Israel by Moses: *He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee to know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.*[2] These

[1] Gal., ii, 20. [2] Deut., viii, 3.

words, as denoting both the nature and mode of a spiritual life, our Lord has quoted ;[1] and, in accordance with them, he has also prescribed the language of the prayer of faith: *Give us day by day our daily bread.*[2] Thus, faith, acquiescing in the promise of God, and also in the mode of its fulfilment, receives out of the fulness of Christ what is requisite for the continuation of spiritual life: And, hence, it is said, *The just shall live by faith,*[1] and, *We walk by faith, not by sight.*[2]

But, farther, the faith of the regenerated is, from its very nature, unseparably connected with a life of general submission to the authority of God. The belief which receives the gospel as the charter of blessing, acquiesces in the law of God, both as the rule of spiritual life, and as prescribing the order in which the several blessings of salvation are to be dispensed. This submission to divine authority is produced by what has been termed a moral necessity. The perception of faith, whether it respect promise or precept, is a perception of excellence; and, from the constitution of a rational nature, the mind's view regulates its choice. The contemplation of excellence, therefore, whether in the law or in the gospel, produces the submission of faith; and, in the mean time, divine goodness dispensed by the gospel, supplies an additional motive to increase alacrity in submission to the law.

[1] Matt., iv, 4. [2] Luke, xi, 3.

Thus, faith works by love, and induces the regenerated to say, *We love him who first loved us.*[1]

By the preceding arrangement, those who had been the children of disobedience are restored to the discipline and order of their Father's house; and, by their conversion to God, they exemplify one principal end of our Lord's mediation. The grand scope of his official work, is the vindication of God, as governing intelligent beings according to the principles of immutable rectitude. Of this, in his person when he fulfilled all righteousness, he afforded a perfect illustration; and, when he gave his life a ransom for many, it was, that, by their restoration to holiness, he might prepare them for submission to the righteous government of God: *He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*[2] The views and deportment of the regenerated, also, in proportion to the amount of their spiritual life, coincide with the design and operation of Christ. They perceive and feel, that, instead of being without law to God, they are the subjects of their Redeemer's legislation.[3] To be the servants of God is their choice; of their renewed nature, his law is the delight; and the grace which our Lord dispenses, they improve as means of additional conformity to himself. They know that their old man is crucified with Christ, that the body of sin might be destroyed,

[1] 1 John, iv, 19. [2] Tit., ii, 14. [3] 1 Cor., ix, 21.

that henceforth they should not serve sin. Being planted together with him in the likeness of his death, it is the scope and exertion of their renewed nature, to be also planted with him in the likeness of his resurrection; that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life.[1]

But, in connection with these remarks respecting the faith and obedience of the regenerated, it must be farther stated, that, though the fruits of the Spirit are certainly produced by every one who is born of God; they may be so blended with the unbelief and unholy propensities of mere human nature, that even the existence of spiritual life may not be at first perceptible. It is not the arrangement of God, that those who have passed from death unto life, should, in every case, be aware of their privilege. Not unfrequently, the kingdom of God within them, cometh not with observation.[2] At its commencement, it may resemble the smallest of seeds; and progressive growth only, exhibits faith increasing to full assurance, and general obedience advancing toward the perfection of the beauty of holiness. This progressive improvement originates in the order established in the household of faith. It is not the will of the Father, that, while his own Son is watchful and active to promote the interests of brethren, his adopted sons should be heedless and idle. These, in their origi-

[1] Rom., vi, 4–6. [2] Luke, xvii, 20, 21.

nal state, had, by repeated acts of disobedience, converted natural propensities into habits; and when the Father introduces them into his family, he enjoins them to co-operate with their elder brother; that is, to exert themselves in subverting the control which they had conceded to nature, and, by repeated acts of submission to God, to acquire the habits of the household of faith: *Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit.*[1] In this command to activity, however, he does not rest exertion upon their own energies. With his injunction, he has promised the power of compliance: *As thy days, so shall thy strength be.*[2] When he commands their activity, he is with them to act: *Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.*[3] But, while the power is God's, the activity is theirs; and, influenced by the energy which his power communicates, the regenerated say, *Forgetting those things which are behind, and reaching forth unto those things which are before, we press toward the mark.*[4]

This energetic and increasing activity is a consequence of that glorious liberty, which the Father confers upon his adopted children. As sons, he relieves them from a servile disposition; a disposition which, in the presence of a master, renders fear, the

[1] Ezek., xviii, 31. [2] Deut., xxxiii, 25. [3] Phil., ii, 12, 13.
[4] Phil., iii, 12, 13.

feeling of his slave. In their heart, he implants the Spirit of his Son ;[1] and, *where the Spirit of the Lord is, there is liberty.*[2] To them, therefore, as led by the Spirit, it is said, *Ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*[3]

With this spirit of dutiful affection, the adopted also obtain that free access to the Father, which neither the spirit of the bondman, nor the will of his master, sanctions ; so that, under feelings of want, they suffer no exclusion from the source of sympathy and supply. In the gospel, their faith contemplates the gracious exhibitions of the Father's love ; and, while their view of his mercy fans the flame of filial affection, and communicates a confidence which anticipates a welcome reception in his presence, and affectionate proofs of his paternal regard, it induces them to say, *Let us come boldly to the throne of grace.*[4]

It ought not, however, to be imagined, that either the filial affection of the adopted, or their filial confidence, procures this access to the Father and his consequent sympathies. These tendencies of mind prepare no path into his presence ; nor do they confer a right to his paternal kindness. The privileges of the adopted are derived from him who is their elder brother in the household of faith. He it is, who has prepared the way for them ; and, also,

[1] Gal., iv, 6. [2] 2 Cor., iii, 17. [3] Rom., viii, 15.
[4] Heb., iv, 16.

by becoming their forerunner, provided for them acceptance at the throne of grace. By his satisfaction he has rent the vail of exclusion from the Father's presence; and by his intercession he both qualifies them to enter, and provides for them the proofs of the Father's love: And, when he says to his brethren, *no man cometh unto the Father but by me;*[1] they express their faith in terms of acquiescence, *Through him we have access by one Spirit unto the Father.*[2] *Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh; and having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith.*[3]

By this access, the adopted obtain the comfort of their Father's house. It is 'is arrangement, that, in the household of faith, they should find the pleasures of home. His will respecting them is strong consolation; and the means which he has provided for effecting that end, present them with abundant inducements to exclaim, *How amiable are thy tabernacles, O Lord of hosts. A day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.*[4] The foundation of this spiritual pleasure, the Father has laid in the gos-

[1] John, xiv, 6. [2] Eph., ii, 18. [3] Heb., x, 19–22.
[4] Ps. lxxxiv, 1, 10.

pel; an exhibition of paternal regard, which, as displaying both the extent and immutable destination of his favour, evinces the despondency of doubt to be unreasonable mistrust: *Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his council, confirmed it by an oath. That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us.*[1] This testimony of paternal affection, the adopted believe; and, then, according to the variety of mode in which it bears upon their condition, their faith becomes the medium of spiritual enjoyment. By the application of the blood of Christ to their conscience, they have peace within. Walking in the [illegible] of the Lord, they are blessed with the pleasantness of wisdom's ways. His Spirit, also, witnesses with their spirit, that they are the children of God, and seals them unto the day of redemption. Thus, they obtain an assurance of personal interest in their Father's love, and rejoice in the Lord. They rejoice in the actual experience of divine favour, and exult in those anticipations of hope, which flow from the full assurance of faith: *believing, they rejoice with joy unspeakable and full of glory.*[2]

It must, however, be added, that, in Christian experience, the pleasures of religion are, for various reasons, unavoidably blended with much that

[1] Heb., vi, 17, 18. [2] 1 Pet., i, 8.

is painful. The children of God are still connected with the material world; and, by this relation, they are exposed to those afflicting incidents, which, during the present stage of existence, befal human nature. The promise and protecting care of their heavenly Father, indeed, ensures the co-operation of the several parts of their allotment, to a result that is good: but, still, with a harvest of joy in reserve, they may sow in tears. In the regenerated, there is much which needs to be renewed; and wherever the remains of their old nature, either by material inducement, or spiritual agency, acquire a temporary control of the mind, they experience the effects of divine disapprobation. The Father of mercies, while he exercises a benevolent regard for all his children, does not view with complacence their imitation of the children of disobedience: *he visits their transgression with the rod, and their iniquity with stripes.*[1]

But, even where the mind clings to its spiritual enjoyments, it may be subjected to the pain of privation. The pleasures of religion are not dispensed for the mere purpose of gratification. Their most important bearing is upon Christian activity: they supply the motive to alacrity in the discharge of the duties of life. He, therefore, who clings to the means, without regard to the end, may say to himself, It is good to be here; and, then, he may propose to erect his tabernacle: but his heavenly Fa-

[1] Ps. lxxxix, 32.

ther, who knows what is good, terminates his rejoicing in disappointment and fear.[1]

To the children of God affliction is also dispensed, as constituting a part of that system of means, which subserves their improvement. In relation to this end, our Lord has said, *in the world ye shall have tribulation.*[2] But, when the Father afflicts his adopted children, it is not for his own pleasure: it is for their profit, that they may be partakers of his holiness.[3] *Though he cause grief, yet will he have compassion according to the multitude of his mercies.*[4] With the corrections of his love, he combines the reviving instruction of the Comforter; and, by the application of divine truth to their mind, confers increasing excellence and returning comfort. Thus, *tribulation worketh patience; and patience, experience; and experience, hope:*[5] And he who once said, *It is good to be here,* now glories in tribulation, and says, *It is good for me that I have been afflicted.*[6] Besides, the Father's discipline with respect to individuals, may be designed for general advantage in the household of faith: what is suffered by one, may subserve the improvement of many. Mercy does not always consist in connecting the prayer of the afflicted with prompt relief. Delay may tend alike to its glory, and to the glory of its results. When our Lord heard that Lazarus was sick, *he abode two*

[1] Luke, ix, 33, 34. [2] John, xvi, 33. [3] Heb., xii, 10.
[4] Lam., iii, 32. [5] Rom., v, 3, 4. [6] Ps. cxix, 71.

days still in the same place where he was. But, where there is this apparent neglect, there is scope for sympathy and brotherly kindness in the family of God; reciprocal affection is cherished; and the very hopelessness of relief enhances the glory of mercy in the subsequent confirmation of faith: And, hence, the declaration of Christ, *Lazarus is dead; and I am glad for your sakes that I was not there, to the intent ye may believe.*[1]

Afflictions in the family of God, however, ought not to be viewed, either as always originating in disobedience, or as intended merely for Christian improvement. Their grand end is the illustration of the character of God; a character which he has stamped alike with the sovereignty of his will, and the riches of his grace. In the salvation of his children, he displays the glory of his grace, by the glory of his sovereignty in the prescription of means which confound the wisdom of the wise. By his use of affliction, he renders the wages of sin subservient to his purpose of salvation; and, while human reason, regarding adversity as a judgment upon transgression, inquires, *Who did sin, this man or his parents, that he was born blind?* truth replies, *Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.*[2] For the restoration of vision, the wisdom of the world would denounce an ointment of clay: but Christ applied it, and, to the

[1] John, xi, 6, 15. [2] John, ix. 2, 3.

glory of divine sovereignty, gave sight to the blind.

But whatever befals the children of God, befals them as a part of that discipline to which the Father of mercies subjects the household of faith. The diversified events of the Christian life are a part of those means by which he promotes their improvement. Under his discipline, also, they gradually acquire conformity to himself; and, with this conformity, corresponding enjoyment in the path of duty: Or, as it is expressed in Scripture, *they grow up into him in all things, who is the head, even Christ.*[1] Thus, in their progress heavenward, they go from strength to strength: every one of them in Zion appeareth before God. That this is the blessed attainment of all who are received into the family of God, will appear from the subjoined view of the arrangement or covenant, according to which salvation is dispensed.

It was formerly stated, that to fallen man the mercy of God is communicated through the mediation of Christ. It was also shown, that our Lord, as the receiver and dispenser of the Father's mercy, stands in an official relation to those for whom this mercy has been provided. These are persons whom the Father has given to him, that, in connexion with him in his official character, the purpose of mercy respecting them might be effected. As he and they thus constitute one body; the amount of the Father's engagements to him as the

[1] Eph., iv, 15.

head, will show the amount of mercy which they, in the character of members receive: And to Christ the promise of the Father is, *He shall see his seed, he shall prolong his days; and the pleasure of the Lord shall prosper in his hand.*[1] These words, then, as exhibiting the amount of divine engagement to Christ, contain a promise of life to himself. Through him, also, to the members of his body, as a spiritual seed, they present the same blessing: And, when it is stated, that the pleasure of the Lord shall prosper in his hand, it is announced that the operation of Christ, in effecting the purpose of God with respect to the members of his body, will be attended with complete success. Since, then, with respect to Christ and his seed, the pleasure of the Lord is the dispensation of life; the extent of the life of both must be ascertained from the promise: and respecting our Lord it is said, *He asked life of thee; and thou gavest it him, even length of days for ever and ever.*[2] Through him, also, to his seed the same amount of blessing is announced: *This is the promise that he hath promised us, even eternal life.*[3] *This is the record, that God hath given to us eternal life; and this life is in his Son.*[4]

But the completion of the promise of God, depended upon the completion of our Lord's engagements. It was not consistent with justice, that the

[1] Isa., liii, 10. [2] Ps. xxi, 4. [3] 1 John, ii, 25.
[4] John, v, 11.

guilty should be relieved, without a vindication of the moral character of God. When Christ, therefore, was appointed to the work of mediation; the fulfilment of legal demand was, also, constituted the condition of the promise: *It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.*[1] But what became or was honourable to the justice of God, when his law required satisfaction, equally becomes the same moral attribute, when, upon the ground of satisfaction afforded, his promise ought to be fulfilled: And divine veracity is pledged, that the equity of God will ensure the dispensation of mercy. Having exacted the condition, he will accomplish his promise. This illustration of justice he has represented, as the glory of his character in the covenant of grace: *There is no God else beside me, a just God and a Saviour.*[2]

Of the equity of God in relation to his promise, satisfactory evidence is presented in the resurrection of Christ: he was *raised from the dead by the glory of the Father.*[3] His resurrection was an act of divine justice; and, as it was dispensed to him in his official character, it is a pledge from God, that the same glorious justice of the Father will be displayed in the resurrection of those whom our Lord came to redeem: *Now is Christ risen from the dead, and become the first-fruits of them*

[1] Heb., ii, 10. [2] Isa., xlv, 21. [3] Rom., vi, 4.

that slept. . . . . But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming.[1] Hence, in reference to this blessed consummation, our Lord, for the assurance of those that are his, has announced himself to be in the possession of his conditional life; and, also, represented it as a ground of infallible certainty respecting the life of his seed: *Fear not: I am he that liveth, and was dead; and, behold, I am alive for ever more—amen,*[2] and, *Because I live, ye shall live also.*[3] Thus, what divine justice demands, divine faithfulness will realize.

This truth derives additional evidence from the nature and efficiency of our Lord's intercession. Here, it must be remarked, that his application to the Father is founded upon his previous satisfaction to justice: *By his own blood he entered in once into the holy place, having obtained eternal redemption.*[4] Since, then, his blood is the ground of his pleading with respect to both persons and blessing, his satisfaction and intercession must be of equal extent. With this statement, divine truth exactly accords. His intercession is for those of whom he had received a grant from the Father; and, as the redemption obtained by his death, is eternal; the life for which he intercedes, is of equal duration: *Glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he*

[1] 1 Cor., xv, 20–23. [2] Rev., i, 18. [3] John, xiv, 9.
[4] Heb., ix, 12.

should give eternal life to as many as thou hast given him.[1] This intercession being a claim of justice; the Father heareth him always: and hence respecting the result he has said, *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.*[2]

The same truth will farther appear from a view of the arrangement by which the promised life is dispensed.

The salvation of the guilty being altogether gratuitous on the part of God; in dispensing it to men, he was at liberty to adopt any mode which might prove consistent with the attributes of his nature: and that which he has been pleased to prescribe, our Lord has expressed in the following terms: *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*[3] He has, also, farther stated, that, respecting all who are capable of becoming subjects of faith, the observation of the preceding order is indispensable: *He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.*[4]

From the preceding view of divine arrangement, it appears that the ultimate possession of life is through the permanence of faith; and the subjoined observations will show, that, in the covenant of

[1] John, xvii, 1, 2. [2] John, vi, 37. [3] John, iii, 16.
[4] John, iii, 36.

grace, there is ample provision for that enduring to the end, which terminates in salvation.

Life in all its blessings is obtained through the intercession of Christ. But, as the ground of his plea, he uses neither the personal right, nor the qualifications of those for whom he intercedes. It was with his own blood alone, that he passed into the heavens. In the presence of God, therefore, he has nothing else to present when he says, *Father, I will that they also whom thou hast given me, be with mewhere I am.*[1] But, according to divine arrangement, these can be with Christ, only through believing.

As natural men, however, they cannot produce in themselves the operation of a spiritual faith; and, consequently, they cannot receive the things of the Spirit of God. In their mind, there is no predisposing tendency to an acceptance of Christ. Their feelings are repugnant alike to himself and his benefits; and it is when they are in this state of alienation, that the process of bringing them to Christ is commenced: *When we were enemies, we were reconciled to God by the death of his Son.*[2] Faith, therefore, and also the blessings which it receives, are derived from the same source; and, hence, the declaration of Christ, *no man can come unto me, except the Father who hath sent me, draw him.*[3]

In accordance with the preceding view of the

[1] John, xvii, 24. [2] Rom., v, 10. [3] John, vi, 44.

origin of faith, our Lord represents it as received from God through the medium of his own intercession: *I will pray the Father; and he shall give you another Comforter, ... even the Spirit of truth:*[1] And farther, *when he, the Spirit of truth, is come, he will guide you into all truth.*[2] Thus, as proceeding from the Father, it is a faith of the operation of God;[3] as dispensed by Christ, he is termed its author;[4] and as produced by the agency of the Holy Spirit, he is denominated the Spirit of wisdom and revelation in the knowledge of Christ.[5] As received by men, also, who, when it was wrought in them, were the enemies of God, it is termed a gift;[6] and, when these live by faith, it is because it is *given* to them in behalf of Christ to believe.[7]

But the mere possession of faith does not ensure its permanence; and he only that endureth to the end, shall be saved. It ought not, however, to be affirmed, that this perseverance is the condition upon which salvation is suspended. The connection between faith and eternal life, is not a connection of cause and effect, but of means and end. Any other view of their relation does not accord with the scriptural account of the system of redemption. Faith and the benefits which it receives, are equally the gift of God: and it cannot

[1] John, xiv, 16. [2] John, xvi, 13. [3] Col., ii, 12.
[4] Heb., xii, 2. [5] Eph., i, 17. [6] Eph., ii, 8.
[7] Phil., i, 29.

be logically affirmed, that a blessing obtained, is the condition of blessing to be received. Nor does Scripture authorize the opinion, that, after faith has been obtained, its subsequent exercise becomes the condition of eternal life. It has been already shown, that, when men are the enemies of God, they are reconciled through faith. On the supposition, then, that by ceasing to believe they fall from grace, or, in other words, return to their former enmity; either the gift of faith must be again communicated, or final apostacy must ensue: they cannot renew themselves again unto repentance. Should it be maintained, that, by the good dispositions acquired through the previous exercise of faith, it is reproduced in the mind; that is merely, in other words, to affirm that they have not fallen from grace; for, of every man who possesses good dispositions, it ought to be the language, *By the grace of God I am what I am.*[1] The opinion which supposes a falling from grace, rests upon the principle, that the preservation and the loss of faith, belong solely to the regenerated. But, while it is admitted that as moral agents they possess a perfect liberty of choice, the subjoined observations will show, that, by the arrangement of God in the covenant of grace, though they may occasionally omit the exercise of faith, they are not divested of its principle; and, farther, that this being through the medium of motives again called into operation,

[1] 1 Cor., xv, 10.

exemplifies the renewal of faith in the promise of God.

In illustration of the preceding point it may be remarked, that, when the Deity creates, he does not communicate to his work the attribute of independence. Their continuance in being is as much the effect of the operation of divine power, as their primary existence. When he willed them a being, he spake, and it was done; and, when they continue to exist, it is because he upholds them by the word of his power.[1] Applying this scriptural principle to living beings, it is evident that they continue to live, not by a principle of independent animation, but because the Spirit of God, by the use of means, upholds them in the possession of natural life: And the arrangements of the covenant of grace evince, that, in a similar manner, he continues their spiritual existence.

From the preceding remarks it appears, that created existence in its diversified forms, is, with respect to its continuation, regulated solely by the divine will. What the will of God, then, is, in relation to those whom he has given to Christ, must be ascertained by what he has been pleased to reveal: and our Lord has said, *This is the Father's will who hath sent me, that of all whom he hath given me, I should lose nothing, but should raise it up again at the last day.*[2] But he has also said, *This is the will of him that sent me, that every one who seeth the*

[1] Heb., i, 3.

[2] John, vi, 39.

Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.[1] Faith being, thus, requisite in order to the full possession of the promised life; the means provided for the permanence of believing, must next be considered.

The intercession of Christ includes all whom the Father has given him; and his pleading in their behalf is without intermission. Through his mediatorial agency, also, the power of the Father operates to effect the design of his request; and, hence, it is stated, that *he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*[2] Respecting the amount of those whom divine power will bring to him, he has also said, *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out:*[3] And it ought not to be affirmed, that, when the faith of those who come to him, terminates, the operation of his power in their behalf, will also terminate. The same divine energy which, when they were enemies, reconciled them to God, will still be exercised to preserve them in their state of reconciliation: *For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.*[4]

This preservation of the reconciled, our Lord effects by the agency of the Holy Spirit. Their

[1] John, vi, 40. [2] Heb., vii, 25. [3] John, vi, 37.
[4] Rom., v, 10.

bodies are temples of the living God ;[1] and, by the uninterrupted application of his power, their spiritual life is maintained. Since, then, according to the promise of Christ, the Holy Spirit abideth in them for ever, their can be no cessatic of their spiritual life. Besides, it must be farther observed, that the Holy Spirit is given, not merely as the agent of progressive holiness, but also as a pledge from God for the performance of his promise of eternal life ; and, hence, to those in whom he resides, it is said, *After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.*[2]

Those who have been reconciled, may, indeed, grieve the Spirit ; and a decay or unhealthy state of spiritual life, may consequently occur. Thus. their present activity and comfort may be interrupted : but, still, on the part of God, there is no final rejection. Under the impenitence of their unbelief, his Spirit brings to their recollection the word of truth ; and, convinced by him of sin, of righteousness, and of judgment,[3] they take with them words, and turn to the Lord. In this manner, the Spirit of truth, operating in them as moral agents, supplies the grace and the motives which render eternal life, the object of their choice ; and, by a voluntary perseverance in faith, they obtain the promise. They *are kept by the power of God*

[1] 2 Cor., vi, 16. [2] Eph., i, 13, 14. [3] John, xvi, 8–11.

through faith unto salvation:[1] and our Lord, by perfecting that grace in them, fulfils his engagement, *I give unto them eternal life; and they shall never perish.*[2]

Respecting the amount of privilege included in eternal life, human knowledge must be regulated by the statements of Scripture; and, to the faith of the Christian, divine truth presents only such brief and general views, as tend to subserve the purposes of religious comfort, and of cheering inducement to go on to perfection. The nature of the occupations and enjoyments of the redeemed in glory, constitutes a part of the mystery of God, which, as not necessary to be known by his children during the preseut stage of their existence, he has not been pleased to reveal. The human mind, wandering in the regions of fancy, may conjecture; but that want of knowledge of spiritual things, which the Scriptures ascribe to man in his natural state, to a certain extent describes also the ignorance of the children of God, with respect to the occupations and pleasures of a future existence: *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*[3] By grapes in the wilderness, the Father of mercies gratifies his dutiful children with a foretaste of their inheritance, that they may know it in part; but a full disclosure of its glories he has reserved for actual expe-

[1] 1 Pet., i, 5. [2] John, x, 28. [3] 1 Cor., ii, 9.

rience, when that which is in part, shall be done away; and that which is perfect, is come. The Scriptures, however, authorize the belief, that the perfection of what is now communicated in part, will then constitute the eternal life of the promise. In reference to the redeemed, the design of the mediation of Christ is, to impart to them his image, to restore them to the service of God, and to perfect their happiness in the heavenly state. This blessed process he commences upon earth; and in heaven it is complete: *It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him.*[1] *They are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne, shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.*[2]

Respecting the amount of those who shall obtain the possession of eternal life, divine truth warrants the belief, that they will constitute a multitude which no man can number.[3] This multitude, however, does not constitute the whole of the human race. While some enter into life eternal, others shall go away into everlasting punishment.[4] This

[1] 1 John, iii, 2. [2] Rev., vii, 15–17. [3] Rev., vii. 9.
[4] Mat., xxv, 46.

diversity of allotment stands in connexion with that diversity of character, which the several individuals of mankind will respectively sustain at the last day. But the approbation of God, which the innumerable multitude of the redeemed will then receive, does not proceed from the superior excellence of their original nature. They, as well as others, were dead in trespasses and sins; and, when accounted worthy of eternal life, they ascribe their qualifications to the agency of Christ: *Thou wast slain, and hast redeemed us to God by thy blood.*[1] If others, then, do not possess the same excellence of character, it must be because they have not obtained an interest in our Lord's mediation: yet, he has represented his satisfaction and its actual efficiency as of the same extent. It follows, therefore, as a consequence, that his satisfaction was not afforded for the whole human race.

In illustration of the preceding topic it may be remarked, that Christ, in reference to the extent of his satisfaction, has said, *I lay down my life for the sheep*;[2] and the persons whom he has thus designated, he has often mentioned as given to him by the Father. The efficiency of his satisfaction, he has also stated to be as extensive as the Father's gift: *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.*[3] Besides, for the ultimate safety of those who come to him, he has pledged his promise, and,

[1] Rev., v, 9. [2] John, x, 15. [3] John, vi, 37.

also, assured them of the Father's co-operation with himself in their behalf: *I give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hand. My Father who gave them me, is greater than all; and none is able to pluck them out of my Father's hand.*[1] They are, therefore, *kept by the power of God through faith unto salvation.*[2]

But, while eternal life is the allotment of those whom our Lord has denominated his sheep: of others he has said, *Ye are not my sheep*:[3] and, with respect to the latter, it ought not to be affirmed, that their want of faith was the ground of his declaration; for he has explicitly stated that they were destitute of faith, because they did not belong to that class for which he laid down his life: *I lay down my life for the sheep.*[4] *But ye believe not, because ye are not of my sheep.*[5] In the satisfaction of Christ, therefore, the whole human race have not been included.

The preceding scriptural truth derives additional evidence from the limitation of our Lord's intercession. The gift of the Father and this part of Christ's mediatorial work, are of equal extent: *Father, I will that those also whom thou has given me, be with me where I am.*[6] But, while these are the objects of his intercession, there are others for whom he does not intercede: *I pray for them, I*

[1] John, x, 28, 29. [2] 1 Pet., i, 5. [3] John, x, 26. [4] John, x, 15. [5] John, x, 26. [6] John, xvii, 24.

pray not for the world, but for them whom thou hast given me:[1] And it cannot b truly affirmed, that, in these words, his intercession is made for believers, in contrast with others who might afterward believe. All saving faith flows from the intercession of Christ; and, consequently, those for whom he does not pray, are excluded from belief. Besides, the extent of his intercession is not regulated by the existing character of those for whom it is made. It includes the whole grant of the Father, whether already introduced into the household of faith, or still in unbelief: *Neither pray I for these alone, but for them also who shall believe on me through their word.*[2] Thus, the limitation of our Lord's intercession shows, that redemption has not been provided for the whole human race.

A farther illustration of the same point may be deduced from the nature of the arrangement, by which Christ dispenses the benefits of redemption. *He gave himself for us. that he might redeem us from all iniquity, and purify unto himself a peculiar people.*[3] These privileges he appointed to be obtained through sanctification of the Spirit and belief of the truth; and, that the truth might be known and believed, he commissioned his apostles to give it publicity: *Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised, shall be saved*[4] From this arrangement it is evident, that, where the gospel is not

[1] John, xvii, 9. [2] John, xvii, 20. [3] Tit., ii, 14.
[4] Mark, xvi, 16.

preached, unless some other mode of relief has been provided, there can be neither faith nor salvation. But the Scriptures explicitly state, that eternal life is obtained only through knowledge, as the means of faith. To the Ephesian converts, who had previously lived in the ignorance of heathenism, it was said, *At that time, ye were without Christ;* and, therefore, as the mercy of God is dispensed only through his mediation, they were also *without God in the world.*[1] So inseparably connected is a knowledge of the mercy of God, with an interest in his mercy, that *where there is no vision, the people perish.*[2] Connecting, then, the preceding scriptural view of the arrangement of Christ, with the limited propagation of the gospel, and, farther, with the positive divine injunction, that it should not be preached in particular parts,[3] it is not even a supposable case, that he died for all, and intercedes for all, and yet leaves any destitute of the only means by which they might obtain salvation. On the part of Christ, there is neither inattention nor neglect. Respecting those whom the Father has given him, it is said that *the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.*[4] Since, then, of some our Lord has said, *I know my sheep;*[5] but to others, *I never knew you; depart from me,*[6] it is sufficiently evident,

[1] Eph., ii, 12. [2] Prov., xxix, 18. [3] Acts, xvi, 6, 7.
[4] 2 Tim., ii, 19. [5] John, x, 14. [6] Mat., vii, 23.

that his mediation does not extend to the whole human race.

The preceding truth derives additional evidence from the statements of Scripture respecting the divine purpose of salvation. In illustration of this point it may be remarked, that the material world displays an adaptation of means to end, which indicates inconceivable intelligence; and this intelligence characterizes every part of creation. That these are the result of design in reference to a particular end, is evident, both from the wisdom which they display, and from the express declaration of God: *He hath made all things for himself.*[1] The Scriptures, also, represent the superintending care of his providence, as constituting the execution of his predetermined plan: *He worketh all things after the counsel of his own will.*[2]

That any event or circumstance should frustrate the purpose of God, is utterly inconsistent with his perfect wisdom; and, hence, our Lord has declared, that, between the purpose and providence of his heavenly Father, the agreement is so exact, that, under his government, there is neither contingence nor counteraction: *Are not two sparrows sold for a farthing; and one of them shall not fall on the ground without your Father.*[3] This coincidence, also, the Deity claims, as indicating both his character and the result of his plan: *I am God, and there is none like me, declaring the end*

[1] Prov., xvi, 4. [2] Eph., i, 11. [3] Mat., x, 29.

from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.[1]

Since, then, the providence of God is the infallible accomplishment of his counsel; his superintendence of the human race cannot be, the operation of divine power to an uncertain result. On the contrary, it is stated in Scripture, that, respecting those who are saved, the government of God is the effectual execution of his purpose: *They are predestinated according to the purpose of him who worketh all things after the counsel of his own will.*[2] Respecting these it is also stated, that they have been predestinated to the adoption of sons.[3] If, therefore, it appear from Scripture, that this predestination or purpose of adoption does not include the whole human race, it will sufficiently evince that the mediation of Christ has not been appointed to effect a universal salvation.

As bearing upon the preceding topic it may be observed, that, in Scripture, the predestination of the redeemed is termed an election; and the import of this term certainly denotes, that one is taken, and another left. Even admitting, according to the opinion of some, that the terms *elect* and *elected* or *chosen*, are in Scripture occasionally employed to denote the actual separations of individuals and churches from the mass of the world; the nature of the predestination which specifies the

[1] Isa., xlvi, 9, 10. [2] Eph., i, 11. [3] Eph., i, 5.

adoption of sons, still remains to be ascertained; and, respecting the import of this expression, divine truth is abundantly explicit. The mission of our Lord was in subordination to the purpose of God for the redemption of men; and the purpose or decree which designated Christ to his mediatorial office, included those whom he was appointed to redeem: they were *chosen in him.*[1] It is also stated, that, when thus elected, they were *chosen unto salvation.*[2] Here, it must be kept in view, that the providence of God is the certain accomplishment of his purpose, and, also, that our Lord has been invested with mediatorial power, expressly that the divine purpose might be fulfilled in the salvation of all who had been chosen in himself: *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him:*[3] And respecting these he has said, *They shall never perish.*[4] Since, then, all are not saved, all have not been included either in the mediation of Christ, or in the purpose of salvation.

But, farther, the evidence of Scripture proves that the predestination of the elected was prior to created existence, and, consequently, cannot, as some have supposed, denote their call to the privileges of the gospel. These, even in their natural state, are denominated *vessels of mercy afore prepared unto glory;*[5] and this previous preparation, other parts

[1] Eph., i, 4. [2] 2 Thess., ii, 13. [3] John, xvii, 2. [4] John, x, 28. [5] Rom., ix, 23.

of Scripture refer to the eternal counsel of God. Of the elected it is said, that, from the beginning, they were chosen unto salvation.[1] As deriving their salvation from Christ, they were chosen *in him* before the foundation of the world;[2] and respecting them it is, also, stated, that the purpose of mercy was given them in Christ Jesus before the world began.[3] Thus, the whole system of redemption is founded upon an election from eternity, or, as it is expressed in Scripture, it is *the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.*[4]

It does not accord with divine truth to affirm, that the result of the decree of election depends upon the subsequent faith and good works of the elected. In the system of redemption, human conduct, as a condition or co-operating cause, is completely excluded. To the Father of mercies alone, belongs the glory of salvation; and both by its subjects, and the manner in which it is dispensed, he has shown that he permits no flesh to glory in his presence.[5] It is *is not of works, lest any man should boast;*[6] and boasting is equally excluded *by the law of faith.*[7] In the Christian system, it is not the office of faith, to procure salvation, but to receive the relief which divine grace has provided. Of this relief, faith itself is a part: *it is the gift of*

[1] 2 Thess., ii, 13. [2] Eph., i, 4. [3] 2 Tim., i, 9.
[4] Eph., iii, 10, 11. [5] Cor., i, 29. [6] Eph., ii, 9.
[7] Rom., iii, 27.

God.[1] To those who are in a state of acceptance with him, it has been given in behalf of Christ to believe on his name.[2]

Thus, in the plan of redemption, means and end have been aliko provided, or rather, one part of salvation prepares the redeemod for tho reception of another, till in progressive order the whole is obtained. The elected have not been chosen becauso they would surmount their original corruption, and, either by their faith or by any other qualification, render themselves acceptable to God. That they might be prepared for glory, they were *predestinated to be conformed to the image of his Son:*[3] and, when they do acquire this conformity, they give God the glory, by ascribing their faith and good works to the mercy which they have obtained, according to his eternal decree: *Blessed be the God and Father of our Lord and Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.*[4]

The elected having been, thus, chosen to salvation through sanctification of the Spirit and belief of the truth; every spiritual attainment of the Christian has been included in the divine decree; and each constitutes a link in that chain of blessing, which infallibly terminates in the full posses-

[1] Eph., ii, 8. [2] Phil., i, 29. [3] Rom., viii, 29.
[4] Eph., i, 3, 4

sion of eternal life: *Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.*[1]

[1] Rom., viii, 30–32.

NOTE.

(A) *For as in Adam all die, even so in Christ shall all be made alive.* As the apostle is here treating of the resurrection of believers only; perhaps, the original words might be more properly rendered, *For as all in Adam die, even so all in Christ shall be made alive.* This accords best with the apostle's statement respecting the amount of that resurrection to which his language refers. This he has, in the subsequent verse, stated to be, *Christ the first fruits; afterward they that are Christ's at his coming.* The preceding translation, also, is sanctioned by a similar arrangement of the original diction, in Acts, xxvii, 37, which, in our version, has not been rendered, *in the ship all*, but, *all in the ship.*

DISSERTATION V.

OBJECTIONS TO THE DOCTRINE OF THE PERSEVERANCE OF SAINTS CONSIDERED.

WHITBY's rejection of the doctrine of perseverance—His misrepresentation of Calvinism—His alleged incompatibility of absolute election with the prayers of saints and Christ's intercession contrary to Scripture—The promise which faith receives does not present mere spiritual existence but eternal life—The life of faith constantly supported by grace—Believers not in a state of probation but of adoption from which they cannot fall—Encouragements to perseverance and warnings against apostacy do not imply the possibility of falling from grace—The views of Arminians repugnant to the arrangements of the covenant of grace and incapable of proof—Liberty of will consistent with an absolute decree and a fixed condition—The discipline under ich God's children are placed of a kind which produces voluntary submission to his authority, and secures their perseverance—Perseverance through faith for the permanence of which provision is made—Passages adduced to disprove the doctrine of perseverance considered—1 Tim., i, 19, 20: 2 Tim., ii, 17 18—Heb., vi, 1–8: Heb., x, 26–29—Rom., xiv, 13–24: 1 Cor., viii, 7–13—Ezekiel, xviii, 24.

WHITBY, in his treatise, *Concerning the Perseverance of the Saints*, has expressed his rejection of that doctrine, in the following terms:

"1. We deny that God hath absolutely promised to keep them (the saints) by his power from making shipwreck of the faith, or that the just man who lives by faith, shall never draw back to perdition.

"2. We conceive, we have just reason to deny that God hath from eternity decreed, or absolutely promised, to preserve them from falling into those sins which he cautions them to avoid, or to perform himself what he requires as their duty.

"3. We deny that God hath absolutely promised to interpose his power unfrustrably, to engage all true believers to use these means;" (that is, so to use the means of salvation, that there shall be enduring to the end.)

Though the preceding principles are contained in what Whitby has denominated the *State of the Question*, and, of course, where a candid view of the doctrine which he rejected, ought to have been exhibited; the second is one of those gross misrepresentations of Calvinism, which, for the purpose of bespeaking the favour of ignorance and prejudice, he has abundantly used. Calvinists do not maintain, that, from eternity, God either decreed, or absolutely promised, to preserve his saints from falling into those sins which he cautions them to avoid. They believe that *a just man falleth seven times:* but they also believe, that, by the aid of that grace which God has promised, and which he is faithful to dispense, the just man *riseth up again.*[1] Nor do they maintain that God has either decreed, or promised, to

[1] Prov., xxiv, 16.

perform himself what he requires as the duty of the saints. They believe that these are *workers together with God*[1] and, that, when he, by the poworful operation of his Spirit, works in them to will and to do of his good pleasure, they work out their own salvation.[2]

Whitby, in what he has termed the *State of the Question*, has farther observed, "that the assertors of this doctrine (that is, of final perseverance,) hold that the foundation of this perseverance is the absolute election of those that persevere unto salvation: And this shows the inconsistency of two of their arguments for perseverance, taken from the prayers of the saints that they may persevere, and from the supposed intercession of Christ to the same effect; for, as it cannot be proved that either Christ intercedes, or the saints pray, more for perseverance to the end, than for their preservation from those sins to which experience and scripture show that they are obnoxious: so, is it as absurd to pray or intercede for that which God hath absolutely decreed from all eternity, shall come to pass, as to pray and intercede that the world may not be drowned again, or, that Christ may come to judgment."[3]

But neither is the intercession of Christ nor the prayer of saints restricted to requests, that the latter may be preserved from sin, and endure unto the end. The prayers of both are in submission

[1] 2 Cor., vi, 1. [2] Phil., ii, 12, 13. [3] P. 285.

to the purpose of him who worketh all things after the counsel of his own will; and, consequently, they take into account, that the law of the members warring against the law of the mind, may resist the operations of grace, and, as in the case of Peter, terminate in a temporary rejection of Christ himself. But even where this does occur, there is no final apostacy. Our Lord's account of his interposition is, *I have prayed for thee that thy faith fail not;* and his subsequent language evinces perfect assurance, that his intercession would not be unavailing: *When thou art converted, strengthen thy brethren.*"[1]

But Whitby's last assertion contains a still more glaring disregard of divine truth: "So is it as absurd to pray or intercede for that which God hath absolutely decreed from all eternity shall come to pass, as to pray and intercede that the world may not be drowned again, or that Christ may come t judgment."

Doubtless, what God has absolutely willed, he will infallibly accomplish: yet, our Lord enjoined his disciples to pray for the accomplishment of the divine will: *Thy will be done in earth as it is in heaven.*[2] He has also said, *This is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day:*[3] yet, he did not account superfluous

[1] Luke, xxii, 32. [2] Mat., vi, x. [3] John, vi, 39.

to pray, *Father, I will that they also whom thou hast given me, be with me where I am.*[1] Besides, in accordance with these examples, God himself has prescribed prayer, as the means of obtaining what he has absolutely purposed to dispense: *Then the heathen, that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God, I will yet for this be enquired of the house of Israel, to do it for them.*[2] Though Whitby judged it absurd to pray for Christ's coming to judgment, an apostle accounted it a christian duty, and said, *Even so, come, Lord Jesus.*[3]

Before adverting to those parts of Scripture which have been adduced, as refuting the doctrine of final perseverance, it may be useful to remark, that the promise which faith receives, is not a promise of mere spiritual existence; for he who believes, is already the possessor of spiritual life. Nor is it a declaration which restricts the continuation of life to the continuation of faith. It is a promise of immortality: *This is the promise that he hath promised us, even eternal life:*[4] and also *I give unto them eternal life; and they shall never perish.*[5] The faith, therefore, which makes its own exercise the measure of the promise, is not the faith

[1] John, xvii, 24. [2] Ezek., xxxvi, 36, 37. [3] Rev., xxii, 20.
[4] 1 John, ii, 25. [5] John, x, 28.

of the gospel. It neither believes its own life to be eternal; nor does it give credence to Christ, when he declares that those to whom he has given the promised life, *shall never perish.*

To affirm that the promise of eternal life is conditional and conditionally believed, does not subserve the sentiments of those who reject the doctrine of final perseverance. It was formerly shown, that the commencement of the promised life is without condition: it is begun in those who are dead in trespasses and sins: And it must be farther observed, that, if the renewed mind have not, like Christ, the source of life in itself, it must obtain continued spiritual existence as it obtains natural life, that is, by the uninterrupted operation of the Spirit of life, dispensed through the mediation of him who upholdeth all things by the word of his power. Of all the children of God, our Lord alone *hath immortality;* but to his brethren it is said, *Your life is hid with Christ in God.*[1] In the progress of spiritual life, therefore, every act of faith is the fruit of existence already obtained; and it cannot be with propriety affirmed, that faith, a present work of the Spirit, is the condition of his subsequent operation. If, then, there occur a falling from grace, it must originate, not in the failure of faith, but in the departure of the Spirit of life from the soul. But against such an event, the intercession of Christ has provided. Respecting the

[1] Col., iii, 3.

perseverance of his brethren, he has said to them, *I will pray the Father, and he shall give you another Comforter, that he may abide with you forever:*[1] and he has farther added, *He dwelleth with you, and shall be in you.*[2] The permanence of our Lord's intercession, therefore, secures the permanence of spiritual life: and, ever living to make intercession, to his brethren he *has also said, Because I live, ye shall live also.*[3]

In farther illustration of this point, it may be useful to advert to the character which the Deity sustains in the covenant of grace. When he placed our first parents in a state of probation for life, he acted as a sovereign, having a right to do with his own according to his pleasure. But the doctrine which regards man as again placed in a state of probation, accords neither with the grace of the gospel, nor with that gracious character in which God is there exhibited. By the covenant of grace he has assumed a relation, by which he has pledged himself to protect the interests of all whom he has given to Christ: *I will be a Father unto you: and ye shall be my sons and daughters, saith the Lord Almighty.*[4] These, therefore, are not upon trial for eternal life. (A) As children, they are *heirs; heirs of God, and joint heirs with Christ;*[5] and their heavenly Father has in reserve an inheritance prepared for them from the foundation of

[1] John, xiv, 16. [2] John, xiv, 17. [3] John, xiv, 19.
[4] 2 Cor., vi, 18. [5] Rom., viii, 17.

the world.[1] Prodigal sons they may be; but, still, they are sons: and, on the part of God, there is no interruption of paternal relation, nor of paternal regard. Our Lord has, accordingly, said, *This is the Father's will who hath sent me, that of all whom he hath given me I should lose nothing:*[2] and, while he has also declared that *they shall never perish,*[3] his account of the management of his trust, contains no enumeration of sons that are lost: *Behold, I and the children whom God hath given me.*[4]

It must be also observed, that the arrangements of God in the covenant of grace, have been made expressly for the purpose of effecting the preceding result. Admission into his family is not dispensed upon the ground of worth in the adopted. When dead in trespasses and sins, the Father quickens them together with Christ, and puts them among his children; and, respecting them in the possession of this life and station, our Lord has said, *They shall never perish. None is able to pluck them out of my Father's hand.*[5] When, therefore, the opponents of the doctrine of final perseverance affirm, that the adopted may sever themselves from the household of God, they concede to sons a power which none can possess; they contradict the testimony of Christ; and ascribe to the sons of God the prerogative of their heavenly Father.

[1] Mat., xxv, 34. [2] John, vi, 39. [3] John, x, 28.
[4] Heb., ii, 13. [5] John, x, 29.

A son may disclaim connexion with his parents; but he can neither dissolve his relation, nor disinherit himself.

Were the dispensations of divine favour suspended upon faith, or upon any other act of obedience, for the erring there would be no relief. As it is not in man that walketh to direct his steps, there would unavoidably ensue a universal expulsion from the family of God. To affirm that the disobedient are, through penitence, restored to the favour of God, involves in it an indirect admission of the doctrine of perseverance. Where there is departure from the living God; return proceeds, not from resources inherent in the penitent: its origin is the renewed communication of grace from him, who, for the very purpose of giving repentance, has been exalted by God with his right hand, a Prince and a Saviour.[1] Hence, our Lord has represented all approach to himself, as activity produced by the Father's grace: *No man can come to me, except the Father who hath sent me draw him.*[2] The repentance of disobedient children, therefore, is a part of that system of mercy by which they are enabled to endure unto the end. It is the gift of a Father who had previously reconciled them to himself; of a Father who, not willing that any of them should perish, has intrusted their safety to him who has all power in heaven and in earth; and the result is their perseverance:

[1] Acts, v, 31. [2] John, vi, 44.

For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.[1]

In the Scriptures, believers are enjoined to be stedfast in the faith, encouraged by the promise of blessing in connexion with perseverance, and warned against apostacy, by a denunciation of its ruinous effects. These divine instructions, the opponents of the doctrine of final perseverance regard as so many proofs of the possibility of falling from grace, and of final apostacy. Their sentiments upon these points have been expressed by Whitby in the following terms:

"All commands and exhortations directed by God to the faithful, to persevere in well doing, and to continue faithful unto the end; and to fear lest they should fall away; all cautions directed to them to take heed that they do not do so; all places which contain a supposition that they may do so, and which suspend our future happiness on this condition that *we continue stedfast unto the end*, and promise salvation on so doing, and which pronounce the most dreadful and abiding threats to them who do not so, are so many pregnant evidences of the possibility of doing so, and are plain indications that God hath made no absolute decree, or promise, that good men shall not do so: for, as when these motives are used to induce men to em-

[1] Rom., v, 10.

brace christianity, or perform any other christian duty, they contain an evidence that it is possible for men to do otherwise; so also when they are used to induce men to persevere in that profession which they have undertaken, they must necessarily, for the same reason, contain an evidence that it is possible for any man who is induced by them to persevere in the course of a christian, not to persevere."[1]

Again, he has said, "It seems incongruous to imagine that God should make an absolute promise, that true believers should persevere to the end, and be unfrustrably saved, and yet suspend their happiness and reward on this condition, that they do persevere unto the end."[2]

In the preceding extracts, the conclusion against the doctrine of final perseverance, is deduced from premises which, as repugnant to the arrangements of God in the covenant of grace, are themselves incapable of proof. The future happiness of the believer is not suspended upon the condition, that he continue stedfast unto the end. Final perseverance and future happiness are successive events inseparably connected; but their succession is not by a connexion of cause and effect. The only condition of eternal life, is the satisfaction of Christ. By his obedience to the death, he obtained those mediatorial qualifications by which he is enabled to bring many sons unto glory: *When thou shalt*

[1] P. 299. [2] P. 308.

make his soul an offering for sin; he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.[1] Upon the ground of this offering the pleasure of the Lord does prosper in the hand of Christ; and his seed are seen by him, being *kept by the power of God through faith unto salvation:* And, as both faith and the salvation which it receives, are the gifts of God; it ought not to be affirmed that the one is the condition of the other. Besides, were stedfastness in the faith, the condition of eternal life, for disobedient children there would be no hope. According to the doctrine of universal redemption, he who falls from a state of grace, returns to a state of nature. But relief from that state is not derived from the energies of the natural mind: it is the work of him who reproves the world of sin; and the arrangements of the covenant of grace preserve from the hopelessness of a natural state, and supersede the necessity of repeated regenerations. The interruption of faith is not the destruction of the principle of grace. Every son is the *habitation of God through the Spirit.*[2] By the intercession of Christ, also, the abode of the Spirit is permanent; and his work, perseverance. Disobedience excludes from the complacency of the Father's love; but it excludes not from the intercession of Christ, nor from its blessed results. Our Lord has *compassion on them that are out of the way.*[3] To Peter he said,

[1] Isa., liii, 10. [2] Eph., ii, 22. [3] Heb., v, 2.

I have prayed for thee that thy faith fail not:[1] and to all his brethren he also said, *I will pray the Father; and he shall give you another Comforter, that he may abide with you for ever.*[2]

The preceding quotation of Whitby contains also a supposition, that commands and exhortations to stedfastness in the faith, and threats against falling away, imply a liberty of will which may terminate either in apostacy or in salvation, and, consequently, that God cannot have made an absolute decree respecting final perseverance. But liberty on the part of the Christian, is perfectly consistent with an absolute decree. How these coincide, the human mind, during the present stage of its existence, may not comprehend; but, that they completely harmonise, the Scriptures exhibit to faith satisfactory evidence. Without liberty of choice, there can be no guilt: yet, to the murderers of Christ it was said, *Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.*[3]

Liberty of will does not necessarily imply a condition in which the Christian may either persevere or apostatise. In the heavenly state, the will cannot choose disobedience; yet, its submission to God is a free will offering: and of the redeemed on earth, also, it is affirmed, that *whosoever is born of God doth not commit sin: . . . he cannot sin, because he is born of God.*[4] The limitation of the

[1] Luke, xxii. 32. [2] John, xiv, 16. [3] Acts, ii, 23.
[4] 1 John, iii, 9.

mind's choice to a particular course, therefore, is no infringement of human liberty; and, consequently, commands and threats in reference to perseverance, do not more imply a liberty of apostatising, than commands and threats to an unrenewed man, imply a liberty of will to refuse the evil and to choose the good, or, than a command to stretch forth a withered hand, indicates a capacity of compliance. On the contrary, by the divine blessing upon these very means, the will of the redeemed under innate incapacity, is determined to that perseverance in well doing, which arrives at the full possession of eternal life.

In illustration of this point, it may be useful again to advert to the character which believers possess by their interest in the covenant of grace. These are not in a state of probation for the favour of God: they are living members of his family, and, as joint heirs with Christ, interested in all the privileges of their Father's house. While they are thus under his paternal authority, to threaten or to encourage according to circumstances, they are also the objects of his affectionate care; and the whole discipline of his house is the discipline of a Father's watchfulness, that none of them be lost. It is, also, of that kind which produces a voluntary submission to their Father's authority. In a rational nature, the choice of the will must be regulated by motive; and the discipline of the household of God is a discipline of intelligence; a dis-

cipline by which his children are taught to know and approve what is excellent. For this purpose, his word instructs them in the privileges and duties of the household of faith; and it ought to be kept in view, that, when he introduces them into his family, it is in the character of persons who have been taught of God; and where he teaches, his word is with power. While it enlightens their understanding to perceive the excellence of his purpose respecting them, it supplies the motives which produce the will's submission to heavenly wisdom. Thus far, therefore, the life of the believer is under the direction of invincible grace. He can no more refuse compliance with the call of the gospel, than the dead can refuse to hear the voice of the Son of God.

The subsequent discipline of the household of God, is also calculated to confirm the dutiful bias of the believer's will; and the same invincible grace, which, in connexion with the voice of the Son of God in the gospel, called him out of darkness, is still connected with means provided for his improvement. From various sources, grace may encounter resistance; but it overcomes at last, and produces enduring to the end.

Why the Father of mercies does not at once restore to a state of perfection his adopted children, it is not for man to enquire. It is sufficient for him to know, that God has appointed those who have contracted habits of sin, to taste its bitterness,

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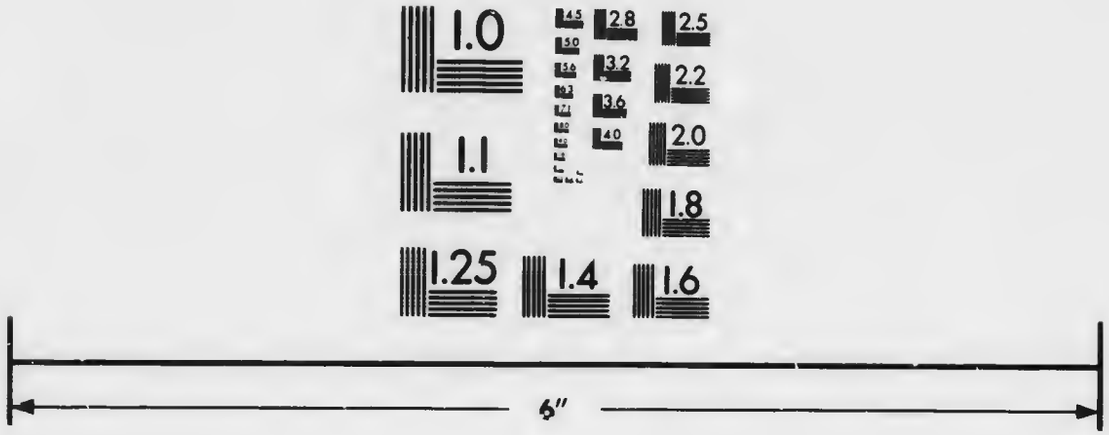

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and, then, to obtain deliverance through the medium of their own exertions to acquire habits of holiness: And farther, that, to ensure their success, he has provided, and connected with his blessing, all that variety of means which their diversified circumstances require. To faith, he has presented the animating motives of the gospel; but, as his children have still a law in their members warring against the law of their minds, the suggestions of nature he has opposed by denunciations of the danger of disobedience.

But the preceding adaptation of motive to circumstance, constitutes no evidence of the possibility of falling from grace: it is rather a proof of the Father's affectionate care to accomplish his purpose of mercy. Accordingly, of all the arrangements of the household of God, not one suggests the idea of separation from his regard: the whole point to perseverance. When his children disobey, he visits their transgression with the rod and their iniquity with stripes:[1] but disobedient though they be, he is still their Father; and because he loves, he chastens; and scourges that he may receive. Wilfulness may forsake the comforts of a father's house; but the miseries of a far country are his discipline to bring his prodigals home: *Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the*

[1] Psalm lxxxix, 32.

Lord thy God.[1] Even when he expels the refractory from the comforts of his house, and consigns them to Satan, he does not withdraw his paternal regard. Temporary exclusion from the complacency of his love and the wretchedness of Satan's tyrannising, are his paternal discipline *for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*[2] *How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together. I will not execute the fierceness of mine anger; I will not return to destroy Ephraim; for I am God and not man, the Holy One in the midst of thee.*[3]

The engagement by which God has placed himself at the head of the household of faith, is not a promise of mere paternal relation. He who engages to be a father, engages also to do the father's part; and with God there is neither incapacity nor want of will. What paternal affection inclines him to do, his power can effect. Since, then, to lose children who might be preserved, is abhorrent to a father's heart, the promise of God must include the perseverance of his sons; and that his love will produce this result, he has given ample assurance: *This is the promise that he hath promised us, even eternal life,*[4] and, *he is faithful that promised.*[5] His

[1] Jer., ii, 19. [2] 1 Cor., v, 5. [3] Hos., xi 8, 9.
[4] 1 John, ii, 25. [5] Heb., x, 23.

children are kept by his power through faith unto salvation.

The perseverance of the children of God being thus through faith; for the permanence of this Christian grace, the provisional arrangements of their father's house contain efficient resources. Divine truth, by which the regenerated have been born again, continues in them an indestructible principle; and this, though they may overlook and forget, they are not permitted to lose. Of the Spirit of God dwelling in them it is the work, to bring it to remembrance, and give it efficiency; and, thus, it proves itself to be an *incorruptible seed, which liveth and abideth for ever.* As the word of life, it is the source of a faith which cannot fail, and of an obedience which endures unto the end; and, hence, it is said, *Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God:*[1] And also, *We know that whatsoever is born of God, sinneth not; but he that is begotten of God, keepeth himself; and that wicked one toucheth him not.*[2] The begotten of God may, indeed, keep themselves so badly as, for a time, to neglect both truth and duty; and the wicked one may, for the destruction of the flesh, be permitted to bruise their heel; but he cannot *touch* them, or as the original term signifies, he cannot get a retaining hold of them. They, therefore, recover themselves from the snare of the

[1] 1 John, iii, 9. [2] 1 John, v, 18.

devil; and, hence, our Lord has stated the utter impossibility of his finally deceiving the elect.[1]

But, in opposition to the doctrine of faith as a permanent principle, the subjoined passages of Scripture, as indicating the loss of faith and the possibility of falling from grace, are usually adduced:

1 Tim., i, 19, 20. *Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck. Of whom are Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.*

2 Tim., ii, 17, 18. *And their word will eat as doth a canker: of whom is Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some.*

Upon the first of these passages Whitby has remarked, "Now *to put away a good conscience*, belongs to them alone who once had and ought to have retained it, and *to make shipwreck of the faith*, so as *to blaspheme* that doctrine which they once professed, is surely to fall off from the profession of it. Lastly, the faith and that good conscience he charges Timothy *to retain*, is, doubtless, a sincere faith and a good conscience, that unfeigned faith and that good conscience he then had: by saying, therefore, that others had laid aside both these, he in effect declares that they were totally fallen away, which is a sufficient confutation of all their argu-

[1] Matthew, xxiv, 24.

ments produced from Scripture for the doctrine of perseverance."[1]

But Whitby's conclusion is deduced from premises not warranted by Scripture; and, therefore, it is no sufficient confutation. The terms *faith* and *believing*, when used in relation to divine truth, do not always denote the faith of God's elect, that faith which believes to the saving of the soul. The system of grace does not presuppose that the unrenewed mind cannot, by evidence, acquire the knowlege of truth. On the contrary, it states that *the children of this world are in their generation wiser than the children of light.*[2] As far, therefore, as mere truth is concerned, evidence produces in the unregenerated the assent of understanding; and this assent the Scriptures denominate faith. Simon Magus could not resist the proof by which the truth of the gospel was confirmed: he *believed*, and was baptised; yet, he was still *in the gall of bitterness and in the bond of iniquity.*[3] He had not received a spiritual perception, to exercise that faith which works by love, and purifies the heart; and, by his subsequent conduct, he exemplified that faith and a good conscience may be put away by those, whom evidence will not permit to disbelieve the truth of the gospel.

In reference to faith and a good conscience, Whitby, indeed, considers the terms *putting away*, as equvalent to *not retaining:* but the original word

[1] P. 295. [2] Luke, xvi, 8. [3] Acts, iii, 13–23.

ἀπωθεῖσθε denotes simply *thrusting away;* and, in Scripture, it is used to signify the rejection of what is offered, as well as the renunciation of what is actually possessed. Of this, the subjoined passage contains an illustration: *Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ἀπωθεῖσθε ye put it away from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*[1] In the same manner, Hymeneus and Alexander, and, also, those whose faith was overthrown by Hymeneus and Philetus, though they had possessed only a speculative belief, might be said to put or thrust away from them faith and a good conscience.

But, admitting that these did actually possess the faith which accompanies salvation, their subsequent error and shipwreck furnish no conclusive evidence against the doctrine of final perseverance. Whitby, indeed, considers error in faith, as indicating the loss of the principle of grace: but it has been already shown, that, in the renewed mind, the word of God lives and abides;[2] and, also, that the Spirit of truth abides in it for ever.[3] Sophistry may produce a temporary aberration from scriptural truth; but the word of God is an incorruptible seed, and cannot be destroyed. By this indestructibility of spiritual knowledge, there are ever in the mind materials for renewed efforts in the life of faith;

[1] Acts, xiii, 46. [2] 1 Pet., i, 23. [3] John, xiv, 16.

and, to these materials, the Holy Spirit, according to the promise of Christ, gives due efficiency: *He shall bring all things to your remembrance, whatsoever I have said unto you.*[1]

The conclusion which deduces from error in faith the consequent loss of grace, is founded upon the supposition, that, by the tenor of the covenant of man's redemption, erring from the faith produces between the Father and his adopted children reciprocal rejection. But the children of God are not under the law. As objects of the Father's affectionate regard, they are under grace; and their disobedience does not deter him from doing the father's part: and, accordingly, he has represented perseverance, as a prominent characteristic of his covenant for their salvation: *Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers, when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant; and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall*

[1] John, xiv, 26.

know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.[1] And again, *I will put my fear in their hearts; and they shall not depart from me.*[2] Under the gospel, therefore, there is but one baptism; because there is but one regeneration and ingrafting into Christ. It follows, of course, that an admission of the possibility of falling from grace, leads to the unavoidable conclusion, that every falling from grace is a final apostacy. This, however, those who reject the doctrine of perseverance, will not maintain; and, therefore, their own opinion, from which as a conclusion it is logically deduced, must be unscriptural.

It must be farther remarked, that the case of Hymeneus, and of the others who had erred from the faith, indicates neither falling from grace nor final apostacy. These had been members of the church; and, in the judgment of charity, children of the covenant: but still, as was already observed, they might never have obtained the faith of God's elect. Besides, though they had actually turned from the exercise of a true and living faith, the apostle's language suggests no turning from them. On the contrary, regarding them still as members of the church, he dispensed to them that ordinance which God had instituted for the recovery of the erring. Using that power which the Lord had given him for edification, and not for destruction,

[1] Heb., viii, 8–12. [2] Jer., xxxii, 40.

he delivered them to Satan, not that he might retain them, but that they might learn not to blaspheme; or, as he has elsewhere expressed himself, *for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*[1] That, in the children of God, this apostle supposed neither falling from grace nor final apostacy, is evident from the view which he has given of their uninterrupted recognition by their heavenly Father. Though some had erred from the faith; *Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.*[2]

Heb., vi, 1–8. *Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which*

[1] Cor., v, 5. [2] 2 Tim., ii, 19.

beareth thorns and briars, is rejected, and is nigh unto cursing; whose end is to be burned.

Heb., x, 26–29. *For, if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*

The persons to whom the apostle alludes in the preceding verses, had been once enlightened, had tasted of the heavenly gift, been made partakers of the Holy Ghost, and had tasted the good word of God and the powers of the world to come: and, upon these grounds, objectors to the doctrine of perseverance consider them, as having had an actual interest in the covenant of grace. "That this," says Whitby, "is spoken of them who were once true believers, is evident, first, from the word φωτισθεντες *enlightened;* for the same apostle, in the same epistle, and in a place of the same import, speaking to the same persons, saith, that, *after they were enlightened, they endured a great fight of afflictions, and took joyfully the spoiling of their goods, knowing that they had in heaven a better and a more enduring*

substance. They, therefore, were so enlightened as to know that they had an inheritance in heaven, and a great recompense of reward, and that *they should inherit the promises,* if they did not cast away their confidence, but with patience continue to do the will of God, were doubtless sincere Christians and true believers. Secondly, from the words following, *it is impossible to renew them to repentance* from dead works, ver. 1; they, therefore, had once truly repented; for, I suppose, the apostle did not speak of *laying again the foundation* of a hypocritical repentance, nor did he judge it a thing impossible to produce that in them; the phrase, *it is impossible to renew them again unto repentance,* seems plainly to imply that they were once truly in that state to which they were to be renewed, and also the loss of it."[1]

But, though this apostle has employed the term *enlightened,* in relation to those who had been called by his grace; it does not follow, that it always denotes the saving illumination of the Holy Spirit. The Son of God is the dispenser of life, and of that light or intelligence with which human life is connected: *In him was life, and the life was the light of men:*[2] and farther, as communicating to men the perception of truth, he is termed *the true light which lighteth every one that cometh into the world.*[3] Wherever, therefore, our Lord, either as the God of nature, or as the God of grace, confers intelligence, he

[1] Taylor, p. 289. [2] John, i, 4. [3] John, i, 9.

enlightens: and a contrast of the heathen with those who have been favoured with scriptural instruction, abundantly proves, that, in innumerable instances, divine truth *enlightens* where no interest in salvation ensues. Hence, of those to whom Christ communicated his gospel, it is said, *The people who sat in darkness, have seen a great light:*[1] Every man, therefore, whose mistaken views have been displaced by knowledge, is an *enlightened* man.

This apostle instead of limiting the term *enlightened* to the saving operations of the Holy Spirit, has himself, in the last of the passages under consideration, explained it as denoting a correct view of the Christian system: *If we sin wilfully after that we have received the knowledge of the truth:* And this knowledge and, also, its concomitant fruits may exist, where the mind has experienced no saving change. As an *enlightened* believer of this description, Simon Magus has been already mentioned; and of others it is said, that, *when Jesus was in Jerusalem, at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But he did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what is in man.*[2] Here, then, are *enlightening* and believing, without the saving illumination of the Holy Spirit and the faith of God's elect; and this temporary faith may produce both corresponding re-

[1] Mat., iv, 16. [2] John, ii, 23–25.

pentance and reformation. At the preaching of Elijah, *Ahab rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.*[1] Herod, also, *feared John, knowing that he was a just man and an holy, and observed him, and, when he heard him, he did many things, and heard him gladly.*[2] It is not, therefore, requisite to suppose with Whitby, that those to whom the apostle alludes, either professed a hypocritical repentance, or felt that godly sorrow which worketh repentance unto salvation. On the contrary, in the subsequent verses, the contrast between them, and others renewed by divine grace, represents them as totally destitute of practical excellence: *For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briers, is rejected, and is nigh unto cursing; whose end is to be burned.*[3]

It has, indeed, been often affirmed, that those to whom the apostle alludes, had been sanctified by the blood of the covenant, "That the apostle," says Whitby, "speaks of them who had received the remission of their past sins by faith in the blood of the new Testament, shed for the remission of sins, and so of them who had true justifying faith, is evident from these words, that they were *sanctified by his blood*, for to be *sanctified*, throughout this whole epistle, and more assuredly, to be

[1] 1 Kings, xxi, 27. [2] Mark, vi, 20. [3] Heb., vi, 7, 8.

sanctified with the blood of Christ, hath still relation to our justification, or the remission of sins procured by the blood of Christ," etc.[1]

But the preceding view of the apostle's language, does not accord with the general tenor of his discourse. Upon the expressions, *who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace*, Guise has justly remarked, that "*the blood of the covenant wherewith he was sanctified*, seems to relate to Christ, who was consecrated to his priestly office by his own blood, rather than to him who *counted the blood of the covenant an unholy thing:* For the Son of God is the immediate antecedent; and the apostle's design was to aggravate the sin of apostates, from a consideration of the worth and dignity of the object which they slighted and abused."[2] This view of the expression, *blood of the covenant*, accords alike with the prefigurations of the ceremonial law respecting our Lord, and with scriptural statement respecting the means by which he became qualified for the discharge of his official duties. Aaron was sanctified or consecrated to the priestly office by anointing; but, subsequently, his consecration was perfected by the sprinkling of blood:[3] *And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron,*[1] . . . . *and*

[1] Taylor, p. 291. [2] In loc., Note. [3] Exod., xxix, 7, etc.

sanctify Aaron.[1] Our Lord, also, was anointed with the Holy Spirit;[2] and this consecration he subsequently completed upon the cross with his own blood; because *it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings:*[3] And, hence, it is said, *that neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place.*[4] The assertion respecting the blood of the covenant sanctifying, must, therefore, be understood as referring, not to the apostate, but to Christ who sanctified himself.[5]

Those who adduce the preceding passages of Scripture, as evidence against the doctrine of final perseverance, require to be reminded that an argument which proves too much, proves nothing. According to their own principles, he who falls from grace, has forsaken Christ. He has, therefore, practically apostatised from the faith; and the apostle's language as quoted in support of their opinion, announces that it is impossible to renew the apostate to repentance; so that he who falls from grace, must perish forever.

To affirm that the case of those to whom the apostle alludes, was peculiar, is assumption without proof. These had crucified to themselves the Son of God afresh, and put him to an open shame: they

[1] Lev., viii, 30. [2] Acts, x, 38. [3] Heb., ii, 10.
[4] Heb., ix, 12. [5] John, xvii, 19.

had trodden under foot the Son of God, counted the blood of the covenant wherewith he was sanctified an unholy thing, and done despite to the Spirit of grace. But does not every person who sins wilfully, practically do the same thing? The impossibility of the repentance of apostates, the apostle does not refer to their exclusion from divine grace, but to their own rejection of the only means by which grace is dispensed. By renouncing Christ, their case became hopeless; because no other sacrifice for sin has been provided; and no other ordinance as means of repentance, by which they could be renewed, possess the sanction of God. But apostacy does not invariably terminate in final rejection. Idolatrous Israel often apostatised; yet *Israel was not forsaken, nor Judah of his God, of the Lord of hosts, though their land was filled with sin against the Holy One of Israel.*[1] The interposing mercy of God reclaimed his apostates, and induced them to say, *What have I to do any more with Idols:*[2] and the same privilege belongs to children of God: *they shall never perish.* Others who have displayed an equally promising appearance, may apostatise and be lost; but for this the Scriptures assign a satisfactory reason: they belonged not to the household of faith; and, hence, an apostle has remarked respecting them, *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued*

[1] Jer., li, 5. [2] Hos., xiv, 8.

with us: but they went out, that they might be made manifest that they were not all of us.[1]

Rom., xiv, 13–21. *Let us, therefore, not judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not your good be evil spoken of. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men. Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*

1 Cor., viii, 7–13. *Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not, are we*

[1] 1 John, ii, 19.

the worse. But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. For if any man see thee who hast knowledge, sit at meat in the idol's temple; shall not the conscience of him that is weak, be emboldened to eat those things which are offered to idols? And through thy knowledge shall the weak brother perish for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

The preceding passages of Scripture refer to the duty which members of the Church, possessing a knowledge of their Christian liberty, owe to those brethren who have not been equally emancipated from their former prejudices and mistaken views. In both, the apostle has suggested that the lawful privilege of the strong, ought not to be used to the injury of the weak. Upon the supposed possible extent of this injury, there has been advanced an objection against the doctrine of perseverance. The terms *destroy* and *perish* in the preceding passages, have been adduced as denoting the loss of an interest in the salvation of the gospel. But that our Lord should permit one member of his body to effect the final destruction of another, is repugnant alike to the will of God, the engagements of Christ, and the scriptural account of his mediatorial work. It is not the will of the Father of

mercies, that any of those little ones who believe in Christ, should be offended; and much less, that they should perish.[1] Our Lord, also, has assured them, that neither the heedlessness of friends, nor the designing exertions of foes, shall thwart the purpose of God. Unfeeling brethren may disregard their weakness: but subservient to the will of God and to the promise of Christ, divine power will ever counteract whatever tends to exclude them from salvation; and, hence, the declaration of our Lord, *I give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hand. My Father who gave them me, is greater than all; and none is able to pluck them out of my Father's hnad*[2] With this assurance of protection, our Lord's character and mediatorial work alike accord. He has *compassion on the ignorant, and on them that are out of the way;*[3] and, *He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.*[4] In opposition to these plain statements of Scripture, it is not a reasonable conclusion, that any member of the church should be permitted to effect the destruction of his weaker brethren.

That the apostle, in the passages under consideration, anticipated no such result, the general scope of his discourse sufficiently illustrates. In

[1] Mat., xviii, 6–14. [2] John, x, 28, 29. [3] Heb., v, 2.
[4] Isa., xl, 11.

the first, he inculcates the duty of self-denial, as requisite in reference to those Jewish converts who had not yet learned that *every creature of God is good, and nothing to be refused, if it be received with thanksgiving.*[1] *I know,* says the apostle, *and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walketh thou not charitably. Destroy not him with thy meat for whom Christ died.*

Here, it must be remarked, that the death of Christ is not adduced in contrast with the final destruction of the brother aggrieved, but with the uncharitable walking of him by whom that brother was offended. From affectionate regard for the aggrieved brother, Christ had died; and the members of the Church, instead of acting in opposition to the design of his death, ought to exemplify the same reciprocal attachment, by walking in love: *Let us therefore follow after the things which make for peace, and things wherewith one may edify another.* This the apostle has enforced by two considerations. He who in things indifferent disregards the conscientious scruples of his weaker brethren, injures himself; for *it is evil for that man who eateth with offence.* His conduct is a violation of brotherly kindness, which subjects him to our Lord's disapprobation and correction: *When ye sin so against the brethren, and wound their weak conscience, ye*

[1] 1 Tim., iv, 4.

sin against Christ. The aggrieved brother also is injured; because *a stumbling block or occasion to fall is placed in his way;* and, therefore, the apostle has added, *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*

Since, then, to be stumbled, offended, or made weak, is by the apostle stated to be the amount of the destruction inflicted; the passage under consideration ought not to be adduced as evidence against the doctrine of perseverance. The same remark is applicable to the second passage, from the first Epistle to the Corinthians. In the latter, the apostle had observed, that those members of the church who possessed knowledge uncombined with the due exercise of charity, might, by eating things sacrificed to idols, induce their weaker brethren to deviate from Christian purity: *If any man see thee who hast knowledge, sit at meat in the idol's temple, shall not the conscience of him who is weak be emboldened to eat those things which are offered to idols?* Indeed, that individual members of the Corinthian church still adhered to this idolatrous custom, appears from what the apostle had previously stated: *For some with conscience of the idol unto this very hour, eat it as a thing offered unto an idol.* Thus, the liberty of some had become a stumbling-block to others; and the latter, being induced to offend, had defiled their weak conscience. The apostle, therefore, addressing the members of

the church individually, has added, *And through thy knowledge shall the weak brother perish, for whom Christ died?*

By those who reject the doctrine of perseverance, undue importance has been attached to the preceding term *perish*, as if it denoted a final separation from Christ. But the apostle's language is merely an interrogation, by which he asks the Corinthians if any one of them would permit the knowledge which puffed him up, to oppose the grand end of our Lord's death. Besides, the term which in this passage has been translated *perish*, not unfrequently signifies merely to be subjected to loss or trouble; and in Scripture it is repeatedly used in this sense, to denote the condition of those who, though they have departed from the living God, are still the objects of his affectionate care, and shall never perish. Hence, our Lord has stated respecting himself, *I am not sent, but unto the lost* or perished *sheep of the house of Israel*,[1] and also, *The Son of man is come to seek and to save that which was lost* or perished.[2]

Exek., xviii, 24. *But, when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.*

[1] Mat., xv, 24. [2] Luke, xix, 10.

In reference to the preceding part of Scripture, Whitby has properly remarked, that "God is here asserting the righteousness of his ways against the murmurings and the repinings of the Jews, that they died for their fathers' sins; for that this was the import of their proverb, *The fathers have eaten sons grapes, and the children's teeth are set on edge,*[1] is evident from God's answer to this proverb, that *every one should die for his own iniquity*, Jer., xxxi, 29, 30, and to these murmurers that the soul that sinneth, it shall die, Ezek., xviii, 3, 4. This sense of these murmurers the prophet represents more plainly in these words, *If our transgressions and our sins be upon us, and we pine away in them, how shall we then live?* ch. xxxiii, ver. 10."[2]

Whitby's subsequent observations, however, are less in accordance with the spirit of the passage which he has attempted to explain. "Observe," saye he, "that the righteous man here spoken of is one truly righteous; for he is one who *sinneth not*, committeth not iniquity, and turneth not away from his righteousness; one who walketh in God's statutes, and keeps his judgments, yea, *who walketh in the statutes of life without committing iniquity;*[3] and, therefore, assuredly is one who is truly and inwardly righteous, and not in outward profession only; for, saith Dr. Prideaux, should he only turn away from his counterfeit and hypocritical righteousness, should he not rather live than die, inas-

[1] Ezek., xviii, 2. [2] P. 287. [3] Ezek., xxxiii, 15.

much as he would put off the wolf to put on the lamb."[1]

But, since the Scriptures state that *there is not a just man upon earth that doeth good and sinneth not*, correct principles of exposition require, that the freedom from sin expressed in the preceding scriptural terms, be restricted to that exhibition of law which the context announces, as connecting obedience with life, and disobedience with death. Of this obedience, God himself, in describing the character of the righteous man, has stated the amount, in the following terms: *If a man be just, and do what is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment, He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just; he shall surely live, saith the Lord God.*[2]

From the preceding verses it appears, that the righteousness mentioned in this part of Scripture, consisted of external acts of submission to the au-

[1] P. 288. [2] Ezek., xviii, 5–9.

thority of God: And it ought to be kept in view, that, according to the constitution of the Jewish economy, long life and prosperity in the land of Canaan, were promised to obedience; but misery and death, denounced against a contrary conduct. Even mere external compliance with the requisitions of the law, received its reward. It is not, therefore, necessary to conclude with Whitby, that the character described in these verses, was inwardly righteous. When Paul was a blasphemer and a persecutor; still, touching the righteousness which is in the law, he was blameless.[1] With such a declaration from an apostle, it is as little necessary to suppose with Prideaux, that the righteous man described in the preceding verses, if not inwardly righteous, must have been a counterfeit or hypocrite. In the human constitution, there are numerous principles which often produce the external performance of duty, where divine authority is not recognised. There may, also, be a sincere and scrupulous attention to the requisitions of the law, where its spirit is not felt; and, hence, in Scripture it is remarked of some, that, not from love to God, but through fear of death, they made themselves slaves in the work of obedience.[2]

But, farther, it was of temporal judgments attending to the dissolution of the body, that Israel complained: *If our transgressions and our sins be upon us; and we pine away under them, how should*

[1] Phil., iii, 6. [2] Heb., ii, 15.

we then live?[1] And, from the context, it does not appear that any other death was contained in the denunciation of God. Respecting the wicked man who turned from his wickedness, it is said, *In his righteousnses that he hath done, he shall live:*[2] but an apostle has explicitly stated the utter impossibility of obtaining acceptance with God and eternal life upon the ground of obedience: *By the deeds of the law there shall no flesh be justified in his sight:*[3] *If there had been a law given, which could have given life; verily, righteousness should have been by the law.*[4] The life promised to the man who turned from his wickedness, must have therefore, referred solely to the continuation of his present existence; and, consequently, the death denounced against him who turned from his righteousness, cannot be reasonably extended farther than the deprivation of natural life, or exclusion from the blessings forfeited by disobedience.

But Whitby has farther observed, that "the man who is here said to die, is said to die, not only for, but *in his iniquity*, and to be *taken away in his iniquity;* and so, must die not only temporally but eternally."[5]

But, before it be admitted that the divine denunciation included eternal death, the import of the expression, *dying in sin*, or *in iniquity*, ought to be ascertained. Upon this point, President

[1] Ezek., xxxiii, 10. [2] Ezek., xviii, 22. [3] Rom., iii, 20.
[4] Gal., iii, 21. [5] P. 288.

Edwards has remarked, that "the godly themselves were really exposed to die *in their iniquity*; that is, they were liable to be destroyed by God's awful judgments in this world. The prophet has a special eye to those destroying judgments that God had lately brought to the nation of the Jews; which are very much the subject of the prophecy, and seem to have given occasion for it; and which the Jews had respect to in the proverb which they used, and which gave occasion to what is said in this chapter. If the sinner turned from his outward wickedness unto an outward righteousness only, he would save his soul alive, with regard to those outward calamities; and if the righteous fell away outwardly, by committing some grievous sin, and getting into a bad way, they exposed themselves to die by this their iniquity in this manner."[1]

Of the justness of the preceding observations, the scriptural account of the divine government contains ample proof. To some it might appear hard to affirm, that Moses and Aaron died in their sins: yet, turning from their righteousness at the waters of Meribah, occasioned their death in the wilderness. Through disbelief of the promise of God respecting an entrance into the land of Canaan, many of Israel also died in the wilderness: but it is not necessary to suppose that either the whole of these, or Moses and Aaron, were subjected to eternal death. Our Lord, indeed, said to the

[1] Vol. viii, p. 452.

Jews, *If ye believe not that I am he, ye shall die in your sins;*[1] and, doubtless, in these words he denounced a death in contrast with that life and immortality, which his gospel reveals. But the import of the expression, *dying in sin*, as used in the prophecies of Ezekiel, ought not to be deduced from its use by him who came to establish a spiritual kingdom. Its meaning should be learned from those, who, like that prophet, lived under the law of a carnal commandment, and, being of the earth, accommodated their expressions to earthly things: And from the language of the Old Testament, it appears to have referred solely to temporal death. It can scarcely be supposed that the daughters of Zelophehad considered their father as consigned to everlasting destruction; yet, respecting him they said, *Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but he died in his own sin.*[2]

Upon the whole, therefore, there is sufficient ground for the conclusion, that the declaration of God by Ezekiel refers simply to temporal death.

[1] John, viii, 24. [2] Num., xxvii, 3.

NOTE.

(A) *State of probation, precepts of the gospel, condition of salvation*, and similar forms of expression, are occasionally used by individuals who profess the doctrines of grace. These, perhaps, they consider themselves as employing in consistency with the statement of Scripture respecting the plan of salvation, *If by grace, then is it no more of works; otherwise grace is no more grace.*[1] But, in the use of words, the meaning most apt to be attached to them by those to whom they are addressed, should ever be kept in view; and, considering the leanings of human nature to the imaginary worth of its duties, it merits the attention of the friends of the gospel, whether modes of expression more accordant with its grace, might not be more advantageously employed. For example, Dr. Hill, in his Theological Lectures, has said, "Scripture represents this life as a state of probation, upon our conduct during which, our everlasting condition depends."[2] If Calvinism be the doctrine of Scripture, it ought not to be stated in Arminian terms.

The above mentioned forms of expression would seem to imply that divine mercy is obtained, not without money and without price, but rather, in some respect, by a covenant of works; a covenant by which human conduct

[1] Rom., xi, 6.

[2] Vol. iii, p. 347.

is constituted the foundation of favour. But the covenant of man's salvation is not an arrangement which promises mercy, upon condition of obedience to what have been denominated *the precepts of the gospel.* It is the promise of an eternal life of which obedience is the fruit. Of this life, the several degrees are received in the order which God has prescribed; an order by which the dispensation of life produces the performance of duty; and, then, repeated communications of grace exciting to farther obedience, form habits of holiness, and prepare the obedient for additional favour. The gospel, as distinguished from the law, contains no precept: it is a system of unconditional mercy. Some precepts of the law enjoin the acceptance and improvement of the gospel, and others require the acceptance and improvement of providence; but neither do the former belong to the gospel, nor the latter to providence. Both are constituent portions of that moral system, which, as containing the prescription of duty, has been denominated law; and, therefore, the expression, *precepts of the gospel* and *precepts of providence*, are alike incongruous.

DISSERTATION VI.

ON THE ARGUMENTS PRODUCED IN SUPPORT OF UNIVERSAL REDEMPTION.

APPARENT proofs of universal redemption—It involves discordance between the benevolence of God in devising the plan and his wisdom in executing it—To obviate this difficulty it has been alleged, that those who know not the Gospel may receive salvation—The terms *world* and *all* used in reference to Christ's satisfaction denote something else than universal redemption—Used to counteract the prejudices of the Jews respecting the extent of Christ's kingdom—Of these prejudices the New Testament affords many illustrations—John who used the terms *all* and *world* more frequently than any other inspired writer, limits the mediation of Christ to a part of the human race—Passages adduced in support of universal redemption considered—2 Cor., v, 14–16—1 Tim., ii, 1–8—1 John, ii, 2—Heb., ii, 9—Rom., v, 18; 1 Cor., xv, 22—2 Pet., iii, 9—2 Pet., ii, 1—Extent of the Gospel call has occasioned an objection against particular redemption—Whitby in urging this objection has drawn a universal conclusion from limited premises.

IN the Scriptures it is stated, that God *will have all men to be saved*,[1] that Christ *gave himself a ransom for all*,[2] and that *he is the propitiation for the sins of the whole world*.[3] To these and similar ex-

[1] 1 Tim., ii, 4. [2] 1 Tim., ii, 6. [3] 1 John, ii, 2.

pressions of Scripture, as denoting the extent of divine mercy to man, much importance has been attached; and it must be admitted, that, in support of the doctrine of universal redemption, they present a striking appearance of proof. Besides, the human mind, reasoning from the nature of God to the nature of his operations, is apt to conclude that a redemption provided for all, being most extensively adapted to human necessity, must be also most consistent with divine benevolence. But a survey of the general providence of God abundantly shows, that a deduction from what he is, to what his benevolence will do, must at best be uncertain conjecture. His judgments are a great deep; and reason, attempting to fathom it, labours in vain: he destroys the wisdom of the wise, and brings to nothing the understanding of the prudent.[1]

However much a universal redemption may seem to accord with the benevolence of God; if it do not coincide with the actual arrangements of his wisdom for the dispensation of mercy, the doctrine which affirms it, ought not to be received as a scriptural truth: And it must be remarked, that, upon the principle of a redemption including the whole human race, there is, between the benevolence of God in the extent of his plan and the wisdom of his arrangement for its execution, an unaccountable discordance. By divine appointment, salvation is obtained through faith's acceptance of Christ;

[1] 1 Cor., i, 19.

but, without the exercise of this grace, there is no participation of the mercy of God: *He that believeth on the Son, hath everlasting life; and he hat believeth not the Son, shall not see life; but the wrath of God abideth upon him:*[1] And also, *Whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? . . . . So, then, faith cometh by hearing, and hearing by the word of God.*[2] For those, therefore, who have not been favoured with the Gospel, there is no relief.

To obviate the preceding difficulty, the religious state of the heathen has been often regarded with more speculative charity than what the Scriptures authorise; and, to prove that those excluded from the knowledge of the Gospel may still obtain an interest in its grace, the language of Peter with respect to Cornelius, has been often quoted: *Of a truth, I perceive that God is no respecter of persons: But, in every nation, he that feareth him, and worketh righteousness, is accepted of him.*[3] But the charity which contradicts divine truth, is no christian grace. That view of the apostle's language, also, which represents him as adverting to what human nature in a state of heathenism may become, is utterly repugnant to the general tenor of Scripture.

[1] John, iii, 36. [2] Rom., x, 13–17. [3] Acts, x, 34, 35.

Where there is not that knowledge of the gracious character of God, which his Gospel is designed to communicate, there can exist neither love to him nor the obedience of faith; and divine truth states that the heathen sit in darkness and in the shadow of death, and, also, that against God their heart is enmity: *He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them.*[1] He, also, who was given to be a light to enlighten the Gentiles, has said, *O righteous Father, the world hath not known thee:*[2] And respecting all who belong to the world, the Father himself has declared that *there is no fear of God before their eyes.*[3] The heathen, therefore, are outcasts from God,[4] or, as their state is represented by an apostle, they are *without Christ, having no hope, and without God in the world:*[5] and, hence, though Cornelius, as a Jewish proselyte might know and obey the truth; as a heathen, he could be neither a fearer of God nor a worker of righteousness.

Taking into account, then, that every individual of the human race has not been favoured with a revelation of mercy; the terms *world* and *all*, when used in Scripture in reference to the extent of our Lord's satisfaction, must denote something else than a universal redemption. Upon this topic, the

[1] Ps., cxlvii, 19, 20. [2] John, xvii, 25. [3] Rom., iii, 18.
[4] Mal., xviii, 17. [5] Ephes., ii, 12.

subjoined extract from Principal Hill's Theological Lectures, merits consideration: "I refer at present only to John, vi, where our Lord says repeatedly, that he gave his life for the world; and where he speaks also of those whom the Father hath given him. *The bread of God is he who cometh down from heaven, and giveth life unto the world. The bread that I will give is my flesh, which I will give for the life of the world. All that the Father giveth me, shall come to me. This is the Father's will that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.* Here, are the doctrines of particular and universal redemption seemingly taught in the same discourse. The expressions of the one kind must be employed to qualify the expressions of the other kind; and it cannot be said that we pervert Scripture, when, adhering to the particular destination of saving those who shall be saved, which reason teaches, and Christ declares, we give the other expressions such an interpretation, as renders them consistent with that destination.[1]

That the terms *world* and *all*, when employed in Scripture to denote the extent of redemption, were not intended to include every individual of the human race, but to counteract the selfish notions of the Jews respecting the extent of the Messiah's kingdom, and to assure the Gentiles upon the same point, will appear from the following remarks.

[1] Vol. iii, p. 13.

At the termination of the Babylonish captivity, the Jews returned from the land of graven images, with an abhorrence of idolatry and with a just conception of their own character as a *holy seed*;[1] that is, as a people separated from other nations, and consecrated to the service of God. Subsequently, also, they were noted for a rigid attachment to the forms of their religion; and, finally, their eagerness for external perfection produced a mass of traditionary commandments of men, which displaced the law of God, and reduced the religion of the greater part of the nation, to what our Lord has denominated the righteousness of the scribes and Pharisees. By these means, they acquired an overweening opinion of their own worth, and an equal contempt for every other section of the human race. *They trusted in themselves that they were righteous, and despised others.*[2] Being, thus, in their own opinion, meritorious descendants of the father of the faithful, they regarded themselves as the sole objects of divine approbation; and, upon this ground, expecting the favour of God by means of the Messiah, they assigned to him the task of subjecting to their authority the heathen world. Of a Messiah who would dispense either spiritual blessings to themselves, or favour of any kind to the world at large, they had formed no just conception.

With the preceding view of the Jewish nation,

[1] Ezra, ix, 2. [2] Luke, xviii, 9.

the ministrations of the Baptist accords. His was a mission to prepare the way of the Lord; and its duties he discharged, by opposing the preconceived notions and prejudices of the Jews. Accordingly, he reprobated their expectation of divine favour upon the ground of lineal descent. *Think not to within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.*[1] His delineation of the Messiah's character, also, formed a striking contrast with Jewish exp tation and monopoly: it was an exhibition of Christ as the dispenser of spiritual favour, and one in whom all the families of the earth should be blessed: *Behold the Lamb of God which taketh away the sin of the world.*[2]

Against the preceding prejudices of the Jews, the ministrations of our Lord also were particularly directed. It has been already remarked, that these accounted themselves to be, by lineal descent, the children of that kingdom which they expected the Messiah to establish. Hence, in reply to our Lord, announcing to them liberty through belief of the truth, they referred to their privilege, *We be Abraham's seed, and never were in bondage to any man: how sayest thou, ye shall be made free?*[3] He, therefore, showed them that their want of faith and its fruits, sufficiently indicated their want of connexion with the father of the faithful:[4] *If ye were*

[1] Mat., iii, 9. [2] John, i, 29. [3] John, viii, 33.

Abraham's children, ye would do the works of Abraham:[1] And, like the Baptist, he taught them, that, though they should be rejected, the father of the faithful would still have children: *I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness.*[2] Nor did he conceal from them, that those whom they despised and accounted *no people*,[3] would become the partakers of his grace: *Other sheep I have, which are not of this fold; them also I must bring; and they shall hear my voice, and there shall be one fold and one shepherd.*[4]

Thus, both the preparatory mission of the Baptist and the subsequent ministrations of Christ, opposed the prejudices of the Jews, and revealed the extending of the blessing of Abraham to Gentile nations.

Upon this subject, our Lord's discourse to Nicodemus presents additional evidence. Having stated the necessity of regeneration even in those who accounted themselves the children of the kingdom, he further observed, *If I have told you earthly things; and ye believe not: how shall ye believe if I tell you of heavenly things?*[5] Here, it must be observed, that, as in Scripture the term *earth* is used to denote the Jewish nation as a political body;[6] our Lord, under the expression *earthly things*, alludes to what he

[1] John, viii, 39. [2] Mat., viii, 11, 12. [3] Rom., viii, 19.
[4] John, x, 16. [5] John, iii, 12. [6] Heb., xii, 26.

had previously stated to Nicodemus respecting the necessity of regeneration. That this is its import, appears from the mode of expression employed by the Baptist in a subsequent part of the chapter; in which he gives an account of himself as a member of that body, and of his ministrations as referring solely to the Jews. Contrasting himself with the Messiah, he has said, *He that is* of the earth, is earthy, *and speaketh of the earth: he that cometh from heaven, is above all; and what he hath seen and heard, that he testifieth.*[1] By *heavenly things*, therefore, our Lord, in testifying what he had seen and heard, denoted things relating to the heavenly kingdom which he came to establish: And that he had particularly in view the introduction of the Gentiles into his kingdom, a doctrine to Nicodemus still more incredible than that which inculcated the necessity of Jewish regeneration, is evident from his subsequent instructions: *As Moses*, for the benefit of the people of Israel, *lifted up the serpent in the wilderness; even so, must the Son of man be lifted up; That whosoever believeth in him, should not perish, but have everlasting life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him*, whether Jew or Gentile, *should not perish, but have everlasting life.*[2] The preceding statements of Christ, as announcing the love of God to the world, inclusive of every individual of the human race, are not consistent with the limited propagation of the

[1] John, iii. 31, 32. [2] John, iii, 14–16.

gospel; but, as denoting the extension of grace to the heathen, they exactly accord with the incredulity originating in the preconceived notions, which our Lord has ascribed to Nicodemus in these words, *How shall ye believe, if I tell you of heavenly things?* And they, also, accord with that universal incredulity which the Baptist has ascribed to the Jews: *He that cometh from heaven, is above all: And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.*

Of this inveterate prejudice of the Jews in favour of their own nation, the New Testament contains numerous illustrations. The apostles themselves, though favoured with both the public and private instructions of Christ, so little understood the gospel as a doctrine designed for all nations, that, even after his resurrection, their views of his kingdom were still restricted to the glories of a temporal reign, in accordance with Jewish prejudices: They asked him, saying, *Wilt thou at this time restore again the kingdom to Israel?*[1] Nor does it appear that the gift of the Holy Ghost upon the day of Pentecost, though it qualified them to publish the tidings of salvation, either removed their prejudice against the Gentiles, or enabled them to perceive the extent of their own apostolic commission. A vision was requisite to induce Peter to visit Cornelius, nor were other ministers of Christ more enlightened, or more charitable; for *they who were scattered*

[1] Acts, i, 6.

abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but Jews only.[1] When Peter, also, returned from Cornelins, *they that were of the circumcision, contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them:*[2] And when his defence convinced them that God had opened to all nations the door of faith, they spoke of it as an event altogether unexpected: *Then hath God also to the Gentiles granted repentance unto life.*[3]

But, farther, the same bitter and exclusive spirit still more strongly actuated the unbelieving part of the Jewish nation. While their preconceived notions respecting the character of the Messiah, induced them to reject a crucified Saviour; their hatred of the Gentiles displayed itself in enmity against the gospel, as extending to the heathen the blessing of Abraham. That this hostility should occur, an apostle has stated as an event of ancient prediction: *Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you:*[4] And the truth of the preceding prophecy, the same apostle's experience amply proved. Of the diversified afflictions which he suffered, perils from his own countrymen were not the least; and, that these perils originated in the discharge of his duty as the apostle of the Gentiles, there is abundant evidence. When he stated to his un-

[1] Acts, xi, 19. [2] Acts, xi, 2, 3. [3] Acts, xi, 18.
[4] Rom., x. 19.

believing brethren at Jerusalem the manner of his convertion, *they gave him audience:* but, when he farther informed them of his call to the apostleship of the Gentiles, *they lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live. And they cried out, and cast off their clothes, and threw dust into the air.*[1]

The same apostle, in detailing his sufferings for the sake of the gospel, has also said, *Of the Jews, five times received I forty stripes save one:*[2] And the continuance of life he owed, not to the cessation of enmity on the part of his kinsmen according to the flesh, but to the protection of an overruling providence. That Jewish hostility against the communication of the gospel to the Gentiles, subjected other ministers of Christ to similar opposition, appears from this apostle's language to the Thessalonian church: *Ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; Forbidding us to speak to the Gentiles, that they might be saved.*[3]

From the preceding remarks it is evident, that Jewish enmity was not more directed against a crucified Saviour, than against the extension of mercy to the heathen world; and it would be won-

[1] Acts, xxii, 21, 22. [2] 2 Cor., xi, 14. [3] 1 Thes., ii, 14, 16

derful, indeed, if the primitive propagators of christian doctrine, preaching amidst contradicting Jews and doubting Gentiles, had not exhibited the calling of the latter, as a prominent feature of the gospel plan. It might rather be expected, that, being themselves Jews, they would prominently exhibit the sentiments expressed by the apostle John: *He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.*[1] Had the attention of the friends of the gospel been as much directed to Jewish enmity against the heathen, as to Jewish rejection of Christ upon the grounds of his crucifixion and the spirituality of his kingdom, they would, perhaps, have less frequently adverted to the terms *world* and *all*, as proofs of the doctrine of universal redemption.

With respect to the extent of the love of God and of the mediation of Christ, the terms *world* and *all*, are, in no other section of scripture, so frequently used, as in the writings of the apostle John: yet his view of the design of our Lord's death as a relief for the guilty, does not accord with the doctrine of a universal redemption. In one of his statements upon this subject, he has said, *And one of them, named Caiaphas, being the high priest that same year, said unto them, ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not: And this he spake, not of himself, but, being high priest that year, he*

[1] 1 John, ii, 2.

prophesied that Jesus should die for that nation: And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.[1] Here, by the phrase, *children of God*, the apostle cannot mean the dispersed of Israel; for that would, in other words, be to restrict the results of the death of Christ to the Jews. It must, therefore, refer to the Gentiles, who should be afterward received into the family of God, according to the declaration of Christ, *Other sheep have I which are not of this fold: them also I must bring;*[2] and it is expressed by an apostle, *That, in the dispensation of the fulness of time, he might gather together in one all things in Christ.*[3]

In opposition to statements so plainly limiting the mediation of Christ to a part of the human race, it cannot be reasonably affirmed, that, in the writings of this apostle at least, the terms *world* and *all*, in reference to the extent of redemption, prove it to be universal. Upon other parts of Scripture, the subjoined observations will further show that they have been, in no instance, employed for the purpose of stating that doctrine.

2 Cor., 5, 14–16. *For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them, and rose again. Wherefore, henceforth know we no man after the flesh: yea, though we have known*

[1] John, xi, 49, 52. [2] John, x, 16. [3] Eph., i, 10.

Christ after the flesh; yet, now henceforth, know we him no more. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new: And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself.

With respect to the import of the expression, *reconciling the world*, it is sufficient to remark, that, in the Epistle to the Romans, it is explained as referring, not to a reconciliation established between God and every individual of the human race, but to the introduction of the Gentiles into the kingdom of Christ: *For I speak unto the Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; If by any means I may provoke to emulation them who are my flesh, and might save them. For if the casting away of them be the reconciling of the world, etc.*[1]

With the preceding view of the meaning of the term *world*, the general tenor of the verses under consideration exactly accord. The apostle, adverting to himself and other ministers of the gospel, said, *We thus judge, that if one died for all, then were all dead: And that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again:* And, then, he has shown how he and other ministers actually lived. In their ministrations, they recognised no difference between Jew and Gentile: *Henceforth,*

[1] Rom., xi, 13, 15.

know we no man after the flesh. It is evident, therefore, that, in the preceding verses, the apostle did not allude to the death of Christ, as a provision of mercy for every individual of mankind, but as bearing upon the interest of the Jews and the Gentile nations without distinction.

The apostle has farther stated, that not only in apostles, but also in Jews and Gentiles alike, regeneration tends to remove prejudice and its antipathies, and to implant in the human mind universal benevolence: *If any man be in Christ, he is a new creature: old things are passed away: behold all things are become new.* This change he has ascribed to God, who when even the apostles themselves under the influence of Jewish prejudice, accounted it *unlawful for a man that is a Jew to keep company or come unto one of another nation*, taught them the extent of the gospel plan, and committed to them the ministry of reconciliation; *To wit that God was in Christ, reconciling the world* or the Gentiles *to himself.* That this is the nature of the reconciliation here mentioned, has been already shown from the same apostle's statement in his epistle to the Romans; and his epistle to the Ephesians furnishes an additional illustration of the same point. *But now in Christ Jesus ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances,*

for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came, and preached peace to you who were far off, and to them that were nigh.[1]

From these remarks it is evident, that, as this *reconciliation* is through the preaching of peace, it cannot include those who have not been favoured with the gospel; and it is no less evident, that the *all* for whom Christ died, are not mankind individually, but every nation whether Jewish or Gentile.

1 Tim., ii, 1–8. *I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity. I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting.*

In order to ascertain the general import of these verses, it may be useful to observe what the apostle had previously stated.

In the fourth verse of the preceding chapter, he

[1] Eph., ii, 13–17.

had directed Timothy to prohibit teachers in the Ephesian church, from giving *heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith.* That, in these words, he alludes to the contracted and selfish opinions of the Jews, respecting the value of their descent, and the importance of the ceremonial law, appears not only from the subsequent verses, but also from the subjoined instructions of the same import, which he delivered to Titus: *Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.*[1] Many of the converts from Judaism, could not brook equally with those whom they had been accustomed to stigmatise as *sinners of the Gentiles.*[2] They regarded them, rather as a subordinate race who might obtain salvation, by attaching themselves to the people of Israel, submitting to circumcision, and obeying the ceremonial law. In the subsequent verses, therefore, the apostle proceeded to show, that such selfish views and feelings are alike repugnant to law and gospel: *Now, the end of the commandment is charity;* and this end of the commandment or charge he has farther represented, as *according to the glorious gospel of the blessed God.*[4] Of the charity of the gospel, he has next adduced himself as an example; and, then, announced that the gospel has been provided for the very characters that Judaizing converts affected

[1] Tit., iii, 9. [2] Gal., ii, 15. [3] 1 Tim., i, 5.
[4] 1 Tim., i, 11.

to despise: *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.* Having, thus, in these words, employed the terms *world* and *sinners* in a latitude opposed to Jewish bigotry, he drew the conclusion contained in the first of the verses under consideration: *I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men.* This exhortation he has farther enforced upon the additional grounds, that God *will have all men to be saved, and to come unto the knowledge of the truth*, and that Christ *gave himself a ransom for all.*

Respecting the preceding apostolic assertions it may be remarked, that the first, as a proof of universal redemption, is altogether inadmissible. When it is said that God *will have all men to be saved, and to come unto the knowledge of the truth*; it is evident, that, with respect to their salvation and their knowledge of the truth, his will must be of equal extent. But, as he has permitted many to continue in the ignorance of heathenism, of these, at least, it cannot be logically affirmed that he has willed their salvation. The terms, *all men*, therefore, ought to be taken in connection with what the apostle had previously stated respecting Jews and Gentiles, as constituting distinct sections of mankind, but, as also being in relation to the gospel one whole or *all*. This view of the will of God respecting the salvation of *all men*, accords

[1] 1 Tim., i, 15.

with the actual extension of the gospel to the heathen; and it also accounts for the Apostle's statement in the subsequent verse. Though there are Jews and Gentiles, equally needing salvation; there is common to both but one God who has willed it, and but one mediator by whom it is dispensed.

The preceding view of the apostle's language derives additional confirmation from his subjoined statement respecting the satisfaction of Christ: *Who gave himself a ransom for all, to be testified in due time.* Here, it must be observed, that the assertion, Christ *gave himself a ransom for all,* is represented as a truth which had been formerly unknown, but was to be *testified in due time.* By this expression, the apostle evidently alludes to the revelation of our Lord as a ransom for the heathen; a mystery which had been *hid from ages and from generations;*[1] or, as it is expressed in the Epistle to the Ephesians, *The mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.*[2] They *all,* therefore, for whom Christ gave himself a ransom, are not the whole human race, but the Jews and Gentile nations collectively, to whom a conjunct interest in the satisfaction for sin, was in due time to be testified.

[1] Col., i, 26. [2] Eph., iii, 4–6.

That this is the import of the apostle's statement, is farther apparent from the subsequent verse: *Whereunto I am ordained a preacher and an apostle, (I speak the truth in Christ and lie not), a teacher of the Gentiles in faith and verity.* The opposition of the Jews to the calling of the Gentiles, of course, became opposition to those by whom that doctrine was taught. They forbade the preaching of the gospel beyond their own nation;[1] and, when it was communicated to the Gentiles, they spake against it, *contradicting and blaspheming.*[2] As this apostle, therefore, had been particularly designated to *preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which from the beginning of the world had been hid in God,*[3] he became the principal object of Jewish hostility; and the contradiction with which he was met rendered it necessary, that, in teaching this doctrine, he should vindicate his office. On this account, his writings contain numerous references to his apostolic call in relation to the Gentiles. Of this, the passage under consideration presents an example. Having stated that Christ, as a ransom for Jew and Gentile alike, was to be testified in due time, he has, with strong asseveration, asserted his own appointment to disclose to the latter that glorious mystery: *Whereunto I am ordained a preacher and an apostle, (I speak the truth in Christ*

[1] 1 Thess., ii, 16. [2] Acts, xiii, 45. [3] Eph., iii, 8, 9.

and lie not.) But, as if the preceding assertion had not been sufficiently strong, he has added, *A teacher of the Gentiles in faith and verity;* that is, with respect to both his office and the gospel, he taught them upon the ground of divine authority, and he taught them the truth. With this personal faith in the reality of his appointment to the apostleship of the Gentiles, also, he has, in the subsequent verse, exercised his apostolic power in relation to what was testified in due time: *I will, therefore, that men pray every where, lifting up holy hands, without wrath or doubting;* that is, since Christ has given himself a ransom for Gentiles as well as Jews, and since God has willed them both to be saved, prayer should be made for all; and, that this duty might be performed with a spirit becoming the benevolence of the gospel, there ought, on the part of the Jews, to be no wrath against the calling of the Gentiles; and on the part of the Gentiles, no doubting with respect to the validity of their call to participate in the blessing of Abraham, according to the promise of God, *In thee and in thy seed shall all the families of the earth be blessed.*[1]

Upon the whole, then, as it cannot be reasonably supposed that God would accept a ransom for every individual of the human race, and yet for ages exclude the greater part from its benefits; or, that he would will all to come to the knowledge of the truth as the means of their salvation, and, yet

[1] Gen., xxviii, 14.

retain that knowledge a hidden mystery from any; the verses under consideration cannot have been designed to represent either the will of God or the satisfaction of Christ, as evincing the doctrine of a universal redemption. They ought, therefore, to be viewed as referring, not to every individual of the human race, but to all nations. Thus, they harmonize with the general scope of the apostle's discourse, and also with the will of God, as it has been displayed in the execution of his plan for the diffusion of the gospel.

1 John, ii, 2, *And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.*

From the seventh verse of this chapter it appears, that this epistle was addressed to Hebrew converts, and consequently, to persons who had felt the influence of Jewish prejudice, against the extension of the privileges of the Messiah's kingdom to heathen nations. On this account, even M'Knight, an avowed advocate of universal redemption, admits, that, in the passage under consideration, the term *world* denotes the Gentiles as contradistinguished from the people of Israel. In this point of view, then, Christ must be the propitiation for the sins of the whole world, in the same sense as he gave himself a ransom for all. This remark applies, also, to those declarations of our Lord, in which he has stated that *God loved the world,*[1] that

[1] John, iii, 16.

he himself came *to save the world*,[1] that he would *give his flesh for the life of the world*,[2] and that he *giveth life unto the world*.[3] That he employed these expressions, not in reference to every individual of mankind, but to the human race collectively, as including Jews and Gentiles alike, he has himself furnished conclusive evidence. It is not a supposable case, that he would take no interest in persons whom God loved, and for whom he himself laid down his life; yet he has said, *I pray not for the world, but for them whom thou hast given me:*[4] and it cannot be truly affirmed, that our Lord's intercession referred to believers only. It included all whom the Father had given him; all who, at that time believed, and all who should be afterward introduced into the household of faith: *Neither pray I for these alone, but for them also who shall believe on me through their word.*[5]

Thus, the world for which Christ did not pray, stands in contrast with that *whole world* for whose sins he is the propitiation; and, consequently, the last cannot include every individual of the human race: its reference must be to men of all nations. Accordingly, of some he has said, *I lay down my life for the sheep;*[6] but of others, *ye are not my sheep:*[7] and it ought not to be affirmed that the want of faith in the latter, is the ground of his declaration respecting them; for he has stated, that

[1] John, xii, 47. [2] John, vi, 51. [3] John, vi, 33. [4] John, xvii, 9. [5] John, xvii, 20. [6] John, x, 15. [7] John, x, 26.

they were destitute of faith, because they did not belong to that class for which he laid down his life: *ye believe not, because ye are not my sheep*.[1] Besides, he has acknowledged as his sheep individuals of heathen nations, by whom he was not even known: *other sheep I have, which are not of this fold: them also I must bring:*[2] and, though he would not pray for the world, for these his intercessory prayer was made.

It must be, also, farther remarked, that the promise to Abraham, that he should be heir of the world,[3] was made also to Christ as his seed. To our Lord it was promised, that he should receive the heathen for his inheritance; and, on this account, he is denominated the Saviour of the world. Since, then, the promise to both is to the same extent, the amount of Abraham's inheritance will show in what respect Christ is the heir of the world: and the promise to Abraham was, that he should be the father, not of the whole race, but of the faithful, whether Jew or Gentile: *He received the sign of circumcision, a seal of righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncir-*

[1] John, x, 26. [2] John, x, 16. [3] Rom., iv, 13.

cumcised.[1] These, therefore, are the inheritance which our Lord purchased with his own blood; and hence, the complete salvation of those who believe, is termed the redemption of the purchased possession. Since, then, divine truth thus states, that the possession which Christ has purchased, shall be completely redeemed; it cannot warrant the conclusion, that those who shall not be finally saved, have been *bought with a price.*

Thus, both from our Lord's declarations, and from the general scope of the Scriptures, it appears that the term *world,* as used in reference to the love of God and to the satisfaction of Christ, does not relate to every individual of mankind, but collectively to all nations.

Heb., ii, 9. *That he by the grace of God should taste death for every man.*

In this verse, the term *man* being a supplement; the propriety of its insertion must be ascertained from the context. Respecting it M'Knight has remarked, that, "as this discourse is concerning God's bringing many sons unto glory through the death of Christ, the phrase ὑπὲρ παντὸς may be thus supplied, ὑπὲρ παντὸς υἱοῦ, *on account of every son,* namely of God, who is to be brought unto glory."[2] But, since, in the preceding verses, the apostle has not used the term *sons,* though the expression *every son* may convey his meaning, it would rather seem that he has here employed *every,* in relation to

[1] Rom., iv, 11, 12. [2] In loc., note 3.

something which he had previously stated. On this account, some have supplied the term *heir*, from the last verse of the preceding chapter. But, though that accords equally well with the general scope of the apostle's discourse; as the antecedent of *every* in the verse under consideration, it is too remote; and therefore, in order to ascertain its proper supplement, it may be useful to advert to the intervening verses.

In the fifth verse of this chapter, the apostle had said, *unto the angels hath he not put in subjection the world to come, whereof we speak;* that is, the present dispensation of divine grace. By the Hebrews, the Messiah was denominated, *he that was to come;* and, in allusion to this appellation of Christ, the phrase, *world to come*, denotes that dispensation of mercy which he came to establish. In accordance with this view of the apostle's expression, *the world to come whereof we speak*, the preceding part of his discourse relates to the dispensation of the last days: *God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things.*[1] Respecting the subjection of this *world to come*, to our Lord as the heir of *all things*, he has added, *But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, for the sufferings of death, crowned with*

[1] Heb., i, 1, 2.

glory and honour, that he by the grace of God should taste death for every —. In these words, therefore, the term *every* must be considered as the distributive of *all;* and consequently, not *man* but *thing* is the proper supplement. By ascertaining then, the import of the expression *all things*, the meaning of the term *every* will be also ascertained.

As bearing upon the preceding point, the subjoined remark of M'Knight merits consideration: "sometimes, the neuter adjective is put for the masculine and feminine jointly. John, vi, 37. Παν *all* or every thing *that the Father giveth me.* 1 Cor., vi, 11. Και ταυτα, *and such* or these things *were some of you.* 1 Cor., xi, 12. *For as the woman is of the man, even so is the man also is by the woman, but* ταυτα *all things*, that is, both the man and the woman, *of God.*"[1] In various other parts of Scripture, also, the expression *all things* is used to denote all persons: *Whom he hath appointed heir of all things:*[2] *That, in the dispensation of the fulness of times, he might gather together in one all things in Christ:*[3] *And having made peace by the blood of his cross, by him to reconcile all things unto himself:*[4] *And also who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*[5] In these quotations, the terms *all things* denote all those persons of whom

[1] Essay iv, Sect., 20. [2] Heb., i, 2. [3] Eph., i, 10.
[4] Col., i, 20. [5] Phil., iii, 21.

Christ is heir; all, whether Jew or Gentile, whom he gathers together in one in himself; all whom, by reconciling he subdues or puts under himself. When the apostle, therefore, in connexion with the passage under consideration, has said, *but now we see not yet all things put under him*, he must mean all those persons of whom our Lord had been constituted heir; and, consequently, by *every thing* for which he tasted death, is denoted every son or heir of salvation.

Rom., v, 18. *Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon men unto justification of life.*

1 Cor., xv, 22. *For, as in Adam all die; even so in Christ shall all be made alive.*

The extent of the redemption stated in these verses, must be estimated by the meaning in which the apostle has used the expressions, *all men*, and *justification of life*. Of the first of the preceding passages, M'Knight has adopted the following explanation: "Delivering all men from immediate death, allowing them to live a while on the earth, and declaring that after death they shall all be raised from the dead."[1] Taylor, also in his treatise upon Original Sin, has advanced a similar exposition. "It must," he has remarked, "be true and fit, that the revoking that condemnation by the righteous action of one, should likewise extend to

[1] In loc.

all men, to deliver them from mortality to which they were adjudged, and to restore them to life at the resurrection."[1] But that these explanations do not contain the import of the apostle's statement, will appear from the following remarks.

The preceding views of the expression, *justification of life*, amount merely to this, that all men are relieved from the sentence of condemnation, and again placed in a state of probation for life. But the apostle's meaning evidently is, that, by the mediation of Christ, there is not only relief from condemnation, but also a superabundance of blessing, which secures to the pardoned a glorious immortality. In illustration of this remark, it is requisite to advert to the subjoined context. *For if, through the offence of one, many be dead; much more the grace of God and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if, by one man's offence, death reigned by one; much more they who receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For, as by one man's disobedience many were made*

[1] P. 63.

sinners; so, by the obedience of one, shall many be made righteous. Moreover, the law entered that the offence might abound: but where sin abounded, grace did much more abound. That, as sin hath reigned unto death; even so, might grace reign through righteousness, unto eternal life by Jesus Christ our Lord.[1]

In these verses, the apostle has first adverted to the difference between what is entailed upon mankind through Adam, and what is dispensed through connexion with Christ: *But not as the offence, so also is the free gift;* and, then, he has stated that this difference consists in the amount of the gift; a gift which, in its gracious results, confers much more than relief from the offence and its deadly punishment: *For if through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.* Of this superabundance, the subsequent verses contain an enumeration of the several parts.

1. The apostle contrasting condemnation through Adam with pardon through Christ, has stated, that the former was caused by one or by one offence, but that the latter is extended to many offences: *And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification.*

[1] Rom., v, 15–21.

2. In adverting to the next part of the superabundant blessing, it must be remarked, that, though pardon is a prerequisite to the justification of a sinner, it is not the ground upon which he is justified; nor does it confer upon him a character which can obtain his acceptance with God. The justification of the ungodly is a legal decision, not merely that he is free from guilt, but that he also possesses a righteousness, or obedience in exact conformity with the requsitions of the law of God. This view of the nature of justification, the apostle has given in the subsequent verses: *By the obedience of one shall many be made righteous*, and, *by the righteousness of one, the free gift came upon all men unto justification of life*. Thus, those who, through Christ, receive the pardon of many offences, receive also the gift of righteousness; and, upon the ground of this gift, they obtain acceptance with God, and are justified.

3. According to the constitution of the covenant of grace, justification and life are inseparably connected; and, hence, justification by the righteousness of one, is termed *justification of life*. This expression, M'Knight and other advocates of universal redemption, consider as denoting merely deliverance from immediate death, permission to live for a time, and, finally, a future resurrection. Their opinion, however, does not include the whole scope of the apostle's reasoning. The superabundance of blessing, displayed in the pardon of many

offences, and in the gift of righteousness, though a glorious manifestation of grace, is still subordinate to the grand exhibition of superabounding mercy, in the dispensation of life. Those who obtain pardon and righteousness, are not merely, as Adam, permitted to live in a state of probation: they *reign* in life; and, as they possess this privilege by one, Jesus Christ; the permanence of their station is not derived from their own resources. Their *life is hid with Christ in God*;[1] and, by receiving out of our Lord's fulness *abundance of grace*, as well as *the gift of righteousness*, they reign with an ultimate victory over sin and death, and retain a life which is without interruption and without termination. Hence, the conclusion of the apostle's reasoning is, that, *where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord.*

But, while the reasoning of the apostle represents the mediation of Christ, as conferring a free gift of superabundant blessing, the exposition of his language which the doctrine of universal redemption necessitates its advocates to adopt, actually renders the gift, the greatest of calamities to a part of the human race. In their opinion, an essential part of the gift which has come upon all men unto justification of life, is a resurrection from

[1] Col., iii, 3.

the dead: but, to some, that will prove a resurrection of damnation. He, therefore, who adopts the doctrine of universal redemption, must either deny that the free gift has come upon all men, or he must admit that it is not superabounding mercy to all; and, consequently, by either alternative, he must further admit, that, when the apostle has said, *By the righteousness of one, the free gift came upon all men unto justification of life*, though his language may refer to all nations, Jewish and Gentile, it cannot mean that the grace which *much more abounds*, has come upon every individual of mankind.

In order to ascertain the import of the expression *all men*, as it is used by the apostle, it is requisite to observe the general scope of his reasoning, in reference to the amount of persons upon whom *the gift by grace* is conferred: and, here, it deserves attention, that, at the very commencement of the contrast of Adam with Christ, as each affects the destiny of the human race in reference to the amount of individuals interested, he employs a term from which the doctrine of universal redemption can derive no proof: by Adam, *many* are dead; and by Christ, the gift by grace hath abounded unto *many*. Had he intended to denote the extension of mercy to the whole human race, the term *all* would have been here the common, and the most natural, mode of expression. But his reason for using the term *many*, is assigned in the subsequent

verse. By Adam, sin has reigned unto death; and this death has passed upon all men: but by Jesus Christ, the reign of life is restricted to those to whom the abundance of grace and the gift of righteousness are dispensed: *For if by one man's offence, death reigned by one; much more they who receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.* Since, then, righteousness is the sole ground of acceptance with God; when the apostle states, that, *by the righteousness of one, the free gift came upon all men unto justification of life*, his expression, *all men*, cannot be logically extended to those whom God has never recognised as righteous persons: and, accordingly, in the subsequent verse, when he adverts to those who are actually made or constituted righteous by the obedience of one, he recurs to the use of the term *many: so by the obedience of one shall many be made righteous.*

That the apostle has employed the expression, *all men*, in reference to all men only whom Christ will ultimately save, is farther evident from the parallel statement contained in his first Epistle to Corinthians: *For as in Adam all die, even so in Christ shall all be made alive.* As a proof of the doctrine of universal redemption, these words have, perhaps, been adduced more frequently than any other part of Scripture: yet it would be difficult to select another in which the doctrine of particular redemption is more explicitly taught. M'Knight

has remarked, that "Romans, v, 18 is a good commentary upon this passage. *Well, then, as through one offence sentence came upon all men to condemnation, even so, through one righteousness, sentence came upon all men to justification of life.*"[1] But had he reversed his assertion, and affirmed that this passage is a good commentary upon Romans, v, 18, as asserting the doctrine of particular redemption, his statement would have been more scriptural, and, of course, more consistent with the general scope of the apostle's reasonings. This inspired writer, in stating that *in Christ all shall be made alive*, has not left the meaning of the term *all* to the conjecture of human expositors. In the subsequent verse he has shown, that the *all* who are made alive are those who have been redeemed to God, and who will be infallibly raised to a glorious immortality: *For as in Adam all die, even so, in Christ shall all be made alive: But every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming.* (A.)

2 Pet., iii, 9 *The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance.*

Upon the last part of this verse, M'Knight, after translating it, *Not desiring that any should perish, &c.*, has made the following remarks:—"The word Βουλομενος in this passage cannot be understood of the ultimate determination of the divine will: for that

[1] In. loc. (A.) See note, page 28.

is always followed with the thing willed. The proper translation of the word is, *not desiring*; for God may be truly said *not to desire that any should perish*, as he hath included Adam and all his posterity in the covenant of grace, and hath given the means of repentance and salvation to all"[1]

In the preceding observations, M'Knight has educed this apostle's meaning from the doctrine of universal redemption: but, had he been required to prove that doctrine, he would have referred to the view which he has given of the apostle's language, and, thus, sophistically reasoned in a circle. But, when he states that God "has included Adam and all his posterity in the covenant of grace, and has given the means of repentance and salvation to all," he has not regulated his assortions by scriptural truth. An apostle has represented heathen nations as *strangers to the covenants of promise, without Christ, and without God in the world.*[2] While in this condition, also, divine truth declares them to be excluded from repentance: *The times of ignorance God winked at; but now commandeth all men everywhere to repent.*[3] And scriptural delineation of those times of ignorance exhibits nothing of a penetential nature. *This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their minds; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of*

[1] In loc., note 2. [2] Eph., ii, 12. [3] Acts, xvii, 30.

their heart, who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.[1]

It must be also observed, that M'Knight's criticism upon the Greek term for *willing* is not in accordance with its radical and principal meaning. Schleusner, in his Lexicon, has, under the word βουλομαι, observed, that it denotes more than θελω; that the former signifies I *will* or *resolve* upon the ground of previous deliberation; but the latter, simply, I *will* or *desire*. In corroboration of his view of these terms, he has adduced the authority of Eustathius upon Homer; and also, quoted from Scripture the following appropriate proof: *Then Joseph her husband being a just man, and not* θελων *willing* or desiring *to make her a public example,* εβουληθη *was minded* or resolved *to put her away privily.*[2] That, in the passage under consideration also, the term βουλομενος, translated *willing*, signifies *minded*, or *resolved*, and, consequently, denotes, not simply the desire of God, but his determination, will appear from the subjoined remarks.

When it is said that God *is long-suffering to usward, not willing that any should perish, but that all should come to repentance*, his will that none should perish, cannot logically be extended beyond those toward whom he is long-suffering: and this the apostle has restricted to those who belong to Christ. He is long-suffering to *usward*, that is, to those who,

[1] Eph., iv, 17-19. [2] Mat., i, 19.

like this apostle, had obtained the faith of the gospel. This verse, therefore, so often quoted in support of universal redemption, is actually a proof of the determinate will of God, to illustrate the truth of his promise by the salvation of those who are Christ's. That this is the apostle's meaning is evident from the general scope of his discourse. Scoffers had said, *Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation.* But those whom the apostle addressed, he directed to take a different view of the forbearance of God: *The Lord is not slack concerning his promise, as some men count slackness.* To all toward whom long suffering was exercised, apparent delay was an arrangement of mercy, by which the *will* or *intention* of God respecting their repentance or complete reformation might be effected; and, therefore, when scoffers accounted him slack concerning his promise, those whom the apostle addressed, were to account *the long-suffering of God salvation.*[2] Thus, as he had previously stated, by this arrangement, the purposes of mercy and judgment were alike fulfilled: *The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.*[3]

2 Pet., ii, 1. *But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying*

[1] Mat., iii, 4. [2] Mat .,iii, 15. [3] Mat., ii, 9.

the Lord that bought them, and bring upon themselves swift destruction.

Our Lord has said, *The Father loveth the Son, and hath given all things into his hand.*[1] As this grant was conferred upon Christ in virtue of his satisfaction to divine justice, he may thus be considered as the purchaser of the whole. It does not, however, follow, that this purchase of all men was intended to terminate in the salvation of all. Our Lord came down from heaven to do the will of him that sent him; and of some he has said, *This is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*[2] But that the purpose of God, and also the declaration of his purpose in Scripture, might be accomplished, the destruction of the son of perdition became unavoidable;[3] and of others, also, it is stated, that they *were before of old ordained to this condemnation.*[4] Christ, therefore, who, for the accomplishment of the Father's will, has been intrusted with the government of the universe, must be viewed both as the God of nature and as the God of grace; and his acquisition of all power in subordination to these ends, must be also viewed as standing in relation alike to mercy and to judgment.

In connection with the preceding remarks it must be farther observed, that the apostle's language, *denying the Lord that bought them, &c.*, militates

[1] John, iii, 35. [2] John, vi, 39. [3] John, xvii, 12.
[4] Jude, 4.

against the doctrine of particular redemption, only in appearance. The term δεσποτης, which in this verse has been translated *Lord*, is never in Scripture applied to Christ as the dispenser of grace. It signifies the master or owner of property. Besides, the original term for *bought*, denotes not only to purchase by an equivalent, but, also, simply to acquire. In this meaning it is used in Rev., iii, 18, *I counsel thee to buy of me gold tried in the fire;* and also in the Septuagint, Isaiah, lv, 1, *Buy wine and milk without money and without price.* The statement of the apostle may be justly translated, *The master who acquired them;* and this view of his phraseology best accords with the character of those to whom he alluded. They had *known the way of righteousness;* and, through this *knowledge of the Lord and Saviour Jesus Christ*, had *escaped the pollutions of the world;*[1] but, though they had exchanged heathen ignorance and vice for the rational principles and practice of the christian system, they had not obtained that spiritual understanding which renovates the heart; and they were still in what the apostle has termed *their own corruption.*[2] Their ambition had excited them to emulate Christ, by founding new sects; and to secure success they had employed deception, privily bringing in damnable heresies, denying the Lord who bought them; that is, the master who had acquired them by their rejection of heathenism and their acquiescence in the faith and practice of

[1] 2 Pet., ii, 20, 21. [2] 2 Pet, ii, 12.

the Church. But, though christian in profession, they were destitute of that spiritual knowledge which the redeemed possess: and, hence, in forming parties for themselves, they are represented as displaying their want of knowledge and their malevolence, by speaking evil of things which they understood not.[1]

From the apostle's description of the persons to whom he alluded, there is not the least ground for supposing that they had ever experienced the power of divine grace. The passage under consideration, therefore, contains no evidence against either particular redemption or final perseverance; and the buying which he mentions, must be similar to that which Moses has stated in his address to Israel: *Do ye thus requite the Lord, O foolish people and unwise? is he not thy father that hath bought thee?*[2] Upon the apostle's form of expression, M'Knight, though an advocate for the doctrine of universal redemption, has made the following remarks.

"*Denying even* τον δεσποτην *the Lord who bought them.* Because the Lord is said to have *bought* the persons who denied him, buying cannot mean the buying of these persons from eternal punishment, but must be taken in the sense in which God is said to have bought the Israelites to be his subjects and people namely, by working miracles for their deliverance out of Egypt, and their introduction into Canaan, Exod., xv, 16; Deut., xxxii, 6. In this sense, either

[1] 2 Pet., ii, 12. [2] Deut., xxxii, 6.

God or Christ might be called the Lord who bought the false teachers. The common opinion, however, is, that Christ is the Lord spoken of. Benson, indeed, affirms that the Father is meant; because Jude, in his fourth verse, distinguishes the only (δεσποτης) Lord God from our (κυριος) Lord Jesus Christ, and because in Scripture the title δεσποτης is no where else given to Christ but the Father. But the determination of this point is of little importance; because, whether the Father or the Son be here stiled δεσποτης, it is generally agreed, that, by the Lord's buying the heretical teachers, nothing more is meant, than his making them his professing people by the preaching of the gospel; and that their denying the Lord who bought them, consisted in their refusing to obey the precepts of the gospel; perhaps, also, in their worshipping idols, in order to escape persecution. If Christ, in particular, is the Lord here spoken of, the false teachers who denied him, may be those described 1 John, iv, 1; some of whom denied his humanity, v. 2; and others, his divinity, v. 15." [1]

In support of the doctrine of universal redemption, Whitby has added, that "a farther enforcement of this extent of the death of Christ ariseth from the obligation which is, and always was, upon all persons to whom the gospel is or was revealed, to believe in Christ; for, if it be the duty not only of some few of every sort, but even of all and sin-

[1] In loc.

gular to whom the gospel is revealed, to believe in Christ, that is, to own him as their Saviour, or as that Jesus who came to save them from their sins; it must be true that he came into the world to be the Saviour of all men, and to be the propitiation for the sins of the whole world, as holy Scripture doth expressly teach."[1]

It was formerly shown that the satisfaction of Christ was not afforded for the whole human race. Still, the extent of the gospel call has occasioned an objection against the doctrine of particular redemption. Upon all to whom the gospel is preached, divine authority enjoins its acceptance; but, if the remedy, which it announces, has not been provided for all, how does this injunction accord with the sincerity of God?

To obviate the preceding objection, some have referred the extent of the gospel call to what they have denominated the *infinite value* of the satisfaction of Christ. It may, however, be doubted that their opinion is more specious than solid. In reference to the relief of the guilty, the intrinsic worth of our Lord's satisfaction is not the sole ground of its sufficiency. The appointment of God, to effect by means of it a particular end, must be taken into account; and, in this point of view, as far as the interests of mankind are concerned, its actual value becomes limited to those whom it has been designed to ransom.

[1] P. 102.

Though several other reasons for the extent of the gospel call have been adduced, a satisfactory solution of the preceding difficulty is still a *desideratum;* and, perhaps, from Calvinists professing to walk by faith, the admission of imperfect knowledge, and a consequent incapacity of reconciling the different parts of the divine plan, would injure their principles less than inefficient attempts to elucidate beyond the light of revelation. To the Calvinistic system, this would be no reproach. In every scheme of revealed religion, there are difficulties which must remain unsolved till the mystery of God be finished. In the mean time, without adverting to Whitby's uncandid representation of Calvinism in reference to the preceding point, it must be remarked, that, by reasoning from the extent of the gospel call to the doctrine of universal redemption, he has most illogically deduced a general principle from a particular assertion, and, also, furnished an argument which refutes his own hypothesis.

Between Arminians and Calvinists, the point at issue is not, whether the latter can solve the preceding difficulty, but whether the extent of the gospel call constitutes a satisfactory proof for the doctrine of universal redemption. Upon this topic Whitby has said, "If it be duty not only of some few of every sort, but even of all and singular to whom the gospel is revealed to believein Christ, it must be true that he came into the world to be

the Saviour of all men, and to be the propitiation for the sins of the whole world." But admitting that Christ did die for all to whom the gospel has been preached, it does not follow that he died also for those from whom it has been withheld. In accordance with Scripture, and, also, with more logical precison, Calvinists affirm, that, since the faith essential to salvation comes only by hearing, and hearing by the word of God;[1] for those from whom the word of faith has been withheld, no salvation has been provided. This view of the extent of our Lord's satisfaction coincides with the statement of Scripture respecting the dispensation of mercy: *Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*[2] God showed his word unto Jacob; but he dealt not so with any other nation.[3] Our Lord was sent but to the lost sheep of the house of Israel.[4] Paul, also, was prohibited from preaching the gospel in particular parts:[5] And, farther, to the greater part of the world, it has not yet been proclaimed. But, if Christ died for the whole human race, and dispenses the benefits of redemption through belief of the truth, how has all this occurred? The Arminian system can furnish no satisfactory reply: but Calvinism accounts for the

[1] Rom., x, 17. [2] Rom., x, 13, 14. [3] Ps. cxlvii, 19, 20.
[4] Mat., xv, 24. [5] Acts, xvi, 6, 7.

limited propagaiton of the gospel, by the limited extent of the satisfaction of Christ; and, in support of the doctrine of particular redemption, it refers to his own declaration, *I lay down my life for the sheep.*[1]

[1] John, x, 15.

DISSERTATION VII.

ON ELECTION.

NECESSITY of acting in a particular way consistent with liberty of volition—The Arminian objection, that consistently with the doctrine of unconditional decrees God must be the author of sin, more specious than candid—The doctrine of foreknowledge has the same difficulties as the doctrine of unconditional election—The objection that Calvinism is less accordant with divine benevolence, fallacious, and fraught with pernicious consequences—Election does not imply partiality in God—Arminian views of election not supported by Scripture rightly interpreted—Some terms to which Arminians have attached a signification according to their view of election considered—Harshness ascribed to the doctrine of election, a particular use of the ancient sceptical objection, which led to the exclusion of Deity from the universe—Unconditional decrees not inconsistent with the sincerity of God.

AGAINST the Calvinistic view of the doctrine of election, it has been objected, that the predetermination of means and end with respect to human action, is inconsistent with that liberty of the will, which is requisite to constitute man a responsible agent. But necessity of acting in a particular way, is perfectly consistent with liberty of volition.

The will of the Deity must ever be regulated by the moral attributes of his nature; yet, though he cannot but love righteousness, and hate iniquity, he wills with a liberty which renders him a perfectly moral agent. Such, also, is the constitution of man, that, by a moral necessity, his volitions must be of a particular kind. That liberty which Arminians place in the self-determining power of the will, exists only in speculation: it cannot exist in a rational nature. Volition considered as a decision of the mind, is, like its other decisions, produced by evidence. The mind's attention to external objects is unavoidably accompanied by a perception or belief of the existence of their qualities; its view of propositions, also, regulates its belief of their truth or their falsehood; and in the same manner, the mind's view of the connection of means and end, produces that decision which is termed an act of the will. Without considering the will as a mere mechanical principle, therefore, it is as impossible to conceive of its acting without motive, as to conceive that the mind can decide upon the qualities of an object, or upon the truth of a proposition, when neither object nor proposition has been brought under its notice: And, farther, to suppose that the will is not always regulated by what appears to the mind to be the strongest motive, is, in other words, to suppose that volition is not the act of a rational nature.

During the present stage of human existence, it

is not necessary for man to understand how predestination leaves him in possession of a liberty, which still renders him a responsible agent. The Christian walks by faith; and, in the meantime, it is sufficient for him to be assured by the testimony of one who cannot lie, that, for actions which God has infallibly decreed, man is accountable. Prophecy is the declaration of predetermined events; yet, when it is fulfilled by the agency of man, it is fulfilled by his voluntary act. *Of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy council determined before to be done.*[1] The Scriptures, also, explicitly state, that, for what God has decreed, man, by his voluntary act in fulfilling the divine purpose, is responsible: *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.*[2]

Against Calvinism it has been often objected, that, consistently with the doctrine of unconditional decrees, the Deity must be the author of sin. The Arminian use of this objection, however, is more specious than candid. If by the expression, *author of sin*, it be meant, that God has permitted moral evil to constitute a part of that system, by which he has been pleased to regulate creation, the objection is not peculiar to Calvinism. It belongs equally to every system of religion, which recog-

[1] Acts, iv, 27, 28. [2] Acts, ii, 23.

nises only one living and true God, the creator and governor of the universe. Calvinism refers sin to the want of that grace which the Deity withholds; and Arminianism, notwithstanding its rejection of unconditional decrees, is ultimately necessitated to refer moral evil to the same source. "Arminians," says Dr. Hill in his Theological Lectures, "are compelled to have recourse to the very same answer, although they attempt by their system to shift it for a little. They say that men do not repent and believe, because they resist that grace which might have led them to repentance and faith. But why do they resist this grace? The Arminians answer, that the resistance arises from the self-determining power of the mind. But why does one mind determine itself to submit to this grace, and another to resist it? If the Arminians exclude the infallible operation of every foreign cause, they must answer this question, by ascribing the difference to the different character of the minds; and, then, one question more brings them to God, the Father of spirits. For, if those different characters of mind be supposed to have existed independently of the divine will, a sufficient account is indeed given, why some are predestinated, and others reprobated: but it is an account which withdraws the everlasting condition of his reasonable offspring from the disposal of the Supreme Being: whereas, if it be admitted that he who made them, gave to their minds the qualities by which they are distinguish-

ed, and ordained all the circumstances of their lot, which conspire in forming their moral character, the resistance given by some is referred to his appointment. It appears to be an incontrovertible truth, a truth the evidence of which is implied in the terms in which it is enunciated, that the gifts of nature and the gifts of grace proceed equally from the good pleasure of him who bestows them: and, if this fundamental proposition be granted, then, the Calvinistic and Arminian systems lead ultimately to the same conclusion."[1]

Arminians, by admitting the foreknowledge of God, render their own system liable to the charge which they advance against Calvinism. Upon this point, President Edwards has justly observed, that,

"if it will follow at all, that God is the author of sin, from what has been supposed of a sure and infallible connexion between antecedents and consequents, it will follow because of this, viz., that for God to be the author of sin or orderer of those things which he knows before hand, will infallibly be attended with such a consequence, is the same thing in effect, as for him to be the author of that consequence. But, if this be so, this is a difficulty which equally attends the doctrine of Arminians themselves; at least of those of them who allow God's certain foreknowledge of all events. For, on the supposition of such a foreknowledge, this is the case with respect to every sin that is committed;

[1] Vol. 3, p. 124.

God knew that if he ordered and brought to pass such and such events, such sins would infallibly follow."[1] Arminians in general do not deny that the Deity, with perfect foreknowledge, that certain of his creatures would sin, not only gave them an existence and capacities of sinning, but, also, during their disobedience, continues to uphold them by the word of his power. If, then, Arminians will not admit, that, upon the ground of his operations, he ought not to be termed the author of sin; much less ought they to affirm, that he should be so denominated upon the ground of his decree, which effects nothing.

Arminians have farther represented Calvinism as less accordant with divine benevolence, than their own system of principles. This objection, Whitby has adduced with a frequency and harshness of expression, which indicate more arrogant exultation than candour. "The doctrine of universal redemption," he has remarked, "tends highly to the promotion of God's glory: it gives him the glory of his free love, rich goodness, great mercy and compassion to the sons of men, far above the contrary doctrine; for, if to redeem any doth magnify his goodness, to redeem many doth increase it, to redeem all doth advance it to the highest pitch; for the more are benefited, the greater is the glory of the benefactor."[2]

Again, in adverting to the scriptural import of

[1] Vol. 1, p. 377. [2] P. 133.

the term *world*, as denoting the extent of redemption, he has observed, that, "if the *world* in all these places, were to be restrained to some few people, some little remnant of the world alone, it might with greater truth and reason have been said, that God so hated or cast off the world, that he sent not his Son to save the world, but to condemn it."[1] "It may, more truly and properly, be said, that God would have all men to be damned; because, according to their (the Calvinists') doctrine, he hath already passed an act of preterition on the greatest part of men, which rendereth their damnation unavoidable."[2]

Though the mode of expression employed in the preceding remarks, abundantly indicates, that Whitby was very well pleased with his own arguments; they are not very creditable, either to his candour, or to his logical precision. Instead of refusing Calvinism, he has merely bewildered himself in his own sophistry, and furnished the refutation of his own assertions. But, before adverting to his view of unconditional election, as being inconsistent with the benevolence of God, it is requisite to remark, that, in so frequently exhibiting the Calvinistic system as extending mercy to *some few people only, to some little remnant, a remnant so small that it may truly and properly be said, that God would have all men to be damned*, he has placed before his readers, not the true state of the ques-

[1] P. 93. [2] P. 82.

tion, but a species of declamation which might bespeak the favour of the feelings. Upon scriptural grounds, the Calvinistic system acknowledges the redeemed to be a great multitude which no man can number:[1] and Arminian principles do not recognize them as more abundant. Individual Calvinists, by mistaking the import of particular passages of Scripture, or by deducing the number of the redeemed from the actual success of the gospel, may have occasionally represented the elect as comparatively few: but their opinion constitutes no part of the Calvinistic system. Between the Calvinist and the Arminian, the point at issue is not whether those elected are few or many, but, whether a part of the human race are unconditionally chosen, or the whole included in a conditional decree.

In the opinion of Whitby, the Arminian view of election is more honourable to the benevolence of God, than the Calvinistic scheme. "For," says he, "if to redeem any, doth magnify his goodness; to redeem many, doth increase it; to redeem all, doth advance it to the highest pitch; for the more are benefited, the greater is the glory of the benefactor." But, under this show of wisdom, there is a fallacy which, in its results, subverts the whole system of religious truth. If the honour of divine benevolence be calculated by the amount of those who are saved, Arminianism is less honourable to

[1] Rev., vii, 9.

God than the doctrine of universal restoration, which extends salvation to all: and even the latter system must yield to a universe, into which sin and misery would not be permitted to enter. Exactly upon the same principle, the sceptic, contemplating the physical and moral evils which pervade the world, concludes that it cannot be the work of a Being of perfect benevolence; and, then, ignorant of the derangement of nature, which the justice of God has judged requisite to effect for the illustration of his moral character, he says with the fool, *There is no God.*

From these remarks it is evident, that reasoning from the goodness of God to the nature of his purposes, instead of constituting as Whitby has supposed, a refutation of Calvinism, merely subjects Arminianism to the same charge; and, instead of leading in the path of knowledge, beguiles into the rayless region of sceptical doubt.

The Arminian scheme, by proposing the conditional extension of mercy to all, may appear more benign than Calvinism: and, on this account, it is apt to be more pleasing to human nature: but its benevolence consists solely in appearance. The harshness which has been supposed peculiar to unconditional election, belongs equally to Arminian belief. The advocates of Arminianism, by admitting the foreknowledge of God, acknowledge that he foresaw the destinies of men with equal certainty, as if their allotment had been the subject of his

infallible decree. In the admission of the divine prescience, therefore, it remains with the Arminian to reconcile the benevolence of God with his creation of beings who would never be saved. This harshness of his system is not softened by affirming, that, if any are not saved, they have themselves to blame. To those who have not been favoured with the means of salvation, this assertion does not apply; and, with respect to others, it devolves upon the Arminian to explain how a God of perfect benevolence, foreseeing that any would reject the offer of his mercy, could yet, consistently with his own nature, call them into existence. Besides, benevolence abstractly considered, has no relation to either sin or duty. The tendency of its operation is the happiness of those toward whom it is exercised; and, therefore, to measure the extent of salvation solely by the benevolence of God, is, in other words, to render misery and salvation of equal extent.

With as little reason, has the doctrine of unconditional election been charged with implying partiality in God. Where there is no claim, the withholding of favour is no act of injustice. The gospel plan, as an arrangement of grace, by its limited extent furnishes no just ground of complaint. All have sinned; and, consequently, the withholding of mercy from any is no evidence of unrighteousness with God. Justice requires only the punishment of guilt; and misery, the effect of just retribution, has no legal right to relief. The extent of

the relief must, therefore, be regulated by the good pleasure of him who said, *I will have mercy on whom I will have mercy.*[1] To those who ascribe partiality to unconditional election, it is sufficient to reply, that, according to their own principles, the Deity foresaw, that, while he would extend mercy to some, he would permit others to perish; and, yet, his benevolence did not withhold from the latter an existence.

In relation to the final destiny of man, human nature may be reluctant to concede to the potter power over the clay: but the character of God, as exhibited in his word and works, is stamped with a general sovereignty, which Arminians cannot deny: and when they object to its exercise in the ultimate allotment of mankind; by the admission of divine foreknowledge, they make their objection recoil upon their own principles. *Why hast thou made me thus,* is a question which God has not been pleased to answer. Why did he pass by the angels that sinned? and, foreseeing, that some of the human race would ruin themselves, why did he give them an existence? To these and similar queries, Arminians can furnish no satisfactory reply; and, therefore, their own principles require them, as well as Calvinists, to refer all to the unlimited sovereignty of God: *Even so, Father; for so it seemed good in thy sight.*[2]

Arminian views of the nature of election, do not

[1] Rom., ix, 15. [2] Mat., xi, 26,

appear to be supported by evidence sufficient to warrant their adoption. These views Whitby has expressed in the following terms:

"1. That the election mentioned in the holy Scriptures, is not that of particular persons, but only of churches and nations."

"2. That this election doth import rather their being chosen to the enjoyment of the means of grace, than to a certainty of being saved by these means."

"3. That the election to salvation mentioned in the holy Scriptures, is only a conditional election upon our perseverance in a life of holiness, and is to be made sure unto as by good works."

In support of these principles, Arminians usually adduce from the Old Testament a variety of passages, in which Israel collectively are represented as elected or chosen; and, then, they refer to some of the Epistles, in which the whole members of particular churches are termed the elect: And, because individual Israelites died in their sins, and individual members of those churches, also, apostatised and perished, Arminians conclude that they have proved their belief. Their proof, thus, rests upon the supposition, that the national election of Israel, and the election of those who, in the Epistles, have been represented as chosen in Christ, are of the same amount. But the apostle Paul has explicitly stated, that the Israelites, though, as a

[1] P. 25.

nation, the chosen of God, were not all interested in that election which designates to everlasting life: *They are not all Israel, who are of Israel: Neither because they are the seed of Israel, are they all children.*[1]

From the preceding quotation of Scripture it appears, that, though Israel were nationally elected to the privilege of possessing the oracles of God; a part of them only, were predestinated to the adoption of sons. Not the whole nation, but these, our Lord has denominated the elect: and it must be farther remarked, that, instead of representing the latter as merely "chosen to the enjoyment of the means of grace," or, as the subjects of "a conditional election," he has affirmed the utter impossibility of their final apostacy. Announcing to his disciples the judgments about to be poured upon that nation which God had chosen to be a peculiar people to himself, he said, *In those days shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. And then, if any man shall say to you, Lo, here is Christ, or, lo, he is there; believe him not. For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect.*[2]

[1] Rom., ix, 6–7. [2] Mark, xiii, 19–22.

The term *elect*, therefore, as used by our Lord, both in its nature and results implies something different from the amount of the same term, when applied in the Old Testament to the nation of Israel. Accordingly, an apostle has explained it, as denoting an election to the gratuitous favour of God, displayed in the gift of a justifying righteousness and its concomitant blessings. As in the days of Elijah, God had, out of the nation, of Israel, reserved to himself seven thousand men who had not bowed the knee to the image of Baal; *Even so then*, says the apostle, *at this present time also, there is a remnant according to the election of grace;*[1] that is, a number who sought justification, not by the works of the law, but by the hearing of faith: And this remnant, interested in the election of grace, the apostle, in direct contradiction of the opinion entertained by Whitby, represents, as actually obtaining that to which they had been elected: *Israel* hath not obtained that which he seeketh for; but the election hath obtained it, *and the rest*, or those not elected, *were blinded.*[2]

In the Scriptures, indeed, churches collectively are addressed as the elect of God: but this application of the term furnishes no proof, that the election of grace is an election of individuals collectively considered. A credible profession of the faith is the only evidence upon which office-bearers in the church are authorised to judge of the secret

[1] Rom., xi, 5. [2] Rom., xi, 7.

purpose of God respecting any of its members. *By their fruits ye shall know them*, was the prescription of Christ, to guide his apostles in their estimate of human character; and these, acting upon this principle, received into the church, not only those who possessed the faith of God's elect, but also others who, in their belief, resembled Simon Magus, and were still *in the bond of iniquity*.

In discussing Arminian objections against the doctrine of final perseverance, it was formerly shown that those mentioned in Scripture as apostates, had never been renewed by the Holy Spirit. Of their final apostacy, also, the apostle John has stated the cause; they did not belong to the election of grace: *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.*[1] The designation of these as elect, therefore, was not founded upon the purpose of God respecting them: it was the expression of that judgment of charity, which their existing profession and deportment had induced the authors of the Epistles to entertain.

There is still another view of the term *election*, which ought not to be overlooked. "This election," says Whitby, "doth import rather being chosen to the enjoyment of the means of grace, than to a certainty of being saved by these means." But an apostle has taught that the elect have been

[1] 1 John, ii, 19.

chosen, not only to the enjoyment of the means of grace, but also to the actual possession of the salvation dispensed by these means. Besides, it is undeniable, that those to whom the gospel has not been preached, have not been chosen to the enjoyment of the means of grace; and, since an apostle has declared, that such are *without Christ and without God in the world*,[1] it unavoidably follows, that they have been excluded from that election of grace by which, in the exercise of divine sovereignty, one is taken, and another left.

But, beside the term *elect*, there are several others to which Arminians have attached a signification in accordance with their own view of the doctrine of election. "The other words," says Whitby, "by which it is conceived that such an election may be taught, and signified in the New Testament, are these three, προγνωσις the foreknowledge, προθεσις the purpose, and προωρισμος the fore-appointment of God of all which let it be noted,

"1. That none of them relate to particular or individual persons, (save only when they are used of our blessed Lord and his sufferings for us,) but only to churches and nations in the general:"

"2. That this foreknowledge, purpose and appointment, is only that of calling men to the knowledge of salvation by Jesus Christ:"

"3. That this calling is by God designed επι τουτω, that they who are thus called, *might obtain*

[1] Eph., ii, 12.

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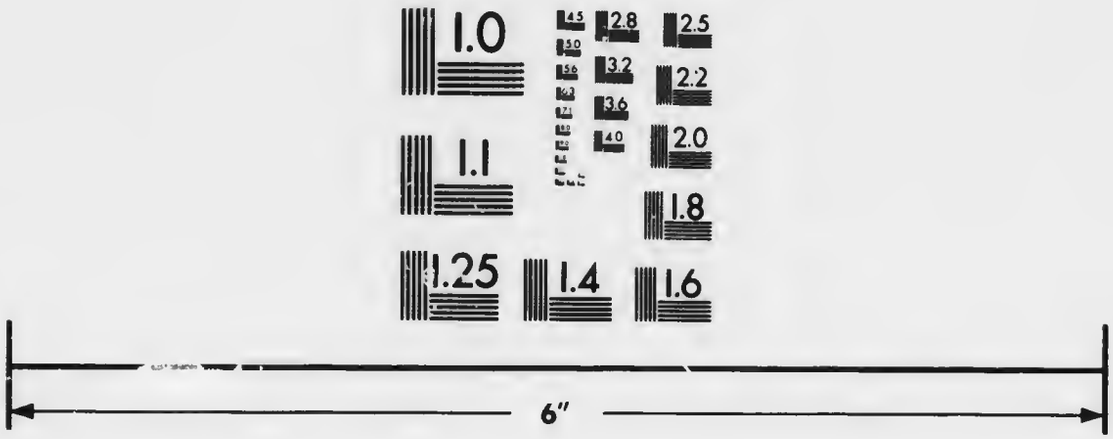

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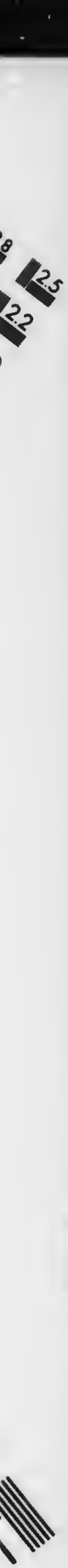

salvation through sanctification of the Spirit and belief of the truth."[1]

But these assertions are not supported by the evidence of Scripture. It has been justly remarked by Dr. Hill, that, "admitting that many of the persons addressed as saints and elect, shall not finally be saved; still, these words imply something more than a change of the outward condition: and there is no necessity for our departing so far from their natural and obvious meaning, as to bring it down to mere external advantage:"[2] And his remark is equally applicable to the terms mentioned by Whitby. The elect have been predestinated, not merely to external privileges, but, also, by means of these, to be conformed to the image of the Son of God:[3] and this conformity they receive; because they have been ordained, not to external privileges alone, but to eternal life.[4] The actual result of predestination, therefore, ill accords with Arminian views of the nature of election, as stated in Scripture: *Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified.*[5]

Besides, Arminians mistake, in affirming that Scriptural terms which denote predestination, except when they are used in reference to Christ, relate only to churches and nations in general. Of

[1] P. 35. [2] Theol. Lect. vol. 3, p. 144. [3] Rom., viii, 29. [4] Acts, xiii, 48. [5] Rom., viii, 30.

this, an appropriate illustration is contained in the Epistle to the Romans: *For the children being not yet born, neither having done any good or evil, that the* [illegible] *purpose of God according to election might stand, not of works, but of him that calleth. It was said unto her, (Rebecca), The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say to them? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore, hath he mercy on whom he will have mercy, and whom he will, he hardeneth.*[1]

Of the preceding verses, Whitby has given an exposition which by no means comports with the general scope of the apostle's reasoning. "The purpose of God according to election mentioned Rom., ix, 11," he has said, "respecteth not the persons of Jacob and Esau, but their whole nation and posterity. This is plain,

"1. From the words of God to Rebecca, *Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people*

[1] Rom., ix, 11–18.

shall be stronger than the other; and the elder shall serve the younger."[1]

"2. From this observation, that, as to the persons of Esau and Jacob, this was never true, that *the elder did serve the younger;* but only as to their posterity, when the Edomites became tributaries to David, 1 Sam., viii, 14."

"3. Because what is here offered as a proof or confirmation of this, is cited from the prophet Malachi, who prophesied long after Jacob and Esau were dead personally, and speaks expressly of the nation of the Edomites."[2]

But, though the information communicated to Rebecca, included an account of the respective descendants of Jacob and Esau; the different allotment of these nations originated in the πρόθεσις or purpose of God respecting the ancestor of each. Not the Israelites and the Edomites, but Jacob and Esau, *not yet born, neither having done any good or evil,* are the subjects of the apostle's discourse; and love extended to the one and hatred to the other, previous to their capacity of action, constitute the ground of that objection to the doctrine of unconditional election, which he has stated in the fourteenth verse, *What shall we say then? Is there unrighteousness with God?* Besides, the whole passage under consideration, applies πρόθεσις or purpose of God to individuals; first, the children not yet born; next, him that willeth and him that

[1] Gen., xxv, 23. [2] P. 32.

runneth; then, Pharaoh; and lastly, in accordance with the divine claim of absolute sovereignty, announced to Moses, it is added, *Therefore hath he mercy on (him) whom he will have mercy, and on (him) whom he will he hardeneth.*

Nor is Whitby more correct, when he affirms that the term *election*, except when applied to Christ, refers only to churches and nations. By one apostle, Rufus has been particularly specified as *chosen in the Lord*;[1] and by another, the terms *elect* sister and *elect* lady, have been applied to individuals.[2] Perhaps, too, Whitby ought not to have asserted, that, "as to the persons of Esau and Jacob, it was never true that the elder did serve the younger." Esau certainly tendered service to Jacob when he said, *Let us go, and I will go before thee*, and also, *Let me now leave with thee some of the folk that are with me.*[3] Besides, if, as stated by Whitby, "the election mentioned in the holy Scriptures, is only a conditional election upon our perseverance in a life of holiness, and is to be made sure unto us by good works," it remains for Arminians to show, why under a system of salvation which they suppose to be designed for the whole human race, one nation has been elected to the means of grace, and another not elected to these means, and, consequently, left *without Christ* and *without God in the world.*

The harshness which Arminians ascribe to the

[1] Rom., xvi, 13. [2] John, 2 Ep. [3] Gen., xxxiii, 12, 15.

doctrine of unconditional election, is merely a particular use of that objection which induced the ancient sceptics to exclude the Deity from the universe. The Calvinistic view of the divine decreos may not harmonise with human feeling; but it is in perfect accordance with that diversity of allotment which God has assigned to the various sections of animated nature: And, surely, if man admit, that, in the diversified disposition of other parts of creation, there is no unrighteousness with God; respecting himself it becomes him not to say, *Why hast thou made me thus?* Besides, that very sovereignty which Arminians do not concede to God in his disposal of individuals, they must, according to their own principles, admit with respect to nations, whether these be elected to the means of grace, or be left to perish where no vision is. Admitting, *the purpose of God according to election* to be either of individuals or of nations, still *it is not of works, but of him that calleth*; and, therefore, it must be referred to the good pleasure of him who has said, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

Nor is it with more propriety objected, that the doctrine of inconditional decrees is inconsistent with the sincerity of God, exemplified in his warnings against sin, and his exhortations to obedience.

Calvinists reply, that these are the very means which the Deity employs to effect his purposes: and, farther, bringing the objection to bear upon the Arminian system, they request its advocates to account for warnings and exhortations, which God infallibly foreknew must prove unprofitable to some, simply because he does not work in them to will and to do of his good pleasure. If Arminian objection against the Calvinistic doctrine of predestination be traced to its results, it will be found, that, between unconditional decrees and infidelity, there is no intermediate ground of belief, which does not divest the Deity of some attribute of his nature. The Scriptures, it is true, leave Calvinism, as well as other systems of religion, without affording a reply to every objection: but it has the plain testimony of God for its support; while other systems, after every attempt to accommodate divine truth to the feelings of human nature, are liable to objections equally formidable. For those who are reluctant to acquiesce in its doctrines, it would be well to consider, that, to man during the present stage of his existence, the Scriptures do not disclose the whole counsel of God. Till that which is imperfect shall be done away, they leave human knowledge imperfect. When that which is perfect is come, the perfection of human capacity will prepare the christian to know, even as he is known. In the mean time, recollecting that he walks by faith, it becomes him to concede to the potter

power over the clay; and, without unprofitable prying into what God has concealed, to say with an apostle, *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!* [1]

[1] Rom., xi, 33.

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