

A MANUAL  
OF  
FAITH AND PRACTICE.

Designed for Young and Enquiring  
Christians.

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BY  
WILLIAM JEYES STYLES.

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# NOTICE.

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IT was my full intention to subject the following pages to a careful revision before again presenting them to the Christian public. Circumstances, most of which have been of an extremely trying nature, have, however, prevented this; and as the book is continually asked for, it is presented exactly as it appeared in 1887.

I am grateful to God that the *errata*,\* which I would fain have corrected, are mainly of a clerical character. The principles herein advocated are, I firmly believe, those of the inspired Scriptures of truth; nor have the reading and reflection of the past ten years in any way altered my convictions.

Solemnly, and in God's sight, believing that the reader will herein find only what is taught in the Bible, I again commend my labours to his patient and prayerful perusal.

W. JEYES STYLES.

*"Elmscroft,"*

*Melrose Road,*

*Southfields, S.W.*

*October 20th, 1897.*

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\*Such as "all" for "are," page 22, line 25; "deed" for "seed," page 42, line 22; "I've" for "I'm," page 60, line 27; the vulgarism "transpires" for "occurs," page 85, last line; "12" for "13," page 98, line 26; "gradationsss" for "gradations," page 104, line 6; "savable" for "salvable," page 111, line 18; "in" for "is," page 126, line 42; "Hanna" for "Hannah," page 297, line 7; and "Archbishop," for "Archibald," page 312, line 13. In extenuation I plead that my eyesight was, between 1880 and 1887, very defective.

## P R E F A C E.



IN this work an attempt is made to state and advocate the tenets of the Strict and Particular Section of the Baptist Denomination.

To speak or write on behalf of others, is, however, so serious a matter, that the author feels bound to observe, that it emanates from himself alone: no Association being in any way responsible for its publication, nor has it been submitted to the approval of any of his ministerial brethren. All, therefore, that he claims for it, is,—that the views which it presents, are in the main, identical with those of the Christians with whom he has been identified for the last seventeen years.

Several of the doctrines which *we* most surely believe are also held with equal tenacity by *other* Christians. Some, however, are peculiar to ourselves, and are opposed by the majority of those who are engaged in presenting the Gospel to their fellow-men.

The former are simply *stated* in these pages, as they are already presented and defended in accessible and standard works.

The latter are on the other hand enforced at some length; texts cited against them by opponents are examined; and every objection is considered in a way which, it is hoped, will be found intelligent and convincing.

No hesitation has been felt in plainly stating our own views, or in refuting without reserve what we deem to be error: yet it is believed that a spirit of courtesy and candour pervades all allusions to the sentiments from which we dissent.

The distinguishing peculiarity of our book is, the frequent quotations from ministers of repute, who are allowed to state their convictions in their own words; and often when

this course was impossible, the author has simply given the thoughts of others in a conciser form. This will, we trust, invest our pages with interest and value to those to whom the names of these good men are dear,—as well as render them reliable for reference.

The authorship of many striking ideas it has been impossible to acknowledge. The hymn on pages 8 and 9, on the mystery of the person of the Redeemer,—a composition worthy of Toplady in his happiest moments—is, for example, from the pen of our beloved brother J. S. Anderson, to whom also, —to mention no others—we are indebted for two of the illustrations on page 289. The latter fell from his lips when preaching; but as they are quoted from memory, it seemed unjust to father them on him, since it was impossible to recall the felicitous and characteristic way in which they were expressed.

Three names occur (pages 31, 49, 86, 228, etc.,) to which a passing allusion is demanded.

It would have been impossible to refer to the Doctrines of our Denomination without considering some of the peculiar views of the late James Wells; yet it was with real pain that we did so. Words will not express our grateful remembrance of this great and gifted man, and our appreciation of his ministry as a whole, and the sorrow with which we were compelled to represent him as differing from the accepted teachings of his ministerial brethren.

It was also not without great shrinking of heart, that we introduced on page 49, an allusion to the sentiments of Mr. G. W. Shepherd, on the Atonement of Christ. His name, however, from his high position, could not be omitted from our book, and while we freely availed ourselves of his valuable writings in other places, we deemed it right to insert his utterances on this momentous question.

From the first we have maintained that his view differs from that of nearly all our accepted writers and preachers, and we still submit that it is unwarrantable of him to advance it—without one word of caution or reservation—as a Distinguishing Doctrine of the Strict and Particular Baptists.

The remonstrance of one who is a friend of the truth, should not however, be mistaken for the resistance of a foe,

nor have we "become his enemy" because we "have spoken the truth." On the contrary, were it needful, none would more gladly testify to his generous nature, ardent spirit, and undoubted godliness—his usefulness as a manly and intelligent preacher of unusual compass and power—his evident devotion to his high and holy vocation—his boldness in declaring the Truth, and his weight and worth as one who lives "soberly, righteously, and godly, in this present evil world." The mistakes of an earnest man demand earnest refutation; but a minister, for whom many will be eternally grateful, should surely be mentioned with tenderness and respect.

The Minister of the Metropolitan Tabernacle, our first Pastor, the President of the College to which we owe so much; and who still is kind enough to remain our most beloved and esteemed friend—also claims a word. We have quoted him, because we felt it to be useless to combat with the views of Baxter, Fuller or Hinton, who are not only dead, but perfectly uninfluential as far as modern Christians are concerned. Some living preacher, whose sentiments are a present power, claimed our attention, and we felt bound to select the one we have. We beg that none will charge us with lack of love to him. We have but obeyed the injunction:—"Fight ye not with small or great, save only with the king."

The reference to our tutor, the Rev. George Rogers, on page 209, also embodies our personal feelings toward the beloved C. H. Spurgeon.

The verses are added to give point to the views advanced, and to show that these are not defunct notions, but living principles, affecting the life, worship, and work of those who hold them.

The type selected, was chosen because we sought portability. We have written neither for old eyes, nor old hearts; but for those who are seeking to know the truth in their younger days. We trust that our little book will be the companion of those who do not forget heaven amid the rush of business, and who devote an hour to thought in the intervals of toil. We hope it will be found in the bag of the travelling preacher, and suggest ideas when he is on the way to his important engagements.

Our book is not a dish of sweetmeats, but a compilation of

weighty thoughts, which must be pondered to be understood. A cursory examination of its contents will be but a waste of time ; it must be pondered to prove useful.

Will our ministerial brethren oblige us by reading it with care, and sending us the result of their thoughts in writing ? Where corrections are needful, we should be glad to know, and promise to print all thoughtful suggestions or animadversions, with their writers' names, and to add them as an appendix to the next issue.

Our final word is to our junior brethren who, if they will but use our book properly ; and " read, mark, learn, and inwardly digest," as they go on ; will we believe find it of real service.

If a young preacher is induced to make it a Text-book, and will copy out and learn by heart the portions quoted, and duly consider the doctrines enforced, before accepting or rejecting them, we think he will be the better for it. Let him, however, remember the words of John Stevens, " that he who aspires to obtain an accurate and extensive acquaintance with the gospel must *learn to think*."

If this portion of our work meet with a kind reception, a second and concluding volume will be issued, containing chapters on Covenant Relationship, Final Perseverance, Christian Morality, Baptism, the Lord's Supper, The Gospel, its nature, province and proclamation, the Constitution of a New Testament Church, Infant Salvation, Heaven, Final Retribution and Misread Texts ; concluding with a brief History of the Strict and Particular Baptists. Friends who will forward the author tracts or books on these subjects, and thus help to enrich his pages, will confer a favour, for which he will be greatly obliged.

# CONTENTS.

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## PART I. PERSONAL RELIGION.

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**Introduction** . . . . . 1—4.

**CHAPTER I. The Word of God**—Authority of, 5; does not contradict itself, 5; reveals mysteries, 6; interprets itself, 6; the Spirit's aid essential to its true interpretation, 7.

**CHAPTER II. The Supreme Being**.—The Unity of God, 7; His perfections, 7; the Trinity, 8; the complex person of Christ, 8; His miraculous Conception, 9; His anointing by the Spirit, 9; His Sonship, 10; the Holy Spirit, 11.

**CHAPTER III. Creation and Providence**—Creation, 12; the end of all things, 12; Providence, 13.

**CHAPTER IV. Mankind under the Covenant of Works**—The unity of the human race, 13; Adam created upright, 14; the covenant with, 14; transgression of, 14; a federal head, 15; consequences of the fall, 15; Christ not included in the Covenant of Works, 16.

**CHAPTER V. The Law**—The moral Law, 16; its terms unchangeable, 17; where recorded, 17; God as a Judge inexorable, 18; in showing mercy must respect the Law, 18; the Law maintained by Christ, 18; Covenant of works, its terms unchanged, 19; the claims of the Law define all natural obligation, 20; Human accountability, 20; Justification by the Law impossible, 21; The Law convinces sinners, 21; should be preached, 22; is renounced by saved sinners, 22; the curse of, the sinner's condemnation, 23.

**CHAPTER VI. Morality and Godliness**, 24.

**CHAPTER VII. Sovereignty in Salvation; Equity in Retribution**.—Sovereignty, 25; God not obliged to show mercy, 25; Sovereignty in Salvation, 26; Equity in Retribution, 26; Sovereign love and righteous anger, 27.



**CHAPTER VIII. The Plan of Salvation.**—The will of God regulates His works, 27 ; the Covenant of Grace, 28 ; Christ, its Mediator, 28 ; Election, 29 ; Predestination, 29 ; Election of Jewish nation distinguished, 30 ; Preterition, 30 ; Reprobation, 31 ; Election and Suretyship, 32 ; Election regulates the operations of Christ, 34 ; The elect fallen as others, 34 ; Covenant arrangements determine salvation, 35 ; **A Summary** : salvation's moving, meritorious and efficient cause, 35, 6 ; Purpose, purchase, power, 38.

**CHAPTER IX. Christ's Finished Work.**—Sinners under Judgment, 38 ; Sins transferred to Christ, 38 ; Christ's fitness to save, 39 ; His blood precious, 40 ; Christ a sacrifice, 41 ; His death an Atonement, 42 ; and a punishment for sin, 43 ; His sufferings proportioned to the sins of His people, 43 ; His blood a ransom, 44 ; Particular Redemption, 44 ; not a speculative question, 45.

**Addenda to Chapter IX.**—No. 1. Erroneous Views of the Atonement, 45 ; No. 2. Passages which are quoted in support of Universal Redemption, 50.

**CHAPTER X. The Plan of Salvation continued.**—**The Benefits of Christ's death.** Peace, 55 ; Redemption by power, 55 ; the punishment of hell not augmented by Christ's death, 56 ; Penal evil extracted from our sorrows, 57 ; Mercy, 57 ; Salvation by abstract mercy impossible, 59.

**CHAPTER XI. The Plan of Salvation continued.**—Eternal Justification, 59 ; Christ's merits imputed for Justification, 60 ; Justification by grace irrespective of works, 61 ; Christ's blood and the conscience, 61 ; Justification terminates in the conscience, 62 ; Justification by works, 62 ; The Cross the ground of justification in all ages, 63 ; Pardon, 63 ; Sin after conversion, 64 ; The blood of Christ, its efficacy, 65 ; brings sinners near to God, 66 ; Access to God, 67 ; Acceptance of believers in spite of indwelling sin, 67 ; our joy in the Lord's work, 68.

**ADDENDA TO CHAPTER XI.** Pardon extended to sinners only on the ground of Christ's atonement, 68.

**CHAPTER XII. The Plan of Salvation continued.**—**Salvation perpetuated by Christ's presence in Heaven.** His resurrection, 70 ; its significance, 71 ; The honours of the risen Saviour, 71 ; He is the proper object of worship, 72 ; His acquired rights, 72 ; He retains our nature, 72 ; Represents us in Heaven, 73 ; His people are risen in Him, 73 ; Christ our Life, 74 ; His present existence an official one, 74 ; Christ a Prophet, Priest and King, 75—82 ; the Bible His Statute Book, 82 ; Christ our Forerunner, 83 ; His name our plea in prayer, 83 ; Christ the First-fruits, 84 ; He is accessible to Faith, 85 ; His fulness, 85 ; His confidence and joy, 85 ; His intercession terminable, 87.

**ADDENDA TO CHAPTER XII.** No. 1. Scriptural references to the resurrection and enthronement of Christ, 87; No. 2. His oblation and intercession both essential, 89; No. 3. Our Advocate, 89; No. 4. The nature of His intercession; No. 5. Christ our Shepherd.

**CHAPTER XIII. The Agency of the Holy Spirit.—Preliminary Observations.** No. 1. The personality and Deity of the Spirit, 91; No. 2. His supremacy, sovereignty, omnipotence, and will, 92; No. 3. The procession of the Holy Ghost, the doctrine unscriptural, 93; No. 4. The nature of the operations of the Holy Spirit, 94; No. 5. Pentecost, 96; No. 6. The results of the effusion of the Spirit, 97; No. 7. The Spirit present in Heaven and on earth, 98; **The Spirit's Agency.** The Spirit the subject of Gospel testimony, 98; Invincible, 99; His work not contingent on the will of man, 100; a gift, 101; the connection between the work of Christ and that of the Spirit, 102; the Spirit glorifies Christ, 103; His operations confined to the elect, 104; His presence perpetual, 105; Presence of Christ at the gatherings of His people, 105; the Spirit and His operations distinguished, 106; His help, a necessity, 107; gives efficiency to the Gospel, 108; An Earnest, 108; the Object of Faith, 108; His operations, ordinary and extraordinary, 109; the conscience and His testimony, 109.

**ADDENDA TO CHAPTER XIII.** No. 1. Passages quoted in support of the common strivings of the Spirit, 111; No. 2. The Holy Spirit and the World, 119; No. 3. John xiv. 17, 120; The Paraclete, 121.

**CHAPTER XIV. Salvation an Experimental Reality through the indwelling and work of the Spirit.—Preliminary Observations on the words *Help*, *Sanctify*, and *Sanctification*,** 122; Natural piety and supernatural religion, 124; Sanctification in Christ, 126; The Sanctification of the Spirit, 126; Christ the source of all grace, 127; Three-fold Sanctification, 128; The range of Sanctification, 128; Regeneration, 129; Christ the source of spiritual life, 129; The Spirit the Agent in Regeneration, 130; Spiritual life the germ of glory, 131; Spiritual life discovered by the Gospel, 131; Effectual calling, 132; Conversion, 133; Sanctification by the truth, 133; Sanctification perpetuated by Divine indwelling, 134; The principle of grace is a holy one, 134; The two natures, 135; Holy conduct evinces Sanctification, 135; Sanctification effects all the mental and moral powers, 136; Characteristics of Godliness, 137; Holy activity, 137; Sanctification by faith, 138; Sanctification, what it comprehends, 139; Sanctification consummated by glory, 140; Saints exalted creatures, 140; Communion with Christ, hallows the heart, 141; Justification and Sanctification, 141, 142.

**ADDENDA TO CHAPTER XIV.** No. 1. Is Sanctification progressive? 143; No. 2. Should the term "Progressive Sanctification" be employed? 145; No. 3. Untruthful allegations refuted, 145; No. 4. 1 Cor. i. 30, 146; No. 5. Our divergence from received opinions, 148; No. 6. Implanted principles, 149; No. 7. Rom. vii. 18—25, 150; No. 8. Jesus Christ a Quickening Spirit, 152; No. 9. Grace for grace, 153; Sanctification an habitual experience, 154.

**CHAPTER XV. Things which accompany Salvation.** Preliminary observations. No. 1. The word "Faith," 158; No. 2. Its objective and subjective meanings, 158; No. 3. Occurrences when used objectively, 159; No. 4. Occurrences when used subjectively, 160; No. 5. Israel Atkinson on Faith; No. 6. The faiths of the Bible, 162; No. 7. Principles of Interpretation, 162; No. 8. Definitions, 163.

**Spiritual Life and Capacity.**—Spiritual life precedes spiritual acts, 165; Things that accompany salvation, 167; Spiritual capacity, the result of Divine operations, 168; Grace has its source in Christ, 169; **Renovation, including Repentance and Reformation**; Salvation involves the subjection of the will by God, 170; The will averse from God, 171; Repentance, the grace of, 173; Act of, 174; Distinguished from remorse, moral reformation, legal repentance, &c., 176; Repentance conjoined with contrition, 179; Wrought by the Law and by Love, 180; Repentance and Faith inseparable, 182; Is followed by Reformation, 183; Is essential to salvation, 184; Is not a natural duty, 186; **The Heavens-born grace of Faith**—Faith, a principle and act, 186; Faith, a principle, 188; An act, including persuasion and trust, 188; Definitions of, 189; Faith receives the Scriptures, 191; Owns Immanuel, 191; The relation of Faith to Christ, 192; Jehovah, Faith's ultimate object, 194; Faith cometh by hearing, 195; Exists and acts through Divine power, 196; Degrees in faith, 197; Faith the receptive grace, 197; The conquering grace, 199; Faith and salvation, 199; Justification by faith, 200; Faith and natural credence, 202; Human accountability and human responsibility, 203; Faith a result, not a condition of salvation, 204; Should not be urged as a natural duty, 205; Our duty and privilege, 205; Its unique pre-eminence, 206.

**ADDENDA TO CHAPTER XV.** No. 1. Duty-faith, 208; No. 2. Duty-faith, how proved, 209; No. 3. Duty-faith, disproved, 210; No. 4. Is salvation contingent on the acceptance of sinners? 211; Texts urged on support of Duty-faith, 211, 233; No. 5. The absence of Faith not the ground of future condemnation, 233; Texts urged in favour of the opposite view, examined, 233—237; No. 6. Repentance not a natural duty, 238; No. 7. The Mission of Christ to the Jewish Nation, 241; No. 8. The national Life and Death of Israel, 244; No. 9. Neonomianism, 247; No. 10. The Will, 247; No. 11. The warrant and the ground of faith, 250; No. 12. "Thy faith hath saved thee." 253.

**CHAPTER XVI. Things which accompany salvation (continued).** Hope, 256; The object of Hope, 257; The saving power of Hope, 259; Faith and Hope, 259; The Warrant of Hope, 261; Love, 261; Brotherly Love, 263; Love to the Truth, 263; Godly Fear, 264; Spiritual Illumination, 266; Reconciliation, 267; Spiritual Loyalty, 276; A Forgiving Spirit, 271; A good Conscience, 272; The Grace of Supplication, 276; Prayer, 277; Fellowship or Communion with God, 279; Spiritual Peace, 282; Christian Perfection, 282; The reign of grace in the Believer's Heart, 285; Christian Experience, 287; The Spirit of Service, 288.

**ADDENDA TO CHAPTER XVI.** No. 1. The Blood, the Truth and the Conscience, 289; No. 2. The two Cleansings, 292; No. 3. The Water and the Blood; Notes on John xix. 34, and 1 John v. 6, 296; No. 4. Christian Perfection and 1 John iii. 9, and v. 4 and 18, 298; No. 5. The Tripartite Nature of Man an Unscriptural Doctrine, 302; No. 6. Soul and Spirit distinguished; No. 7. Soul and mind regarded as synonymous, 307; No. 8. Adam not a spiritual person, 307; No. 9. Bunyan's Holy War, 308.

**CHAPTER XVII. ASSURANCE.** The Assurance of the understanding, 308; Faith may exist without Assurance, 309; Inferential assurance, 310; Assurance through the witness of the Spirit, 311.

**ADDENDA TO CHAPTER XVIII.** No. 1. Some verses examined, 313; No. 2. Faith and assurance distinguished, 313; No. 3. The Relative value and importance of direct and Inferential Assurance, 314; No. 4. Assurance as an Experience, 316; No. 5. Doubt and Depression, 317.

**APPENDIX.** Is the Blood of Christ actually in Heaven, 317—346; The old view, 318; A distinction, 319; **Bengel's Theory**, 320; Bengel's Theory and the Strict and Particular Baptists, 320; The theory stated and defended, 321; The new view summarised, 324; **Confronting Difficulties**, 325; First objection, 325; Second objection, 326; Third objection, 326; Fourth objection, 327; Fifth objection, 327. **The Theory Disproved.** First Argument refuted, 330; Second Argument refuted, 334; Third Argument refuted, 335; Fourth Argument refuted, 336; Fifth Argument refuted, 336; Sixth Argument refuted, 339; Seventh Argument refuted, 340; Eighth Argument refuted, 341; Ninth Argument refuted, 342; Tenth Argument refuted, 342; Eleventh Argument refuted, 343; Twelfth Argument refuted, 345; Conclusion, 346; Postscript, 346.

**INDEX of the Principal Authors quoted or referred to.**

**\*INDEX of Texts.**

**OWNER'S PRIVATE INDEX.**

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\*The Glossary and Index of Subjects are reserved for the Second Volume.

# A Manual of Faith and Practice.

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## PART ONE. PERSONAL RELIGION.

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### INTRODUCTION

IN the following pages an attempt is made to present the reader with an abstract of the plan of Salvation. They are divided into chapters, each devoted to some important branch of truth, and these into paragraphs in every one of which some weighty doctrine is succinctly stated, and proved from the Word of God.

At the onset it may be desirable to give a *resume* of the views which it is here sought to unfold and enforce. The following may, therefore, be acceptable as a brief, but clear and comprehensive condensation of those momentous facts in which it is our highest happiness to be vitally interested :—

“The principles upon which I go, and by which I hope by the grace of God eternally to abide are—That the triune Jehovah, having made all things for Himself, and having an undoubted right to do what He wills with His own creatures, governeth them all according to His predetermined plan. (*a*) That as to mankind, He hath chosen a remnant, whom He hath loved with an everlasting love, (*b*) which love and choice was not made on account of any seen or foreseen excellence in the objects of it; who were chosen, not because they *were*, or *because* they *would be*, but that they *might be* holy. (*c*) That all mankind falling in *Adam*, the rest were left in this ruin; and, being utterly unable to extricate themselves out of it, the non-elect are for acts of wilful sin condemned and perish. (*d*)

*a* 1 John v. 7; Prov. xvi. 4; Rom. ix. 21; Eph. i. 11. *b* Rom. xi. 5; Jer. xxxi. 3. *c* Deut. vii. 7, and ix. 5, 6; Eph. i. 4. *d* Rom. v. 12.

But God's elect alone are delivered from the curse due to all men, by their God and Saviour Jesus Christ, who entered into covenant with the Father and the Spirit for them ; wherein He gave His word and oath, that He would be their Head and Surety ; and, taking upon Him their nature, would make satisfaction to the injured justice and purity of God, by both obeying and suffering in their stead ; that thus He might not only procure them a free pardon, but bring in an everlasting righteousness, in which they shall be presented before God, with exceeding joy, and without spot. (*e*) All which He finished in the fulness of time, being born of a virgin, made under the law, and at length not only died the cruel and cursed death of the cross, but His soul being made an offering for sin, He was made sin and a curse for us. (*f*) After which He testified the perfection of His satisfaction, by rising from the dead, and ascending to the right hand of God, where He ever liveth to make intercession for His people (*g*)—That all mankind are utterly abominable in the sight of God, not only as the sin of their first father is justly imputed to them, but as they derive from him, and bring into the world with them, a sinful nature, whereby they are inclined to evil alone, and to all evil, and are the subjects of a total contrariety and enmity to holiness (*h*) ; which enmity nothing can subdue, which depravity nothing can change, or produce in the heart a contrary principle thereto, but the almighty, sovereign, free operations of God the Spirit, who will in His own time work certainly, powerfully, (*i*) effectually, and lastingly, upon each of His elect, creating them anew, giving them a new heart and a new spirit ; producing in their understanding a perception of the evil of sin, the beauty of holiness, and the fitness of Christ to save them ; and, in their will and affections, an inclination to holiness ; and a disposition to take Christ for their own, and that as Prophet and King, as well as a Priest (*k*)

19, and xi. 7 ; John x. 26, and vi. 37. *e* Psa. lxxix. 2, 8 ; 2 Sam. xxiii. 5 ; Isa. xlii. 6 ; Jer. xxxi. xxxii. xxxiii. ; Heb. ix. 15 ; Isa. liii. 11, 12 ; Heb. x. 5, 7, 10, and 13, 20 ; Dan. ix. 24 ; Jude 24 ; John xvii. 4 ; *f* Gal. iv. 4 ; Phil. ii. 8 ; Isa. liii. 10 ; 2 Cor. v. 21 ; Gal. iii. 13. *g* Acts ii. 24 ; 1 Pet. i. iii. 18—21 ; Heb. vii. 25 ; *h* Rom. iii. 10—20, and v. 12 ; Gen. v. 3 ; Psa. li. 5, and lviii. 3 ; Rom. viii. 7. *i* 1 Cor. ii. 4 ; John vi. 44—65 ; Jer. xiii. 23 ; Eph. ii. 1 ; Psa. cx. 3 ; John vi. 63, and i. 13. *k* 1 Thess. ii. 13 ; Rom. xi. 29 ; Eph. ii. 8 ; Acts v. 31 ; Psa. li. 10 ; John xvi. 8 ; 1 Kings viii. 38.

—That all who are thus wrought upon were elect, and then (but not till then) have a pleadable right to Christ (*l*); or ground and authority to look upon themselves as interested in Him, in His everlasting love, in His blood, His righteousness, and every blessing, which through Him flows to His people. All who think well of Christ, who would gladly take a *whole* Christ for their own (by a *whole* Christ, I mean Christ as King to rule over them, as well as Priest to atone for them) may and ought to be encouraged to believe Him to be their own, (*m*) without being set to get such or such a measure of legal repentance and fitness for Christ (as some talk) before they may come to Him; seeing Christ alone can give repentance, and the only good repentance is produced by a sense of His dying love. (*n*) True believers, after calling, though they have the habit of faith, may often want the lively acts thereof; yet is assurance a blessing that many are favoured with, and the more true comfort a Christian hath, the more holiness will he have; (*o*) but absolute perfection is not attainable by any one in this life (*p*); yea, the elect, after calling, may fall foully, though never shall one fall finally, or even totally. (*q*) If this could happen, Christ would be an eternal loser, for who could pay back, not gold, or silver, or worlds, but blood and soul-rending pangs, occasioned by the wrath of an infinite God? And therefore, wherever in consequence of His eternal love, the Lord hath given grace in the least degree, He will carry on His work, and crown all with glory." (*r*) (*John Ryland, D.D., 1771.*)

Such is the system of Theology, which in its details, now claims the reader's attention. It is commended on the following grounds:—

1. *Its scripturalness.* It appeals alone to the Word of God, asking but that each proof verse adduced should be understood in its plain, obvious, and grammatical meaning, and in connection with its surroundings.

2. *Its coherency and harmonious character.* A contradictory creed must strike every intelligent person as involving what

*l* 1 Pet. ii. 7; 1 John v. 1; 1 Cor. xii. 3; Rom. vii. 22; John i. 12.  
*m* 1 Pet. ii. 7; 1 Cor. xii. 3; Matt. v. 6. *n* Acts v. 31; Zech. xii. 10;  
 Ezek. xxxvi. 31, and xx. 43, and xvi. 63. *o* Rom. xiv. 17; Neh. viii.  
 10. *p* Psa. cxix. 96; Rom. vii.; Dan. xi. 35; 2 Chron. xxxiii. 31.  
*q* Phil. i. 6; John x. 28, 29; 1 Pet. i. 18—20; Isa. liii. 10, 11;  
 Jer. xxxi. 3; John vi. 37, 39; Psa. lxxiv. 11.

is fatal to its divine authenticity. That here unfolded is a connected and consistent whole.

3. *It refers all difficulties to God Himself.* Every scheme of Divinity must admit the existence of mysteries, which no ingenuity of explanation can remove. The introduction of moral evil, and its dire results confront all who give attention to Theology, whatever may be the sentiments they are led to adopt. These difficulties we neither deny nor seek to explain. We admit their existence, and confess our present inability to cope with them. We, however, leave them with God, considering them to be necessarily enshrouded in the mystery that must ever attach to the doings of an inscrutable Being of infinite goodness and wisdom.

4. *Its practical usefulness.* It is friendly to morality; to benevolence; to Christian fraternization; and to the spread of the gospel, by all legitimate means at home and abroad. It commands all at once to abandon what they know to be wrong; while it affords all possible help to any to whom sin is burdensome and bitter. It affords the fullest scope to every preacher to address all within sound of his voice. It bids him instruct the ignorant, warn the sinner, direct the enquirer, and invite the anxious one. It gives him matter with which to encourage the tried believer, to comfort the faint-hearted, and to seek the restoration of the wanderer.

Lastly. *Its Christ-exalting character.* God has so simplified the vast business of salvation as to comprise and comprehend all its essentials in the one glorious person of Emmanuel; and surely the Theologian's task is but imperfectly performed, until he has matured an harmonious scheme, in which the Master is presented as the sum, the centre, the substance, "the all and in all." This, it is submitted, is the excellence of the system of Divinity here briefly presented, and they to whom Christ is dear will find "Him first, Him last, Him midst, and without end."

We can but pray that it may command the attention; inform the understanding; and, through all-enriching grace, prove of spiritual profit to the souls of many of the brotherhood of faith.



## CHAPTER 1.—THE WORD OF GOD.

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The Bible, its inspiration, authority, and sufficiency.

We acknowledge the Word of God, as contained in the scriptures of the Old and New Testaments, to be verbally inspired (A), and the sole, supreme, and all sufficient directory of our Faith and Practice (B).

A John x. 35; 2 Tim. iii. 16, and 2 Pet. i. 20, 21. B 2 Tim. iii. 16—17, and Ps. xix. 7, and Ps. cxix., whole Psalm.

“A glory gilds the sacred page,  
Majestic, like the sun,  
It gives a light to every age;  
It gives, but borrows none.

“The hand that gave it still supplies  
The gracious light and heat:  
Its truths upon the nations rise—  
They rise, but never set.

“Let everlasting thanks be Thine,  
For such a bright display,  
As makes a world of darkness shine  
With beams of heavenly day.”

The Bible never contradicts itself. Since truth is evermore consistent with itself, it follows that two contradictory statements, however high the authority that may be pleaded in their favour, cannot both be in accordance with fact. We therefore hold that to represent that the Bible in one place asserts what is elsewhere denies, is to invalidate its authority as the pure truth of God, and we repudiate all systems of interpretation which admit that contradictions are contained therein.\*

2 Cor. i. 19; 2 Tim. ii. 13.

“How well those blessed truths agree!  
How wise and holy Thy commands!  
Thy promises how firm they be!  
How firm our hope and comfort stands!

"Should all the forms that men devise  
Assault my faith with treacherous art,  
I'd call them vanity and lies,  
And bind the gospel to my heart."

God's word re- While we hold that the Bible contains  
veals many no *contradictions* or *absurdities* (A), we  
mysteries. yet admit that it reveals many mysteries  
(B) or divine facts, which man's natural reason can neither  
discover nor explain (C), and which can only be apprehended  
by the understanding imparted by God to His own people  
(D).

A 1 Cor. ii. 6. B 1 Cor. ii. 7; Eph. v. 32; 1 Tim. iii. 16. C John  
iii. 8; 1 Cor. ii. 14. D Mark iv. 11; Eph. iii. 4; Col. ii. 2;  
1 Tim. iii. 9; 1 John v. 20.

"Say, Christian, would'st thou thrive  
In knowledge of the Lord?  
Against no Scripture ever strive,  
But tremble at His word.

"Revere the sacred page;  
To injure any part  
Betrays, with blind and feeble rage,  
A hard and haughty heart.

"If aught there dark appear,  
Bewail thy want of sight;  
No imperfections can be there,  
For all God's words are right.

"The thoughts of man are lies,  
The Word of God is true.  
To bow to *that* is to be wise;  
Then hear, and fear, and do."

The Bible its own We hold that the Scriptures so explain  
interpreter. themselves, that an unlearned person  
may from them alone become "wise unto salvation, through  
faith which is in Christ;" and that none that prayerfully seek  
to know the mind of God from His Word will fail to obtain all  
needed light.

Is. xxxv. 8. 1 Jno. ii. 27.

"See the fair way His hand hath raised;  
How holy, and how plain!  
Nor shall the simplest traveller err,  
Nor ask the track in vain."

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\*Christianity involves many paradoxes, but no contradictions.—  
Bishop Horsley.

**The Spirit's help essential to the understanding of the Word of God.**

We hold that the supernatural assistance of the Holy Spirit is essential to the profitable spiritual reception of the truths of the divine word (**A**); and that He stands engaged to afford such aid to all the people of God (**B**).

**A** Psa. cxix. 18; 2 Pet. iii. 16. **B** Is. liv. 13; John xvi. 13.

"Come, Holy Ghost, our hearts inspire,  
Let us Thine influence prove,  
Source of the old prophetic fire,  
Fountain of light and love.

"Come, Holy Ghost, (for moved by Thee  
The prophets wrote and spoke),  
Unlock the truth, Thyself the key,  
Unseal the sacred book."

## CHAPTER 2.—THE SUPREME BEING.

**The Unity of God.**

We believe that there is one true, living, and self-existent God (**A**); who is the only proper object of Christian worship (**B**).

**A** Deut. vi. 4; Psa. xlii. 2; 1 Cor. viii. 4—6. **B** John iv. 23, and xvii. 3; Phil. iii. 3; Rev. xxii. 8, 9.

"Before Jehovah's awful throne,  
Ye nations, bow with sacred joy;  
Know that the Lord is God alone;  
He can create, and He destroy."

**The Spirituality and Perfections of God.**

We believe that God is a Spirit (**A**); infinite (**B**); eternal (**C**); and unchangeable (**D**); in His being (**E**); wisdom (**F**); power (**G**); holiness (**H**); justice (**I**); goodness (**J**); and truth (**K**).

**A** John iv. 24. **B** Job. xi. 7. **C** Psa. xc. 2, and 1 Tim. i. 17. **D** James i. 17. **E** Exod. iii. 14. **F** Isa. xl. 28. **G** Ps. cxlvii. 5, and Dan. iv. 35. **H** Rev. iv. 8. **I** Psa. cxlv. 17. **J** Nahum i. 7, and Exod. xxxiv. 6; 7. **K** 2 Tim. ii. 13, and Titus i. 2.

“Great God ! how infinite art Thou !  
 What worthless worms are we !  
 Let the whole race of creatures bow,  
 And pay their praise to Thee.

“Thy throne eternal ages stood,  
 Ere seas or stars were made ;  
 Thou art the ever-living God,  
 Were all the nations dead.

“Eternity, with all its years,  
 Stands present in Thy view ;  
 To Thee there’s nothing old appears  
 Great God ! there’s nothing new.”

**The Mystery of** We believe that in the One God  
**the Holy Trinity.** whom we adore there subsist three  
 Persons—the Father, the Son, and the Holy Spirit (**A**),  
 who alike possess Divine attributes (**B**), and are entitled to  
 be worshipped with all Divine honours (**C**).

**A** Luke iii. 21, 22 ; Matt. xxviii. 19 ; 2 Cor. xiii. 14 ; Rev. i. 4, 5.  
**B** Matt. vi. 13 ; Col. ii. 9 ; 1 Cor. vi. 19 ; 2 Cor. iii. 17. **C** Matt. vi. 9 ;  
 Acts vii. 59, and 1 Cor. i. 2 ; Canticles iv. 16, and Ezek. xxxvii. 9.

“Thus God the Father, God the Son,  
 And God the Spirit, we adore ;  
 The sea of life and love unknown,  
 Without a bottom or a shore.”

**The complex per-** We believe that the Lord Jesus  
**son of Jesus** Christ our Saviour, the eternal Word,  
**Christ.** became a partaker of our flesh and blood  
 (**A**), and was and continueth to be God and man in two dis-  
 tinct natures, but one person for evermore (**B**).

**A** John i. 14 and Heb. ii. 14. **B** Eph. iv. 10, and Rev. i. 8.

“Amazing depth and height of grace !  
 Who can the solemn mystery trace !  
 The first-born Son of God,  
 The Ancient of eternal days,  
 Beginning of Jehovah’s ways,  
 Takes human flesh and blood.

“The Godhead is not laid aside,  
 His manhood is not deified,  
 In Him they both combine ;  
 Flesh of our flesh, bone of our bone,  
 He’s David’s Lord and David’s Son,  
 Both human and divine.

"In vain may human reason try  
To comprehend the mystery  
Of God and man in one;  
The eye of faith alone can see  
The glory and the majesty  
Of Mary's infant Son."

**The miraculous conception of the Lord Jesus.** We believe that the Human Nature of the Lord Jesus was produced miraculously, and out of the ordinary course of generation, by the immediate operation of the Holy Spirit on the womb of the Virgin Mary (A), and that He thus avoided the taint and contamination of humanity (B) though He was born of the substance, and nourished from the breast of a sinful mother (C).\*

A Matt. i. 18—25; Luke i. 35; Isa. vii. 14; Jer. xxxi. 22. B Isa. liii. 9; John xiv. 30; Heb. iv. 15, and vii. 26; 1 Pet. ii. 22; 1 John iii. 5. C Luke i. 47; Luke ii. 22—24, compared with Lev. xii.

NOTE.—The fact that Mary was a sinner appears from her rejoicing in her SAVIOUR, and offering a SACRIFICE, according to the law. The doctrine of the Immaculate Conception has no countenance in the Word of God.

"Joyful, all ye nations, rise,  
Join the triumph of the skies;  
With th' angelic hosts proclaim—  
Christ is born in Bethlehem.

"Christ, by highest Heaven adored,  
Christ, the everlasting Lord,  
Late in time, behold Him come,  
Offspring of the Virgin's womb.

"Veiled in flesh the Godhead see;  
Hail, th' incarnate Deity,  
Pleased as man with man t' appear,  
Jesus, our Immanuel here.

"Mild, He lays His glories by,  
Born that man no more may die;  
Born to raise the sons of earth,  
Born to give them second birth."

**The Spirit's anointing of the Lord Jesus.** We believe that the Holy Spirit not only formed the Human Nature of the Lord Jesus in the Virgin's womb, but

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\*The human body of our Lord was in different respects both of the Holy Spirit and of Mary; of her *substantially*, of Him *formatively*.  
—John Stevens.

also anointed it; (A) filling it with grace (B), and endowing it with all the qualifications, which as man the Lord required for the discharge of His momentous work (C).

A Psa. ii. 2, compared with Acts iv. 25, 26; Isa. lxi. 1; Luke iv. 18; John iii. 34. B Psa. xlv. 2; Luke iv. 22. C Luke iv. 1. 14; Heb. ix. 14.

NOTE.—Christ, the Anointed one, is the official appellation of the Saviour.

“Hark! the glad sound, the Saviour comes,  
The Saviour promised long;  
Let every heart prepare a throne,  
And every voice a song.

“On Him the Spirit largely poured,  
Exerts His sacred fire;  
Wisdom, and might, and zeal, and love,  
His holy breast inspire.”

**The Sonship of the Lord Jesus.** We believe that the Sonship of the Lord Jesus does not stand in His divine nature, abstractedly considered; as we deem it derogatory to His essential glory to conceive of His Deity's being generated or begotten, and therefore derived from and subsidiary and inferior to that of the Father: but we hold that His sonship subsists in His complexity, and that as the God-man He is the only begotten Son of God.\*

Luke i. 35; John i. 14; Rom. i. 4; 1 Tim. iii. 16.

NOTE.—Jesus Christ is never called the Son of God previously to His incarnation unless it be with a prospective reference to that event.—See Psa. ii. 7; Isa. ix. 6. The idea of a derived or begotten God is absurd and self-contradictory.

\*The *Personality* of Christ stands in His Divine Nature, but His *Sonship* stands in His complexity.

His Personality stands in His Divinity, without beginning, unoriginated and positively and properly eternal. He owes his personality to none, but possesses it in Himself as one of the eternal Three. If you adopt the idea of His being begotten in His personality, as descriptive of His origination, you must admit that in His case there was a begetter. This begetter must of necessity, in the order of things be before the begotten, and in such order the begotten owes His personality to the begetter. This is so contrary to the essential glory of the Redeemer, that we cannot possibly receive it—and, we believe in the originality of Christ, in His divine personality with the Father. I adore Him as the Father's equal, as unoriginated, as eternally existing, as one of the great Sacred Three.

- “ Thee we adore, eternal Word,  
 God's well beloved Son;  
 By Heaven's obedient hosts adored,  
 Ere time its course begun.
- “ The first creation has displayed,  
 Thine energy divine;  
 For not a single thing was made  
 By other hands than Thine.
- “ But ransom'd sinners with delight,  
 Sublimers facts survey;  
 The all-creating Word unites  
 Himself to dust and clay.
- “ Jesus—the God-man, Thee we sing,  
 God's true and glorious Son—  
 The heavens with Thy fame shall ring,  
 When time its course hath run.”

**The Holy Spirit.** We believe that the Holy Spirit is not an influence, or emanation, but a Person in every sense as essentially and truly Divine as the Father and the Lord Jesus.

1 Cor. vi. 19, and xii. 3; 2 Cor. iii. 17; Heb. ix. 14; 1 Pet. iv. 14.

- “ Almighty Spirit, we  
 Thy Godhead now adore;  
 We bring our praise to Thee,  
 And thanks for evermore;  
 For once we slept in darkness deep,  
 But Thou hast raised us from our sleep.”

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The Sonship of Christ stands in the complexity of His person as God and man. Hence He is represented under the character of the Son of God as possessing all divine and human perfections. Both natures are discovered, the human and divine, in the person of Christ. He could be weary and require rest, yet by a word could calm the raging elements and stormy waters. He could weep, yet recall the dead to life. The Maker and the made, the infinite and the finite; the mighty and the feeble, meet in Him. As He was man, He could obey and suffer, bleed and die. As He was God, there was validity and real worth in the actions of the man, derived from His personality as one of the Eternal Three. So that His blood is the blood of God, His righteousness the righteousness of God. His atonement was worthy of the acceptance of the God of Justice, and thus avails for ever in the certain salvation of His chosen people.—*George Murrell.*

## CHAPTER 3.—CREATION AND PROVIDENCE.

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**The Creation.** We believe that the Three-one God in the person of Christ, and for His sake, made and upholds all things.

Is. liv. 5 ; Col. i. 16, 17 ; Heb. i. 2, 3, and xi. 3.

“ I sing th’ Almighty power of God,  
That made the mountains rise,  
That spread the flowing seas abroad  
And built the lofty skies.

“ I sing the wisdom that ordained  
The sun to rule the day,  
The moon shines forth at His command,  
And all the stars obey.

“ I sing the goodness of the Lord,  
That filled the earth with food;  
He formed the creatures by His Word,  
And then pronounced them good.”

**The end of all things.** We believe that the world, as at present constituted, exists for the sake of Christ and His Church ; (A), and that when the covenant purposes of God are accomplished Time will be no more : (B) that the heavens will then pass away with a great noise, and the elements melt with fervent heat : and that the earth and the works that are therein will be burned up (C).

A Rom. xi. 36 ; 2 Cor. iv. 15.    B Rev. x. 6.    C 1 Pet. iv. 7 ;  
2 Pet. iii. 10—12.

“ Great God, what do I see and hear !  
The end of things created.  
The Judge of mankind doth appear  
On clouds of glory seated.  
The trumpet sounds, the graves restore  
The dead which they contained before :  
Prepare, my soul, to meet Him.”



**Providence, general and particular.**

We hold that all creatures are under the government and control of the glorified Redeemer (**A**), who, while he preserves man and beast (**B**), and restrains evil within the bounds that His pleasure appoints (**C**); causes all things to work together for good to them that love God, and are the called according to His purpose (**D**).

**A** Matt. xxviii. 18; John xvii. 2; 1 Pet. iii. 22; Rev. i. 5, and iii. 7.

**B** Psalm xxxvi. 6; 1 Tim. iv. 10. **C** Psalm lxxvi. 10.

**D** Rom. viii. 28.

- “Up to the Lord that reigns on high,  
And views the nations from afar,  
Let everlasting praises fly,  
And tell how large his bounties are.
- “God that must stoop to view the skies,  
And bow to see what angels do,  
Down to our earth He casts His eyes,  
And bends His footsteps downward too.
- “He over-rules all mortal things,  
And manages our mean affairs;  
On humble souls the King of kings,  
Bestows His counsels and His cares.
- “Oh could our thankful hearts devise  
A tribute equal to Thy grace,  
To the third heaven our songs should rise,  
And teach the golden harps Thy praise.”

## CHAPTER 4.—MANKIND AS UNDER THE COVENANT OF WORKS.

**The unity of the human race.** We believe that God created the human race seminally in one pair (**A**); and thus “made of one blood all nations of men for to dwell on all the face of the earth” (**B**).

**A** Gen. i. 26—27. **B** Acts xvii. 26.

**Adam created  
upright.**

We believe that the first man, Adam, was created holy, upright, and pure, and in the image of his Maker (A), but in a condition of moral equipoise : so that while he was sufficiently strong to maintain his original innocence, he was not too strong to fall by his transgression. (B)

A Gen. i. 26—31 ; Ecc. vii. 29. B 1 Tim. ii. 14.

“ On man in His own image made,  
How much did God bestow !  
The whole creation homage paid,  
And own'd him lord below.

“ He dwelt in Eden's garden, stored  
With sweets for every sense ;  
And there, with his descending Lord,  
He walked in confidence.”

**The Covenant of  
obedience with  
Adam.**

We believe that the continuance of Adam's happiness was conditional upon his observance of a most just and equitable compact made with him by his Creator, and ordinarily known as the Covenant of Works.

Gen. iii. 3.

“ He stood, the monarch uncontrolled,  
Of all that he surveyed,  
And his was happiness untold,  
While he the Lord obeyed.”

**Adam's trans-  
gressions volun-  
tary.**

We believe that the first man, Adam, being left to the freedom of his own will, and with no impulsive coercion from God, transgressed the covenant under which he was made, and fell into a state of condemnation and guilt.

Gen. iii. 17 ; Job xxxi. 33 ; Hos. vi. 7, where read, “ But they, like Adam, have transgressed the covenant,” *i.e.*, as Adam broke the covenant of obedience, Ephraim and Judah had broken the covenant which had been made with them, and on which their national prosperity depended.

“ But oh, by sin, how quickly changed,  
His honour forfeited ;  
His heart from God and truth estranged,  
His conscience filled with dread !

"Now from his Maker's voice he flees,  
Which was before his joy,  
And thinks to hide, amidst the trees,  
From an all-seeing eye.

"Compelled to answer to his name,  
With stubbornness and pride,  
He cast on God Himself the blame,  
Nor once for mercy cried."

**Adam, the federal head of the human race.** We believe that Adam sustained the position of a Representative or Head towards his descendants upon whom he entailed the penal and most woeful consequences of his transgression.

Rom. v. 12—21 ; 1 Cor. xv. 22.

"When Adam by transgression fell,  
And conscious fled his Maker's face,  
Linked in clandestine league with hell,  
He ruined all his future race.  
The seeds of evil once brought in,  
Increased and filled the world with sin.

"But lo, the second Adam came,  
The subtle serpent's head to bruise ;  
He cancels his malicious claim,  
And disappoints his devilish views ;  
Ransoms poor sinners with His blood,  
And brings His people back to God."

**Consequences of Adam's transgression.** We believe that by his transgression Adam, the first man, brought his posterity into the same condition as himself ; the guilt of his sin being imputed, and a corrupt nature imparted, to all that descend from him.

Job xiv. 4 ; Psa. li. 5 ; John iii. 6 ; Rom. v. 12.

"Backward with humble shame we look  
On our original ;  
How is our nature dash'd and broke  
In our first father's fall !

"To all that's good averse and blind,  
But prone to all that's ill ;  
What dreadful darkness veils our mind !  
How obstinate our will !

"Conceiv'd in sin (oh wretched state !)  
Before we draw our breath,  
The first young pulse begins to beat  
Iniquity and death.

“What mortal power from things unclean  
Can pure productions bring?  
Who can command a vital stream  
From an infected spring?”

Christ not in- We believe that, in consequence of His  
cluded in the cov- miraculous conception, the humanity of  
enant of works. the Lord Jesus sustained no covenant re-  
lationship to Adam, and consequently was not involved in the  
effects of his sin, and that therefore the curse of the first  
man's sin fell not on the Man Christ Jesus.

Isa. vii. 14; Jer. xxxi. 22; Luke i. 35; Gal. iv. 4; Heb vii 26.

“Jesus, as God and Man is dear  
To those who know His name;  
It charms away a sinner's fear,  
And sets his heart on flame.  
“Behold the Man, His wounds, His smart;  
See how He loved and died!  
The sight will melt thy stony heart,  
And crucify thy pride.”

## CHAPTER 5.—THE LAW.

**The Moral Law.** The Moral Law—generally called *The* law in the New Testament—(A) we hold to be the formal and authentic proclamation of what is claimed by God of His intelligent creatures on the immutable ground of His eternal righteousness and truth.\* (B)

A Matt. v. 17; Rom. ii. 15; iii. 28; vi. 14; vii. 12, 14, 16, 22; x. 4; Gal. ii. 19. B Ex. xx. 1—17; Mark x. 17—22; xii. 30, 33.

\* The enactments of the moral law are not right merely because they are commanded; but they are commanded because they are right. The validity of the first commandment, for example (Ex. xx. 3), does not stand in its proclamation. It is essentially, necessarily, and immutably right that men should worship their Creator, and Him only. Again, lying is not wrong, simply because prohibited by the ninth commandment. It is sinful in its very nature.

"The law commands, and makes us know,  
 What duties to the Lord we owe ;  
 But 'tis the gospel must reveal,  
 Where lies our strength to do His will."

The terms of the Law unchange-able. We believe that the claims, sanctions, and prohibitions of the Moral Law are not arbitrary or mutable, since they depend on the eternal distinction between right and wrong—a distinction which we hold to be natural, necessary, and inviolable, since it flows from the being and character of our unchangingly holy God.\*

Ex. xx. 2; Jer. xlv. 4; Hos. xiii. 4; Zech. viii. 17;  
 Matt. xxii. 37—40.

"Go, ye that rest upon the law,  
 And toil and seek salvation there;  
 Look to the flames that Moses saw,  
 And shrink, and tremble, and despair.

"But I'll retire beneath the cross;  
 Saviour, at Thy dear feet I'll lie!  
 And the keen sword that Justice draws,  
 Flaming and red, shall pass me by."

The law where recorded. We believe that the Moral Law is summarily comprehended in the ten commandments, the spirit of which, in the words of the Lord Jesus is, that we should "love the Lord our God with all our heart, with all our soul, with all strength, and with all our mind; and our neighbour as ourself."

Deut. x. 4; Matt. xix. 17, and xxii. 37—40.

"How can ye hope, deluded souls,  
 To see what none e'er saw?—  
 Salvation by the works obtained,  
 Of Sinai's fiery law!

"The law but makes your guilt abound,  
 Sad help (and what is worse),  
 All souls that under it are found,  
 By God Himself are cursed.

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\*"The ultimate foundation of moral obligation is the character of God."—*Hodge*. "Moral distinctions are founded in the nature of God, not on the rights of Divine Sovereignty."—*William Palmer*.

"This curse pertains to all who break  
 One precept e'er so small,  
 But where's the man, in thought and deed,  
 Who has not broken all?"

God as a Judge  
 inexorable.

We believe that the claims of the Law, though inflexibly rigorous, are so just and right, that God will never suffer them to be relaxed or diminished, but will demand of all that are judged by the law, the most perfect obedience, and punish transgressors with unmitigated severity for their evil deeds.

Ezek. xviii. 4, 20; Rom. vi. 23; Gal. iii. 10.

"Curst be the man, for ever curst,  
 That does one wilful sin commit;  
 Death and damnation for the first,  
 Without relief and infinite."

God in showing  
 mercy must re-  
 spect His Law.

We believe that in exercising His royal prerogative of mercy, Jehovah must respect the inviolable honours of His holy name, and that He cannot suffer His will to subvert the rights of His throne.

Psa. lxxxv. 10; Psa. lxxxix. 14; Isa. xlv. 21; Acts xiii. 38, 39;  
 Rom. iii. 26.

"So in the law Jehovah dwells,  
 But Jesus is concealed;  
 Whereas the gospel's nothing else  
 But Jesus Christ revealed.

"Both law and gospel here unite,  
 In righteousness and peace,  
 While truth and mercy kindly meet,  
 In our Emmanuel's face."

The Law main-  
 tained and mag-  
 nified by Jesus  
 Christ.

We believe that the unalterable majesty of the Law of God appears most resplendent in the finished work of the Lord Jesus,\* by whose obedience unto death for us it was most fully maintained and magnified, to

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\*"The Gospel maintains the majesty of the Law."—*Charles Hill.*

the glory of the immutable righteousness of the ever blessed God of our salvation.\*

Isa. xlii. 21 ; Matt. v. 17 ; Rom. x. 4, the *fulfilling*, not the *destroying* end of the law ; Gal. iii. 13.

“The piercing eye of perfect law,  
And justice cannot see  
One spot in all the Saviour’s work,  
Which sets me sweetly free.

“Come saints, and see what Jesus wrought,  
To make a worm His friend ;  
See how He then fulfilled the law,  
And thus became its end.”

**The terms of the** We believe that man’s sin has in no  
**covenant of** way changed the character of God’s  
**works unchanged** holy and inflexible Law ; and that it is  
the duty of all men to be and do all that was incumbent on  
Adam before his first and fatal transgression.†

Deut. vi. 4, 5 ; Mark xii. 29, 31 ; Rom. iii. 19, and x. 5.

“Unchanging is our God,  
Who reigns in light above ;  
Firm as the mountains stands His word,  
His purpose none can move.

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\*“When our saving and delivering Lord came, He did not require any alteration in the Law, or in the moral government of God. He did not desire His Father to change His character ; but delighted to see His determinations fixed, His throne established, and the dignity of the great Judge of all upheld. He came, not to bring God down to us ; but “He died, the just for the unjust, to bring us to God.” The Law was not changed to lessen the burden He bore ; but He worked, and wept, and prayed, and suffered, and bled, until He had wrought out an obedience commensurate with its awful claims, and the Father expressed His perfect and unalterable satisfaction with the righteousness which He had produced.”—*John Hazelton*.

†“Infinite perfection can never give an imperfect law, and a perfect law requires perfect holiness, and can allow of no defects or imperfections.”—*John Brine*. Since, therefore, the Law demands perfection, and unfallen Adam was perfect, the Law demands that all men should be as he was, and do all that was incumbent on him to perform. “The Law of works is the standard of the natural man’s *legal*, and the sinful man’s *penal* obligations to God, according to the Eden covenant ; and by that law it was, and is, every man’s duty to be naturally pure and sinless as Adam and all in him, were, and had power to be at first.”—*John Foreman*.

- “Unchanging is His Law,  
Unalterably just ;  
And unrelaxed its holy claims,  
Though we are sinful dust.
- “Unchanged, it still demands,  
Of all of humankind,  
That they in deed and thought shall be  
Like Adam ere he sinned.
- “Unchanged, its curses rest,  
On every guilty soul,  
And waves of never-ending woe,  
Must o’er the sinner roll.”

The claims of the Law cover all natural obligations. We believe that all natural duty, (or all that is due by us as creatures to God our Creator), is exacted by the Moral Law, and that whatsoever is not demanded therein should not be proclaimed to men as a natural and legal requirement, by preachers of the gospel.\*

Luke x. 28 ; Rom. x. 5.

- “The law was ne’er designed to give  
New strength to man’s lost race :  
We cannot act before we live,  
And life proceeds from grace.
- “Legal obedience were complete,  
Could we the law fulfil ;  
But no man ever did so yet,  
And no man ever will.”

Human Accountability. We believe that men as intelligent creatures are accountable to God for their worldly possessions, social benefits, and natural endowments ; and that the way in which these are used or abused will be most strictly investigated at the Day of Judgment.

Ecc. xi. 9 and xii. 14 ; Acts xvii. 31 ; Rom. ii. 6—11 ; 2 Cor. v. 10 ; Gal. vi. 7, 8 ; Rev. xx. 11—13.

- “All that we are, all that we have,  
Unto the Lord we owe ;  
Our health, our wealth, our friends, our powers,  
It pleased Him to bestow.

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\* For example.—The law does not require that men should believe spiritually. Faith, therefore, is not a natural duty.—See the Chapter on Things which accompany Salvation.



"We may abuse these gifts divine,  
To us in kindness given,  
And live forgetful that this life  
Must end in Hell or Heaven.

"But oh, the solemn hour will come,  
When all account must give,  
Of how, as moments hurried on,  
We tried on earth to live.

"The trump shall sound, to summon men  
Before the Great White Throne;  
And in the searching light of God,  
All secrets will be known."

Justification by deeds of the law impossible. We hold that man, being legally guilty (A), morally defiled (B), and spiritually dead (C), can never meet the claims of God's most holy and righteous Law; so that "by the deeds of the law there shall be no flesh justified in His sight." (D)\*

A Rom. iii. 19. B Rom. iii. 10—19; Titus i. 15. C Eph. ii. 1.  
D Rom. iii. 20; Gal. iii. 10, 11.

"Raise, thoughtless sinner! raise thine eye;  
Behold the balance lifted high:  
There shall God's justice be display'd,  
And there thy hope and life be weigh'd.

"See, in one scale, His perfect law!  
Mark with what force its precepts draw;  
Would'st thou the awful test sustain,  
Thy works, how light—thy thoughts how vain!

"Behold! the hand of God appears  
To trace those dreadful characters;  
*Tekel! thy soul is wanting found,*  
*And wrath shall smite thee to the ground!*"

The law convinces sinners of their helplessness and hopeless state. We believe that the Law of God is employed by the Spirit as the means whereby sinners are convinced of their guilt and helplessness, and induced to enquire for salvation through the righteousness of the Lord Jesus Christ.

Rom. vii. 9, 13; Gal. iii. 23, 24.

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\*The assertion that life is a time of probation—though pleasing to the pride of man—has no support in the Bible. Man's probation began and ended in the garden of Eden. All who are where the fall left them, and their sins have brought them, are "condemned already."

- “ Lord, how secure my conscience was,  
And felt no inward dread!  
I was alive without the law,  
And thought my sins were dead.
- “ My guilt appear'd but small before,  
Till terribly I saw  
How perfect, holy, just and pure,  
Was 'Thine eternal law.
- “ Then felt my soul the heavy load,  
My sins reviv'd again,  
I had provok'd a dreadful God,  
And all my hopes were slain.
- “ I'm like a helpless captive sold  
Under the power of sin;  
I cannot do the good I would,  
Nor keep my conscience clean.”

The law should be proclaimed to sinners. We hold that the proclamation of the nature, claims, and penalty of the Law is an essential part of the work of those who have to declare the salvation of God to their fellow sinners.

Acts xiii. 39; Rom. iii. 19; Gal. iii. 10; 1 John iii. 4.

- “ Vain are the hopes the sons of men  
On their own works have built;  
Their hearts by nature all unclean,  
And all their actions guilt.
- “ Let Jew and Gentile stop their mouths  
Without a murmuring word,  
And the whole race of Adam stand  
Guilty before the Lord.
- “ In vain we ask God's righteous law  
To justify us now,  
Since to convince and to condemn  
Is all the law can do.”

The law renounced by saved sinners. We hold that all that are the subjects of a work of grace are led to renounce all reliance on the Law as the ground of their acceptance with God; and to draw nigh to Him for mercy as law-wrecked sinners, justly condemned to death for disobedience to its precepts.

Rom. iv. 4, 5, and xi. 6; Phil. iii. 3, 9.

- "How awful the state I was in,  
When Satan's proud vassal I stood,  
Fast bound in the fetters of sin,  
Rejecting atonement by blood!
- "On self my dependence was laid,  
I thought myself holy and free,  
Till Sinai its terrors displayed,  
And drove me, dear Jesus, to Thee.
- "From which, this conclusion I draw,  
With gospel assurance—that he  
Whose heart was ne'er broke by the law,  
No sweets in the gospel can see."

The curse of the Law the sinner's final condemnation. We believe that the finally lost will be consigned to punishment FOR THEIR SINS, on the ground of the condemnation of the Law which they have broken; and not, as is frequently asserted, because they have declined to become religious, and accept what is styled the offered grace of the gospel.\*

Matt. xxv. 31, 46; John v. 29, where for "damnation" read "judgment." 1 John iii. 4; Rev. xx. 11, 14, and xxi. 8.

- "The Lord shall come! the earth shall quake,  
The mountains to their centre shake,  
And, withering from the vault of night,  
The stars shall pale their feeble light.
- "While sinners in despair shall call,  
'Rocks, hide us; mountains, on us fall,'  
The saints ascending from the tomb,  
Shall joyful cry, 'The Lord has come.'"

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\* The reader is entreated to notice that in none of the scriptural predictions of the occurrences of the Judgment Day is there the slightest support for the popular notion that men will be damned, not for sin, but for rejecting Christ. In every case the testimony is most explicit that sin is the sole ground on which sinners will be condemned. It may be noticed that the words "fearful" and "unbelieving" in Rev. xxi. 8, do not imply the absence of the spiritual graces of *confidence* and *faith*, but *moral* blemishes in human character. They might, so sound scholars believe, be rendered "cowardly" and "faithless" or "false."

The Plymouth Brethren assert that the Law was binding on the Jews only, and that with it Gentiles have nothing whatever to do. This, however, confounds the "law of commandments contained in ordinances," (Eph. ii. 15), with the Moral Law, *i.e.*, the authoritative proclamation by God, of His principles and requirements as the Moral Governor of all men. A lawless ruler is an unprincipled tyrant, and to assert that God rules over the whole Gentile world, claiming their

## CHAPTER 6.—MORALITY AND GODLINESS.

Virtue to be commended, yet Holiness is required by God.

While we admit the high moral excellence of many natural men (A), and hold the vast importance of human goodness, we believe that the imperfect obedience of creatures essentially sinful, can in no case meet the requirements of God; since VIRTUE is not that HOLINESS "without which, no man shall see the Lord." (B).

A Mark x. 21. B Matt. v. 8; Heb. xii. 14, where for "holiness" read "sanctification" as in the Revised Version—compare John iii. 6, and Rom. viii. 7—8; James iv. 4.

"When Cain of old acceptance sought,  
An offering of fruit he brought,  
To make his peace with heaven  
In vain: no sacred fire came down;  
He stood before Jehovah's frown,  
A sinner unforgiven.

"But Abel, pardon to obtain,  
Came with a lamb that he had slain,  
To offer to his God.  
And all was well; for then, as now,  
No access could the Lord allow,  
But by atoning blood.

"Nought that to man as man belongs—  
Love, kindness, patience under wrongs,  
Virtue, however bright,  
Avails to cancel human sin;  
Or ever can acceptance win  
In God's most holy sight."

obedience, and purposing to punish their offences—on no defined principles, is to cast a slight upon His legislative character, which demands refutation at the hands of His friends. His Law is in force wherever men are to be found.

If the phrase "the law" invariably meant the law of Moses—if Jews only were under the law—then (to cite but one instance), Jews only were redeemed by Christ's blood, and Jews only "receive the adoption of sons." (Gal. iv. 4, 5.)

1 John iii. 4, teaches that "whoever doeth sin, doeth" not only what is wrong in man's judgment, but "ALSO lawlessness;" and "that sin,"—however light, venial, and amiable it may appear—"IS lawlessness." The latter assertion is added, in John's characteristic manner, to emphasise the fact that in addition to all other considerations, sin must receive legal investigation and condemnation at God's hands.

## CHAPTER 7.—SOVEREIGNTY IN SALVATION: EQUITY IN RETRIBUTION.

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**Divine Sovereignty.** Most firmly do we hold the doctrine of DIVINE SOVEREIGNTY, or the supreme, absolute, and unquestionable right of Jehovah to create, rule, and dispose of His creatures as may seem good to Himself alone.

Psa. cxv. 3; Psa. cxxxv. 6; Isa. xl. 13, 14; Dan. iv. 35; Matt. xi. 25, 26; Rom ix. 20, 21.

- “Behold, the Potter and the clay :  
He forms the vessels as he please ;  
Such is our God, and such are we,  
The subjects of His high decrees.
- “May not the sovereign Lord on high  
Dispense His favours as He will ;  
Choose some to live, while others die,  
And yet be wise and gracious still ?
- “Shall man reply against the Lord,  
And call his Maker’s ways unjust,  
The thunder of whose awful word  
Can crush a thousand worlds to dust ?
- “But, O my soul, if truths so bright  
Should dazzle and confound thy sight,  
Yet still His written Word obey,  
And wait the great decisive day.”

**God was under no obligation to shew mercy.** We hold that Jehovah was under no obligation to show mercy to any of the human race, and that He might with perfect justice have consigned all to the doom that their rebellion and sin deserved.

Rom. iii. 5.

- “My lips with shame my sin confess,  
Against Thy law, against Thy grace ;  
Lord, should Thy judgment grow severe,  
I am condemned, but Thou art clear.

"Should sudden vengeance seize my breath,  
I must pronounce Thee just in death ;  
And if my soul were sent to hell,  
Thy righteous law approves it well."

**Sovereignty in Salvation.** We believe that Divine sovereignty is the source of the salvation of sinners (A), and that the gracious conduct of God toward His people is solely prompted by His own will and pleasure (B).

A Eph. i. 5, 9. B Matt. xi. 26 ; John i. 13 ; 1 Cor. xii. 11 ;  
Heb. ii. 4 ; James i. 18.

"How free, how glorious was the grace,  
How wonderful the sovereign love,  
That chose our souls, our time, and place,  
Before He bade the planets move.

"No claim had we, who now enjoy  
The smiles and favours of our God ;  
He only knows who chose us, why  
Our hearts are His divine abode."

**Divine Equity reigns in Retribution.** While (as above stated) we believe that God acts in SOVEREIGNTY in communicating *undeserved good*, we hold that in the infliction of *deserved evil* His EQUITY alone reigns ; and that Divine punishment will be visited on the ungodly in strict accordance with their deserts, and the requirements of unerring justice.

Psa. vii. 11 ; Luke xii. 47 ; Heb. xii. 9, x. 26—31.

"In songs of sublime adoration and praise,  
Ye pilgrims for Zion who press,  
Break forth, and extol the great Ancient of Days,  
His rich and distinguishing grace.

"What was there in you that could merit esteem  
Or give the Creator delight ?  
'Twas 'even so, Father,' you ever must sing,  
'Because it seemed good in Thy sight.'

"'Twas all of Thy grace we were brought to obey,  
While others were suffered to go  
The road which by nature we chose as our way  
Which leads to the regions of woe."

**Sovereign love** While we contend that Sovereignty is to undeserving sinners, and the source of the gracious conduct of God towards sinners; we repudiate the righteous anger toward the guilty. idea of its, under any circumstances, giving rise to His hatred; as we believe that His most just and holy anger is excited towards any of His creatures, solely on account of their sins.\*

Prov. viii. 13; Hos. ix. 15; Mal. i. 3; Rom. ii. 9, and ix. 13;  
Rev. ii. 6, 15.

“Hail, sovereign love, that first began  
The scheme to rescue fallen man:  
Hail, matchless, free, eternal grace,  
That gave my soul a hiding-place!”

“Should storms of seven-fold thunder roll,  
And shake the globe from pole to pole,  
I rest secure, for sovereign grace  
Hath shut me in my hiding-place.”

## CHAPTER 8.—THE PLAN OF SALVATION.

### Salvation a Divine Certainty.

**The will of God** We believe that the ever blessed God regulates all His worketh all things after the counsel of His own will (A); so that by the acts of His power *in time*, His purposes *before time* are made known (B).

A Isa. xiv. 24—27, and xlv. 10, 11; Eph. i. 11. B Acts xv. 18.

\*Mal. i. 3; Rom. ix. 13. These weighty passages may at first seem to contradict the above statement. On comparing them, however, with other verses in which the word “hate” occurs, its force here may be ascertained. It merely implies the negation of love. Jacob personally, and his descendants nationally, were loved with a love which was never manifested to Esau and the Edomites. The verses are simply designed to teach that God directs the course of His favours, in accordance with the immediate choice of His own sovereign will. Compare Gen. xxix. 31; Luke xiv. 26.

- “ ’Twas fixed in God’s eternal mind,  
 When His dear sons should mercy find;  
 From everlasting He decreed,  
 When every good should be conveyed.
- “ Determined was the manner how  
 Eternal favour He’d bestow;  
 Yea, He decreed the very place  
 Where He would show triumphing grace.
- “ Also the means were fix’d upon,  
 Through which His sovereign love should run;  
 So time, and place; yea, means and mode,  
 Were all determin’d by our God.”

**The covenant of grace.** We believe that the salvation of sinners was the subject of divine consideration before the foundation of the world (**A**); and that the three Persons in the adorable Trinity took counsel together (**B**), and entered into that holy compact or agreement known as the Covenant of Grace (**C**), by which the saving office that each should sustain was determined (**D**), in accordance with their gracious undertakings on behalf of the objects of mercy (**E**).

**A** Psa. xcii. 5; Psa. cxix. 89; Psa. cxxxix. 17; Rom. ix. 11; Eph. iii. 11; 2 Tim. i. 9; Titus i. 2; 1 Pet. i. 20. **B** Ps. xxxiii. 11; Prov. xix. 21; Isa. xl. 13; Isa. xlvi. 10; Zech. vi. 13. **C** 2 Sam. xxiii. 5; Heb. viii. 6, xii. 24, and xiii. 20. **D** Ps. lxxxix. 3; Jer. xxiv. 7; John x. 29, and xiv. 31; Eph. i. 22; Isa. xlviii. 16, and xlix. 1—8; Heb. v. 4—5; 1 Pet. i. 20; Rev. xiii. 8. **E** John xvii. 4; Heb. x. 7—9.

“ With David’s Lord, and ours,  
 A covenant once was made,  
 Whose bonds are firm and sure,  
 Whose glories ne’er shall fade:  
 Signed by the sacred Three in One,  
 In mutual love ere time began.

**Christ the Mediator of the Covenant of Grace.** We believe that the Lord Jesus Christ was constituted the Mediator between God and man (**A**); that by Him the inscrutable character of God might be revealed (**B**); His purposes of grace made known (**C**); and His love displayed (**D**); and that by His achievements the elect might finally be brought to know, love and glorify the triune God of their salvation in heaven for ever (**E**).

**A** John xvii. 3; 1 Tim. ii. 5; Heb. viii. 6. **B** John i. 18; Col. i. 15; Heb. i. 3. **C** Eph. i. 9, and iii. 11; 1 John v. 11. **D** John iii. 16, and xvii. 26; 1 John iv. 9. **E** 1 Pet. iii. 18; 1 John iv. 10, 16.



“Jesus, we bless Thy Father’s name ;  
 Thy God and ours are both the same :  
 What heavenly blessings from His throne,  
 Flow down to sinners through His Son.

“ ‘Christ, be my first elect,’ He said ;  
 Then chose our souls in Christ our Head,  
 Before He gave the mountain birth,  
 Or laid foundations for the earth.”

**Election.** We believe that election was an act of God, whereby of His sovereign pleasure before the foundations of the world were laid, He chose out of mankind a number whom no man can number, to be the objects of His special love and favour.

Eph. i. 4.

“Saved from the damning power of sin,  
 The law’s tremendous curse ;  
 Let us the sacred song begin  
 Where God began with us.

“We’ll sing the vast, unmeasured grace,  
 Which from the days of old,  
 Did all the Son’s elect embrace,  
 As sheep within His fold.”

**Election and Pre-destination in-  
 separable yet dis-  
 tinguishable.**

We believe that Election and Predestination, though inseparably connected, should be considered as distinct acts of our gracious God ; as we hold that while Election determined who should be the objects of His favour (A), Predestination, appointed them both to the relationship they occupy (B), the favours they should enjoy (C), and the trials they should endure\* (D) in this lower world, as well as to their exalted position and ineffable happiness in the upper world of glory. (E)

A Rom. viii. 29 ; John xv. 16. B Acts xiii. 48 ; Eph. i. 5, 11, 12 ; 1 Thes. v. 9. C Psal. cii. 13. D 1 Thess. iii. 3. E Matt. xxv. 34.

NOTE.—In Rom. viii. 29, and John xv. 16, the distinction is very apparent. Thus “whom He did foreknow (elect), He also did predestinate.” “I have chosen you (election) and ordained you,” &c. (predestination.)

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\*We are as much appointed to our sorrows as to our joys. Our crosses, not less than our comforts, enter into the arrangements of that covenant, which is “ordered in all things and sure.”

“Our seeking Thy face, was, Lord, of Thy grace;  
 Thy mercy demands, and must have all the praise :—  
 No sinner can be beforehand with Thee ;  
 Thy grace is preventing, almighty and free.”

**Distinctions.** While we fully admit Jehovah's **choice of the Jews** to a position of supremacy above other nations (A) ; and as unhesitatingly believe in His **election of different persons** to accomplish His purposes in this world (B) : we distinguish between these Divine actions and the **election of favoured sinners in Christ** : which we believe to have been personal, absolute, and irrespective of any foreseen grace that they might possess and manifest, and to have been regulated solely by the sovereign and immutable pleasure of the God of all grace (C).

A Deut. vii. 6, 8, and xiv. 2 ; 1 Chron. xvi. 13 ; Isa. xli. 8 ; Ez. xx. 5 ; Acts xiii. 17. B 1 Chron. xxviii. 4, 5 ; Psal. cvi. 23 ; John xv. 16 ; Acts ix. 15, 16, See Service, page 288. C Eph. i. 3—12 ; 2 Thess. ii. 13.

“Zion, survey the wondrous grace  
 The God of heaven displays :—  
 He chose us out of Adam's race ;  
 Awake, and sing His praise !”

**Preterition and Rejection.** While we **maintain** that the election of the church in Christ involves the **rejection** of the rest of mankind : who, having been sovereignly **passed by**, when God's unalterable arrangements for the salvation of His people were made ; have no participation in the blessings of the eternal **covenant**, or **interest** in the **atonement** and **intercession** of Christ ; and are never the subjects of the **saving operations** of the Holy Spirit : we **deny**

**Reprobation.** that these solemn facts necessitate our belief in the **Reprobation** of the ungodly, or (in other words) that God decreed all whom it was not His determination to save, to **commit the sins** for which they were to suffer **Damnation**, and foredoomed them to eternal retribution **irrespective of their guilt** : as we hold, that as such were, before time, passed by ; so, in time, they are Divinely left to themselves, and allowed to take their own course, and follow the bias and bent of their own minds ; exactly as they would have done, had none of their fellow-men been chosen to salvation ; and that they will be finally judged

and condemned—not because they were not elected, but on account of their transgressions of the law of God.

Ezek. xviii. 4; Matt. vii. 23; John x. 26, and xvii. 9; Rom. ix. 22, 23; Rev. xx. 12, 13; Jer. vi. 30, “Refuse silver (or, silver so full of impurity as to be worthless. See Isa. i. 22,) shall men call them (the Jewish nation); because the Lord hath rejected them.” R.V. The word rendered “reprobate” in Rom. i. 28; 2 Cor. xiii. 5, 6, 7; 2 Tim. iii. 8; Titus i. 16, is (αδοκιμος) adokimos—which means rejected after proof, or disapproved, not able to stand the test; as in 1 Cor. ix. 27; Heb. vi. 8.—See NOTE, page 166 by W. Palmer.

“All worlds God’s will controls, and His eternal mind  
Fixes the destiny of souls, takes this—leaves that behind.

“Jacob by grace He saved, nor gives a reason why;  
But Esau’s heart He left depraved, and who shall dare reply?”

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\*Although the above is believed to be a fair representation of the views of the Strict and Particular Baptists on the subject, it should be stated that other opinions have been entertained by men whose sentiments were entitled to respect and attention.

Thus, the late John Stevens expressly states that he is not of opinion that “the inspired oracles know nothing of a decree of Reprobation”—and he advances twenty-five passages in support of his view. WORDS OF TRUTH ARRANGED, p. 52. On examination, however, it is apparent that he employs the term Reprobation in a sense very different from that popularly understood, and regards it as signifying *rejection after proof*, which is indeed its etymological meaning. Thus he informs us that in Divine Reprobation “a person is considered,” “as having been originally innocent, but having subsequently become guilty.” “In this case, God acts in strict equity. Reprobation is not an act of sovereignty but of equity.” This great Divine, therefore, regards Reprobation as tantamount to rejection for actual sin, and while some might question the advisability of employing the term in this sense, no sound theologian would object to the doctrine insisted on.

The late James Wells, however, conceived it to be a test of orthodoxy “to acknowledge the doctrine of absolute election and reprobation.”—A PRAYER BOOK, p. 43; and it is evident from the context, and his subsequent writing and utterances, that he employed the term to designate the eternal and absolute purpose of God to consign some of His creatures to endless and unutterable woe irrespectively of their guilt. Concerning Esau (Rom. ix. 13) he elsewhere says that “God did sovereignly, independent of Esau’s sins, constitute him, as a creature, the object of His infinite hatred, so that He was pleased, sovereignly, independent of sin, independent of everything of the kind, to hate Esau. God’s hatred is as sovereign as His love. Esau stands a representative of people who shall be lost, and God hates them with infinite hatred.”—SURREY TABERNACLE PULPIT, vol. i. p. 97.

**Election and Suretyship.** We believe that the central and distinguishing arrangement of the covenant of grace was the constitution of a union between the saints and their Saviour; in whom they were chosen (A), sanctified, or set apart (B), and accepted (C), in whose book their names were enrolled; to whom they were given (D), and who became (by undertaking to be their Surety) personally responsible for their liabilities, characters and safety, before the foundation of the world (E).

A Eph. i. 4. B Psa. iv. 3; 1 Cor. i. 2; Jude 1. C Eph. i. 6. D John xvii. 6. E Gen. xliii. 9; Heb. vii. 22, where for "testament" read "covenant."

This is an explicit statement of the doctrine of Reprobation as the term is popularly understood. The reader is assured that, high as was our deceased brother's deserved reputation, he stood almost alone as an advocate of the above sentiment which is *not held* by the denomination to which he belonged. See a Tract on the subject by G. Pearson.

Election has to do exclusively with salvation, and has no connection with the ruin of the lost. Election is an act of pure sovereignty which (as we saw in Chapter 7), has no place in the infliction of evil, but is solely concerned in the communication of good. Election does no one a wrong. Guilty and rebellious man has no claim on the goodness of God, who, in leaving the non-elect to themselves acts in perfect equity. He is under no obligation to save any, yet has arranged for the unspeakable felicity of countless myriads through His sovereign grace.

The following portions, which seem to teach Reprobation however, demand consideration, which will, it is believed, lead to the conclusion arrived at above—Rom. ix. 22, 23; 1 Pet. ii. 8; Jude 4; Rev. xiii. 8, and xx. 30. On Jude 4, note—that they were not foredoomed to *sin*, but justly fore-ordained to a certain *condemnation*. The punishment, not the sin, was the subject of divine determination. The law of England fore-appoints murderers to death by hanging, but it does not compel them to commit the crime. Their sin is the act of their own will. So the *punishment*, but not the transgression of these sinners was of old fore-determined.

On Rev. xiii. 8, &c., note that the names of these persons not being written in the Lamb's book of life, does not necessitate their being of old inscribed in some other volume of a contrary character.

On Rom. ix. 22—23 note, that the reception of the riches of God's glory by the vessels of mercy, *in time*, makes known that they were predestinated or prepared (in purpose) *before time* unto glory. Again, the vessels of wrath were not consigned to condemnation before they were "fitted unto destruction" by their guilt and sin. Grace fits men for heaven. Sin fits men for hell.

Note on 1 Pet. ii. 8, "Unto which also they were appointed."

“With Jesus ONE by sovereign choice,  
By God’s unmoved decree,  
All who in Jesus’ love rejoice  
Were fixed eternally.

“With Jesus one on Calvary’s tree  
His death their ransom proved;  
The Surety He engaged to be  
Of all the Father loved.”

These words are understood by Dr. Gill (whom the Denomination, whose views it is the design of this book to present, regard as one of their highest authorities) as teaching that “God determined to *leave*” the Jews here referred to, “as children of disobedience in the infidelity and unbelief in which the fall had concluded them; through which disobedience or infidelity they stumbled at Christ and His word, and in consequence thereof justly perished.”—CAUSE OF GOD AND TRUTH. Tegg’s edition, p. 136. Others have supposed that it teaches Reprobation, or the predestination of particular persons to death.—TOPLADY. Works, vol. v. p. 235. The *first* (Dr. Gill’s) view involves a toning down of the plain teaching of the text, which to many is a serious obstacle to receiving it, while the *second* (Toplady’s) cannot be adopted by those whose conviction is that the whole strain of the teaching of the Bible is contrary to the idea of God’s pre-determining any of His creatures to sin and damnation; which would make Him the moving cause of transgressions which He afterwards punishes. Accordingly, other explanations have been offered, such as that of Bloomfield, that the appointment was simply *permissive*; or of Valpy, that the appointment (as in Jude 4) was to *punishment*, not to *sin*; or of Dr. Clarke, that the appointment was *predictive*, and that Peter’s meaning is, that the persons referred to were *prophesied* of that they should thus fall—an interpretation which, to the writer, appears to suit the connection, and to be worthy of consideration. The interpretation of J. Nelson Darby (SYNOPSIS OF THE BOOKS OF THE BIBLE *in loco*), however, on the whole best commends itself to our judgment. It is thus expressed:—“It does not say that they were appointed to sin, or to condemnation, but that these unbelieving and disobedient sinners, the *Jewish race*, long rebellious, and continually exalting themselves against God, were destined to find in the Lord of grace Himself, a rock of offence, and to stumble and fall upon that which was to faith, the precious Stone of salvation. It was to this particular fall that their unbelief was destined.” It will be seen that this view differs from all others, in understanding the verse as referring to the conduct of God, regarded dispensationally, in relation to the *Jewish race*, rather than to any sinners, personally and individually considered. That Divine appointment regulated their national rise, progress and downfall must be admitted by every reader of the Bible—and by referring the phrase under consideration to this fact, much difficulty is removed. (Compare Luke ii. 34, where understand not that the *same persons* “fall” and “rise,” but that, as in the Revised Version, some “fall” and others “rise up;” to effect which the holy Child was “set.”) On 1 Pet. ii. 8, it may be further

**Election** regulates the saving proceedings of Christ. We hold that the union of the saints with the Saviour determined and defined the extent of His covenant engagements (A); His redeeming work (B); and His intercessory occupation at the right hand of God (C).

A Gal. iii. 17; Heb. viii. 6. B John x. 15; Eph. v. 25.

C John xvii. 9; Heb. ix. 24.

“Before the day-star knew its place,  
Or planets went their round,  
The church, in bonds of sov’reign grace,  
Were one with Jesus found.

“In all that Jesus did on earth,  
His church an interest have;  
Go, trace Him from His humble birth  
Down to the silent grave.

“With Him His members on the tree  
Fulfilled the law’s demands;  
’Tis, ‘I in them, and they in Me,’  
For thus the union stands.

“When from the tomb we see Him rise,  
Triumphant o’er His foes,  
He bore His members to the skies,  
With Jesus they arose.”

The fall of the Elect with the rest of the Race. We hold that though God’s people were thus chosen in Christ before the foundation of the world, they fell with all mankind in Adam, their natural head, and thus became by nature the children of wrath, even as others; albeit their redemption was ensured by their union to the Lord.

2 Sam. xiv. 13, 14; Rom. v. 12; 1 Cor. xv. 22; Eph. ii. 2, 3.

“Eternal election preserves me secure,  
I live through that sovereign decree;  
Redeemed by my Saviour, and called by His power,  
I worship the great sacred Three.

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observed that the word rendered “appointed” is not, in the original, either of the terms applied to eternal and absolute predestination—*pro-orizo*, to mark off beforehand (Eph. i. 5), or *tasso* to ordain (Acts xiii. 48); but *tithemi*, to put, place; to ordain to an office (John xv. 16; 1 Tim. ii. 7); or to appoint to a deserved punishment (Matt. xxiv. 51; Luke xii. 46; 1 Thess. v. 9), which well accords with the above interpretation.

“When Adam our father revolted and fell,  
Mankind became guilty and dead;  
Free grace still prevented from falling to hell,  
The members who stood in their Head.

“Their union eternal could not be destroyed,  
Though ruin came in by offence,  
For love everlasting sent Jesus who died,  
And bore their iniquity hence.”

Covenant ar-  
rangements re-  
gulate the sal-  
vation of sinners.

We believe that salvation is in all its details regulated by the covenant of grace (**A**), by which the names and number of God's children were fixed (**B**); the dates of their birth and the time of their entrance into the blessings of the gospel decreed (**C**); all the circumstances of their lives arranged (**D**), and their well-being here (**E**) and their happiness hereafter secured, before the foundation of the world (**F**).

**A** 2 Sam. xxiii. 5. **B** Luke x. 20; Phil. iv. 3; Rev. 13, 8.  
**C** Ec. iii. 2; Gal. i. 15, 16; 2 Tim. 1, 9. **D** Gen. xlvii. 29; 1 Sam. ii. 9; Ps. xxxi. 15; Ps. xxxvii. 28; Phil. i. 29; 1 Thess. iii. 3.  
**E** Proverbs viii. 31; Rom. viii. 28. **F** 2 Sam. xxiii. 5; Matt. xxv. 34; 1 Cor. ii. 7, 9.

“Come, saints, and sing in sweet accord,  
With solemn pleasure tell,  
The cov'nant made with David's Lord,  
In all things ordered well.

“This cov'nant stood ere time began,  
That God with man might dwell,  
Eternal wisdom drew the plan,  
In all things ordered well.

“This cov'nant, O believer, stands  
Thy rising fears to quell;  
Sealed by the Surety's bleeding hands,  
In all things ordered well.”

### The Gospel Summarised. Mercy, Merit, and Might.

Salvation's mov-  
ing Cause.

We thus believe that the moving cause of salvation was the sovereign (**A**), everlasting (**B**), and immutable (**C**) grace of our Triune God (**D**); by whom the saints were chosen in Christ Jesus before the foundation of the world (**E**), and predestinated to the adoption

of children (**F**), that their exalted holiness and happiness might eternally redound to His glory (**G**).

**A** Rom. ix. 18. **B** Jer. xxxi. 3. **C** Rom. xi. 29. **D** Eph. ii. 4, 5.  
**E** Eph. i. 4. **F** Eph. i. 5. **G** Isa. xliii. 21.

“Grace first contrived the way  
 To save rebellious man,  
 And all the steps THAT grace display,  
 Which drew the wondrous plan.

“Grace first inscribed my name  
 In God’s eternal book,  
 ’Twas grace that gave me to the Lamb,  
 Who all my sorrows took.

“Grace led my roving feet,  
 To tread the heavenly road,  
 And new supplies each hour I meet,  
 While pressing on to God.”

**Salvation’s meri-** We believe that the **MERITORIOUS**  
**torious cause.** cause of salvation is not works of right-  
 eousness which we have done (**A**), but the obedience unto  
 death of the Lord Jesus (**B**), who obeyed the broken Law on  
 our behalf (**C**), and endured in our stead the punishment due  
 to our sins (**D**); and we hold that His righteousness is im-  
 puted to His people (**E**), as the matter, or meritorious  
 ground of their complete justification by God (**F**).

**A** Titus iii. 5. **B** Phil. ii. 8, and iii. 8, 9. **C** Gal. iv. 4. **D** Gal. iii. 13.  
**E** Rom. iv. 4—8, and 2 Cor. v. 21. **F** Rom. v. 19.

“Thy works, not mine, O Christ, speak gladness to this heart,  
 They tell me all is done—they bid my fears depart.

“Thy pains not mine, O Christ, upon the shameful tree  
 Have paid the law’s full price, and purchased peace for me.

“Thy cross, not mine, O Christ, has borne the awful load  
 Of sins that none could bear but THOU, INCARNATE GOD.

“Thy righteousness, O Christ, alone can cover me,  
 No righteousness avails, save that which is of Thee.”

**Salvation’s effi-** We believe that the **EFFICIENT**  
**cient cause.** cause of salvation is the internal work of  
 the Holy Spirit (**A**), and accordingly we hold that true god-  
 liness is not produced by any outward religious rite or observ-  
 ance (**B**), nor is it the result of the faith of one’s parents  
 (**C**), nor does it arise from earnest efforts at self-amendment



(D); but is caused by the introduction into the soul of a new principle of life (E), which is imparted by the Holy Spirit to all God's chosen ones when they are born again (F), and delivered from the power of darkness and translated into the kingdom of God's dear Son (G).

A Phil. ii. 13. B Phil. iii. 4—7. C John i. 13. D Rom. ix. 16, and Jer. ii. 22. E Eph. ii. 1; 1 Pet. i. 23, and 1 John iii. 9.  
F John iii. 3—8. G Col. i. 13.

“Not all the outward forms on earth,  
Nor rites that God has given,  
Nor will of man, nor blood, nor birth,  
Can raise a soul to heaven.

“The sovereign will of God alone  
Creates us heirs of grace;  
Born in the image of His Son,  
A new peculiar race.

“The Spirit, like some heav'nly wind,  
Blows on the sons of flesh,  
Creates a new, a heavenly mind,  
And forms the man afresh.”

**Purpose, purchase and power.** We hold that all whom the Father chose (A), the Son has redeemed (B), and the Holy Spirit has engaged to sanctify (C), so that the objects of the Father's *purpose*, of the Son's *purchase*, and of the Holy Spirit's *power*, are and will be found at last to be numerically and identically the same, (D) to the glory of the wisdom and power of the God of all grace (E).

A 1 Thes. i. 4. B 1 Pet. i. 19, 20. C John vi. 37, and xvi. 13, 14, 15.  
D John xvii. 2, 6, 24, 26; Jude 24. E Rom. xi. 33, 36.

“The people of Jehovah's choice,  
Are registered on high,  
And they shall hear his sovereign voice,  
And by His grace draw nigh.

“Far off, depraved, and prone to stay,  
But they shall surely come;  
For cov'nant love marks out the way,  
And brings the outcasts home.

“Yes, they shall come, 'tis heaven's decree,  
They shall to Jesus bow;  
This precious SHALL COME conquered me,  
And gives me comfort now.”

## CHAPTER 9.—THE PLAN OF SALVATION. CONTINUED.—CHRIST'S FINISHED WORK.

### The Atonement or Satisfaction of Jesus Christ.

Sinners under judgment before God. We believe that all have sinned, and are guilty before God (A), being for their transgressions condemned already in His sight (B); and we hold that guilt must be divinely removed, or sinners will be justly consigned to eternal woe (C).

A Rom. iii. 19, where read "under judgment." B John iii. 18.  
C Job xxv. 4; Psa. ix. 17, and cxliii. 2; and Rom. iii. 20.

"How is our Nature spoiled by sin!  
Yet nature ne'er hath found,  
The way to make the conscience clean,  
Or heal the painful wound.

"In vain we seek for peace with God  
By methods of our own;  
Jesus, there's nothing but Thy blood  
Can bring us near Thy throne.

"The threatenings of the broken law  
Impress our souls with dread;  
If God His sword of vengeance draw,  
It strikes our spirits dead."

The sins of the elect transferred to Christ. We believe that in the moral government of God sin is transferable, and that the sins of the elect were by a mysterious but most real transaction, so made to meet upon the Lord Jesus (A), that He stood personally liable for all the shortcomings and penal deserts of His people (B).

A Psa. lxix. 4; Isa. liii. 6; 2 Cor. v. 21; 1 Pet. ii. 22—24.  
B Isa. liii. 8; Dan. ix. 26; John i. 29, 36; Rom. iv. 25, and viii. 3  
Heb. ix. 28.

"My Saviour's ever watchful eye  
Is over me for good:  
What will He not for me bestow  
Who hath Himself bestowed!

"Sorrows, and agonies, and death,  
Thou didst endure for me;  
When all the sins of God's elect  
Were made to meet on Thee.

"Exult, my soul, thy safety stands  
Unshaken as His throne;  
His people's everlasting life  
Is founded on His own."

The miraculous  
conception of  
Jesus, the ground  
of His legal and  
personal fitness  
to be our suffer-  
ing surety.

We believe that in virtue of His  
miraculous conception, and its momen-  
tous consequences (see pages 9 and 16)  
the Lord as the Son of man was able to  
take His church's place under the Law,  
and to produce an immaculate righteous-  
ness, by the unbroken merit of His obedience unto death.\*

Gal. iv. 4, 5.

"Sure Thy name is wonderful,  
Counsellor, the Mighty God,  
Whom the heavenly Hosts adore,  
Praise we through the earth abroad.

"Wonderfully formed to raise  
Adam's fallen, helpless race;  
Formed to purchase and secure,  
For Thy people boundless grace."

Christ's complex-  
ity the ground  
of His efficiency  
as our suffering  
Surety.

We believe that the complexity of the  
Redeemer's person rendered Him EFFI-  
CIENT to save His church by His obedi-  
ence unto death; His humanity giving  
Him an equitable relation to those whom he represented, and  
enabling Him to suffer and die for human sin (A), while His  
divinity imparted intrinsic weight and dignity to His meri-  
torious sufferings, and rendered them valid for the ends they  
were designed to effect (B).

A Isa. vii. 14; Matt. i. 23; Heb. ii. 14. B Acts xx. 28;  
1 Pet. i. 19, 20.

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\*Jesus Christ is a suitable, efficient, and sufficient Saviour. (1). The  
immaculateness of His humanity rendered Him SUITABLE to save.  
"Such an high priest became us," Heb. vii. 26. (2). His complexity  
rendered Him EFFICIENT to save. It is by the blood of God, *i.e.*,  
the God-man, that the Church has been redeemed. Acts xx. 28.  
(3). His penal sufferings rendered Him SUFFICIENT to save. Heb. ii. 10.

“ Let all who mourn their lost estate,  
 And sigh beneath sin’s woeful weight,  
     Repair to Calvary;  
 And there, with tearful eyes, behold  
 The crowning act of love untold—  
     The Lord of Glory die.

“ *There*—let them take the sinner’s place,  
 And *there* appeal to sovereign grace,  
     That they may read, by faith,  
 The thoughts of God in what they see,  
 The deep, the solemn mystery  
     Of Jesus’ wondrous death.

“ The hour has come, and God demands,  
 At the Most Holy Surety’s hands,  
     The debt His people owe;  
 Their crimes upon their Lord are laid,  
 The sinless Saviour sin is made,  
     And He is filled with woe.

“ Our kinsman He—of woman born—  
 For that dear form, so marred and torn,  
     Is human like our own:  
 Thus in our place He can obey,  
 And our vast debt to justice pay,  
     And for our sin atone.

“ Yet, in His dying moments, He  
 Is still incarnate Deity,  
     The mighty Son of God:  
 And weight and power His sufferings have,  
 The people gloriously to save  
     Whom He has bought with blood.

“ Wait, sinner, then, at His dear feet;  
 His sacrifice is all complete,  
     Make it thine only plea;  
 Till He thy fears shall chase away,  
 And in love’s gentle accents say,  
     ‘ I died, I died for Thee.’ ”

<p>The blood of          Jesus intrinsic-          ally potent and              precious.</p>	<p>We hold that the blood of Jesus owes          its power and preciousness—not to          Divine arrangement and appointment—              but to its actual, substantial and intrinsic          worth, as the blood of the God-man Mediator, shed by</p>
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Him when suffering as an expiatory sacrifice, under the wrath of God.\*

1 Pet. i. 20; Rev. i. 6; Heb. x. 29, where for 'an unholy thing' read 'common.' The apostate's sin was esteeming the most precious blood of Christ common, and thus denying its inherent virtue as the blood of the God-man.

"Descending from glory on high,  
With men Thou delightedst to dwell;  
Contented to die in their stead,  
By dying to save them from hell.

"Despising the cross and the shame,  
I hear Thy deep groans from the tree,  
And see the rich blood trickling down;  
'Twas shed for a sinner like me."

Christ not only an exemplar and martyr, but a sacrifice for sin. We believe that in His obedience unto death our beloved Redeemer was our EXEMPLAR (A). We also reverently hail Him as a MARTYR, who witnessed for God, and sealed His testimony with His blood (B). We, however, regard any view of His finished work as defective and mischievous (C) which does not present Him as a pure and acceptable SACRIFICE offered in His people's stead to satisfy the outraged justice of God (D).

A John xiii. 15; Phil. ii. 5, 8; 1 Pet. ii. 21, 23; 1 John ii. 6.

B 1 Tim. vi. 13; Rev. i. 5; C Gal. i. 8. D Isa. liii. 12; 2 Cor. v. 21; Heb. ix. 14; 1 Pet. iii. 18.

"Oh, see the bleeding Prince of Life  
On Calvary's mount expire!  
Muse on the wondrous scene of love,  
And reigning grace admire.

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\*"There is a power, an actual, substantial, intrinsic power, in the blood of the Lamb. As a divine ordinance and appointment, of course God Himself will not disregard it; but the power of the Saviour's blood is not typical, or shadowy, or ceremonial, or merely the result of Divine appointment. The power of Christ's blood is living, legal meritorious, absolutely and necessarily saving. Its power comes from the dignity, worth, and greatness of the person that shed it. All His dignity and glory are inseparable from the life He lived, and the death He died."—*John Hazelton*. "Without an actual intrinsic worth, the sufferings and death of Christ could not have formed an atonement. On the other hand, without a sovereign appointment they could not have been constituted the atonement for His people."  
—*W. Kitchen*.

“Survey, ye saints, the Lamb of God,  
Slain for the chosen deed;  
For justice now is satisfied,  
And all the church is freed.”

The Lord's obedience unto death a propitiation or atonement. We believe that Christ's obedience unto death was a Propitiation or expiatory offering to outraged justice (A) by which the Law was magnified (B); its curse removed (C); the attributes of God harmonised; and His immutability eternally sustained (D); God Himself pacified (E); and the sins for which atonement was made rendered penally non-existent (F); and unpunishable for evermore (G).\*

A Rom. iii. 25; 1 John ii. 2. B Isa. xlii. 21; Rom. x. 4. C Rom. viii. 1—3; Gal. iii. 13. D Isa. xlv. 21; Psa. lxxxv. 10; Rom. iii. 26. E Ezek. xvi. 63; Rom. xv. 33; 1 Thess. v. 23; Heb. xiii. 20. F Isa. xxxviii. 17; Mic. vii. 19; Heb. x. 17, 18. G Rom. viii. 1; Eph. i. 7; Col. i. 14.

“’Twas Wisdom formed the vast design  
To ransom us when lost,  
And love's unfathomable mine  
Provided all the cost.

“Strict Justice with approving look,  
The holy cov'nant sealed,  
And truth and power undertook  
The whole should be fulfilled.

“Truth, wisdom, justice, power and love  
In their full glory shone,  
When Jesus left His home above,  
And died to save His own.

“Truth, wisdom, justice, power and love  
Are equally displayed,  
And Jesus reigns enthroned above,  
Our Advocate and Head.

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\*This doctrine formed the subject of one of the shortest but sweetest sermons ever delivered. David Denham when occupying the pulpit at Yeovil, on Sunday, Nov. 26th, 1848, was seized with a fit of apoplexy. He, however, tried to preach, and as far as his muffled voice would allow, delivered the following discourse, “How blessed to be brought to see the perfections of Jehovah harmoniously concerned in the salvation of a sinner, and the Father embracing him through the blood and righteousness of Jesus.” Two young men ascribed their saving impressions to what was said.

“Now sin appears deserving death,  
Most hateful and abhorred;  
And yet the favored sinner lives  
Accepted in the Lord.”

Christ's death a real punishment for sin. We hold that Christ did not (as some have said) die, that He might contribute to our happiness by stimulating us to efforts at reformation, and procure a pitiful acceptance for our imperfect obedience, but that He took our place under the Law (A), which He obeyed for us, and the penalty of which He bore and exhausted by dying on the cross (B).

A Gal. iv. 4. B Isa. liii. 5, 6; Gal. iii. 13; 1 Pet. iii. 18.

“Oh, who can tell what woes He bore,  
When that pure blood was spilt!  
What pangs His tortured bosom tore  
When loaded with our guilt?”

“’Twas not the insulting voice of scorn  
So deeply wrung His heart,  
The piercing nail, the pointed thorn,  
Caused not the saddest smart:

“But every struggling sigh betrayed  
A heavier weight within;  
How on His burdened soul was laid  
The weight of human sin.”

Christ's sufferings proportioned to His people's guilt, the ground of the sufficiency of His work. We believe that as the death of the Lord Jesus was penal (that is to say inflicted on Him in punishment for the sins of His people,) His vicarious agonies were proportioned to their guilt, and that He suffered at the hands of impartial Justice what they in their own persons must otherwise have endured in the place of endless woe, and that thus the measure of His sufferings rendered His oblation gloriously SUFFICIENT for the great ends contemplated in the covenant of grace.

Isa. liii. 5, 8; Rom. viii. 32; 2 Cor. v. 21; 1 Pet. iii. 18.

“My Lord, my love was crucified,  
He all my pains did bear,  
But in the sweetness of His rest,  
He makes His servants share.

“His blood was shed instead of ours,  
His soul our hell did bear,  
He took our sin, gave us Himself:  
What an exchange is here!”

## Redemption.

**Christ's blood His people's ransom.** We believe that the Lord Jesus hath redeemed His people (A), that is to say, that He hath purchased their release from the claims of the law (B), the dominion of death (C), and the thralldom of Satan (D) and hath thus honourably secured their entrance into a state of liberty and peace (E).

A 1 Cor. vi. 20; Heb. ix. 7—14; 1 Pet. i. 18. B Rom. vii. 4, and viii. 2; Heb. ix. 15. C Isa. xxv. 8; Hos. xiii. 14; 1 Cor. xv. 55; 2 Tim. i. 10. E Isa. xliii. 1—7; Col. i. 13; Heb. ix. 15.

“Now to the Lamb that once was slain  
Be endless blessings paid;  
Salvation, glory, joy remain  
For ever on Thy head.

“Thou hast redeem'd our souls with blood,  
Hast set the prisoners free,  
Hast made us kings and priests to God,  
And we shall reign with Thee.”

**Particular Redemption.** We hold that since the redeeming and atoning work of the Lord Jesus, was defined and determined by His covenant engagements; He died to ransom the persons (A), and expiate the sins of His elect people only (B).

A John x. 15; Eph. v. 25. B Matt. i. 21; Gal. i. 4; Heb. i. 3; 1 Pet. ii. 24.

“When the Lord chose the numerous seed  
He viewed them in their glorious Head;  
He clearly saw their awful fall,  
But made provision for them all.

“For He determined ne'er to lose  
The objects He had deigned to chose,  
From His dear sons He ne'er could part,  
They lay so near His gracious heart.

“In wisdom, therefore, He decreed  
The way to save His chosen seed;  
Jesus, their loving Surety stood,  
Engaged to ransom them with blood.

“For them He left His home on high—  
For them appeared at Calvary;  
For them the wrath of God He bore,  
Till wrath exhausted burnt no more.



**Particular Re-  
demption not a  
speculative  
Question.**

We hold that the question of the extent of Christ's redemptive and atoning work is of the utmost moment, both in relation to the Lord and His people; since to assert that He redeemed sinners who will be lost, and expiated sins which will be eternally unforgiven, not only impugns the character of His completed work, but deprives the saints of the strong consolation which the knowledge of a certain salvation is calculated to impart.\*

" 'Tis not one more nor yet one less,  
Than God the Father chose,  
And these are safe, and must be safe,  
Though earth and hell oppose."

"For them in Heaven He intercedes,  
And as their great High Priest He pleads,  
And all for whom He died shall prove  
The strength and glory of His love."

## ADDENDA TO CHAPTER 10.

### **No. I.—Some erroneous views of the Atonement.**

The foregoing pages are believed to contain a fair statement of the holy mystery of the satisfaction of Jesus, as understood by writers of repute among us.

The reader will notice how greatly these views differ from others which have obtained acceptance.

We differ from those who hold that *the Atonement arises out of the immolation of the human nature of Jesus*. It has been asserted that Christ "on the altar of His Deity, offered up the sacrifice of His humanity, which was swallowed up by the fire of Divine wrath." The doctrine that His sacrifice consisted in the offering up of His humanity, abstractedly considered, is, however wholly without scriptural foundation, and involves very solemn consequences. He suffered

"We must admit that the Lord suffered either (1) for all the sins of all men, or (2) for some of the sins of all men, or (3) for all the sins of some men. He did not, however, (1) bear all the sins of all men, or all men would be saved, which is contrary to fact. Nor (2) did He bear some of the sins, only, of all men, or none would be saved, which is contrary to the gospel. He therefore (3) bore all the sins of some men, which the Scriptures assert, and which we believe."—*Owen*.

as a complex person. To dissociate His Deity from His Humanity, in connection with His death, is to invalidate the mystery of the passion in a futile attempt to solve it. His sacrifice was His infinitely glorious SELF (Gal. i. 4; 1 Tim. ii. 6). He was crucified as "the Lord of Glory" (1 Cor. ii. 8). The blood which He shed was the blood of Jesus Christ, the Son of God (Rev. i. 5; Acts xx. 28).

The thought embodied in the favourite phase "the altar of His deity" is foreign to the truth.

We differ from those who hold that the expiation of Jesus was effected by the passive torture of His body, till His energies succumbed to the strain, and He died of the exhaustion of His enfeebled powers. "The holy fire swallowed up His humanity," says the writer quoted above, and the sentiment would be widely received.

The idea that the Lord's physical energies and mental susceptibilities were enfeebled by His agony is, however, inaccurate and misleading. If it is true that *Psa. xxii.* is a prophetic portrayal of His experience when dying, it is an emphatic refutation of the notion that He was then in any sense exhausted. His seven utterances from the cross manifest perfect intellectual ability; while His expiring cry betokened that He died in the plenitude of physical energy. He was in "grief"—acute mental, and moral pain—while suffering (*Isa. liii. 10*), and reproach broke His heart (*Psa. lxxix. 20*). This subject has important relation to His saving work. "By His knowledge" of the persons He represented, and the sins He bore, says Jehovah by Isaiah, "shall my Servant, my righteous One, justify many, for He shall bear their iniquities." (*Alexander's Translation of Isa. liii. 11*). It is evident, therefore, that as the Sin-bearer He had the keenest cognizance of the circumstances attending His death. He refused the stultifying potion (*Mark xv. 23*), for it was needful that He should not only die, but feel the pangs of dying in all their intensity. He *tasted* death. His expiation was throughout a conscious and voluntary act. He *confessed* the sins for which He suffered, while He endured their dire desert (*Psa. lxxix. 5*), and He looked with the undimmed eye of love at all for whom He was suffering. (*Gal. ii. 20*.) His laying down His life when His word of suffering was completed was not compulsory. He acted according to the volition of His own unconstrained will, and in the power which He predicted would enable Him so to do. (*John x. 18*.) Thus we repudiate the thought that He "bore all that incarnate God could bear—with strength enough, but none to spare." There is not a hint that His energies were waning, and that He was approaching the limitation of His powers. "He did not once lose Himself; His intellect was vigorous throughout. His faculties were in perfect exercise. He carried Himself personally and consciously through all He performed; and when He had brought all to completion and perfection, He exclaimed, 'It is finished!' and gave up the ghost."—*John Hazelton.*

We differ from those who hold that "the dignity of Christ's person," not the "agony which He endured," "determines the merit of His work." No Scripture that we are aware of is adduced in favour of this assertion. It will therefore suffice to state that it has been duly considered and rejected by those whom we regard as authorities—who hold that

the efficacy of the atonement lies in our Lord's having so suffered, in His precious and inexplicable complexity, for the sins of His elect, as to satisfy divine justice on their behalf. Its worth lies neither in the glory of His person nor the circumstances of His passion, separately considered; but in His having *suffered* as the *God-man*, under the Divine wrath justly excited by the sins of His people.

"The merits of Christ," says William Palmer, "consist in the worth of His person drawn out in acts of obedience unto death, which He rendered as a public person to the Law." The glory of the Lord's person indeed characterised His atoning work. Had He not been the infinite God, not one sinner could have been saved by His sufferings. This we concede. But "the essence of the atonement," again says William Palmer, "must not be confounded with the Divinity of Him who made it; for then the slightest pang would have sufficed, and a plenary punishment been avoided."

We differ from those who *deny that the sufferings of Christ were equivalent to the punishment due to the sins of the elect*. No Scripture is, again, adduced to refute what has been esteemed a fundamental truth. It suffices, therefore, to state that John Stevens expresses his belief that "Christ's sufferings were according to the number of His people" in a work which has been universally accepted in the denomination. It has been asked, "whether the Lord Jesus could have suffered *more*," and this, not particularly wise, question has been supposed to contain an argument as cogent as if it were the statement of a revealed fact. John Stevens has, however, shown that it is propounded in ignorance of the distinction that should be drawn between the act of dying and the sufferings that may attend a dying hour. Not from His death alone, but from His dying under such unique and momentous circumstances the merits of Christ's oblation arose. It is certain that His sufferings resulted from the sins of the elect, and we as a Denomination hold that they were a legal equivalent to what the church must, but for Him, have suffered in Hell for ever.

We differ from those who hold that *the value of the atonement is infinite, although its benefits are confined to the elect*. While it is conceded by those to whom we refer, that the influence of Christ's death extends only to those whose Head He is, it is insisted that we should discriminate between this, and its worth. Its *worth* is infinite; its *influence* restricted. This is the distinction between the *intrinsic* and *extrinsic* value of the atonement. "The indwelling Godhead of Emmanuel" we are told, "imprinted its own infinity upon the value of His oblation"; hence its *intrinsic* infinitude. Divine appointment restricts its actual efficacy; hence its *extrinsic* limitedness. Pedantic phraseology, however, in our judgment only tends to obscure the simplicity of divine truth, and we object to the employment of words that poor and plain men cannot understand. With William Palmer, we deem this distinction "indefensible." We believe the design, the worth and the application of the atonement to be co-extensive, regarding it, as in all respects, commensurate with the claims of justice on those for whom it was intended.

The above distinction we moreover hold to be human, needless, unscriptural, and misleading. It does not simplify the presentation of

the gospel to sinners. It affords no comfort to anxious inquirers sighing under the burden of deplored sin, to whom infinite generalities bring no relief. Their question invariably is, not "has an atonement of unlimited value been provided?" but "Did Christ die for ME?" It magnifies neither the justice, nor the wisdom, nor the love of God, and introduces confusion into the beautifully harmonious and coherent scheme of Divine salvation. On the other hand the doctrine of a *just* and *sufficient* atonement is, in all ways, adapted to the wants of sinners, while it reflects transcendent glory upon the God of all grace.

The assertion that they only can preach to sinners who are prepared to proclaim that the Atonement is a "bottomless abyss" is disproved by the fact that the gospel is never so presented in the Inspired volume.

The assertion that an infinite atonement was needful, because sin is an infinite evil, is also untenable. Sin may be infinite in the language of hyperbole, when terms are not employed in their full and literal acceptation. Sin may be called infinite, relatively, for it is the rebellion of the soul against the infinite God. But sin personally considered is the act of finite creatures who cannot possibly give rise to what is infinite.

On examination it will be seen that the *root* of all objections to an atonement, limited both in design and efficacy, lies in dislike to the Sovereignty of God. In determining the extent of His salvation He pleased Himself alone. The right to do this, proud reason invariably denies Him. Hence the many attacks upon the revelation of plans and proceedings, in all of which He claims and exercises His royal prerogative.

Our views *accord with the Scriptures* which invariably represent the satisfaction of Jesus, as the result of His sufferings as a complex person, when enduring the punishment adjudicated by equity to the sins that had been transferred to Him. It is granted that the complexity of Emmanuel invested Him with an infinite capacity for suffering, but where is it asserted that He suffered to the extent of that capacity?

All passages which refer to the cause of His sufferings, explicitly state that these had definite relation to accurately considered sins. "With His stripes," *i.e.*, with stripes inflicted on Him, one by one, till the required number was reached, "we are healed." "The Lord hath laid on Him," not the iniquity, or sin as sin, but, as in the margin, "the *iniquities* of us all." "For the transgressions of my people was He smitten." "The chastisement of our peace," *i.e.*, such punishment as must be endured to ensure our peace, "was upon Him." "He was delivered for our offences." "He died for our sins." "He suffered for us in the flesh." He, "the just" one, died, *INSTEAD* of the "unjust" ones. "He gave Himself for our sins." The wrath of God excited by our sins therefore caused His suffering, and to exhaust that measured wrath He suffered.

Now we must surely "believe in equity in relation to the atonement."—*John Hazelton*. We cannot but hold that impartial justice regulated every blow of the divine hand which fell upon the spotless

**Surety.** Since, therefore, His sufferings were commensurate with the penal deserts of those whom He represented, His sufferings were limited. We hence conclude that the Expiation which was the outcome of those sufferings was correspondingly limited. Cause regulates effect. In this case the cause of the suffering was the sins of a numbered company (Isa. liii. 6, margin; Rom. iv. 25; 1 Cor. xv. 3; 1 Pet. iii. 18; Rev. vii. 9); when made to meet upon their responsible and competent Surety. The effect, therefore, must correspond therewith, and the "value," "worth," "efficacy," "efficiency," "preciousness," or "sufficiency" (for the terms are employed with little apparent discrimination) of the Atonement, must be limited to those for whom it was made.

The above view is currently styled the **Commercial View** of the **Atonement**, though "the doctrine of a **Commensurate Atonement**" might be happier. It is opposed by Fullerites, "who base the extent of the Atonement on the glory and dignity of the Divine Nature of Jesus, contending that His sacrifice was (on this account) of 'infinite worth,' enough to have been the means of saving ten thousand worlds."—Dr. Stock.

Somewhat similar is the view of G. W. Shepherd.—"It was the dignity of Christ's person which determined the merit of His work." "The excellency of the Divine nature is communicated to the work done by Him in the human nature. His obedience is thereby Divine, and therefore of infinite efficacy." "If one sinner only was to have been saved, He could not have done less; had there been a million times as many, He could not have done more."

On the contrary, the view of John Stevens is, that "the demands of impartial Justice (which Jesus met) were greater than if only one sinner had been ordained to salvation, and must have been proportioned to the number of those appointed to obtain salvation (by His sufferings)."—"HELP FOR THE TRUE DISCIPLES," page 180.

John Hazelton also speaks thus:—"It is said that 'you should not take a commercial view of the Atonement.' But 'Ye are bought with a price.' What is a commercial view of the Atonement if it does not appear here? My friends, it is wicked, and altogether of the devil, to talk in this manner of the Atonement of Christ," namely to deny the doctrine enforced above.—Sermons, Vol. i. page 4. See TRACTS ON THE ATONEMENT, by W. Palmer.

While, however, we endeavour to assign to the Atonement its scriptural proportions, we are careful to avoid ascribing limits to the Holy One of Israel. "Infinity should be connected with all His attributes."—(*John Hazelton*), but we distinguish between His *attributes* and His *actions*. His glory is infinite, but its displays are limited. His wisdom is infinite, but its manifestations are limited. His power is infinite, but its operations are limited. His love is infinite, but its objects are limited. It should, however, be remembered that those limitations have been determined by the Lord Himself. How superlatively glorious, therefore, the proportions and results of the Atonement will finally prove to be, none can conceive. This we are assured, that they will be worthy of the infinitely blessed God.