

No. III.—Passages which appear to teach the Universality of Christ's Atoning and Redemptive Work.

It has been urged that an honest interpretation of certain passages necessitates the conclusion, that Christ upon the cross "made a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." "There are texts," says William Jay, "which are the torment of Calvinists."

In such passages the universal terms, "all," "every," or "world" are prominent, and on their force the interpretation depends. In ordinary literature, however, these terms are employed with considerable variety of meaning, and but rarely in an absolutely universal or unlimited sense. Thus in a treatise on chemistry, I read, that "*everybody* knows that an acid is neutralised by an alkali." Here "*everybody*" does not mean the whole population of the globe, but *those only who have studied chemistry*. Again: "*All men* admire Howard." Here the term "all" must be limited to those who are acquainted with the name and fame of the great philanthropist. Again: "His widow received harsh treatment from *the world*." Here none think that by the "world" the whole human race is intended—but it is understood to mean the twenty or thirty people with whom she had to do. *The connection makes the meaning evident*. Similarly in interpreting Scripture, the range of all universal terms must be determined by the context, and the writer's evident scope and design. For example:—

(Isa. liii. 6): "*The Lord hath laid on Him the iniquity of us all*." "Language which," says A. Barnes, "expresses the idea that Christ suffered for all men," and that there "was no limitation in respect to the number of those for whom He died." This interpretation, however, overlooks the words "we" and "us," by which the range of the universal term "all" must be determined. The persons referred to are repentant sinners who deplore the fact, that like lost sheep they have gone astray. Penitence is a grace of the Spirit, and proves an interest in the salvation of God. The verse, therefore, *expresses* the idea, that for those who are truly convinced of sin, Christ died; and *implies*, that those for whom He suffered will be led to deplore their guilt, and be ultimately saved—for which we contend.

"*The Lamb of God taketh away the sin of the world*" (John i. 29.) "*For God so loved the world,*" &c. (John iii. 16), and "*sent His Son, that the world, through Him, might be saved.*" (John iii. 17.) "*his is the Christ, the Saviour of the world*" (John iv. 42.) "*He is the propitiation for the sins of the whole world*" (1 John ii. 2.) "*The Father sent the Son to be the Saviour of the world.*" (1 John iv. 14.) These passages admit of two interpretations. (1) That the design of salvation was absolutely universal: That God sent Christ to expiate the sins of the whole of Adam's race: and, That all the sins of all sinners have been removed by His oblation. If a universal sense of the word "world" be insisted on, we contend for *nothing short of this*. The verses do not express the idea that Christ died to give all men a *chance* of salvation—or that He died for all, *if they are willing to accept Him*. Whatever may be the scope of the word "world," the force of the other expressions is too plain to be evaded. Theologians, therefore, who insist that

the word "world" in the above passages, means every sinner who ever has lived, or will live, must behold in the case of every lost soul a frustrated God, and an inefficacious atonement—or they must believe with the Universalists in the final salvation of the whole human race. (2) But surely a more consistent interpretation may be found. The word world is used in the Bible in a great variety of senses. Thus in Psalm xciii. 1, it means *the material earth*; in Col. i. 6, *all to whom Christianity is a subject of interest*; in Matt. xxviii. 20, *time*; in John xii. 19, *the majority of the inhabitants of Jerusalem*; in Luke ii. 1, *the nations which were subject to Rome at the time of the nativity*; in Rom. v. 12, *the whole human race*; and in John vii. 7, *sinners who oppose the gospel*. It is therefore disingenuous to employ it as if it always had one unvarying and definite meaning. Like all universal terms its range must be decided by the context. Its meaning in the texts before us may readily be determined by considering the evident scope and design of their writer.

The range of the salvation of Israel after the flesh was limited to *one* nation, while that of the gospel is *world-wide*, sinners of all nations being interested in it. This fact demanded declaration by all that were first commissioned to proclaim the gospel of Christ, especially as it was regarded with disfavour by the Jews. As embodying and enforcing this truth, we regard the passages quoted, "*Behold the Lamb of God!*" the benefits of whose sacrifice shall avail not for one nation only, but for sinners of all nations—the term being employed in an *anti-national* sense. Christ "*is the propitiation*," not for converted Jews alone, as some were incorrectly contending, but "*for the sins of the whole world*," or (omitting, as is preferable, the italicised interpolation), "*the whole world*." Those interested in the propitiation of Jesus are scattered over the habitable globe. Hence the gospel commission to the disciples to "go out—not into Jewish territories alone, but—into all the *world*, and preach the gospel to every creature." The elect of God are dispersed in all countries. Hence the declaration, that "*the Father sent the Son to be the Saviour of the world*."

(2 Cor. v. 15), "*He died for all*," words which, says A. Barnes, demonstrate that the atonement is *general*, and that the merits of Christ's death have an original applicability to all men. They, however, admit of a different interpretation. S. Paul is addressing the Corinthians among whom his apostleship was questioned. Conscious of integrity, he appeals to the Judge of all hearts and actions, before whom he must finally appear, and he assures those to whom he wrote that he and his colleagues were—like all true Christians—actuated by the constraining love of the Redeemer. They felt that all the blessings of salvation were meritoriously attributable to HIM. Formerly they all alike had been dead in trespasses and sins. Now they were the favoured participators of eternal life; which was *His* gift, who had redeemed them by His blood. Christ's dying on their behalf proved their former condition to have been one of death, and gave Him the strongest right to their gratitude and service. Hence their devotion to Him. These considerations limit the latitude of the term "*all*," to the recipients of spiritual life. The passage may be thus explained:—
"Our labours in the cause of Christ are indeed great, but His love in

giving Himself a sacrifice for us constrains us. For we gratefully remember that since nothing short of His agonizing death could have effected the salvation of any one of us—whether Jews or Gentiles, and whatever our moral or social standing may have been—all of us alike without distinction, were legally and spiritually dead. We judge, therefore, that since *all* of us are saved by His *death*, now that we are, through His grace, alive unto God, we should not live unto ourselves, but to promote the cause of our dying and risen Lord." The "all," therefore, refers to regenerated persons only, and does not imply a universal atonement.

"*Who gave Himself a ransom for all,*" (1 Tim. ii. 6.) Supposed to teach that Christ has given Himself a ransom for the whole human race; but an examination of the context will show the view to be untenable. S. Paul's subject is prayer, which he exhorts should be offered for "all men," verse 1. This determines the force of the word "all" in the passage before us. To suppose that we should pray for every human being that lives, has lived, or shall live, is absurd. Men of all classes and characters are evidently intended. In this sense, too, Christ was a ransom for all. Salvation is restricted to no one nation. Its range is predetermined by the sovereign will of Jehovah, irrespectively of men's social or political standing, and He purposes that *all sorts* of men, Jew, Gentile, Greek, barbarian, bond and free, old and young, shall be saved, verse 4. Such therefore have been bought with the blood of Christ, and faith is encouraged to offer petitions for any for whose eternal welfare we are solicitous.

"*That He, by the grace of God should taste death for every man,*" Heb. ii. 9. These words have been quoted to prove that Christ died for the whole human race. Two considerations, however, lead to a contrary opinion—(1.) The context—The Apostle is discussing the grace of the Redeemer in identifying himself with the "many sons," whom it is the sovereign purpose of God to bring unto glory. As the "Captain of their salvation," it was needful that He should be made, relatively and officially, "perfect through sufferings;" and to this end He tasted death—not for every man universally—but for every member of the enrolled family whose cause He had undertaken. (2.) A critical examination of the original shows that the word *man* is inserted without authority in our translation. The latitude of the word *pantos* (every, or each) must, therefore, be determined by the connection, which, as we have seen, limits it to the children of God, for *each* or *every one* of whom Christ has tasted death.

The force of the word "tasted" is often misunderstood. As in Psa. xxxiv. 8, and 1 Pet. ii. 3; the force of the term is to drink slowly, as a wine taster might who wishes to ascertain the exact character of a sample. Christ did not simply die (see page 46), but died in the full cognizance of all the horrors of death. A popular modern view of this verse which regards it as teaching that all men are benefited by Christ's mediation (true as that idea undoubtedly is) is untenable. It refers only to His dying for His elect. See a further reference to this verse on page 81.

"*Who is the Saviour of all men,*" 1 Tim. iv. 10. Rightly understood, these words do not imply that the atonement is universal. S. Paul is referring to his arduous labours in the Master's service, and he

tells us that he and his colleagues "both labour and suffer reproach : because we trust in the living God." This does not mean that he was reproached *for* his faith in God, but that his perseverance and patience were attributable to his making God his trust, through grace. It has been supposed that the Father, and not Christ, is here intended. It is, however, doubtful whether the term Saviour can, with propriety be applied in the New Testament, to any but the Lord Jesus. The passage would then have no parallel, nor is it needful to give the word an exceptional explanation. Christ, as the result and reward of His mediatorial triumphs, has ascended "the throne of his glory," and exercises His regal sway in heaven, on earth, and even makes His supremacy felt in hell. Every good sovereign is, in a sense, the saviour of his subjects, and the King of kings is emphatically so of the children of men. He upholds all things by the word of His power. His authority secures the perpetuity of all that is peaceful and pleasant. His power controls the influence of the Prince of darkness. Every rill of social joy flows at His bidding. The pierced hands of the once crucified Redeemer wield the sceptre of universal dominion with clemency and consideration ; and He is thus, in a temporal and providential sense, the *Saviour* of every man under heaven. Hence J. N. Darby renders it "preserver of all men," in which sense it is strictly parallel with Job vii. 20. But Christ is the Saviour of His people. In this twofold character the Lord was the object of the Apostle's confidence—as the universal King, sustaining and supporting all men, and as the church's Surety and Shepherd to whom He extends peculiar care. This subject is again referred to on page 81.

"*Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe,*" Rom. iii. 22. An amended punctuation of these words is suggested to defend the doctrine of a universal atonement. "Even the righteousness of God, which is by faith of Jesus Christ *unto* ALL—and *upon* ALL THAT BELIEVE;" but neither Alford, Bloomfield, Valpy, nor Calvin, favour it. J. N. Darby, who suggested it, being almost the only scholar who can be appealed to in its support. David Brown, D.D., indeed *suggests* that it means that "Christ's righteousness is *extended* to all, and *rests* on all them that believe," but on no authority, and his meaning is hard to grasp. There is therefore no doubt but that our translation is correct. The words, "and upon all," are pleonastic, introduced (so Calvin and Tholuck say) "for the purpose of confirming and emphasizing the preceding clause, 'which is unto all ;'" and are intended to state, with all possible emphasis, that believing sinners, whether Gentiles or Jews, are interested in the salvation of God. In the Revised Translation "*and upon all*" is omitted. If this reading is received, the verse requires no comment.

"*Denying the Lord that bought them,*" 2 Pet. ii. 1, quoted to prove either that the truly saved may apostatise, or that Christ died for some that live and die unsaved, and therefore that His atonement is universal. The word translated Lord is, however, not *Kyrios*, the title usually given to Christ ; but *Despotes*, a term implying absolute ownership, as of a master who has purchased slaves. It is rendered "Master" by Alford, and in the Revised Version. By many it is referred to God the Father, as it must indisputably be in Jude 4, and perhaps in Rev. vi. 10 and other passages.

"The Apostle is dwelling upon the Divine origin, and reliable character of the Old Testament. "Holy men spake as moved by the Holy Ghost."

These "*holy men*" are then contrasted with the "*false prophets*" contemporary with them, and it is predicted that in like manner in New Testament times there should be "false prophets," who like their ancient prototypes, "should privily bring in damnable heresies, even denying the Lord that bought them."

We, therefore, inquire who these Old Testament prophets *were* who denied the Lord; and in what sense the Lord bought *them*. We shall then perceive in what manner, and to what extent, the same phraseology can be applied to the false teachers referred to.

The prophets of Baal are included. Zedekiah the son of Chenaanah (1 Kings xxii. 11.) Pashur the son of Immer (Jer. xx. 6.) Hananiah the son of Azur (Jer. xxviii. 15.) with others occur to the mind. In what sense can the Lord be said to have bought these? for upon this the present interpretation depends.

If they were bought *savingly* by the blood of Christ, and yet perished (as there can be no doubt they did), we could not maintain that redemption by the blood of Jesus ensures salvation, in which case the hope of every redeemed soul would be shaken.

But if not, how *were* they bought? There is a scriptural alternative. The words, "redeemed," "saved," "ransomed," and "bought," are in one or two passages used in reference to the mercies of Providence. "And I will *redeem* you with an outstretched arm (Exod. vi. 6.) "But because the Lord loved you, He hath *redeemed* you from the hand of Pharaoh (Deut. vii. 8.) "Go ye forth from Babylon, say ye the Lord hath *redeemed* Jacob" (Isa. xlviii. 20.) "For I am the Lord thy God, thy *Saviour*. I gave Egypt for thy *ransom*, Ethiopia and Seba for thee" (Isa. xliii. 3.) "Do ye thus requite the Lord? Is not He thy Father that hath *bought* thee?" (Deut. xxxii. 6.)

From which it is clear that the whole nation of Israel are said to have been bought, saved, ransomed, and redeemed; and with them, of course, the false prophets. But it is equally clear that nothing saving in a gospel sense is involved, except in a typical way, and that the buying or redemption related to their deliverance from Egypt and Babylon, and in general to the temporal mercies of a gracious Providence.

Now, if this was the case with the false prophets, who furnished the apostle with his examples, is it not just to conclude, that the same thing is meant of those of whom he writes?

"God is the Saviour of all men, specially of those that believe" (1 Tim. iv. 10); by which we are to understand not Christ, but the Father, as the Governor of the universe, in which capacity He exercises a *general* providence over mankind, and a *special* one over His people, and thus even false teachers, who pervert and deny the truths of the Gospel, have their forfeited lives, spared with much long-suffering for many years, and enjoy the benefits of the mercy they abuse; and when sickness and danger bring them near to destruction, are again and again 'bought' or 'redeemed' from the jaws of destruction by the power of the God they deny. But in their case, the redemption is by *power*, not by *blood*, and is only a postponement, for wise purposes, of the

doom that awaits them. Thus in these particulars, they answer to the ignoble types presented in the history of the darkest age of God's ancient people."—Abridged from an article in *THE GOSPEL HERALD* for 1876, by G. W. SHEPHERD.

For fuller information the reader may consult *THE CAUSE OF GOD AND TRUTH*, by John Gill, D.D. Two papers in the *GOSPEL HERALD* for 1874, by the writer, may prove helpful.—*EPISTLES TO THEOPHILUS*, by James Wells, Nos. 1, 2 and 3.

CHAPTER 10.—THE PLAN OF SALVATION, CONTINUED.

The Benefits of Christ's Death.

Peace, the outcome of the cross. We believe that the Redeemer's finished work has rendered our damnation impossible, and our salvation certain, and that its glorious outcome is peace between God and His elect people for ever and ever.

Isa. xxxii. 17 and liii. 5; Mic. v. 5; Mal. ii. 5; Luke ii. 14, which *may* read "Peace to Men of good will, upon earth," *i.e.*, to men whom *God's* good will has designed to bless. Acts x. 36; Rom. x. 15; Eph. ii. 14, 15.

"Complete atonement Thou hast made,
And to the utmost farthing paid
Whate'er Thy people owed;
How then can wrath on me take place,
If sheltered in Thy righteousness,
And sprinkled with Thy blood?"

"If Thou hast my discharge procured,
And freely in my room endured
The whole of wrath divine,
Payment God cannot twice demand,
First at my bleeding Surety's hand,
And then again at mine."

<p>Redemption by price followed by Redemption by power. ransom He has paid</p>	<p>We believe that Redemption by PRICE is in due time followed by Redemption by POWER (A), in which the Saviour claims His people in virtue of the ransom He has paid for them (B); and delivers them from</p>
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the dominion of darkness, and translates them into His own kingdom of grace and truth. (C).

A Psa. cvii. 2; Isa. xxxv. 10; Zech. ix. 11; 1 Tim. ii. 6.

B Job xxxiii. 24. C Col. i. 13; 1 Pet. ii. 9.

“In ties of blood with sinners one,
The Breaker* is to glory gone;
All foes He hath to ruin hurled,
Hell, Satan, sin, death and the world.

“Gone up to *claim* (though not to *crave*)
That all His seed may freedom have;
May from sin's thrall delivered be,
And Satan's cruel tyranny.

“When fettered by my guilt I lay,
He did His power to save display;
Broke up my cell; broke off my chains—
Released me from the captive's pains.

“Now, freed from sin, I walk at large,
His ransom my complete discharge,
While at His feet I grateful lie,
Rejoicing in my liberty.”

The death of Jesus does not augment and intensify the woe of the lost. We believe that while the atonement of Jesus has procured and secured the highest good for all that are interested in the covenant of grace (A), it in no sense works to the detriment of those who die in sin; and we hold that to represent that the punishment of the lost will be thereby increased or intensified, is gravely to pervert the gospel, and mislead men as to the character of the salvation of God. (B)

A Col. i. 20; 1 John i. 7; Rev. v. 9. B The latter clause of the above article embodies a doctrine insisted on by the majority of gospel ministers, who endeavour to persuade men to become religious by preaching two damnations, a damnation for sin and a damnation for rejecting the gospel, and insist that while the death of Jesus will procure pardon for all that believe, it will augment the torments of the lost, who reject the gospel. No text of Scripture is ever advanced in favour of this monstrous notion; none, therefore, can be here given for the reader's consideration. It is, however, supposed to be an *encouraging* gospel, when compared with the views advanced in this book; but it is hard to see in what way sinners can be helped by being told of a *chance* salvation and a *double* damnation, rather than a *certain* salvation, and a *just* condemnation.

“Hail! mighty Jesus, how divine
Is Thy victorious sword!

*Micah. ii. 13. An abbreviated version of Kent's well known hymn.

The stoutest rebel must resign,
At thy commanding word.

Penal evil extracted from the sorrows of the godly. Since punishment is evil inflicted on men for sin, and Jesus has made perfect satisfaction to God for His people's iniquities; we hold that no Divine punishment can ever befall them, and that all penal (or punitive) evil has been extracted from the afflictions which they are called to endure, none of which are expressions of the wrath of God.

Psalm cxix. 71, 75. "In faithfulness" (to Himself, His character and covenant, and not in wrath,) "*Thou hast afflicted me.*" Is. xxvii. 7, 8. God smote His people's enemies judicially, but them correctively; not in penal wrath, but "*to take away their sin.*"

Jer. xxix. 11. "*Thoughts of peace and not of (punitive) evil.*" God designed to preserve, not to destroy, the Jewish Nation when in captivity: So, He does not purpose to inflict penal evil on His Church.

Jer. xxx. 20: Compare Hos. xii. 2. Punish is used in two senses in the O.T.; in the first judicially, in the second correctively. So here: "*I will punish (the seed of) Jacob,*" for their benefit that they may turn to God.

Jer. xxxi. 23. "*I spake against Him.*" God has nothing against His people in a judicial way, though He may speak against them for their correction."—DR. GILL.

Rom v. 9. "*We shall be saved from wrath.*" From every expression of God's judicial anger, both now and hereafter.

Rom. viii. 1; Ezek. xvi. 63, and Heb. xiii. 20, 21. (See page 283.) Heb. xii. 6—11. Chastisement is evil inflicted by one in authority for the benefit of the sufferer. 1 Cor. xi. 32.

2 Tim. i. 10. "*He hath abolished (corporeal) death with regard to His people as a penal evil, taking away its sting.*"—DR. GILL.

"In love I correct thee, I only design
Thy dross to consume, and thy gold to refine."

Mercy.

Mercy through Mediation. We believe that the atonement of the Lord Jesus has laid an honourable ground (A) for the display of Divine and sovereign mercy (B), which will in due time be assuredly extended to all that are interested in the obedience and oblation of the dear Redeemer (C).

*Human mercy is the exhibition of goodness to one by whom we have been injured. It involves (1) That he that shows it must have been outraged in an uncalled for manner; (2) The offender must have no claim on his consideration and relief; (3) He must be in His power. In jurisprudence Mercy is the prerogative of the throne. The law must take its course; the king may in the exercise of his supreme and

A Luke i. 77, 78; Rom. iii. 25, whom God had set forth to be a *propitiation*. The word here used *hilasterion* is that employed by the Septuagint translators, and by the Apostle in Heb. ix. 5, to describe the ancient Mercy-seat. Christ is, therefore, our mercy-seat. By Him mercy is displayed, Justice being propitiated. Titus iii. 5; Psa. cvii. 1; cxlv. 9. B Dan. ix. 9; Rom. ix. 23. C Rom. ix. 15, 16; 2 Cor. iv. 1; 1 Tim. i. 13, 16.

"'Tis well, my soul, Christ died for thee,
And shed His vital blood,
Appeased God's justice on the tree,
And then arose to God."

sovereign right—show mercy. None can show mercy to a rebel condemned to death, but the Monarch against whom He rebelled.

These considerations may help to a more correct conception of Divine mercy than many possess. Men have rebelled against God, and forfeited all claims to His royal protection, and are absolutely in His power. Any favour that He is pleased to show them must be on the ground of mercy, which from the nature of the case must be spontaneous, sovereign and wholly undeserved. In showing mercy God can be swayed by no consideration out of Himself.

Mercy, though sovereign in its rise, is shown only through the medium of the atonement. A human monarch may show mercy from various considerations, but whatever his motive, the claim of the law are disregarded when one who deserves punishment is allowed to escape. Such can never occur in the moral government of God. The punitive claims of His law cannot be disregarded. Through the Atonement, however, Justice is honoured and opportunity given for a holy God to show mercy in a way consistent with His unswerving righteousness. The message of mercy is written "with a pen dipped in the life blood of God incarnate."—*J. Stevens*.

Mercy has been called the darling attribute of Deity, but without the authority of the Bible, which nowhere asserts that He regards one of His perfections with more complacency than another. His Justice is as important to Him as His mercy, and is exercised with as supreme pleasure. James ii. 13, *Mercy rejoiceth or glorieth against judgment* cannot be so understood. It is part of an injunction to Christian men to be merciful, because mercy is so conspicuous in their salvation. Although Justice condemns them, honourable means have been devised for the display of mercy towards them—and in spite of judgment, Mercy will take her glorious course. Again, the statement of Mic. viii. 18, is not *comparative* but *positive*, and simply informs us that the exercise of mercy is delightful to God. For this, one special reason may be suggested. In showing mercy He makes the fullest display of His character, and He delights in making His infinite perfections known to His intelligent creature's, since man's highest happiness consists in the knowledge of God.

The permission of moral evil is so vast a mystery that all attempts to solve it must be futile. It may not, however, be irreverent to surmise that one end of its introduction was, that occasion might be thus given for the manifestation of Divine Justice and Mercy, which must

Salvation on the ground of abstract mercy impossible.

We hold that the too common idea of salvation, through the abstract mercy of God is utterly fallacious, since the work of Christ has opened up the only way of escape for guilty sinners from the woeful consequences of their transgressions.

Acts iv. 12; Heb. ix. 22; Luke xviii. 13, might be rendered, "Be propitiated or appeased to me, the sinner." The publican's petition is not—as we might suppose—a prayer for abstract mercy. The verb which he is represented as using, is quite different, for example, from that which was employed by the blind man in Luke xviii. 38, and involves the idea of atonement or propitiation.

"Jesus, the spring of joys divine,
Whence all our hopes and comforts flow;
Jesus, no other name but thine,
Can save us from eternal woe."

CHAPTER 11.—THE EFFECTS OF ATONEMENT AND REDEMPTION.

Justification.

Effect of Atonement and Redemption. Eternal Justification.

We believe that on the ground of the righteousness which the Lord Jesus engaged to work out; the whole election of grace were, in the secret views of God, justified from everlasting, and were thus accepted, approved, and acquitted in His sight as they stood in association with their glorious Surety from before the foundation of the world.

Num. xxiii. 21; Jer. l. 20; Eph. i. 6. **NOTE.**—The restricted view of this text popularly given, falls sadly short of its real meaning. It stands in connection with God's secret acts of eternal and sovereign grace, and teaches that by the unchanging settlements of the covenant, we were chosen, adopted, and accepted in Christ before the foundation of the world. Compare the rendering in the Revised Version.

ever have been undisclosed had there been no guilty creatures towards whom they could be displayed. (Rom. xi. 22.) This sentiment, however, has not commended itself to many, who think with Israel Atkinson that the existence of sin "is an unexplicable mystery, and can find no solution of the difficulty it presents to the human mind apart from divine sovereignty."—*Atonement* p. 7. Let us be thankful that in the presence of so much mystery the message of mercy is so plain.

"The chosen people were of old,
 Pure in Jehovah's sight,
 And never did He them behold,
 But with a vast delight.
 "O, with what pleasure He surveyed,
 The highly favoured train,
 Saw Jesus and His honoured bride,
 In perfect splendour shine.
 "In the pure arms of Sovereign grace,
 He clasped the chosen seed,
 Determined evermore to bless,
 The members in their Head."

The merits or
 righteousness of
 Jesus Christ im-
 puted to His
 people.

We hold that as the sins of God's
 people were imputed (or reckoned as be-
 longing unto) the Lord Jesus; so His
 merits are imputed unto them (A), and
 form the ground on which they are absolved from condemna-
 tion (B), and constituted righteous in God's sight (C).*

A Psa. xxxii. 2; Rom. iv. 6, 7, 8. B Isa. lxi. 10; xlv. 13; John iii. 18;
 Rom. viii. 1. C Rom. v. 19; 2 Cor. v. 21.

"If, therefore, I can hardly bear
 What in myself I see,
 How vile and black must I appear,
 Most holy God, to Thee!
 But since my Saviour stands between,
 In garments dyed in blood,
 In Him the Righteous One I've seen
 When I draw nigh to God.
 "Thus, though a sinner, I am safe;
 He pleads before the throne
 His life and death on my behalf,
 And calls my sins His own."

Justification by
 imputed Right-
 eousness.

We believe that Justification is a ju-
 dicial act of God, by which His people are
 regarded and pronounced free from guilt
 (A), exempt from punishment (B), and irreproachable in cha-
 racter (C), solely on the ground of the righteousness which the
 Lord Jesus has wrought out and brought in on their behalf (D).

A Psa. li. 7; Isa. xlv. 22; Rom. iv. 8; Eph. i. 4. B John v. 24;
 Rom. viii. 1. C Jn. iv. 17. D Dan. ix. 24; Rom. v. 16, 17; 2 Cor. v. 21.

*Guard against the meagre and attenuated view of Justifying
 grace in which we are said to be treated for Christ's sake, *as if we were*
righteous. There are no legal fictions in the court of eternal equity,

"Jesus! thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these array'd,
With joy shall I lift up my head.

"When, from the dust of death, I rise
To take my mansion in the skies;
E'en then shall this be all my plea,
Jesus hath lived and died for me."

Justification is by grace, irrespective of works. We hold that our justification is (so far as the sinner is concerned) an act of gratuitous favour (**A**), and irrespective of anything that we have done, or can do, either as creatures or new creatures (**B**), since its matter (or meritorious cause) is the all-perfect righteousness of the God-man Mediator (**C**).

A Rom. iii. 24, and iv. 16; Eph. ii. 8. **B** Phil. iii. 8, 9; Titus iii. 5.
C Rom. x. 3—5.

"Yes, Jesus cancelled all our sin,
When His pure hands were torn,
And perfect righteousness brought in
The naked to adorn.

"He suffered once; let this suffice:
Keep this within thy view:
Not all that mortals e'er devised,
Can add a mite thereto.

"Thus, by the merit of His blood,
And labours of His hand,
Salvation finished flows from God,
And shall for ever stand."

Christ's blood, when sprinkled on the conscience, imparts peace. We believe that the blood which Jesus carried into heaven, and sprinkled upon Jehovah's throne (**A**), is in due time sprinkled by the Holy Spirit on the consciences of His people (**B**), by which

and the people of God, as they stand in association with the Lord their Righteousness, *are* righteous before they are pronounced so. They are "made the righteousness of God in Him." (2 Cor. v. 21.) They bear the character of the spotless Redeemer. "As He is, so are we in the world." (1 John iv. 7). He went to Heaven in our name, Jacob, the name that is appropriate to us as needy, imperfect sorrowful pilgrims here (Psa. xxiv. 6), and He has given us His own acquired and illustrious title, "The Lord our righteousness" (Jer. xxiii. 6, compared with Jer. xxxiii. 16). See the article on Sin Transferable, p. 38.

most gracious act they become aware of their interest in His justifying righteousness, and realize the fact that their heavenly Father hath, for Christ's sake, forgiven them all trespasses (C).

A Heb. ix. 12. B Heb. ix. 14; 1 Pet. i. 2. C 1 John i. 7; Rev. i. 5.

“Once Jesus, crowned with thorns, and led
To Calvary as thy Surety, bled,
From Sinai's curse to set thee free;
His blood's a peaceful sign to thee.

“If sprinkled o'er thy conscience now,
How greatly blessed and loved art thou;
Thousands there are who never see
This peaceful sign made known to thee.”

Justification terminates in the consciences of re-deemed sinners. We thus hold that the act of Justification by the power of the Holy Spirit, terminates in the consciences of believers, who through faith are brought to know and rejoice that the satisfaction of Jesus has availed for them, and that they stand for ever accepted and acquitted in the person and through the righteousness of the dear Redeemer.

Heb. ix. 14, and x. 2, 15—18.

“Until I saw the blood, 'twas hell my soul was fearing;
And dark and dreary in my eyes the future was appearing,
While conscience told its tale of sin,
And caused a weight of woe within.

“But when I saw the blood, and look'd at Him who shed it,
My right to peace was seen at once, and I with transport read it;
I found myself to God brought nigh,
And 'Victory,' became my cry.

“My joy was in the blood, the news of which had told me,
That spotless as the Lamb of God, my Father could behold me,
And all my boast was in His name
Through whom this great salvation came.”

Justification by works. We believe that all who were justified *decretively* before the foundation of the world; *virtually* when Christ rose from the dead (A); and *experimentally* when His blood is brought into vital contact with their consciences (B), are justified *declaratively* BY works in the sight of the church and the world by the per-

formance of those holy actions which openly demonstrate their reception of the saving grace of God (C).

A Rom. iv. 25. B Rom. v. 9, 10; Heb. x. 19, 22.

C James ii. 17, 18.

“Dear Lord, what heavenly wonders dwell
In Thy atoning blood!
By this are sinners snatched from hell,
And rebels brought to God.

“Jesus! my soul adoring bends
To love so full, so free;
And may I hope that love extends
Its sacred power to me?”

The cross the only ground of Justification in all dispensations We hold that the saints who lived before the death of Jesus were justified on the ground of the work which He had undertaken to perform; while those that have lived since are justified on the ground of His actually accomplished work, and that thus the cross of Jesus lays the one, all-sufficient and most glorious foundation for the salvation of the whole election of grace.

Luke x. 24; John viii. 56; Heb. xi. 4 and 13; Rev. xiii. 8; Rom. iii. 25. “Whom God hath set forth” in the covenant before time, and now, declaratively in the proclamation of the gospel, “to be a propitiation through faith in His blood; to declare His righteousness,” in two most momentous particulars. First “For the remission of sins that are past,” that is to say, in respect to His pardoning sins that had taken place before Jesus died; and, Secondly, “to declare at this time His righteousness” in justifying sinners who have lived since; “that He might be just, and the justifier of him which believeth in Jesus.” The Cross is the eternal vindication of God’s righteousness in His displays of grace. He has poured out His righteous wrath upon sin, in order that He might pour the everlasting beams of His favour on chosen sinners. Psal. xxxii. 1, lxxi. 16;

Rom. iv. 2; Isa. xxxviii. 17.

“Thus Abraham, the friend of God,
Thus all the armies bought with blood,
Saviour of sinners, Thee proclaim,
Sinners—of whom the chief I am.”

The Remission of Sins.

Our pardon secured by the death of Christ. We believe that as our persons are justified through the finished word of Christ, so when called by grace we

receive the full, free, present, irrevocable, and eternal pardon or forgiveness of all our past sins.*

Psa. xxxii. 1; Luke vii. 42; Eph. iv. 32; Col. ii. 13; 1 John ii. 12.

“Much forgiven, quite forgiven,
Once for all, yet daily too;
Let me live near Christ, my Saviour,
Let me keep His cross in view.

“Much forgiven! dearest Saviour,
If my present state is such,
May Thy gracious words describe ME—
This poor sinner loveth much.”

Sin after conversion, and its forgiveness. We believe that our sins after conversion are, when confessed at the mercy-seat, freely forgiven by our Heavenly Father, on the ground of the righteousness of Christ,

* “Pardon” and “forgiveness” are identical in meaning. The former is never employed in King James’ version of the New Testament. The reader is entreated to endeavour to grasp the distinction between the justification of our persons, and the pardon of our sins. Pardon is a *royal* act (for it is the king’s prerogative to forgive) while justification is a *judicial* act, by which on satisfactory grounds our characters are pronounced to be all that the law requires.

It is common to hear in public supplications petitions that the saints may again be washed in atoning blood—as if God’s irrevocable act of Justification needed to be performed a second time.

Mistakes of this kind arise from our failing to distinguish between the justification of our persons and the forgiveness of our sins.

The once forgiven sinner stands in grace through the peerless, priceless, sacrifice of Jesus, and His activities as our living and ascended Saviour. “We are translated from the power of darkness into the kingdom of God’s dear Son.”

But if we sin—as who does not—there must be confession. We must judge our sins by God’s standard. Ere this is done our communion with God will be interrupted, and our spiritual joy cease. And how will the Christian who thus confesses His sin be treated? He will be forgotten and cleansed on the ground of the cross of Jesus. On this alone all blessing is founded. The faithfulness and justice of God—the advocacy of Christ, our confession, our full forgiveness, our perfect cleansing, the restoration of our communion, all rest on the solid ground of the precious blood of Christ.

and out of His "faithful and just" regard to His covenant undertaking with His dear Son.*

A Psalm ciii. 10; 1 John i. 9.

"Bless, O my soul, the God of grace,
His favours claim thy highest praise;
Why should the favours He has wrought
Be lost in silence and forgot?"

"'Tis He, my soul, that sent His Son
To die for crimes that thou hast done;
He owns the ransom, and forgives
The hourly follies of our lives.

"Here's pardon full for sin that's past,
It matters not how black the cast;
And, O my soul, with wonder view,
For sins to come here's pardon too."

The Blood of Christ.

The blood of Jesus a lasting power in heaven and on earth.

We believe that the blood of Jesus is an abiding power in the moral government of God, both in heaven and on earth—in heaven, where its pacifying influence was first felt, and where it constitutes the basis of the Lord's prevalent intercession for his people (A), and on earth, where it forms the means employed by the Spirit to sever sin from the consciences of redeemed sinners, and thus to render them clean in God's most holy sight. (B)

A Heb. ix. 12; x. 29 (where read He, *i.e.* Christ, was sanctified or consecrated); xii. 24, and xiii. 20. B John xvi. 14; Psalm li. 2; Zech. xiii. 1.

* Confession is a grace which flows from Christ through the Spirit. As our Shepherd, Christ restores our souls. (Psa. xxiii. 3.) As our Master, He washes our travel-soiled feet (John xiii. 1—17.) As our Advocate, He pleads (1 John ii. 1,) and it is noticeable that we are not told that if sin is *confessed* the Advocate intercedes; *but if we sin* the activities of His great love are at once exerted for our restoration. Through Him, therefore, we mourn our departure from what is right (Psa. cxix. 176;) through the Spirit, we take words and approach the Father in sorrow for our wanderings, (Hos. xiv. 2;) and thus enter into the joyful knowledge that our sins are forgiven for Christ's sake (1 John ii. 12). In Rev. i. 5, the saints are seen rejoicing in the love which has once and for ever washed their persons in atoning blood. In Rev. vii. 14, the Lord's people are described as bringing their

- “ What sacred fountain yonder springs
Up from the Throne of God,
And all new cov’nant blessings brings ?—
’Tis Jesus’ precious blood.
- “ What mighty sum paid all my debts
When I a bondman stood,
And has my soul at freedom set ?—
’Twas Jesus’ precious blood.
- “ What power has borne my sins away,
Like an o’erwhelming flood,
Nor lets one guilty blemish stay ?—
’Twas Jesus’ precious blood.
- “ What voice is that which speaks for me
In heaven’s high court for good,
Resistless in its potent plea ?—
’Tis Jesus’ precious blood.
- “ What theme, my soul, shall best employ
Thy harp before thy God,
And make all heaven to ring with joy ?—
’Tis Jesus’ precious blood.”

Nearness We believe that the blood of Jesus, through the when sprinkled in the consciences of blood of Jesus. sinners, not only cleanses them from sin, but consecrates them as worshippers; so that they are warranted to draw near with boldness unto the throne of grace, that they may obtain mercy, and may find grace to help in time of need.

Rom. v. 2; Eph. ii. 13, and 18; Heb. iv. 16; x. 19, 22, and xiii. 12.

- “ Thou Son of God—the woman’s Seed—
Who didst for us on Calv’ry bleed
And bear sin’s awful load;
Spoiler of all the power of hell,
Who conquered death—Invincible,
Thou holy one of God.
- “ Thy blood we sing; by that alone,
With boldness to th’ eternal throne
Through Thee we now draw nigh.
This silences the voice of sin,
Washes the guilty conscience clean,
And makes th’ accuser fly.”

garments by faith, to be washed in the blood of the Lamb. Here the distinction we are insisting on is clearly brought out. Our persons are justified once and for ever. Our sins are forgiven, and our travel-stained garments cleansed day by day.

Access to God. We believe, that redeemed and regenerated sinners have access to God as their gracious Father, through the Saviour's finished work.

Psa. cxlviii. 14; Eph. ii. 13, 14; Heb. ix. 8; and x. 19, 22: where note, that the veil of the tabernacle, between the holy place and the holy of holies, signified that there was no way for sinners to approach the Lord on legal or old covenant grounds. Gen. iii. 24; Jesus by the shedding of His blood has opened a way of approach for such as are led to trust Him. He stands where He does in virtue of His sacrifice, and represents and claims introduction for all His people. Seeing, then, that we have this great High Priest, let us come with boldness to the Throne of Grace. Heb. iv. 14, 16.

"A mind at perfect peace with God, oh! what a word is this!
A sinner reconciled through blood, this—this indeed is peace.

"So dear, so very dear to God, dearer I cannot be;
The love wherewith He loves His Son, such is His love to me.

"So near, so very near to God, nearer I cannot be;
For in the person of His Son, I am as near as He."

The Believers' acceptance in spite of indwelling sin. We believe, that in spite of the indwelling sin of their hearts (A), the persons (B), prayers (C), praises (D), and services (E) of believers, are graciously accepted by their Heavenly Father, for Jesus' sake.

A Psa. lxxv. 3; Rom. vii. 17, 21; Gal. v. 17. B Eph. i. 6; Gen. vi. 8. C Psa. xxxiv. 17; lxxv. 2; Acts x. 31. Jas. v. 16. D Psa. xxxiii. 1; Heb. xiii. 15; Cant. ii. 14. E Eccl. ix. 7; Prov. xvi. 3; Acts x. 35: where note—"is (not shall be) *accepted*." Fearing God and working righteousness are not the ground or meritorious cause of a sinner's acceptance with God; but, being the result of the Spirit's grace in the heart, they manifest that a person is a favoured sinner, and "accepted in the Beloved," whatever his nationality, and however feeble and imperfect his apprehension of truth.

NOTE.—Learn to associate and contrast our acceptance with that of the Redeemer, in and by whom we stand accepted (Eph. i. 6; Rom. v. 2.) His *person* was accepted for His *work's* sake. Our *works* are accepted because our *persons* are accepted in Him. He presented *His* works to the Throne of Judgment for the approval of unswerving equity (Dan. ix. 24.) We bring *our* works to the footstool of mercy, and submit them to the kindly consideration of our Heavenly Father. He saved Himself and His church by *His* works (Zech. ix. 9. *See marginal reading.*) Our works manifest that we are saved by Him. His works must have been faultless or all would have eternally failed. Our's, though stained with a thousand blemishes, are accepted for His sake.

This is illustrated in Ex. xxxiv. 24, contrasted with Lev. xxiii. 16, and James i. 18: "Thou shalt not offer the blood of My sacrifice with

leaven"—(leaven being the type of evil.) The perfection of the Lord's character—in which no trace of evil was found—gave validity to His sacrifice. Sin was on but never in Him. On the contrary, sin, though not on is in us. To this the two wave loaves offered at the Feast of Pentecost (fifty days after the sheaf of First Fruits—which answers to the Lord's presentation of Himself for us) points. The two wave loaves are a type of the Church. Though baken with leaven, they were offered to and accepted by God, to indicate our acceptance, though felt and deplored evil is present within us.

“By Him my prayers acceptance gain,
Although with sin defiled;
Satan accuses me in vain,
And I am owned a child.”

The Lord's finished work the cause of confidence and joy. We believe that a review of the glorious consequences of the Redeemer's finished work, by which all evil is removed, and all good secured to His beloved people, is adapted to fill their souls with grateful confidence and joy amid all the changes of time, and in prospect of the solemn realities of the world to come.

Rom. v. 2.

“A debtor to mercy alone,
Of covenant mercy I sing;
Nor fear, with Thy righteousness on,
My person and offerings to bring:
The terrors of law and of God
With me can have nothing to do;
My Saviour's obedience and blood
Hide all my transgressions from view.”

ADDENDUM TO CHAPTER 11.

Divine Forgiveness only through Christ's Atonement.

THERE is a growing tendency in favour of the doctrine of the forgiveness of sins through the clemency of God, apart from the mediation of Jesus Christ.

The following arguments, however, are cogent and conclusive in favour of what we have advanced on this weighty question:—

“Man is fallen. By transgression, forfeiting character, holiness, life: man everywhere is a sinner. Experience confirms this; all men who know themselves acknowledge it. The word of God is final and conclusive: “All have sinned;” “There is none righteous, no, not one;” “By one man's disobedience sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.” (Rom. v. 12.) The first transgression, with its utter break-

age of the fair and lovely texture of human perfectness, is a terrible historical fact, a real happening, in a real locality, by real characters. But the Fall has had its melancholy repetition in every age. Not a reader of these lines but has added his endorsement of the Fall in the facts and experience of his own history. The most real men on earth are but pieces of the broken vessel. Character in all men is fragmentary. The term holiness (wholeness) has no application to man as a sinner. No sinner is holy. No transgressor can be whole. To affirm that he is, is a contradiction in terms. And what now? Shall men perish, and is there no salvation for the sinner? Such is the inquiry, nor can the whole world apart from the Gospel of Christ answer the question. Here, however, is the emphatic testimony, "God commendeth His love toward us, in that while we were yet sinners, Christ died for us;" "In due time Christ died for the ungodly" (Rom. v. 5, 6). The love of God has been manifested in the gift of Christ. The Lamb of God has come. The obedient life has been poured out. The precious blood has been shed. The sacrifice for sin has been offered. The debt has been paid by the divinely-appointed Surety and Substitute.

Upon the ground of the redemption effected by Christ, Divine forgiveness is made the *leading declaration* of the Gospel: "Be it known unto you, men and brethren, that through this Man is preached unto you forgiveness of sins, and by Him all that believe are justified from all things, from which they could not be justified by the law of Moses" (Acts xiii. 38, 39.) The believing sinner is redeemed, justified, and forgiven. It is written, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." (Eph. i. 7.)

The modern theory of Divine forgiveness apart from the "putting away of sin by the sacrifice of Christ" (Heb. ix. 26.) is not only contrary to the testimony of Scripture, but *inadequate to the sinner's need*. Suppose a man guilty of treason, murder, or any other crime, pardoned by the Queen, does her forgiveness deal with the fact of the crime? Have the claims of the law been met? Has her forgiveness restored the criminal to the friendship and goodwill of his fellow-men? Can they receive him? Nay, *ought* they to? Has her forgiveness expiated the crime or made atonement to the man, or to society, against whom it was committed? Can they righteously receive him as a righteous man? Nay, more, and most important—has the Queen's pardon made the man at peace with himself? Is his conscience purged? his memory at rest? Can he meet his fellows with the accusing testimony of a bad record that remains in indelible facts—the guilt, penalty, and reality of which have neither been "expiated," "put away," "blotted out," nor "removed"? Recently we heard of a man who murdered his wife. We were told that in the condemned cell he repented, and was forgiven of God. Granted the fact as stated. Does Divine forgiveness deal with the awful fact of the crime? Follow in imagination the spirit of the murderer after his execution. Imagine the subsequent interview with his murdered wife. Has the Divine forgiveness, as taught by men who deny the expiatory character of the sacrifice of Christ,

made peace between husband and wife? Is it possible that the spirits of the just made perfect, will welcome to their assemblies and association the pardoned criminal? Would men on the earth welcome a pardoned murderer to their homes and friendships? Never! The crime and the sin, whatever their nature, must be dealt with and removed, or peace with the intelligences of heaven is an impossibility. Again, is it possible for such an one to be at peace with himself? Can memory, related as it is to the facts of the past, yield peace? The dark and hateful records brought out as they must be when the light of eternity is turned upon them, absolutely forbid peace. To those who reject Christ, "their sin remaineth."

All sin is in direct opposition to the law and government of God. The Divine forgiveness is, therefore, absolutely essential to peace with God; but, more than this, unless man is to continue to be a sinner, and unless forgiveness is to be eternally repeated, the seed-plot where sin is, the deceitful and desperately wicked heart, where the conception of iniquity takes place, must be dealt with. The root and branch, the fountain and outflow must know positive and absolute cessation. To this end and for this result the Son of God was manifested, to expiate, to make atonement for, to blot out, to "put away," and to make "an end of sin," (Psa. ciii. 12.) "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." (2 Cor. v. 21.) "Behold the Lamb of God, who taketh away the sin of the world." (John i. 29.)

Such, then, is the glory of the Gospel. It meets man's deepest necessity, and yields him abundant good. Man's power to sin, how terrible! His ability to contract guilt, how appalling! Man's ability to fall, what an inverted proof of his former high estate! But man has no power to expiate his sin; no power to make atonement. He cannot undo his iniquity, nor prevent the spreading curse of his past evil influence. Sooner might he alter the courses of the stars than "expiate," "blot out," or "put away" his sin. Philosophically true are the words:

"Could my tears for ever flow,
Could my zeal no respite know,
All for sin could not atone;
Thou must save, and Thou alone."

Henry Varley.

CHAPTER 12.—THE PLAN OF SALVATION, CONTINUED.

**Salvation divinely perpetuated by the Presence and
prevalent Intercession of Christ in Heaven.**

The Resurrection. We believe that the Lord Jesus Christ rose from the dead on the third day (A), and was seen and recognised by witnesses of unimpeachable veracity as the same Jesus that had been crucified. (B)

A See the accounts given by the Evangelists, and B 1 Cor. xv. 3, 7.

- "Ye humble souls that seek your Lord,
Chase all your fears away:
And bow with pleasure down to see
The place where Jesus lay.
- "Thus low the Lord of life was brought,
Such wonders love can do!
Thus cold in death that bosom lay,
Which throbbed and bled for you.
- "But raise your hopes and tune your songs,
The Saviour lives again!
Not all the bolts and bars of death
The Conqueror could detain.

The resurrection of Christ and its significance. We believe that the resurrection of Jesus was a divine declaration of His Sonship (A); the proof of the acceptance of His sacrifice (B); the pledge and earnest of our deliverance from death (C); and a divine assurance that He will judge the world in righteousness at the last day. (D)

A Acts xiii. 33; Rom. i. 4. B Rom. iv. 25—where read, "*On account of our offences*," and "*on account of our justification*," i.e., because His death had been accepted as the procuring cause of our justification; Rom. viii. 34; Heb. xiii. 20. C Rom. vi. 5, and viii. 11; 1 Cor. xv. 23. D Acts xvii. 31.

- "The Lord is risen indeed!
The grave hath lost its prey:
With Him are risen the ransomed seed,
To reign in endless day.
- "The Lord is risen indeed!
He lives to die no more;
He lives the sinner's cause to plead,
Whose curse and shame He bore."

The royal honours of the ascended Saviour. We believe that the risen Saviour ascended into heaven (A); where He was reinvested with His ancient glory (B), crowned with divine honours (C), and inducted to the right hand of the Majesty on high (D).

A Acts i. 9—11. B John xvii. 5; Acts ii. 33; 1 Pet. i. 21. C Eph. i. 21 Phil. ii. 10, 11; 1 Pet. iii. 22; Rev. xix. 12. D Acts vii. 56; Heb. i. 3; 1 Pet. iii. 22.

- "Down to the shades of death,
He bowed His gracious head;
Yet He arose to live and reign
When death itself is dead.

“No more the cruel spear,
 The cross—the nails, no more;
 For Hell itself shakes at His name,
 And all the Heavens adore.
 “There the Redeemer sits,
 High on the Father’s Throne;
 Crowned, honoured, loved to endless days,
 As God’s all-glorious Son.”

The ascended We believe that as our ascended Lord
Christ the proper is adored by angels and glorified spirits
object of worship. in heaven, so He should be addressed
 on earth, in the language of prayer and praise by His wor-
 shipping people.

Acts vii. 59, ix. 14; 1 Cor. i. 2; 2 Cor. xii. 8; Jude 25.

“O blessed Jesus! Lamb of God!
 Who hast redeemed us with Thy blood
 From sin, and death, and shame;
 With joy and praise, we now would see
 The crown of glory won by Thee,
 And worthy Thee proclaim.
 “Exalted by Thy Father’s love,
 All thrones, and powers, and names above,
 At His right hand in heaven—
 Wisdom and riches, power divine,
 Blessing and honour, Lord, are thine,
 All things to Thee are given.”

Christ’s present We believe that Jesus returned to
honours acquired. heaven and assumed His present exalted
 position in virtue of His ACQUIRED RIGHTS, and that His coro-
 nation and enthronement are thus the result and reward of His
 voluntary humiliation and mediatorial achievements in this
 lower world.

Isa. xl. 10; liii. 10; lxiii. 14; Phil. ii. 6, 11; Heb. ii. 9.

“‘Tis finished,’ our Immanuel cries,
 The dreadful work is done,
 Hence shall His sovereign throne arise,
 His kingdom is begun.
 “His cross a sure foundation laid
 For glory and renown,
 When through the regions of the dead
 He pass’d to reach the crown.”

Our nature re- We believe that our enthroned Lord
tained by our en- retains all the affinities of His pure and
throned Lord. holy manhood; and is thus able to

extend perfect sympathy and appropriate succour to His people in all their temptations and sorrows.

Acts i. 11 ; Heb. ii. 17, 18 ; iv. 15 ; xiii. 8 ; Rev. i. 17, 18.

- “ Can this be He who lay in Bethlehem’s manger,
Whom John, the wondrous herald, pointed to!
With tears familiar once, to smiles a stranger
Who traced the darkest paths to grief and woe !
- “ Who climbed, thorn-pierced, the awful steep of Calvary,
Round whom His people’s curse so closely twined ;
Who bare transgressions in His holy body,
The shorn Lamb smitten by th’ untampered wind.
- “ Who bowed His head beneath our awful burden—
Who shook the Universe with His last cry ?
’Tis He ! ’tis He ! and now the streams of pardon,
Flow from His throne, and lift us to the sky.
- “ Oh ! He is meek, as when His invitation
Said, ‘ Come, all ye who heavy laden are ;’
Tender as when His prayer drew down salvation,
On those who did His awful cross uprear.”

Christ appears in Heaven as our representative. We believe that Jesus appears in heaven as our gracious representative ; His very presence in that glorious world being the certain assurance of the salvation and glorification of all whose cause He undertook in the covenant of grace.

Ex. xxviii. 12 ; Rom. viii. 34, where notice the distinction between His presence and intercession, Heb. ix. 24.

- “ Though raised to an exalted throne,
Where angels bow around,
And high o’er all the shining train,
With matchless honour crowned.
- “ The names of all His saints He bears,
Deep graven on His heart,
Nor shall the weakest Christian say
That he hath lost his part.
- “ Those characters shall fair abide—
Our everlasting trust—
When gems, and monuments, and crowns,
Are mouldered down to dust.”

The resurrection of the church in Jesus Christ. We believe that as Christ’s people were identified with Him on the cross, and were punished in His person, as their Representative, when He died ; so they rose with Him, and

are associated with Him in His present life of immortality and glory.

Rom. vi. 4, 5 ; Eph. ii. 5, 6 ; Col. ii. 13.

“ Lord Jesus, are we one with Thee ?

Oh height, oh depth of Love !
Once slain for us upon the tree,
We're one with Thee above.

“ Such was Thy grace, that for our sake
From heaven Thou didst come down,
And of our flesh and blood partake,
With us in sorrow— ONE.

“ Our sins, our guilt, in love divine,
Confess'd and borne by Thee :
The gall, the curse, the wrath were Thine,
To set Thy members free.

“ Ascended now, in glory bright,
Still *one* with us Thou art ;
Nor life, nor death, nor depth, nor height,
Thy saints and Thee can part.”

Christ, in resur- We believe that our risen Lord is the
rection, our Life. source and sustenance of the spiritual
and immortal life of all that are vitally united to Him.

A John xi. 25 ; xiv. 6 ; and xv. 1—5 ; 1 Cor. xv. 45 ; Col. iii. 3, 4

“ Allied to Thee, our vital Head,
We act, and grow, and thrive ;
From Thee divided, each is dead,
Though most he seem alive.

“ The saints on earth and those above,
Here join in sweet accord ;
One body all in mutual love,
And Thou our common Lord.”

The present life We believe that the present life of the
of Jesus an official Lord Jesus is one not only of glory but
one. of office, and that He is evermore actively
engaged in gracious ministrations on our behalf.

Rom. viii. 34 ; Heb. vii. 25 ; 1 John ii. 1.

“ Awake, sweet gratitude ! and sing
Th' ascended Saviour's love—
Sing how He lives to carry on
His people's cause above.

- "With cries and tears, he offered up
His humble suit below—
But with authority he asks,
Enthroned in glory now.
- "For all that come to God by Him,
Salvation He demands—
Points to their names upon His breast,
And spreads His wounded hands.
- "Eternal life, at His request,
To every saint is given—
Safety below, and, after death,
The plenitude of heaven."

Christ our Prophet, Priest, and King. We believe that our Lord sustains the threefold office of Prophet (A), Priest (B), and King (C); in each of which glorious capacities He effects the salvation and happiness of His people.*

A Acts iii. 22. B Heb. v. 6. C Psalm ii. 6; Rev. xi. 15.

- "My *Prophet* Thou! my heavenly Guide!
Thy sweet instructions I will hear;
The words that from Thy lips proceed,
Oh how divinely sweet they are!
Thee, my great *Prophet*, I would love,
And imitate the bless'd above.
- "My great *High-Priest*! whose precious blood
Did once atone upon the cross;
Who now dost intercede with God,
And plead the friendless sinner's cause;
In thee I trust; Thee I would love,
And imitate the bless'd above.
- "My *King* supreme! to Thee I bow,
A willing subject at Thy feet;
All other lords I disavow,
And to Thy government submit:
My *Saviour-King* this heart would love,
And imitate the bless'd above."

Christ our Prophet. We hold that the Lord Jesus Christ executes the office of a Prophet by revealing to His people by His Word (A) and Spirit (B), the secret will of God for their salvation (C), and by counselling and directing them in all their difficulties and perplexities

* "As our Prophet, Christ saves by *light*: as our King by *power*: as our Priest by *blood*."—*John Hazelton*.

(D), so that they may walk worthy of the vocation wherewith they are called,† till they reach their home above.

A *Psa.* lxxiii. 24. B *Isa.* liv. 13; *John* vi. 45, xiv. 26, and xvi. 13; *Rom.* viii. 14. C *Psa.* xxv. 14; *John* xvii. 26, and i. 18; *Heb.* i. 2, and ii. 12. D *Psa.* xxvii. 11, and xxxii. 8; *Isa.* ix. 6; *Acts* i. 24.

“Now Thy sprinkled blood has freed us,
We are trav’ling toward our rest,
Through the desert Thou dost lead us
With Thy constant favour blest;
By Thy truth and Spirit guiding,
Earnest He of what’s to come,
And with daily food providing,
Thou dost lead Thy children home.”

The two branches We believe that the priestly office of
of the Lord’s the Lord Jesus consists of two branches,
Priestly work. His satisfaction (A), and His interces-
sion (B), both of which are essential to the salvation of His
people.

A *Heb.* vii. 27. B *Rom.* viii. 34.

“Thus Christ, by His own powerful blood,
Ascends above the skies,
And in the presence of our God,
Shows His own sacrifice.

‘Jesus, the King of Glory, reigns
On Zion’s heavenly hill;
Looks like a Lamb that has been slain,
And wears His priesthood still.

† The primary meaning of the word “prophet” is one who speaks for God—the predicting of future events being but one branch of the duties of the office. The term is applied in its widest sense to the Lord Jesus. God hath spoken to us in [the person of] His Son (*Heb.* i. 2,) who is thus the Prophet of God to His people. “We know God only as we know Christ, and we know Christ only as He is revealed to our immortal minds by the Holy Spirit.” Christ is a Prophet not only in what He says, but in what He is. “He is the image of the invisible God; the effulgence of His glory, and the express image of His Person.” He is the personal embodiment of the unseen and otherwise unknown God. His mission moreover was to make known His Father’s name. In both His person, His words, and His work, we have a Divine simplification of mysterious Deity. “Had God revealed Himself apart from mediation, we could not have comprehended His meaning. But in Christ we have God simplified, explained and translated into a language which, by Divine teaching, we can understand.

‘The God shines gracious through the man,
And sheds sweet glories on them all.’ ”

John Hazelton.

"He ever lives to intercede
Before His Father's face,
Give Him, my soul, thy cause to plead,
Nor doubt that Father's grace."

Christ's one ob- We believe that as our Great High
lation. Priest, He offered up Himself once for
all to satisfy Divine justice (A), and to reconcile us to God.
(B)

A Is. liii. 5—10; Heb. ix. 26—28. B Rom. v. 10; Heb. ii. 17.

"Blood has a voice to pierce the skies,
"Revenge" the blood of Abel cries;
But the dear stream, when Christ was slain,
Speaks peace as loud from every vein.

"To Jesus let our praises rise,
Who gave Himself a sacrifice;
Now He appears before His God,
And for our pardon pleads His blood."

Christ's preva- We believe that as our Great High
lent and perpet- Priest He makes continual and preva-
ual intercession. lent intercession for His people, on the
ground of His oblation, once offered for them on the Cross.

Zech. vi. 13; Rom. viii. 34; Heb. i. 3; viii. 1; x. 12.

"Our great High Priest before the throne,
Presents the merits of His blood;
For our acceptance pleads His own,
And proves our cause completely good.

"When prayer or praise attempts to rise,
And fain would reach the Father's ear,
His all-prevailing sacrifice
Perfumes and makes it welcome there."

No Priest but We believe that the oblation and in-
Jesus. tercession of the Lord Jesus supersede all
other, and we reject any system of religion which denies
the all-sufficiency of His one offering, and places deceased
saints, or human priests (so called) in a mediatorial position
between sinners and God.

1 Tim. ii. 5. NOTE.—One to the exclusion of all others. This is
affirmed of Christ as glorified.

“ Our Lord a Priest is made,
 As sware the Mighty God,*
 To Israel and his seed,
 Ordained to offer blood
 For sinners who His mercy seek;
 A Priest—as was Melchisedek.

“ He died, but lives again,
 And by the altar stands;
 There shows that He was slain,
 And spreads His pierced hands.
 Our Priest abides, and pleads the cause
 Of us, who have transgressed His laws.

“ I other priests disclaim,
 And laws and offerings too;
 None but the bleeding Lamb
 The mighty work could do.
 He shall have all the praise; for He
 Hath died, and ever lives for me.”

All Believers We believe that in virtue of their
Priests unto God. association with Jesus and on the ground
 of His oblation and intercession, all His people are
 priests unto God (**A**), and as such, are privileged to draw nigh
 unto Him as worshippers (**B**), to offer sacrifices of praise
 (**C**), to engage as His servants in holy ministrations to His
 glory (**D**), and to present prayers, intercessions, and thanks-
 giving for all men (**E**).

A Heb. iii. 6; 1 Pet. ii. 5 and 9; Rev. i. 6, and v. 10. **B** Rom. v.
 2; Eph. ii. 18, and iii. 12; Heb. iv. 16, and x. 19—22. **C** Rom. xii.
 1; Heb. xiii. 15, 16, and 1 Pet. ii. 5. **D** Col. iii. 24; 1 Thess. i. 9;
 Heb. ix. 14, and xii. 28. **E** 1 Tim. ii. 1, where note, that Christians
 are called upon to offer up prayer and thanksgivings for a worshipless
 world. God gives the harvest to mankind, who are unmindful and
 ungrateful, but we are to give thanks on their account.

“ Lord, we adore the grace so free
 That calls poor sinners such as we,
 Honours so great to share,
 Of every penal charge made clear,
 And by Thy precious blood brought near,
 Thy righteousness we wear.

“ In this arrayed, we stand before
 The God whom now our souls adore—
 A royal priestly train;
 Access with boldness thus we know,
 As at the throne of grace we bow,
 And gracious gifts obtain.

" O may we fully learn to claim
 Our blood-bought nearness through Thy name ;
 And when to pray we try,
 Upon our darkened pathway shine,
 And take our feeble hands in Thine,
 And bring the tremblers nigh."

Christ a King. We believe that our exalted Redeemer reigns as a supreme Monarch in the world of glory, over the whole universe of God.*

Psa. ii. 6 ; Matt. xxviii. 16 ; Eph. i. 20 ; 1 Pet. iii. 22 ; Rev. v. 6 ; where the "seven horns" indicate unlimited dominion ; xvii. 14, and xxii. 3, which should not be confounded.

"There is but one throne: God and the Lamb are not divided. The Lamb is God, and the interests of God and the Lamb are one. The one kingdom of God, even the Father, is identical with the kingdom of our Lord and Saviour Jesus Christ. Christ is portrayed as '*the Lamb in the midst of the throne.*' Let us not mistake the meaning of the phrase. Dr. Watts' paraphrase is incorrect, 'Our Jesus fills the middle seat of the celestial throne.' The Scriptures contain no such idea. The midst of the throne means its front, according to the Greek. The Lamb was not on the throne in that vision, but standing immediately before it. That is a position in which our Lord would have us see Him, in the midst of the throne, in the front of it, in the centre, standing there that we might approach through Him. To the awful throne of God there could be no access except through a Mediator. He stands therefore in the front of the throne, between us and the invisible, sovereign God, an interposer and interpreter, the Daysman who can lay his hand upon both. In another aspect, Christ Himself is enthroned. In Rev. xii. 3, the position of Jesus Christ is upon the throne reigning there, invested with all the power of the Godhead. The Lamb is on the throne. Co-equal with the Father, very God He is, very God He always was. We do not forget the glory which He had with the Father or ever the earth was, but it is as God-man Mediator that He is now, in His complex person, crowned with heavenly honours."—C. H. S.

" To Heaven's eternal King
 The praise of saints be given ;
 His name—His glorious name we sing,
 The rightful Heir of heav'n.

* Christ is a King by three-fold right—natural, delegated and acquired. In virtue of His essential Deity, He is a King by *natural* right. As the Mediator of the Covenant, He reigns by *delegated* right, all rule having been entrusted into His hands. By His sufferings and death He has also *acquired* a new and unique right to supreme dominions.

- “ He once was found with men,
 A man of sorrows He ;
 He bore His people's sentence then
 Upon th' accursed tree.
- “ The praise of saints be given
 To Him who worthy is ;
 He died on earth—He lives in heav'n,
 Eternal praise be His.”

Christ's two-fold domain. We believe that the Kingship of Jesus is two-fold—GENERAL in that “all power is given unto Him in heaven and earth” (A), and PARTICULAR in that He is King of His saints, who compose His spiritual kingdom, and over whom He reigns with most wise and clement sway (B).

A Matt. xxviii. 18 ; John xvii. 2 ; Eph. i. 20, 21, 22. B Luke i. 33 ; Rev. i. 6, where read—hath made us a kingdom, priests, &c., *i.e.*, a kingdom consisting of priests (chap. xv. 3.)

- “ The head that once was crowned with thorns
 Is crowned with glory now ;
 A royal diadem adorns
 The mighty Victor's brow.
- “ The highest place that heaven affords
 Is His by sovereign right :
 The King of kings, and Lord of lords,
 He reigns in glory bright.
- “ The joy of all who dwell above,
 The joy of all below,
 To whom He manifests His love,
 And grants His name to know.”

The universal dominion of Jesus. We believe that Jesus executes His general and universal kingship by upholding all things (A) ; by restraining and conquering His and our enemies (B) ; by controlling all things and ensuring their co-operation for our good (C) ; and by so ordering the issue of every event, that it shall finally contribute to the glory of God (D).

A Col. i. 17 ; Heb. i. 3. B Psal. lxxii. 9 ; Luke i. 71 ; Heb. x. 13. C Matt. ii. 6 ; Rom. viii. 28 ; Heb. i. 3. D Psal. lxxvi. 10 ; Rev. xv. 3.

- “ So live for ever, glorious Lord,
 To crush Thy foes and guard Thy friends ;
 While all Thy chosen tribes rejoice
 That Thy dominion never ends.

“ Worthy Thy hand to hold the keys,
 Guided by wisdom and by love ;
 Worthy to rule o’er mortal life,
 O’er worlds below and worlds above.”

The Kingship of Jesus a universal boon. We believe that the universal dominion of Jesus Christ is an unspeakable boon to men at large; who are indebted to the Saviour for all the immunity from evil and the personal and social good they now enjoy.*

2 Pet. iii. 4, 7; 1 Tim. iv. 10.

“ He lives enthroned ; Creation owns
 The mandates of her Lord ;
 In heaven, and earth, and hell, He reigns
 By His commanding word.

“ From His most wise and clement rule
 Ten thousand blessings spring ;
 This were a wilderness indeed
 Were not the Saviour King.”

The spiritual Kingdom of Jesus. We believe that the spiritual kingdom of our enthroned Lord was set up and established by Him on the earth (A) ; that its stability and increase are ensured by the supreme authority with which He has been invested ; that no opposition can impede its progress ; and that, therefore, it will endure until time ceases to exist, and will then be consummated in glory. (B)

A Matt. xiii. 11 ; Luke xii. 32 ; xvii. 20, 21 ; John xviii. 36. **B** Matt. xvi. 18, 19 ; Dan. ii. 44 ; Luke i. 33 ; 1 Cor. xv. 25.

* While we deny that the sacrifice of Christ was offered for any but His elect, we hold that all men are debtors to the mediation of Emmanuel. Man’s present tenure of the earth is in virtue of the covenant with Noah (Gen. viii. 21) the stability of which depends on the “sweet savour of rest” that proceeded from Noah’s sacrifice. In this of course there was no intrinsic worth, but it foreshadowed the GREAT OBLATION, the fragrance of which fills all time, and for the sake of which a guilty world is spared in long-suffering and blessed in goodness. The government is on Christ’s shoulders (Isa. ix. 6.) Thus harvests grow and ripen, health and happiness reign, Satan and his children are restrained, because of the mediation of Emmanuel. See the notes on 1 Tim. iv. 10, on pages 52 and 54 ; and on Heb. ii. 9, on page 52.

" 'Tis to Thee we owe allegiance,
 God our Saviour and our King ;
 May we render true obedience,
 Every day our tribute bring ;
 And with rapture
 Of Thy love and glory sing."

Christ the King We believe that our Lord executes of His people. His gracious Kingship over His own people by subduing them to Himself (A), and constraining them to serve Him in fealty and love (B); by ensuring their personal and collective welfare (C); and by sending pastors and teachers to promote their growth in knowledge and grace (D).

A Psa. cx. 3; Col i. 13. B Heb. viii. 10. C Matt. x. 30; Luke xii. 32. D Acts xviii. 27; Eph. iv. 7, 12, where note, that "the perfecting of the saints" does not denote the development of the personal religion of individual believers, but the numerical completion of the objects of electing grace. God's chosen ones are to be ingathered by means of the gospel. Hence the ascended Lord will send qualified men to labour, until the number of those whom God "hath set apart for Himself" is perfected.

" Rejoice, the Saviour reigns
 Among the sons of men ;
 He breaks the prisoner's chains,
 And makes them free again ;
 Let hell oppose God's only Son,
 In spite of foes His cause goes on."

" All power is in His hand,
 His people to defend ;
 To His most high command,
 Shall millions more attend ;
 All Heaven with smiles approves His cause ;
 And distant isles receive His laws."

The Bible the Statute Book of King Jesus. We believe that the will of the Heavenly King is made known in His Holy Book, which we are bound by our loyalty to Him to obey; and which cannot be ignored or slighted by any of His people without their dishonouring His name and incurring His displeasure.

Matt. xxviii. 19, 20; 1 Cor. xi. 23; Tit. i. 3; 2 Pet. iii. 2.

" Lord, I have made Thy word my choice,
 My lasting heritage ;
 There shall my noblest powers rejoice,
 My warmest thoughts engage."

"I'll read the histories of Thy love,
And keep Thy laws in sight;
While through the promises I rove
With ever fresh delight."

Christ our Fore- We believe that our risen Lord has
runner. entered heaven as our Forerunner, to
announce the names of those whose salvation will
result from His mediatorial sufferings and death (**A**); to
prepare a place for them (**B**), and to take possession of their
inheritance on their behalf. (**C**)

A Heb. vi. 20. **B** John xiv. 2, where note "He prepares a place
for His people by His presence in heaven. A Christless heaven would
be no abode of joy to any that truly love Him. He is the believer's
all, and He Himself invests the home that He has gone to prepare,
with glory; and thus the place, the surroundings and the company of
the upper world, are in readiness against our summons shall come."—
John Hazelton. **C** Heb. ix. 24.

"Yet, 'midst the honours of His throne,
He joys not for Himself alone!
His meanest servants share their part,
Share in that royal tender heart.

"Raise, raise my soul, thy raptured sight,
With sacred wonder and delight!
JESUS, thine own Forerunner see,
Entered beyond the veil for thee."

The name of We believe that the name of the
Christ, our plea ascended Jesus is the saint's plea in
in prayer. prayer, and that such is its weight and
worth, that whatsoever they ask in that name shall be done
unto them of their Father which is in heaven.

John xiv. 13, 14; xv. 7, 16, and xvi. 23, 24, where note, that the
Lord here refers to the great change in the style of prayer that
would result from His finished work and exaltation to the upper
world. Up to this period the saint's plea in prayer had been the
covenant relationship which God sustained to the petitioner (Psa.
lxiii. 1, and lxxi. 3, 4, 5, and cxl. 6): His character as revealed (Psa.
xxv. 5, 11, and xxxi. 3): or one of His attributes or perfections
(Psa. vi. 4; xxv. 7; cxliii. 11.) Even what is called the Lord's
Prayer does not conclude with the words, "for Christ's sake." (Matt.
vi. 9—13.) Now, our plea is "the name" (*i.e.*, the estimation in which
it is held by God), of "the Holy Child, Jesus." Acts iv. 30. 1 John
iii. 23, where note that these words are not a command to unregene-

rate sinners to believe in Jesus, but an injunction to God's heaven-born sons to trust in the great name of the Saviour. Phil. ii. 10; James ii. 7.

“ 'Tis prayer supports the soul that's weak,
Though thought be broken, language lame;
Pray, if thou canst or canst not speak,
But pray with faith in Jesu's name.

“ Depend on Him, thou canst not fail;
Make all thy wants and wishes known:
Fear not, His merits must prevail;
Ask what Thou wilt, it shall be done.”

Christ, the first-fruits. We believe that Jesus appears in heaven as the first-fruits of them that sleep: that His presence in the upper world is a pledge and assurance that we shall follow Him (A); and that His glorified person is the pattern to which we shall be conformed at the Resurrection morn. (B)

A 1 Cor. xv. 20. Note.—The resurrection of Christ has been demonstrated, and our resurrection necessarily follows. As surely as the first-fruits are the proof that there is a harvest, so surely the resurrection of Christ is a proof of ours. The beautiful ordinance of the presentation of the sheaf of first-fruits typified the resurrection of Christ, who “at the end of the Sabbath as it began to dawn toward the first day of the week,” rose triumphant from the tomb, having accomplished the glorious work of redemption. Lev. xxiii. 11, compare Rom. viii. 11. The resurrection of the church will be upon precisely the same principle as the resurrection of Christ. There is a connection between the first sheaf, and all that must follow. B Rom. viii. 29; Phil. iii. 21; 1 John iii. 2.

“ What though our inbred sins require
Our flesh to see the dust;
Yet, as the Lord our Saviour rose,
So all His followers must.”

The ascended Christ accessible to Faith. We believe, that although Heaven is the actual residence of our ascended Lord (A), He is accessible to the cries of His people (B); that He watches them with the keenest interest (C): preserves them with vigilant care (D): ministers to all their necessities (E): sympathises with them in all their sorrows (F): and will never leave them nor forsake them, till they are brought into His presence above (G).

A Acts iii. 21. **B** Psa. xxxiv. 15, and cxlv. 18; Heb. ii. 18, where note, that the word rendered "succour," literally means, to run up at a cry for help. **C** Psa. cxxi. 3, 4; Acts ix. 11; Rev. i. 14. **D** Psa. cxlv. 20; 2 Tim. iv. 18; Heb. xiii. 6; Jude 24. **E** Phil. iv. 19, where note that the needs, temporal and spiritual, of God's children are *supplied*, from the full storehouse of God's glorious wealth, through the *medium* of Jesus. His once-pierced hands minister to our necessities, and they are in connection with the heart which always beats sympathetically with our circumstances. **F** Acts ix. 4; Heb. iv. 15; 1 Pet. v. 7. **G** Isa. liv. 7; Heb. xiii. 5.

"Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For He has felt the same.

"He in the days of feeble flesh,
Pour'd out His cries and tears,
And in His measure feels afresh
What every member bears.

"Then let our humble faith address
His mercy and His power;
We shall obtain delivering grace,
In the distressing hour."

The fulness of Christ. We believe that our enthroned Lord is the sole and all-sufficient object of the faith of His people, and that in His person is comprised all that is needful for their spiritual well-being here, and their ultimate perfection and glory in heaven.

John v. 51—55; 2 Cor. xii. 9; Col. i. 14; ii. 3; iii. 11. See also Luke ii. 25—30; Isa. xii. 2, and note, that Christ is not merely the Saviour, the Comforter, and the Strengtheners of His people, but their personal Salvation, Consolation, and Strength. All His resources are self-derived and self-contained.

"A fulness resides in Jesus our Head,
Which ever abides to answer our need:
The Father's good pleasure hath laid up in store,
A plentiful treasure to give to the poor."

The confidence and joy of our enthroned Lord. We believe that the enthroned God-Man prosecutes His intercessory occupation with supreme confidence and joy, while all that transpires throughout the universe, in spite of

the malice of His foes, fulfils His designs and accords with His pleasure.*

Isa. xlii. 4; liii. 10, 11; 1 Cor. xv. 25; Eph. i. 21, 22; Phil ii. 9; Col. ii. 15; 1 Tim. iii. 16; Heb. x. 12, and xii. 2; 1 Pet. iii. 22 (see also the Addenda to this chapter.)

“His kingdom cannot fail, He rules o’er earth and heaven;
The keys of death and hell are to our Jesus given:
Lift up your heart, lift up your voice; rejoice, again I say, rejoice.”

* Much that is preached for gospel in the present day asserts or implies that the Lord Jesus is continually disappointed, embarrassed and distressed at the failings of professing Christians, the slow progress His cause is making, and the prolonged refusal of sinners to give Him their hearts.

Thus :—

“Why, ye long-sought sinners, why
Will ye grieve the Lord, and die?”

Again :—

“But if you still His call refuse,
And all His wondrous love abuse,
Soon will He sadly from you turn,
Your bitter prayer for pardon spurn.”

These misrepresentations of the character and conduct of the enthroned Saviour are made to incite the church to earnestness and liberality, and to induce sinners to become pious.

On the contrary, we believe that the existence of our glorified Lord is one of unbroken joy and unruffled confidence, as He beholds the eternal Spirit, glorify His name by bringing all to His feet, for whom He died, in response to His intercessory prayers. Unremitting success attends His cause. He loses none whom He redeemed. His church makes the *exact numerical increase* which He chooses, and “the pleasure of the Lord” thus “prosper in His hand.”

Attempts are often made to terrify sinners into becoming religious by the assertion, that by rejecting Christ they “crucify Him again,” and “cause His blood to flow afresh.” Thus (Our Own Hymn Book, by C. H. Spurgeon, No. 517) sinners whose “hearts” are “of stone,” are persuaded to say :—

“Can I put my Lord to pain? Still to death my Lord pursue?
Open all His wounds again? And the shameful cross renew?”

Such sentiments are utterly opposed to truth. The allusions are presumably to Heb. vi. 6 and x. 29; but in those passages reference is made to a Jew, once converted to a *profession* of Christianity, who had become a pervert, relapsed into Judaism, and again formally entered in religious association with those who approved of the Crucifixion as a righteous act. He thus morally identified himself with the murderers of Jesus, and made *their* sin *his* by his approbation. His scoffing derision of the oblation of Jesus, is strikingly called a *trampling under foot* of His most precious blood.

Christ's intercession terminable. We believe that the intercessory occupation of the Lord Jesus will terminate when the salvation of the elect is accomplished, and all for whom He became responsible in the covenant of grace, are ingathered to their Father's home.

Acts i. 11; 1 Cor. xv. 28; 1 Thess. iv. 16; 2 Thess. i. 7; Rev. i. 7; Heb. x. 12, which in some Bibles, reads, "*When He had offered one sacrifice for sins, for ever sat down on the right hand of God.*" If, however, this reading be adopted, it does not contradict the fact that "the present session of our triumphant Saviour will *as such*, have an end. The change which will transpire, when the mediatorial kingdom of Christ terminates, does not here *count as a change*, where the question is a renewal of sacrifice, with regard to which that session is eternal."—*Henry Alford, D.D., Greek Test. in loco.*

The ordinary punctuation is however favoured by high authorities. If retained, the text simply teaches that Christ, on the ground of His perfect oblation continually exercises His Priesthood in the upper and spiritual temple.

NOTE.—"The Lord will pray His servants through the world, through all their troubles, out of all their sins, afflictions, and disappointments; through death itself, up to His heavenly throne. *Now* Christ pleads on high, and grace continues to flow, and Providence assumes the form of paternal love; but this branch of His work is terminable, and will end in our personal salvation and perfection."—*John Hazelton.*

"Lo! He comes in glory shining;
Saints, arise, and meet your King,
Glorious Captain of Salvation,
'Welcome, welcome!' hear them sing
Shouts of triumph,
Make the heavens with echoes ring."

ADDENDA TO CHAPTER 12.

I.—Scriptural references to the Resurrection, Ascension, and Enthronement of the Lord Jesus.

ATTENTION should be given to certain proof texts on this momentous topic, not previously introduced.

Ex. xiv. 4—7, the two birds in the ceremony of the cleansing of the leper, were typical of Christ saving both by His death (Rev. v. 9) and resurrection-life (Rom. v. 10). The *first* sets forth the substitutionary death of Jesus, and the application of His blood to cleanse from sin. The liberation of the *second*, which was not let go until after the death of its companion—and which bore on its wing the significant

token of accomplished atonement—sets forth the resurrection and ascension of Jesus, who “died to sin once,” but liveth to God, “having obtained eternal redemption for us.”

Psa. ii. compared with Acts iv. 25, present to us (1) Jesus opposed on earth (2) Exalted to heaven, and (3) Encouraged to intercede for His people on the ground of the certainty that those for whom He died should be given Him through the power of the Holy Ghost. It is the prophetic reply to the prayer of John xvii. 1—5.

Psa. xxii. (compared with John xix. 24) is a prediction (1) of the circumstances of the Crucifixion (verses 1—21), and (2) of the glories that should follow Christ's resurrection and ascension (verses 22—31.)

Psa. xxiv. may be regarded as an ode of welcome to Emmanuel, on His return to Heaven after His mediatorial triumphs in this lower world.

Psa. xlv. is an anthem, celebrating the grace and greatness of the ascended Saviour, and the success of the work which He is prosecuting in the upper world.

In Psa. xlvii., the saints on earth, in the spirit of prophecy, contemplate the Lord as having ascended to His glory, and worship Him as the majestic King of all the earth.

Psa. lxviii. in parts, at least, refer to Emmanuel's investment with the honours of His heavenly kingdom, and His reception of tokens of the Divine approbation of His achievements as the suffering Mediator on earth. Compare verse 18, with Eph. iv. 8, which affords an inspired comment upon it. The Psalmist contemplates the ascended Saviour as *receiving* gifts as the glorified Man. S. Paul, however, views Him as *distributing* those gifts to those whom He represented.

Psa. lxxii. is Heaven's coronation ode, at the enthronement of the Lord.

Psa. cx. (compared with Matt. xxii. 44, and Heb. v. 6), is a prediction of the welcome which should be accorded to Jesus by the Father, on His return to His eternal home, and an assurance of the success of the cause which brought Him to earth, and of which He is the untiring advocate above. Verse 4 is the foundation of the instructive arguments of Heb. v. vi. and vii., which present Jesus in the glory of His Melchisedec Priesthood—namely as uniting in His one person the offices of King and Priest. For a suggestive comment on verses 3 and 7, see a note in Hervey's *Reflections on a Flower Garden*.

Isa. xxvi. 19, is often understood to be the words of Christ to His people. His resurrection is the pledge and earnest of theirs. As surely as His dead body was raised, so surely shall theirs be.

Isa. xlix. refers (1) to the rejection of Jesus by the Jews (verses i. 4) and (2) to the success of His cause after His acceptance and exaltation (verses 5—10.)

Isa. liii. is a comprehensive prediction of the Lord's complex person, voluntary humiliation, vicarious suffering, and subsequent glories as the risen, exalted and enthroned Redeemer of the church.

In Ezek. i. 26, the vision of the wheels, is a reference to the fluctuations of circumstance, both in the world and the visible church, while the enthroned man (verse 26) presents Jesus exalted and glorified in our nature, and ruling throughout the universe.

In John xvii. Jesus is occupied as our Great High Priest. He pleads (1) for His own re-investment with His ancient glory on the ground of His finished work here: (1—5), (2) for His apostles (6—19), and (3) for His redeemed church to the end of time (20—26). The clue to the whole chapter is the fact that the Lord is, in spirit, on the resurrection side of His cross, and in the light and glory of the Upper Temple.

In Phil. ii. 5—11, *note the seven* (the number of completion and perfection) downward steps from the Throne to the Cross. Christ, though originally in the form of God, did not esteem this, His pristine and primeval glory (literally) “a thing to be grasped,” but (1) emptied Himself, (2) and took upon Him the form of a servant, and (3) was made in the likeness of man; in which likeness (4) He humbled Himself, and (5) became obedient; even (6) unto death; yea (7) the painful and shameful death of the cross. Again, note the threefold glory that followed—Exaltation, Honour, and Acknowledged Sovereignty.

Rev. viii. 3. It is generally admitted that the Angel here mentioned is the Lord Jesus, and that He is presented in His intercessory character, offering the prayers of His people in the Holy Place above, on the ground of the righteousness wrought out by Him on earth.

II.—Christ's Oblation and Intercession both essential.

“WE are saved meritoriously and powerfully by the two branches of the priesthood of Jesus; and both are absolutely necessary to our ultimate and eternal happiness. We are saved first by His sacrifice and atonement, from guilt and sin, from the curse of a broken law, and from the righteous anger of a just and holy God. Then, having saved us by His death from condemnation, our High Priest is gone to heaven to perpetuate and apply that salvation. We need His official life in heaven, as much as we needed it on earth. We require His intercession before His Father's throne, therefore He ever lives above, bearing the names of His people on His breastplate before God. He appears in the presence of God for us. His intercession perpetuates the flowing of Divine and saving grace. Were He to cease interceding for sinners, grace would cease to flow from the throne. By dying He opened the door of heaven. By interceding He keeps it open. By dying He broached the riches of Divine grace, as Thomas Goodwin says. By interceding He perpetuates their communication from heaven to earth, and from the heart of God, into the hearts of sinners.”—*John Hazelton*.

III.—Jesus, our Advocate.

THE title Priest is never applied to the Lord Jesus by the Apostle John. The explanation of this probably is, that his writings were originally intended for circulation among Gentiles (John vi. 4; vii. 2), who were unfamiliar with Levitical rites, and would, therefore, not have understood the allusion. The heathen priests, with which they were acquainted, were utterly unlike those mentioned in the Bible, and to have associated them with Jesus, would have been altogether misleading. He therefore, when referring to the intercessory work of

Christ applies to Him the title of Paraclete, a familiar legal term correctly rendered Advocate, 1 John. ii. 1. No nice distinction need be drawn between the priestly intercession and the advocacy of Jesus.

IV.—The Nature of Christ's Intercession.

It has been debated whether the intercessory petitions of our ascended Lord, are *vocal* and audible to angels, and redeemed spirits, or whether the whole is purely a mental process. Scripture is silent on the point. The fact alone is revealed that we have an Advocate with the Father, who pleads our cause—a Great High Priest whose intercessions ever avail.

V.—Jesus the Shepherd.

THE varying activities of Christ's ever-living love are finely portrayed in the many passages in which He is presented as the Shepherd of His given (John xvii. 6—9), blood-bought (1 Pet. i. 18—19), and grace-sought flock (1 Pet. ii. 25, note, "are," not "have," returned.) To Him, in this character, the seven *typical* Shepherds point. "Abel, the *witnessing* shepherd, pouring out blood which crieth from the ground. Abraham, the *separating* shepherd, leading out his flock into the strange country where they dwell alone. Isaac, the *quiet* shepherd, digging wells for his flock, and feeding them in peace in the midst of their enemies. Jacob, the shepherd who is *surety* for the sheep, and earns them all by long toil and weariness, separates them, and walks in the midst of them to Canaan, preserving them by his own lone midnight prayers. Joseph, the shepherd who rules *over Egypt*, for the sake of Israel, (of whom his dying father said, "From thence is the Shepherd,") the Head over all things for His church, the King who governs the universe for the sake of His elect, and who has all things entrusted to His care on their behalf. Moses, the *chosen* shepherd, who led His people through the wilderness, feeding them with manna, and giving them drink from the smitten rock. And David, the *shepherd-king*, first *despised and rejected* (though the Lord's anointed), yet gathering loyal hearts around him in the days of his poverty: then *reigning* over his own people, the avowed and beloved monarch of the inheritance of God. How these set forth the varied glories of the pastoral office of Jesus!"—C. H. S.

In the New Testament a threefold view is given of Christ in this character. He is the Good Shepherd, giving His life for His sheep (John x. 11); the Great Shepherd raised from the dead, and tending His redeemed flock (Heb. xiii. 20); and the Chief Shepherd, sending, superintending, and hereafter to reward those who feed His flock (1 Pet. v. 4.)

The grace and the power of the enthroned Lord, the Great Shepherd, are portrayed in Psa. xxiii., Isa. xl. 11, xlix. 10, and Ezek. xxxiv. Compare Zech. xiii. 7, where note the testimony to His complexity, and to the penal and sacrificial character of His death for His people; who are afterwards gathered (v. 9,) and brought to God. Mic. v. 2 compared with Matt. ii. 6, where, for "rule," read "pastorise," or, "be the Shepherd of." Rev. vii. 17, where for "shall feed," again read,

"shall pastorise," or, "be their Shepherd." The exalted Lamb is Himself the Shepherd. Hence the compassion displayed in His pastoral care.

The Concurrent Testimony

Of the above *addenda*, it is submitted, amply proves the doctrine of the article on pages 85 and 86.

CHAPTER 13.—THE AGENCY OF THE HOLY SPIRIT.

Preliminary Observations.

THERE is a growing tendency to eliminate from the gospel all testimony to the nature and necessity of the Holy Spirit's work. His name is supposed to be a personification of the influence of God felt through good men, and religion is thus practically resolved into the result of the *moral force* exerted by the Church upon the World. To such tenets we stand, as a denomination, in pronounced opposition.

We also differ from many who hold both sovereign Election and Particular Redemption in our views of the work of the Spirit. This might in fact be called our great point of divergence from Calvinists, properly so called.

We therefore state our convictions on this point with fuller emphasis and amplitude.

I.—The Personality and Deity of the Spirit.

The word Person, though not employed in this connection in the Bible, is undoubtedly scriptural. No better term can be found to designate one who sends, is sent, comes, goes, wills, distributes, does distinctive acts, and, in fact, possesses all personal qualities. The Personality of the Spirit is demonstrated—

1. From Scriptures referring to Him, which imply intelligence, volition, and personal agency. John xiv. 16—26 : xvi. 7—17 ; 1 Cor. ii. 10, 11. Here He reproves, helps, intercedes, distributes supernatural gifts, and glorifies—all of which are personal acts.

2. The use of personal pronouns in the above texts, are further proofs of personal existence and agency.

3. In 1 Cor. xii. 11, He is said to possess an independent will. Will is the essence of personality and character.

4. From the formula of Baptism, "In the name of the Father, and of the Son, and of the Holy Ghost." It would be inconsistent with every law of language and reason, to speak thus of the name of an agency or influence, or to associate it in the same order with two distinct persons.

5. The Spirit is mentioned as "blasphemed" or "spoken against," "lied unto," and "grieved," expressions which can be used only con-

cerning one possessed of all the properties which constitute personality. Matt. xii. 31, 32; Acts v. 3, 4, 9; Eph. iv. 30.

HIS DEITY. 1. *This is involved in His personality.* He is "the Holy Spirit of God," and must (if a person) be a person in the Godhead.

2. *His Deity is involved in the Deity of Jesus.*—"It was the Spirit who formed and sanctified His body in the womb, Luke i. 34, 35; increased His grace in proportion to the growth of His human faculties, Luke ii. 40, 47, 52; descended upon Him in extraordinary gifts at His baptism, thereby qualifying Him for His public ministry, Matt. iii. 16, 17, John iii. 34, and vi. 27; led Him into the wilderness, strengthened Him to endure and to overcome temptation, Luke iv. 1—14; rendered His human nature the instrument of various miracles, Matt. xii. 28—32, Acts ii. 22; excited Him to suffering and to labour, upheld Him under both, and kept up within Him suitable dispositions, Isa. xlii. 1—4; enabled Him to offer Himself acceptable to God, Heb. ix. 14; preserved His dead body from corruption, and in His resurrection re-united His body and soul, Rom. i. 4, and viii. 11, Tim. i. 3—16, 1 Pet. iii. 18; filled Him with that glory and joy which become His human nature in its exalted state, Psa. xlv. 7; and who, after His ascension, testified of Him as to His mission, His ministry, and His Messiahship, by the bestowment of extraordinary gifts upon His followers by His operations upon them, and by the triumphant diffusion of His name and doctrine, John xv. 26; Heb. ii. 4; John xxi. 7—14; Acts v. 23; 2 Cor. x. 4."—*William Palmer.* It cannot be supposed that all this could have been performed by a being inferior to Christ. Hence it follows that the Holy Spirit is equal to the Divine Lord.

3. *His Deity is involved in His omnipresent influence in the church.* He is ever ministering in the hearts of the saved. His supernatural hallowing influences are simultaneously felt the wide world over. Surely (if a person) He must be the Mighty God.

Yet further—

4. *His Deity is asserted.* Compare Ex. xvii. 7, and Psa. xcvi. 7—9, with Heb. iv. 7; Acts v. 3, 4; 1 Cor. iii. 16; 1 Cor. xii. 4—6; 2 Cor. iii. 17; 1 Thess. iii. 11.

5. *Divine attributes* are ascribed to Him: omnipresence, Psa. cxxxix. 7; 1 Cor. xii. 13; omniscience, 1 Cor. ii. 10, 11; prescience or foreknowledge, Acts i. 16; John xvi. 13; omnipotence, Luke i. 35 Rom. viii. 11—19; eternal existence, Heb. ix. 14.

6. *Divine acts* are recorded of Him: Creation, Gen. i. 2; Job. xxvi. 13; Psa. civ. 30; the power of working miracles, Matt. xii. 28; 1 Cor. xii. 9—11. It also appears,

7. From His holding an *official position*, and bearing official names in connection with salvation. An influence might comfort, but could not be a *Comforter* (John xvi. 7.) An emanation might afford guidance, but could not guide or lead (Acts ii. 31; 1 Thess. iii. 11.)

III.—The Supremacy, Sovereignty, Omnipotence, and Will of the Spirit.

The Personality and Deity of the Spirit are often admitted, while it is forgotten that these involve Supremacy, Sovereignty, and Omnipotence.

By *supremacy* is meant elevation, and the uncontrolled liberty to act which it confers. It is an attribute of God, who is necessarily elevated to an immeasurable height above all the beings whom He has called into existence. He cannot therefore be controlled by creatures, or impeded by circumstances. Finite beings are at liberty to act only as opportunities serve. God's opportunity is perpetual. "None can stay His hand." Dan. iv. 35.

By *sovereignty* is meant God's right to act solely in accordance with the volition of His own will. This is founded on His Supremacy, and is a necessary prerogative of the Deity. He to whom His creatures owe everything, can be under no obligation to defer to any, especially to sinners who have revolted from Him.

By *omnipotence* is meant infinite ability to act. The Author of all force can be impeded by no antagonistic influence. The great first Cause of every agent and instrument must have all within His control. He can never be at a loss for means.

The *will* of God is His absolute ability to purpose what His power shall effect. Creatures *propose* to act, subject to contingencies. They can *wish* to perform, but their wishes may be frustrated. God can neither propose nor wish. His will is absolute and unalterable. What His soul desireth, even that He doeth, Job xxiii. 13.

These Divine attributes must ever be associated with the work of the Spirit. He is *supreme*—"the *free Spirit*"—(Psa. li. 12), elevated by His Deity above all antagonistic forces. He is therefore Lord of the human mind—that strange capricious power of which we know so little—and can grasp, inform, and satisfy it. He is a *Sovereign*, and therefore regulates His operations in accordance with His own pleasure, (Phil. ii. 13) consulting none as to the objects, the time, the manner, and the measure of His gracious acts and endowments.

Much popular teaching denies His Deity. To assert that He seeks to accomplish the salvation of many who are not saved—that His gracious operations are contingent on the caprice of sinners—that He strives with men ineffectually—that He knocks at the door of hearts to which He can obtain no entrance unless the consent of the sinner is given—is to UNDEIFY THE HOLY SPIRIT. He, were this true, would not, could not, be God.

III.—The Erroneous Doctrine of the Procession of the Holy Spirit.

THE Church of England in her creeds describes the Holy Spirit as "neither made, created nor begotten" but "proceeding from the Father and the Son."

"According to this scheme the Father is the *Fons Deitatis*, or Fountain of Deity, and originally possessed the whole of the Divine nature. Having a redundancy of Divinity, He generated or produced another being co-equal with Himself, whom He denominated His only begotten Son. A superabundance of Godhead being still in both the Father and the Son, they conjointly breathed another Divine personality, termed the Holy Ghost. On the contrary we believe, that the Scriptures represent each person in the Trinity, as eternal. See Deut. xxxiii.

27; 1 John v. 20; Heb. ix. 14, where eternal existence is distinctly affirmed of Father, Son, and Holy Spirit."—*William Palmer*.

In defence of the above error the following passages are cited :—John xiv. 26; xv. 26; xvi. 7. These, which should be read together, explain each other, and manifestly are not intended to describe or define the mode of the Holy Spirit's existence, but are predictions of what actually occurred at Pentecost. The word "proceedeth" in Jn. xv. 26, especially, is not a dogmatic declaration of the essential nature of the Spirit, but an announcement (the present being used as in common, for the future tense) that He would honour Jesus as the Divine Son, in His Father's name. Dean Alford though, a churchman, is of opinion that the phrase should be interpreted *economically* (i.e., as relating to the office of the Spirit in the economy of salvation), and not as referring to the inscrutable mystery of His existence.—*Greek Test. in loco*. 1 Cor. ii. 12. *We have received the Spirit, which is* (literally) *from God*. That this is the correct translation is conceded, but it is denied that it is here the Apostle's intention to describe the method of the Spirit's existence. His design is to show that we receive the Spirit as the gift of the Father through the Son, from whom and in whose name He comes on His errand of grace.

The doctrine of the Procession of the Holy Spirit is not an immaterial or harmless error, but the fruitful cause of much that is erroneous in the creeds of Christendom.

IV.—The Nature of the Operations of the Spirit.

Deity characterises the whole of the saving work of the Spirit. Moral influences (of which so much is said in the present day) are exterior. They reach men from without and may be repelled. He avails Himself of the power with which His Deity invests Him, and, at the appointed time, commences His invincible operations, not by an external process, but by effecting an entrance into the hearts of God's chosen ones.

He enters as the *Lord of Satan*. "The whole world lieth in the Evil One," who "works in the children of disobedience," and leads men "captive at his will." His head was, however, bruised when Jesus died, and the Spirit is empowered to eject him from the sphere of his tyranny, and claim and possess the heart in the name of Him who bought it with His blood. Thus He delivers the mind from "the power of darkness," and, as *Lord of all our faculties*, works within the bosom.

The life which centres in and flows from the exalted Redeemer, He is authorised to communicate. This He introduces, and by it He affects all the mental powers, and thus deals with the subtle springs of motive and purpose.

In a godless man, *Reason* appears as uninstructed in the truths of revelation, and opposing them with the apathy of dislike, or the antagonism of hatred—the *Will* is seen proudly resisting the rights of God—the *Conscience* ignorant of any higher rule than that of human honour—and the *Heart* unmoved by, and closed to the attractions of Jesus. This state of things Nature is unable to rectify. Reason is the mind of man occupied with what it knows, and the range of its investigation does not extend to what is spiritual—for reason can no more apprehend

a mystery, than can the mind of a brute a mathematical fact. The proud *Will* cannot change itself. The *Conscience* can only act in accordance with its light—nor can the *heart* open to receive an unknown object. On all these faculties the gracious influence of the Spirit is exerted, when He deigns to make His dwelling within us. He invests the *Mind* with precious faith, by which the range of the operation of the *Reason* is so extended, that it can apprehend and investigate things spiritual and divine. He so affects the resisting *Will*, that a new purpose supplants the old, and the pleasure of God becomes the dominant rule within. “Lord,” said one, on whom this change had been wrought, “what WILT THOU have me to do?”—and he expressed the feelings of every repentant sinner. He deals with the *Conscience* by causing it to act on new and higher principles. *Before*, its decisions concerned *right* and *wrong*—now it is competent to view *wrong*, not simply as moral aberration, but as *sin*, which it deplores, abhors, and avoids, because forbidden by the God it has learned to fear. The *Heart*, which loved natural objects only, and that, too often, with a wild and selfish idolatry, is brought into adoring affection for Jehovah, whose character appears so attractive in the person and offices of Jesus.

Such a work is divinely grand in its character and results. A natural man can amend and reform—but he remains the same creature. God only can regenerate, rectify, and transform. “If any man be in Christ he is a new creature.” A saved sinner is a new man in living association with a new world.

By associating the Deity of the Spirit with our conceptions of His operations we may guard against the mistake of confounding His energy with unseemly violence. His operations upon the mind are ever in harmony with its constitution. His gracious work never disorganises our natural powers. He indeed informs, develops, dignifies, elevates and spiritualises, with invincible influence, yet He ever acts in accordance with the laws by which the Mind is regulated. This is necessarily the case. The God of our salvation is the God of the Mind; and when the Spirit comes to sanctify it, He comes to a creature whose nature and powers are perfectly known to Him, and with which He can deal with perfect cognizance of its peculiar and varied capacities. Hence He does not *coerce*, but constrain the *Will*, which He does not *enslave* but *liberate* from its previous thralldom. His sway is not bondage, but subjection to recognised and endeared authority. The heart is opened, but it is like a flower opening beneath the irresistible but genial influence of the sun. A new object displaces the old in our affection, but it acts by the expulsive power of its own inherent grace and loveliness. The sinner approaches God in penitence and faith, not dragged like a passive machine, or an unwilling animal, but drawn by cords of love.

None are naturally willing to come to Christ for salvation; yet none that are unwilling ever do come to Him. To impart this willingness is the central operation of the Spirit. In this there is nothing *unnatural*, for these acts of the Mind do not differ from those which it was primarily intended to perform, but there is all that is *supernatural*; since a power to which nature is an utter stranger must be exerted before the feeblest characteristic of a true Christian can be manifested.

The distinction between *force* and *violence* is important. Violence is an admission of conscious weakness. Force is the manifestation of sufficient strength, and the energy of force is displayed in the whole conduct of God.

Those therefore who accuse us of holding the utterly unphilosophical idea that sinners are saved by a process that is repugnant to the laws of mind, and which distorts and disorganises our natural powers—err. Our true sentiments are here recorded.

Our convictions on the above subjects necessitate our regarding with a sorrowful disfavour (which ought not to be called sectarian bitterness) much that is alleged and attempted in connection with the conversion of sinners. Continually is it asserted that if the Church were more earnest more sinners would be saved—that Christian indifference impedes the Spirit's work—that increased liberality in the cause of missions would accelerate the winning of the World for Christ. Men assume to themselves the power of reviving the cause of God, and the progressive development of Divine purposes is virtually represented as depending on evangelical activity. Most warmly do we commend every lawful effort to extend a knowledge of the gospel. Most solemnly do we deplore Christian supineness and apathy. We, however, deny that God waits for men to work ere He does His pleasure. In a word, holding as we do the Supremacy, Sovereignty, and Omnipotence of the Spirit, we repudiate sentiments which ignore truths so momentous, and are compelled to eschew what we believe to be God-dishonouring error. Faithfulness may necessitate isolation, but should command respect.

V.—The Spirit's Descent at Pentecost.

A new and glorious epoch in the history of the church was inaugurated at the day of Pentecost, when the Spirit commenced His mission as glorifier and viceregent of the risen Redeemer. He came to witness to His acceptance and enthronement in heaven. He came to illuminate the minds of His disciples to the full import of the work and words of their Master, and to invest them with ability to confirm their authority by miraculous proofs. Manifestations of His presence and power which had been previously unknown, were now for the first time experienced, and through His influence the saints entered into the rich enjoyment of the blessings which flow from the Atonement.

A mistaken view of passages, referring to the above event has, however led some modern Christians into deep error. It is held by some at least of the Plymouth Brethren, that prior to the day of Pentecost the Spirit resided in heaven, and simply exerted an influence upon men. This has induced the belief that Old Testament saints were not incorporated into the one body, of which Christ is the Head, and did not therefore belong to the church. It is, however, evident that the Spirit's existence as a Divine Person, His presence with the saints, and the necessity and nature of His operations on the mind and heart, were fully recognised in Old Testament times. This appears (1) from plain texts: Psa. li. 11, 12; Isa. lxiii. 11, 14; Ezek. ii. 2; Mic. iii. 8; Zech. iv. 6; 1 Pet. i. 11. (2) From the fact that the essential characteristics of godliness have ever been the same—the faith,

hope, love, and devotion, of saints in the former dispensation comparing favourably with the religious exercises of any in after-days. (3) From prophecies referring to the mission of the Spirit in relation to Jesus (see Isa. lxi. 1), which would have been simple enigmas had not the nature of the Spirit's operations to a great extent been understood.

On the other hand, the Doctrine of the Spirit, or the inspired declaration of His person, character, and work, is part of the fuller revelation of the New Testament. In this dispensation the light of heaven discloses facts which though previously existent were imperfectly apprehended.

He is indeed said to have "been sent" from heaven at Pentecost, but the expression demands attention. Divine language must always accommodate itself to human modes of thought, and the interpretation of scriptural terms must be determined by the usage of inspired writers. With these, verbs denoting motion when associated with the Deity, do not designate *motion*, but *manifestation*. (Gen. i. 24; Ex. iii. 8; xix. 18; Ps. xviii. 9, 10; lxxii. 6, and cxliv. 5.) Of the persons in the Trinity the incarnate Redeemer alone can be said to exist in relation to space, and to go or come where He was not before. The coming of the Spirit does not therefore imply an actual local motion, but the inauguration of operations of a specific nature in relation to the ascended Saviour, whose name, character, oblation, and presence, in His whole glorified person, in the upper world, were henceforth (through the power of the Holy Ghost) to be vitally associated with the experience of saved sinners. It was befitting that the glorification of Jesus in Heaven, should have some memorable recognition in the world in which He was put to shame, and hence the glorious events of Pentecost fully celebrated His return to His heavenly home. To think that His work as the indwelling Spirit, then first commenced is, however, a momentous error. There is not more atmosphere surrounding a vessel in a storm, than in a calm. The boisterous breeze is but the manifestation of air that was before present. So with the Spirit. He was ever with the saints of God. At Pentecost His presence was manifested in ways before unknown.

VI.—The Results of the Effusion of the Spirit.

These are abundantly glorious. The objects of the Mission of Jesus were fully disclosed (John xiii. 7.) The preaching of the Gospel became a power for the ingathering of the elect of all nations (1 Pet. i. 12.) Idolatry waned and became extinct (Isa. ii. 18; Acts xvii. 22—31; 1 Thess. i. 5, 9.) Truths always vital and operative shone with new lustre (2 Tim. i. 10.) The presence of the risen Saviour in Heaven, to which the Spirit witnessed, shed light on the soul's mysterious future after leaving this world (1 Cor. xv. 57; 2 Tim. i. 10.) The minds of saints who were all their lifetime subject to bondage, were delivered from the fear of the King of Terrors (Heb. ii. 14, 15.) Heaven was defined as the actual residence of Him who had died but was alive again (John xiv. 3), and, dying, was seen to be but a going forth unto Him in conscious and transcendent joy (2 Cor. v. 8, where read "*At home with the Lord*"; Phil. i. 23.) Faith had a new watchword. Hope

a breadth and fulness before unknown (1 Pet. i. 3.) Love centred and rejoiced in the exalted God-man—and devotion to God acquired a deeper breadth and purpose. Religion—essentially the same in all ages—became an experience of exulting confidence that none before had felt (2 Cor. v. 6—8; Heb. iv. 16,) and Christianity commenced her ever-widening sway—till the world, conquered by the Word—should own Messiah's name (Rev. xiv. 6.)

VIII.—The Spirit present both in Heaven and on Earth.

In our anxiety to emphasise the fact of the real presence of the Holy Spirit with the Church on earth, we must not overlook His omnipresence. He is as really in Heaven as with us. "If Jesus"—in the days of His humiliation—"had not been in both worlds at the same time, he could not have made peace. Hence—addressing Nicodemus (John iii. 13)—He says: 'No man hath ascended up into Heaven, but He that came down from Heaven, even the Son of Man which is—not *was* or *shall be*—in Heaven. Whilst effectuating our peace here, He *was* in Heaven. He filled Heaven whilst He appeared in poverty here.'"

—*John Hazelton.*

So with the Holy Spirit. He is present with the Church, effectuating His gracious operations. But not less is He in the upper world, where He "searcheth all things, yea, even the deep things of God." (1 Cor. ii. 10.)—He is here, but at the same time the Seven Spirits (namely the one Holy Spirit, but so mentioned in reference to the variety and completeness of His operations) are before the Throne. (Rev. i. 4.)

CHAPTER 12.—THE AGENCY OF THE HOLY SPIRIT.*

The Spirit the subject of Gospel Testimony. We believe that the person, the character, and the operations of the Holy Spirit claim equal recognition and enforcement with the Election and Predestination of the Father, and the Redemption and Atonement of the Lord Jesus Christ.

* The words "spirit" and "ghost" represent but one word in the original—the word *Pneuma*. Their meaning in English is precisely the same, the only difference being that "Spirit" is derived from a Latin word, and "Ghost" from a Saxon one. "Ghost" is really a grand and beautiful word, although associated in ignorant minds with foolish and unfounded ideas. There is no irreverence in styling the Spirit the Holy Ghost.

Exception has been taken to the application of the term "agent" to the Spirit. The word, however, simply means one who acts, and does not necessarily imply subordination or inferiority.

Acts x. 38; Rom. v. 5; xv. 30; 2 Cor. xiii. 14; Tit. iii. 5; 1 Pet. i. 12; John iii. 1—17, where note how Jesus Himself preached the gospel. A well-intentioned, but spiritually ignorant, person, came to Him, and taking the ground of one who possessed knowledge (v. 2) complimented Him as a God-sent Teacher. The Lord rejoined by insisting on the necessity, nature, and results of the work of the Spirit—apart from which saving knowledge is impossible. He then proceeded to preach Himself as alone able to meet the wants of which those that are born of the Spirit are the subjects. The serpent-bitten Israelite is the emblem of the seeking sinner, quickened into spiritual life, and suffering from guilty apprehensions of deplored sin. The serpent of brass stands for Christ made sin for His people (2 Cor. v. 21,) from whom when viewed by a heaven-born faith, relief and recovery flow.

“ To God the Spirit we, with Scripture, do ascribe,
A Person in the sacred Three, distinct from all beside.
The things of God most deep—He searches and reveals,
And when, through Him, for sin we weep, our souls with blood He
heals.
Thus we of Him will tell, and spread His praise abroad,
As God distinct, yet one as well in Israel’s triune God.”

The Spirit invincible. We believe that although the saving work of the Spirit may be resisted, His power, being Divine, is invincible; and that He invariably effects the gracious conquest of all whose enmity He undertakes to subdue, and whom He is engaged to bring to a knowledge of God.

Psa. xxxii. 3; Job xxxiii. 13—26.

NOTE.—This is obvious from the nature of His operations; for man cannot repel God, nor death oppose life (Ezek. xvi. 6; xxxvii. 9; John iii. 3, 5; Eph. ii. 1.) The energy of nature may indeed *resist* the operations of the Spirit, “just as a number of crawling insects might resist the efforts of a hand to brush them away.”—*John Hazelton*.

“ The Spirit enters the heart in His character as the *Holy* Spirit, which appears in the strong opposition He raises to the latent evil of the heart. The *Holy* Spirit will be sure to oppose an unholy principle.”—*John Stevens*. We are thus naturally averse to God, and resist His influence, but the invincible Spirit will effect His purposes.—Compare 2 Chron. xxxiii. 11, 13; Jer. xxxi. 18, 20.

“ The carnal mind as being enmity against God always resists the Spirit, in which sense He may be resisted in His influences, but as He always overcomes this resistance in God’s people by giving them a new heart and a new spirit, He is never in the case of a child of God effectually and finally resisted. For this reason Toplady objected to the phrase ‘the *irresistible* influences of the blessed Spirit’ preferring the term ‘*invincible*.’”—*J. C. Philpot*.

"He opens the eyes of the blind,
The beauty of Jesus to view,
He changes the bent of the mind,
The glory of Christ to pursue.

"The stubbornest will He can bow,
The foes that dwell in us restrain;
And none can be trodden so low,
But He can revive them again."

The Spirit's work not contingent on the will of man. We therefore believe that the operations of the Holy Spirit are in no sense contingent on the will of man, but that in effecting His gracious work His conduct is regulated solely by His own sovereign will and pleasure.

Isa. xliii. 13; Zech. iii. 2; Phil. ii. 13, where note that this verse does not mean, as Arminian commentators assert, that the Holy Spirit influences us to purpose, and perform what is agreeable to God—though this is true*—but that He is the personal and sole energising cause of all spiritual willing and working, and that in His saving and sanctifying operations He consults none but Himself. "*For it is God, who according to (so, Catesby Paget, and J. N. Darby), or for (so the Revised Version) His own good pleasure, works in you, both to will and to work.*" John i. 13; Rom. ix. 11; Jas. i. 18.

"Thou to the dead dost life impart,
In the Redeemer's name;
Thou makest the unfeeling heart
Awake to guilt and shame.

"Far though the chosen ones may roam,
Thou bringest them to God;
Through Thee, in tears to Christ they come,
For pardon through His blood."

The Spirit the sole Author of Vital Godliness. We hold that the Holy Spirit is the sole Author of vital godliness, and that He has indwelt† (A), regenerated (B), instructed (C), guided (D), comforted (E), and assured the elect of salvation (F) from the foundation of the world.

A Ez. ii. 2; Psa. li. 11, 12; Isa. lxiii. 11; Mic. iii. 8; Zech. iv. 6; Rom. viii. 9; 1 Cor. iii. 16; 1 Pet. i. 11. B 1 Sam. ii. 6; Deut. xxxii. 39; Job v. 18; 1 Pet. i. 2. C Psa. xxv. 4; xxvii. 11. D Psa. cxliii. 10; Luke ii. 27; Acts xvi. 7; Rom. viii. 14; Gal. v. 18. E Isa. li. 12; lix. 19; lxvi. 13. F Psa. xxv. 3; Gal. iv. 6; Eph. i. 13, 14; iv. 30.

*See Heb. xiii. 21. † See Addendum 3.

"'Tis Thine to soothe the sorrowing mind, with guilt and fear
oppressed ;

'Tis Thine to bid the dying live, and give the weary rest—
Subdue the power of every sin, whate'er that sin may be,
That we in singleness of heart may bless the Sacred Three."

**The Holy Spirit
a Gift.**

We believe that in accordance with covenant purpose, the Holy Spirit is, at the appointed time, given to the chosen people of God in their original condition of death, darkness, and distance from God, and apart from any action on their part—to be their Quickener, Teacher, Leader, and Comforter: to help their infirmities; to energise the graces He imparts; and to indwell their hearts till His work be consummated by their glorification.*

John vi. 44; 1 Thess. iv. 8; 1 John iii. 24; iv. 4—13.

NOTE.—This truth is of paramount importance. If the indwelling and operations of the Spirit are procured by any act of ours, then we are "debtors to the flesh," and salvation is not of grace. But He is God's gift, and as such He, in sovereign power, enters hearts where death and sin reigned, to impart all that God requires. He does not help dead sinners to believe. He comes to them when dead, and imparts faith and every grace. His coming to the sinner is antecedent to the sinner's coming to God.

NOTE.—It is common to tell sinners to pray for the Spirit, and to assure them that if they repent and believe He will come to them in grace. What is this but setting them to *do something* as sinners, that they may obtain divine favour? See Luke xi. 13, where note that not *sinners* but God's *children* are addressed; and comparing the verse with Matt. vii. 11, it is evident that not the person of the Spirit but His gifts are intended. The saints may pray for any of the "good things" which the Spirit is commissioned to bestow, but this by no means im-

*The author may remark that it was the consideration of the truth of the above article which, under God, extricated his own mind from the meshes of the contradictory system of theology, which he once believed. The following passage from the sermons of Tobias Crisp, D.D., seventh edition, vol i. p. 101, was perhaps the first by which a ray of truth on the subject reached his inquiring mind. "God does not expect, nor, will He accept anything from men in consideration of Christ—no one qualification or spiritual disposition, before, or upon the communicating of His Son, Christ, unto men." He thus saw that he had been proclaiming that if men would but believe, Christ should be their's—whereas the text, on which the Doctor is discoursing is directly against such a notion. "*I will give Thee for a covenant of the people—to open the blind eyes, &c.*—Isa. xlii. 6. Christ is not given to us if we open our eyes to behold Him, but He is first given in sovereign grace, and then in the energy of the life His Spirit imparts, the eyes are opened. Till Christ is *in* us all is spiritual death.

plies that the salvation of God should be represented as contingent on the prayers of natural men.

NOTE.—The Holy Spirit is a *receiver*, a *gift*, and a *giver*. He receives of the saving fulness of Christ on the sinner's behalf (Jn. xvii. 13—14; 1 Cor. ii. 9—16.) He is *given* in all the glory of His Godhead to the sinner (see the above texts,) and He imparts what He received, that Christ may be glorified in us (John i. 16; xvi. 14—15.)

NOTE.—Distinguish between receiving the Holy Spirit as the Author of the gifts, *which enabled men to work miracles*, in which character He no longer operates (John xx. 23; Acts viii. 17, and xix. 2—6; 1 Cor. xii. 4—11;) and as the Author of Godliness in the heart, in which character He indwells all saved sinners (1 Cor. 2—12; Phil. ii. 13.)

“ Dear Lord, and does Thy Spirit dwell
In such a wretched heart as mine?
Unworthy dwelling! glorious Guest!
Favour astonishing, divine!

The mutual connection between the work of Christ and the operations of the Spirit.

We hold that there is an essential connection between the work of Christ and the work of the Spirit; since without the blood and righteousness of Christ the Spirit would want the means of His operation, and without the regenerating and enlightening power of the Spirit, the saving efficacy of the Redeemer's death would be unknown to those for whom He died.

Psa. xlv. 2, and Isa. lxi. 1, where note that Christ was a partaker of the Spirit as well as ourselves; but we receive the gifts in measure; He, without measure. We have an “unction from the Holy One;” He was anointed with the oil of gladness above His fellows. Compare Psa. cxxxiii. 2, where Christ, the true Aaron, is referred to. Grace that first alighted on Him, reaches the humblest of His members. Isa. xlvi. 16; John xvi. 13, 14, 15; 1 Cor. ii. 10, and xii. 13; 1 Pet i. ii.

Ex. xxv. 31, where note that the seven branched Lamp-stand of beaten gold was a type of Jesus, while its lamps, the light of which illuminated the Lampstand itself, the table of Shew-bread, the altar of Incense, and the Veil, and disclosed their beauties, which would otherwise have been invisible—foreshadowed the Spirit witnessing to the glories of Christ. There was no other light in the Holy Place. So no light but that of the Spirit can shed true illumination on gracious minds. By the light of reason alone none can discover spiritual facts.

Lev. xiv. 28, *And the priest shall put of the oil upon the place of the blood*, which refers to the cleansing of the leper. Note, that the oil (which is a type of the Spirit) followed the blood (which is a type of Christ's work,) teaching that Sanctification necessarily follows Redemption. The Spirit is bound, by His covenant engagements, to sanctify blood-bought hearts.

Lev. viii. 30, which refers to the consecration of Aaron and his sons, and teaches the necessity of both Christ's and the Spirit's work, ere sinners can be brought nigh as priests unto God.

Ex. xvi. 14, where the dew is a type of the Spirit, and we are taught that sinners must be the subjects of His influence, before they can by faith partake of Christ, who is the "true bread that came down from Heaven."

Ezek. xvi. 6, though primarily referring to God's ancient people, illustrates that the Spirit is the sole, supreme, and sovereign Agent in the regeneration of sinners.

Ezek. xxxvii. 9, illustrates the same subject, and proves that the Spirit may be prayed to and prayed for.

Cant. ii. 12, 13, where the Turtle (Dove) stands for the Holy Spirit, reviving and energising the graces of the members of the church on earth to the glory of the Saviour.

Cant. iv. 16, is a prayer to the Spirit, offered by the godly, beseeching Him to revive His work in our souls, that we may glorify the Redeemer.*

Gen. xxiv., where note that the offering up of Isaac, chap. xxii., foreshadows the oblation of Jesus, and here the servant sent forth to procure a bride for Him, who had, in figure, died and risen again, typifies the work of the Spirit, of whom Eliezer is a striking type. The whole chapter illustrates the nature of the operations of the Holy Ghost.

"As when of old Rebecca crossed the desert long and drear,
While Abraham's wealth and Isaac's love rang in her gladdened ear:—

So traverse we this wilderness, while our blest Guide makes known

The Father's house, the Son's rich love, and all He has our own.

The Spirit glorifies Jesus.

We hold that the one grand purpose of the mission of the Spirit is to glorify the risen Redeemer in this lower world, which He effects by

*The Plymouth Brethren indeed assert that the Spirit should not be addressed in prayer, but this is a God-dishonouring fallacy. As a person in the Trinity, the Spirit is as much entitled to worship as the Father and the Son. On the other hand, His *real* presence with His people should never be lost sight of in prayer, nor should he be appealed to as if distant and unmindful of our needs. *Our* wont is to pray that we may be sweetly conscious of the presence and power of the Holy Spirit. We do not object to the prayer, "Come, Holy Ghost," as we regard it as an invocation to a present Friend, not an appeal to an absent One. On the other hand, we are not altogether at ease respecting such phrases as "Descend from Heaven, immortal Dove." The exigencies of metre, rather than the statements of Scripture, appear to have guided their composition.

bringing those for whom He died, in faith, love, and loyalty, to the Redeemer's feet.

John x. 3, where the Porter has been supposed to have a reference to the Spirit as the opener of blood-bought hearts, Acts xvi. 14. John xv. 26; xvi. 13—15; 1 Cor. xii. 3; 1 John iv. 15; Luke xxiii. 41, 42; where notice three gradations in the conviction of the penitent thief—reviling Christ; justifying Him as a righteous *Man*; and worshipping Him as *God*; Gal. i. 16; Rom. viii. 9—He is called the Spirit of Christ, because He enters and reigns in the heart in the Redeemer's name—and always leads sinners to make Him the object of their desire, trust, love, and homage.

NOTE.—By this we may test all experience. The operations of the Spirit lead the mind Christward, and exalt Him in the affections, John vi. 44, 45. Every presumed religious influence that has not this effect, is not of the Spirit.

“The blessed Spirit omits to speak of what Himself has done,
And bids th' enlightened sinner seek salvation in the Son,
Great are the graces He confers, but all in Jesus' name—
He gladly dictates, gladly hears, 'Salvation to the Lamb.'”

The Spirit's operations confined to the elect.

We believe that the saving operations of the Holy Spirit are confined to the chosen and blood-bought family of God

(A), and that it is erroneous and misleading to assert that He makes kindly but ineffectual endeavours to effect the salvation of all men; the doctrine of the common striving of the Spirit being, as we judge, wholly without Scriptural foundation (B).

(A) Isa. xliii. 6, 7—Note, my sons and daughters, *i.e.*, chosen and enrolled sinners. John xvi. 7—14; 1 Thess. i. 5; Gal. i. 15—16.

(B) See Addenda 1 and 2 to this chapter.*

NOTE.—The above is also a necessary inference from the truth of Election and Particular Redemption. The will of each person in the Trinity is one—or God would be divided. It was the will of the Father

*When possible, erroneous doctrines should be refuted by direct scriptural assertions or inferences. This, however, cannot always be done, and a statement is not necessarily true, because it does not admit of direct disproof from the Word of God. The question rather is—not, can it be *refuted* but—is it *proved*?

It is an axiom (or self-evident proportion) that “no one can prove a negative,” and again, that “the burden or responsibility of proof lies with him who makes a positive assertion.” Thus if it be asserted that the Spirit seeks to effect the salvation of all men, we have a right to demand that the assertion be established from the word of God. If direct proof texts in its favour are not forthcoming; or if these can

to choose, and the will of the Son to represent and ransom a people. That people it must also be the will of the Spirit to sanctify, and *no others*. The mystical city lieth four square. Rev. xxi. 16, *i.e.*, election, redemption, and sanctification respect the same individuals.

NOTE.—This is a fruitful source of comfort to distressed sinners, since all that are the subjects of the Spirit's work (however feeble its manifestation) were the objects of sovereign love and redeeming grace.

“ Within the lines of grace and blood,
Among the chosen of our God ;
Unseen, unheard from day to day,
The Spirit doth His power display.

“ To such as are ordained to live,
Eternal life He loves to give ;
He every heaven-born grace imparts,
And fills with joy our joyless hearts.”

The Spirit's presence perpetual. We believe that the Holy Spirit ever abides with the churches of God, and that His presence and power are essential to their existence, welfare, prosperity, and progress.

John xiv. 16 ; Matt. xxviii. 20 ; where note, that Christ is present in the Person of the Holy Spirit. Acts ii. 47 ; where read, “ And the Lord added day by day to the church those that were being saved ;” or, according to some, “ The Lord daily added saved ones to the church.” The Authorised Version is incorrect. Acts ix. 31.

“ Our blest Redeemer, ere He breathed His tender, last farewell ;
A Guide, a Comforter, bequeathed with us to dwell.

“ And His that gentle voice we hear, soft as the breath of even,
That checks each thought, that calms each fear, and speaks of
Heaven.

“ And every virtue we possess, and every victory won,
And every thought of holiness are His alone.”

Jesus present, by His Spirit, at the gatherings of His saints. We believe that wherever spiritually-minded persons are gathered together for holy purposes, in the name of the Lord Jesus, He is specially present, in the

be shown not to bear the meaning attached to them—the assertion falls to the ground for want of confirmation. We attempt to show (1) that the doctrine in question invalidates the whole Scriptural representation of the person and work of the Holy Spirit (page 93); and (2) That it is not established by the texts quoted in its favour. (Addendum No. 1 to this chapter.)

person of the Spirit, to administer to the welfare of their souls.*

Ex. xx. 24 ; Isa. lx. 13 ; Matt. xviii. 20 ; John xx. 19—26 ;
1 Cor. v. 4 ; 1 Thess. i. 1.

“The Holy Ghost is here, where saints in prayer agree ;
As Jesu’s parting gift, He’s near each pleading company.

“Not far away is He, to be by prayer brought nigh ;
But here in present Majesty, as in His courts on high.

“He dwells within our soul, an ever welcome guest ;
He reigns with absolute control, as Monarch in the breast.

“Our bodies are His shrine, and He th’ indwelling Lord ;
All hail ! Thou Comforter Divine, be evermore adored.

C. H. Spurgeon.

The distinction
between the Holy
Spirit and His
operations.

We believe that a distinction should be drawn between the Spirit, as a Divine person, indwelling each believer’s heart (A), and the principle† of life He imparts (B), the gifts He is pleased to bestow (C), and the operations He performs (D).

A 1 Cor. iii. 16, and vi. 19 ; 1 Thess. iv. 8 ; 1 John iii. 24, and iv. 4—13, in which the Spirit Himself as a divine person, is said to indwell the saints.

B John iii. 6, where the principle of which He imparts is distinguished from Himself. “It bears His name, because He is its author.”—*Charles Hill*. But we must not on that account confound one with the other. It is elsewhere called the “seed of God,” 1 John iii. 9. Gal. v. 17, where “spirit” refers not to the Holy Ghost, but to “the internal spirit of grace in a regenerated man.”—*John Gill*.

C The communications of the Holy Spirit are all derived from Jesus Christ, 1 John ii. 20, where Christ is the Holy One, and the unction or anointing is (not the Spirit Himself), but the grace with which He invests the believer. The measure and extent of His gifts differ in different persons, according to His sovereign pleasure—but He dwells

*Guard against quoting Matt. xviii. 20, as if it ran “Where two or three meet together in my name, there I am in the midst of them to bless them.” For (1) the interpolated words are a needless pleonasm. (2) “Gathered,” and “meet” are different in meaning. The term employed by Jesus is in the passive voice, and implies the agency of the Holy Spirit, by whose influence the saints have been assembled. A meeting might be a mere human arrangement. Such a gathering as the Lord describes is convened by the energy of the Spirit.

†For the meaning of the word principle in this connection consult the Index and Glossary.

in all alike. Consult also the Chapter on Things which accompany Salvation.

D “Distinguish between the Person and Voice of the Spirit—His presence and His influences upon the mind. If you have received the Spirit of God from Christ, you have the Spirit of adoption. His indwelling attests your holy sonship, though He may not yet have made you confident that you are a child of God.”—*John Hazelton*. So with His other offices. The Comforter may be within us, and not at this time *console* us. The Teacher—yet for a while withhold His light. The Guide—yet forbear to direct us. The Helper in prayer—yet yield us no sensible present assistance. We must not be cast down, because His operations are intermitted. Himself will not leave us.

“The Spirit gives new life,
And prayer and praise inspires;
’Tis He who plucks the worthless brands
From the devouring fires.

“He carries on His work
Of grace where’er begun;
He sheds abroad the Father’s love,
And glorifies the Son.”

The Spirit’s help
an abiding neces-
sity.

We believe that the gracious influences of God the Holy Ghost are essential to maintain a life of faith and communion with God in every act of spiritual worship and practical obedience to His revealed will.*

Ps. lxxxvii. 7; Ps. cxix. 32-35; Hos. xiv. 8; John xv. 4, 5; Rom. v. 5; viii. 14, 26, 27; ix. 1; xv. 13; 2 Cor. xiii. 14; Gal. v. 16-18; 1 Thess. i. 6; Jude 20.

“Come Holy Spirit, Heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

“Look how we grovel here below,
Fond of these trifling toys;
Our souls can neither fly nor go
To reach eternal joys.

*A distinction should be drawn between the *operations* and the *influences* of the Spirit. In the former, the child of God is *passive*. The soul is regenerated, and holy principles are bestowed apart from any action on the part of the sinner. By the latter the living children of God are *empowered to act* as such. The Spirit by His *influences* enables them to perform those spiritual actions which are inseparable from the experience of salvation. The Spirit does not believe, or repent, or pray for us—as the language of some almost seems to express—but by His influence He moves and enables us to believe, repent, and pray for ourselves. The *acts* are ours, the result of our own personal volition, while the influencing *ability* is God’s—to whom be the glory.

"In vain we tune our formal songs,
In vain we strive to rise ;
Hosannas languish on our tongues,
And our devotion dies."

The Gospel effectual only through the Spirit's power

We believe that the blessing of the Holy Spirit is essential to the success of all evangelical efforts, and that the Gospel is effectual to the salvation of men, only as it is conveyed by His power to their hearts.

Zech. iv. 6 ; Acts ii. 33 ; 1 Pet. i. 12 ; Acts. iv. 8—31 ; 1 Cor. ii. 4, 5, and 14, 15 ; 1 Cor. iii. 6.

"Christ and His cross is all our theme ;
The mysteries that we speak
Are scandal in the Jew's esteem,
And folly to the Greek.

"Till God diffuse His graces down,
Like showers of Heavenly rain,
In vain Apollos sows the ground,
And Paul may plant in vain."*

The earnest of the Spirit.

We believe that the Spirit and His gifts are earnestst or assurances of our future entrance into the happiness and glory of our Father's house above.

Num. xiii. 24, where note that the grapes brought by the spies from Eschol may be regarded as foreshadowing the foretastes of heavenly happiness enjoyed by the saints here. Rom. viii. 23 ; 2 Cor. v. 5 ; Eph. i. 14.

"Thou art the earnest of (Christ's) love,
The pledge of joys to come ;
And Thy soft wings, celestial Dove,
Will safe convey me home."

The Spirit the object of faith.

We believe that the Holy Ghost, as the Author and Accomplisher of experimental godliness, should be the object of our faith : and that as we trust in the covenant faithfulness of God the

*Although the above verse embodies a just inference from S. Paul's declaration in 1 Cor. iii. 6, it fails to do justice to the confidence therein expressed. The apostle's conviction was that, as a rule, the Divine blessing followed the work of himself and his colleagues. Paul planted, Apollos watered, God gave the increase.

Father, and the justifying righteousness of the Lord Jesus, so we should confide in God the Spirit to perfect that which concerneth us, and to continue the work of grace which He hath begun within us, unto the day of Jesus Christ.

Phil. i. 6.

“Thine it is the church to bless,
And to comfort in distress ;
Trembling, helpless souls to guide,
Safe to Jesus’ wounded side.

“Out of self to Jesus lead,
For and in us intercede ;
Till we join the blood-washed throng,
And commence th’ immortal song.”

The operations of the Spirit, ordinary and extraordinary.

We believe that a distinction should be drawn between those operations of the Spirit which were extraordinary, and not necessarily connected with salvation, and His sovereign, sanctifying, and saving operations, which are confined to the true people of God.

The bestowments of the Spirit are threefold. (1) *Extraordinary*, which are not now vouchsafed: such as Endowing the artificers of the Tabernacle with the skill they needed, Ex. xxviii. 3; xxxi. 3; xxxv. 21—Inspiring the writers of the Bible, 2 Sam. xxiii. 2; 2 Pet. i. 21; and Communicating the spiritual gifts enjoyed in the primitive church, 1 Cor. xii. 7—11; Heb. vi. 4, 5. (2) *Special* and conferred on certain persons (who are not *always* saved sinners,) for the edification of the Church. (3) *Saving*—and imparted only to chosen and redeemed sinners, Phil. i. 6; 1 Thess. i. 6.

NOTE.—A man may at the present day possess *gifts* without *grace*. Compare Num. xxi. 18; Judges xi. 29; 1 Sam. x. 11.

“Had I the tongues of Greeks and Jews,
And nobler speech, than angels use ;
If love be absent, I am found
Like tinkling brass, an empty sound.

“Were I inspired to preach, and tell
All that is done in Heaven and Hell;
Or could my faith the world remove,
Still I am nothing without love.”

The conscience, and the Spirit’s testimony.

We believe that a distinction should be drawn between the testimony of conscience and the voice of the Holy Spirit,

which is heard alone by those whom He has brought from death unto life.

Compare John viii. 9; Rom. ii. 15; Titus i. 15.

Conscience is a natural power or faculty, by which we determine the moral quality of actions, and which causes distress or pleasure according as we resist, or are influenced by, its decisions. Without any knowledge of mathematics we determine, by the sense of vision, whether a line is perpendicular or horizontal. Without any process of chemical analysis, we decide, by the sense of smelling, that an odour is sweet or unpleasant; so, by conscience, we determine, without any long and laboured process of judgment, whether an action is right or wrong. It has been called the moral sense, for it is a natural faculty which apprehends and discriminates moral objects. Conscience has been styled the supreme power in the mind of man. This is, however, an error. The will is the regent or supreme power; for men have often been impelled, by the impetuosity of a wicked will, to an act of crime, whilst their conscience has all the time loudly upbraided them. Conscience in a bad man is far less potent than in one of moral excellence; it may be enervated by sin, till it resembles callous flesh. Thus we read of men whose consciences are like flesh that has been seared with a hot iron: 1 Tim. iv. 2.

Conscience, of all the natural powers of fallen humanity, is most in affinity with God. "Christ is its Master. It belongs to Him who holds the seas in His hand, and whose control is owned by the boisterous waves. The conscience may be drenched with opiates, but never destroyed; and will awake at the bidding of the flaming law of God, whose rule is universal. Many a man who has passed unscathed over fields of dire slaughter, and has heard unmoved the shrieks and groans of the dying, has started back at the voice of conscience suddenly aroused within him. Satan and sin have no supremacy over conscience. 'Give place,' it cries; 'I belong not to you. I must witness for my Creator, and will not be hushed into silence.'"—*Charles Hill*.

A marked distinction must, however, be drawn between the testimony of conscience and the voice of the Spirit. The first is a moral power, is heard in every heart, and approves right, and condemns wrong. The second is heard in the hearts of the elect only. It reveals sin, as an evil hateful to God, and testifies to the sinner's need of Christ.

A conscience awakened by distressing circumstances, or religious appeals, has often induced men to make a religious profession, which has proved transient and worthless. Born of fleshly feeling it soon fails, when the cause of which it is the effect ceases. Much of the so-called religion of the day (the natural result of unwise and unscriptural appeals) is of this character. Men that have to deal with the souls of others should give their serious attention to this subject.

Compare Ex. ix. 27; Num. xxii. 34; 1 Sam. xv. 24; Josh. vii. 20; Matt. xxvii. 4; Job. vii. 20; Luke xv. 18; in each of which occurs the phrase, "I have sinned." Yet how different in the lips of different men! See the New Park-street Pulpit, No. 113. Compare also Matt.

xiii. 20, 21. If a man's religion is born of himself, it will die when he dies, if not before. If it is produced by God, it will outlast every trial and endure for ever.

"Can aught beneath a power divine
The stubborn will subdue?
'Tis Thine, eternal Spirit, Thine
To form the heart anew.
" 'Tis Thine the passions to recall,
And upwards bid them rise;
And make the scales of error fall
From Reason's darkened eyes.

ADDENDA TO CHAPTER 12.

I. Passages which are supposed to teach the doctrine of the Common Strivings of the Spirit.

WE have stated that the saving operations of the Spirit are sovereign, invincible, and limited to chosen and blood-bought sinners. On the other hand it has been asserted that Jesus having reduced all men into a savable condition by His death, the Spirit strives to save all men, during a longer or shorter period, called "the day of grace."* If this is allowed to slip by, it is held that sinners seal their doom by their resistance of His will, and their persistent refusal to yield to His kindly endeavours for this salvation.

Thus "Our Hymn-book," by C. H. Spurgeon, No. 516 :

"Wilt thou not cease to grieve
The Spirit from Thy breast,
Till He thy wretched soul shall leave,
With all thy sins oppressed?"

In proof of these assertions the following texts have been urged. Before examining them we plead (1) that they be interpreted in accordance with the Analogy of Faith, and that an obscure text be not so explained as to contradict the testimony of a number of plain ones. (2) that the scope of the passage, and especially the range of universal terms be determined by the context (see page 50,) and (3) that all words be understood according to the usage of Scripture writers.

Gen. vi. 3: "*My Spirit shall not always strive with man,*" often cited to prove that the Spirit, for a limited time, endeavours to induce all

* "The Day of Grace." "I do not like to talk, as some have done of a man's outliving his *day of grace*. I would rather say with Watts—

"While the lamp holds out to burn
The vilest sinner may return."—

William Jay, 1852.

men to become religious. This, however, is not the meaning of the text: for (1). The context refers to the impending destruction of the world by the Flood, and not to the salvation of sinners. (2) Its obvious interpretation is, that one hundred and twenty years should elapse between the first intimation of God's purpose to destroy the world, and the occurrence of the Deluge. (3) The operations of the Spirit in the hearts of sinners are never in the Scriptures designated "strivings," nor would the term be accurate. His saving dealings are not *with* men but *in* men—and He does not struggle with opposing *life*, but comes to *quicken* where death reigns. (4) The verse is an allusion to Noah, who as a "preacher of righteousness," not of salvation, was inspired by the Spirit, and who through him, strove with the antediluvians. The neglect of these warnings necessitated the fearful judgment to which the chapter refers.

Isa. xxx. 18, "*And therefore will the Lord wait that He may be gracious to you:*"—supposed to teach that God, by His Spirit, waits on sinners for a period during which He is prepared to save them, if they are willing. But the chapter primarily refers to the Jews, who are threatened with banishment for their sins, v. 17. Yet their national recovery is predicted. God would *wait* the allotted time of their punishment, and in due time be gracious unto them: and they should again dwell at Jerusalem.

By no *fair* principle of accommodation can the verse be made to bear the popular, but erroneous, interpretation, for there is no analogy between God's conduct to His ancient people, to which the verse alludes, and the presumed efforts which the Spirit makes to save all men.

It is nowhere asserted in the Bible that God waits on sinners in order to save them—but He *does* wait in relation to periods, places, and persons. (1) *Periods*. He waits for His own pre-appointed time to bless His people—and never either hurries or delays (Psa. cii. 13; Hab. ii. 3; Rom. v. 6; Gal. iv. 24; 1 Pet. v. 6.) (2) *Places*. He waits at the Mercy-seat that He may be gracious—holds Himself engaged to be present, and waits at every spot of difficulty in our journey (Isa. xliii. 2; 1 Cor. x. 13; 2 Tim. iv. 17.) (3) *Persons*. He waits *on* and *for* His people in seasons of special trial. Every gospel promise binds God to wait in grace on the character portrayed in it. Note, this is the only text in the Bible in which the word "wait" is applied to Jehovah.

"*Thou hast given unto every man of the residue of the Spirit, that he may profit withal.*" The above was advanced to the writer by a Wesleyan class leader, in proof of the doctrine that the Spirit endeavours to induce every man to become religious at some period of his life. No such text, however, occurs in the Bible, though its phraseology is borrowed from the following:

"*The manifestation of the Spirit is given to every man to profit withal.*"—1 Cor. xii. 7. This, according to Albert Barnes, himself an Arminian, "simply means that the Spirit gives to each *Christian* (for the Apostle is discoursing of Christians *only*) such graces and endowments as He pleases—not equally, but in a manner which He shall choose—that all *Christians* should use *their* endowments for the common good."

"Yet had He the residue of the spirit." Mal. ii. 15. These words have no connection with the work of the Holy Spirit. The prophet is reproving the Jews for marrying idolatrous women, (verse 11) on account of which the Lord rejected their offerings. On their enquiring why (verse 14) the answer is given: "*Because He hath been witness between thee and the wife of thy youth against whom thou hast dealt treacherously* (by casting her off in order that an alliance with an idolatrous woman might be formed) *although she is thy companion and the wife of thee* (lawful marriage) *covenant.*" "*Did not He, at the creation make one?*" i.e., Adam, the only man created immediately by Him, "*though He had the residue of the spirit,*" i.e., He had no lack of creative energy, and the acts of His power were limited solely by His pleasure. And *wherefore* (did He create but) *one?* *That He might seek or secure a goodly seed*—that the human race might be produced by generation in honourable wedlock. Thus the fact that God created one and but one man, and provided but one help meet for him is alleged against the evil practices which the prophet condemns. These passages therefore do not assert or imply that the Spirit endeavours to effect the salvation of all men.

"O Jerusalem, thou that killest the prophets, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. xxiii. 37. Often quoted to prove that Christ (since "He is the same yesterday, to-day, and for ever,") still vehemently desires to effect the salvation of sinners, and to this end tries to gather them to Himself by striving with them by His Spirit, but that many are unwilling to be saved, and therefore resist the Spirit, and are thus lost.

Notice, however, 1. *The design of the passage as a whole.* It consists of an address to the Scribes and Pharisees (verses 13—39) in which their hypocrisy and persecuting spirit are rebuked, and the destruction of their city and temple is predicted. This determines the scope of the verse. The Lord is speaking as the Jewish Messiah to Jews, and declaring that by rejecting Him they would seal their national doom. His words cannot therefore, by any fair principle of interpretation be referred to sinners in general.

2. *The determination which the Lord asserts had influenced Him.* "I would have gathered you." Does this express His will as one of the great Sacred Three, or His will as a *man*, with that independence of judgment and decision with which His human nature necessarily invested Him? The will of Christ as G.d., to save His elect is eternal and immutable, but the attributes of the human nature of Christ while on earth were often affected by local and relative considerations—in proof of which consult Mark x. 21; Luke xix. 41, and xxii. 42. The *will* referred to was not eternal and continuous as the adverb "often" demonstrates. The verse therefore, does not teach that Jesus determined and endeavoured to effect the spiritual and eternal salvation of these people, but that He frequently attempted to gather them around Him that He might instruct them.

3. *The persons mentioned in the verse* "the children of Jerusalem" and the Scribes and Pharisees, addressed by the pronoun "ye." Two distinct parties are contemplated. The verse is often quoted, "How

often would I have gathered you, but ye would not." This suits a theological purpose, but perverts the meaning of the verse. Notice then the persons alluded to—"thy children." This may be understood *literally* or *metaphorically*. *Literal children* may be intended. Jesus received little children on one memorable occasion (Matt. xix. 14, 15), nor can we say that it was an isolated one. If this view be adopted, Jesus is here rebuking the Scribes and Pharisees for putting obstacles in the way of children who would have received His teachings. Surely Jesus must have been popular with the children. Never once do we read of an insult offered to Him by a child. The word "children" may, again, be used *metaphorically*, in the sense of the inhabitants of Jerusalem. "The common people heard Him gladly," until they were prejudiced against Him by the scribes and Pharisees. It will be noticed that the latter supposition really embodies the former. Children were comprehended in the whole population. Notice the persons addressed, "ye." The Scribes and Pharisees were determined that the people, young and old, should not be gathered to Christ. (John xii. 42).

The sum then of the passage is "that Christ as the Messiah out of a compassionate regard for His people, the Jews, to whom He was sent as the minister of the Circumcision, would have gathered them together under His ministry, and have instructed them in the knowledge of Himself as the Messiah; which, if they had only *notionally* received, would have secured them, as chickens under the hen, from impending judgments,"—perhaps the Roman eagle is implied in the figure. "Their" religious teachers, and "governors however—not *they* themselves—would not." Hence the national punishment they afterwards suffered.—*From Gill's Commentary*. The verse, therefore, by no means teaches or implies the doctrine of the common strivings of the Spirit.

Luke xix. 41, "*He beheld the city, and wept over it,*" &c. "The tears of our Lord over the perverseness of Jerusalem," says Dean Alford, commenting on Matt. xxiii. 37, are witnesses of the freedom of man's will to resist the grace of God. They are indeed currently regarded as manifesting that Christ *would* have saved the souls of all the inhabitants of Jerusalem, but *could* not; and similarly that He now strives by His Spirit to save all men, but *cannot* do so. This is, however, an unwarranted view of the passage. Christ was made in all things like unto His brethren, and as a sinless man He felt the sincerest love for His country. As God, the future lay open to Him, and He fully foresaw the woe that would so soon overtake them. His tears therefore witnessed to the love and pity of His perfect humanity; and to His patriotism and real affection for the Jewish nation, but they do not teach that His sovereign will to save sinners was then, or has been since frustrated, or that "the Holy Spirit strives in many a heart in the name of a weeping Christ—but in vain."

Luke xiii. 6—9, "*These three years I come seeking fruit on this fig-tree and find none; cut it down, why cumbereth it the ground?*" &c. Often quoted to prove that God spares sinners in long-suffering, while He makes merciful endeavours to bring them to repentance: but that if they repulse these kindly attempts, He will abandon them, and in

His wrath punish them with greater severity for not yielding to His power, and consenting to become religious

But the parable of The Fruitless Fig Tree has no reference to this subject at all. It is a parabolic history of the Jewish Nation. The "certain man" is Jehovah. The three years point to the three epochs in their national existence. 1 From Moses to Saul, the first king. 2 From Saul to the Captivity. 3 From the Captivity to John the Baptist. The year of verse 8 refers to the ministry of Jesus: and the cutting down to the dispersion of the Jews, and the termination of their national history.

John i. 9, "*That was the true light, which lighteth every man that cometh into the world:*" cited to prove that the Spirit, in Christ's name, imparts some measure of saving light to every man, which, if used and followed will result in his salvation. A. Barnes, however, explains the verse to mean that Jesus would enlighten, not every individual of the human family—but men of all nations, Gentiles as well as Jews which (1) accords with the context, which is a contrast between the ministries of John and Jesus, and a description of the latter; and (2) is necessitated by the verb rendered *lighteth*, which means enlighten, and cannot be understood to indicate the partial and transient illumination contended for (compare, "*doth give the light*" Luke xi. 36; "*will bring to light*," 1 Cor. iv. 5; "*enlightened*" Eph. i. 18; "*made manifest*" 2 Tim. i. 10, "*once enlightened*" Heb. vi. 4, "*illuminated*" Heb. x. 32, "*lightened*" Rev. xviii. 1, "*lighten*" Rev. xxi. 23, "*giveth them light*" Rev. xxii. 5.) It is therefore clear that spiritual and saving illumination is intended, of which truly saved sinners only are the subjects, and that the text teaches the anti-national and world-wide character of the work of Him who "came into the world to save sinners."

The verse has by some been supposed to refer to the light of Reason or Conscience, bestowed by Christ on all men. It is certainly true that the Three-one God in the person of Christ created all men (page 12), and that the Lord may thus be considered as the author and giver of our rational and moral faculties. This, however, does not harmonise with the evident design of the passage which is to set forth the results of the incarnation and death of Jesus.

John xii. 32, 33, *And I, if I be lifted up from the earth, will draw all (men) unto me. This He said signifying what death He should die.* Quoted to prove that Jesus, since His death and resurrection has, by the Spirit, endeavoured to induce all men to give their hearts to Him, though many that are thus drawn, refuse His grace and are lost.

The verse, however, must be forced to bear this meaning. For (1). The word here rendered "draw" is used in John vi. 44; xviii. 10; xxi. 6 and 11, and Acts xvi. 19: and it is evident from these passages that it cannot mean "attempt or endeavour to draw," but must be understood in the absolute sense of inducing by means that cannot fail. To whom the "all" refers, may be questioned; but it is beyond dispute that these persons, whoever they prove to be, *should* and *would* be drawn to Himself. He speaks of what would infallibly occur. 2. The persons referred to "all" (not *men*). Three interpretations are possible. (1.) That Jesus would save the whole human race. For

this none but Universalists would contend, nor need we here refute it. (2.) That the "all" refers to the people that were given to Christ by covenant before time was, and that the verse teaches the gathering of the elect to Him as their Saviour and Head after His uplifting on the cross as their Saviour. This is the view of Dr. Gill. (3.) That the word "all" is used in an anti national sense (see remarks on the word "world" on pages 50 and 51) and refers like the same term in 1 Tim. ii. 4 and 6 (see pages 52 and 118) to men of all nations, in contradistinction to the one nation favoured by the Jewish covenant. This suits the scope of S. John's Gospel as a whole, and especially the immediate context. Some Greeks, who were at Jerusalem to attend the Feast, applied to Philip for an introduction to Jesus, from whose lips they doubtless received the counsels desired. The incident brought to His mind the nearness of His death, through which His salvation would be brought to the world at large; for "if lifted up," by the death of the cross He would be rewarded by seeing men the wide world over, and while Time should last, drawn unto Him. (Compare John xi. 51—52.) See "THE LIFE AND WORDS OF CHRIST," by Cunningham Geikie, vol. ii., pages 434—437.

The thought that Jesus seeks by His Spirit to induce all men to be pious is entirely foreign to the passage.

Acts ii. 17: "*I will pour out of my Spirit upon all flesh:*" quoted to prove that every man has a share in the Spirit's operations, and hence a fair chance of salvation. A. Barnes, however, observes that the word "all" here does not mean every individual, but every class or rank of men; which he fully substantiates. If the disputed interpretation were correct, every young woman would be a prophetess, every young man a seer, and every old man would dream God-sent dreams. The words simply refer to the distribution of supernatural gifts, at and immediately after the day of Pentecost, when God's "servants" (verse 18) of every class were endowed with miraculous powers.

Acts vii. 51, "*Ye do always resist the Holy Ghost; as your fathers did so do ye:*"—often quoted to show that sinners have it in their power to oppose the work of the Spirit. But the passage forms part of the last Divine appeal to the Jewish nation, who are exclusively addressed. Stephen explains His meaning in verse 52. They "resisted" the Spirit, just as their fathers had "vexed" Him (Isa. lxiii. 10), by opposing and persecuting the prophets who addressed them by His inspiration. The verse has therefore no relation to the saving operations of the Holy Ghost.

1 Cor. iii. 9: "*For we are labourers together with God.*" Quoted to prove that the Spirit, conjointly with earnest ministers, labours to effect the salvation of men. Such, however, is not its meaning. Literally translated it runs, as in the Revised Version: "For we are God's fellow-workers"—"together with God," is positively incorrect. The Corinthians were prone to exalt one Christian minister above another. Some gave the precedence to Paul—others to Peter or Apollos. "But," argues the Apostle, "he that plants and he that waters are one" in the nature of their ministry. "Paul and Apollos are but God's servants, through whose testimony ye believed, even as the Lord gave (success) to each. So, then, we are God's joint-labourers, alike engaged in

God's cause, and dependent on God's blessing." It does not mean that God associated Himself with them as a fellow-worker, but that as His servants, they laboured together in the same employment. Pre-eminent honour should not therefore be accorded to one above another.

2 Cor. vi. 1. *We then, [as] workers together [with Him].* Quoted to prove that the Spirit works or labours to convert sinners by striving within their hearts, while the gospel minister labours to impress them by earnestly warning and inviting them, and that thus the Spirit and the preacher are joint labourers in endeavouring to effect the salvation of men. That this is a fair inference from the text as it stands in ordinary Bibles, cannot be denied, but the translation is inaccurate. It reads literally, "*But working together we exhort.*"—*Catesby Paget*. By J. N. Darby it is rendered, "*But (as) fellow workmen we also beseech you.*" The words "*with Him*" are therefore, an unnecessary interpolation, as the meaning without them is obvious; suits the connection and harmonises with the whole scope of the Gospel. S. Paul had to pen a warning to the opiniative and self-satisfied Corinthians, but to relieve his words from the offensiveness of a personal rebuke, he associates his colleague with himself as sending the message of entreaty, "As fellow labourers (see 1 Cor. iii. 9), I and Sosthenes (see chap. i. 1), exhort you, &c." The idea of God's labouring in vain by the Spirit, to convert sinners, has no support from the passage.

2 Cor. vi. 1. *We beseech you also that ye receive not the grace of God in vain.* Quoted to prove that some grace is imparted to and received by all men, to whom also pardon is fully and freely offered. If, however, the grace be resisted, and the offer slighted, they irretrievably seal their doom and perish. This view, however, overlooks the fact that the persons addressed were regenerated, believing and baptised persons, who in their collective capacity composed the church at Corinth. The "grace" referred to is therefore not the manifestation of Divine favour to sinners in their lost condition, nor is the salvation of those addressed the object of the exhortation. They were thus appealed to that their outward conduct might be free from inconsistency—that they might "walk worthy of the vocation wherewith they were called," and thus *manifest* the fruits of grace in their lives. S. Paul's meaning is therefore clear. The doctrines of grace conveyed to the mind by the medium of the gospel may be received in a flippant and prayerless spirit, which will lead to careless and unbecoming conduct, alike discreditable to the person himself, the ministry he attends, and the church to which he belongs. Such a one is a living stumbling block. The Corinthians were in danger of becoming such, Hence the propriety of the appeal.

Eph. iv. 30, "*Grieve not the Holy Spirit of God.*:" 1 Thess. v. 19, "*Quench not the Spirit.*:" quoted to prove that the Spirit will be grieved by the sinner's non-acceptance of offered grace, and that continued resistance of His motions will so enrage Him as to cause their final and fatal extinction in the heart. The incorrectness of this interpretation is, however, evident from the fact that both portions are addressed, not to the unregenerate, but to Christians. They therefore simply indicate that the Spirit may be grieved by God's people, and His opera-

tions quenched in the church, and solemnly warn us to watch against so sad a form of sin.

1 Tim. ii. 4, "*Who will have all men to be saved.*" quoted to prove that the Spirit desires and endeavours to save all men, but fails when sinners resist Him. If, however, this interpretation is true, the Spirit *is not God*, unless indeed the reader can accept the idea of a baffled Deity. An examination of the context removes all difficulty. S. Paul has exhorted that prayer be offered for *all* men—not surely for every individual member of the human race—but men of all characters and conditions. In this sense, understand the term "*all*" in the text. The election of grace is restricted to no one nation, is irrespective of men's social or political standing—its range being predetermined by God's good pleasure, whose will it is that "*all (sorts of) men (Jews, Gentiles, Greek, barbarian, bond and free) shall be saved.*"

2 Peter iii. 9: *The Lord is long-suffering to USWARD* (or as in the Revised Version '*youward*') *not willing that any should perish, but that all should come to repentance.*" often quoted to prove that the Spirit benevolently desires the salvation of all men, and therefore strives in all hearts. This interpretation, however, overlooks the oft-omitted word "*usward*," or "*youward*," which restricts the scope of the verse to God's chosen and redeemed people. His good pleasure is, that these should be saved; nor is He willing that one should perish. The context discusses the Day of Judgment, the passing away of the heavens, and the burning up of the earth and the works that are therein. Yet, however great the severity of God toward His enemies, toward *us* He is long-suffering. None of His children shall perish, and those yet uncalled, and those even that are unborn shall be brought to repentance. Time must last, and the present constitution of the world be maintained, until every chosen and blood-bought sinner has become the subject of sanctifying grace, and been "*made meet to be a partaker of the inheritance of the saints in life.*"

Rev. iii. 20, "*Behold, I stand at the door and knock, &c.*" has been supposed to teach that Jesus knocks by His Spirit at the door of sinners' hearts, but can obtain no entrance unless they are willing to admit Him.

"Behold ! a stranger's at the door !

He gently knocks, has knock'd before;

Has waited long ; is waiting still ;

You treat no other friend so ill.

"Admit Him, ere His anger burn,

His feet depart, and ne'er return :

Admit Him, or the hour's at hand

When at His door denied you'll stand."

That the text will not bear this interpretation is, however, evident ; for (1) It is not addressed to the unconverted, nor does it refer to them at all. It is part of an epistle sent through its pastor to the church at Laodicea. (2.) The end proposed is not salvation from the punishment of sin, but supping with Christ, which refers to communion with Him, and partaking of His flesh and blood by faith.

(3.) The persons referred to are therefore regenerated, and the text is an appeal to life and intelligence previously imparted. The church was in a low and lukewarm state, and showed but little regard to the glory of the Redeemer. But He had not forgotten them, and assures them, that though the Assembly as a whole had proved faithless, any individuals among them who might be stirred up to seek nearer fellowship with Him, would find Him graciously inclined to draw nigh to them in near and endeared fellowship. (Compare Song v. 2—5.)

II.—The Holy Spirit and the World.

John xvi. 8, 10. "*And when He is come He will convict (not "convince" or "reprove") the world concerning sin, and concerning righteousness, and concerning judgment; concerning sin, because they do not believe in me; concerning righteousness, because I go away to my Father; concerning judgment, because the Prince of this world is judged.*" These words are ordinarily regarded as descriptive of the saving and sanctifying work of the Holy Spirit in the elect, in which He convinces of sin, reveals the necessity of the righteousness of Jesus, and impresses the certainty and solemnity of future judgment upon the heart. By some, however, this time-honoured exposition is considered to rest on insufficient grounds.

For 1.—The specific force of the word "world" is overlooked, which is here evidently antithetical to the "you" of verses 7, 13, 14. "He shall convict the *world* of sin," while "He shall guide *you* into all truth," &c. The construction is similar to John xiv. 19, and the verse refers to the world in opposition to the church. And

2. The word translated "reprove" means to convict, or to prove guilty. Its force is not to reduce to penitence on account of sin, but rather to demonstrate a person's sin, to make evident on what grounds he should be judged to have sinned. Compare John viii. 46, "Which of you convicts me concerning sin," *i.e.*, which of you is prepared to *prove* that I am a sinner.

3. The words sin, righteousness, and judgment have to be most materially *accommodated*, in order to extort from them the meaning contended for.

The verse is ordinarily quoted "sin, righteousness, and the judgment *to come*." This is clearly an error, for the "judgment" referred to is that which has been passed upon "the Prince of this world." The resurrection of Jesus demonstrates the failure of Satan's crowning act of rebellion in leading the world to crucify God's Son.

4. The force of the word "howbeit," or, *but*, by which verse 13 is introduced, and which evidently marks a contrast between the conduct of the Spirit toward the world and in the church is overlooked.

5. If this interpretation is received, the words teach that the lack of spiritual faith is sin, which is not true.

It is, therefore, needful to seek for a new exposition, in harmony with the rest of revealed truth.

It is submitted that the words teach that the coming of the Holy Spirit at Pentecost, and His conduct then and since, demonstrate the sin of the Jewish world in not having received Jesus as the Messiah. His

presence in the church is a standing witness to the fact that Christ was what He claimed to be—that the judgment of Heaven is in His favour, and against the Prince of this world—that His cause was righteous, and that those who rejected Him, and procured His death, sinned most foully. Every expression in the words under consideration accommodates itself naturally to this exposition.

If, moreover, a more extended view of the word “world” be pleaded for—the same view is not untenable. The ground virtually taken by the world in relation to Jesus is that it does not require such a Saviour. It ignores the testimony of the death of incarnate God as a sacrifice for sin, because it does not want anything of the kind. The Jews treated Christ as an obnoxious intruder, and the world regards Him still much in the same light, and treats Him with apathy or animosity. In thus acting the world sins, and the presence of the Holy Spirit in the church is a perpetual demonstration of its guilt and folly, in ignoring the mission and work of Christ.

All men ought to believe in Jesus Christ—not that He is their Saviour, and that He died for them, that is a widely different matter—but they ought to receive His testimony concerning Himself, and own Him as God’s Son, and the universal Lord. It should not be overlooked that every person who is acquainted with the New Testament—the recorded testimony of the Holy Spirit to the risen Saviour—sins in not owning His claims, and in denying His divine and royal rights. God, by raising Him from the dead has powerfully demonstrated that He is His Son. (Rom. i. 4.) All, therefore, that do not thus acknowledge Him are guilty, and the presence and testimony of the Holy Spirit convict them of the wickedness of their sceptical refusal to call Jesus Lord. A modern unitarian is more blameworthy than were Seneca or Pliny.

It will be observed that there is a material difference between the unbelief here referred to, and the absence of spiritual faith in Christ.

Yet another view is proposed, and it must be noted that it is propounded by one who holds with the utmost tenacity what is advanced on page 104. It is thus expressed, “Our consideration of the work of the Holy Spirit should not be restricted to His saving and sanctifying operations in the hearts of the elect. Like the goodness of God (Matt. v. 45) and the mediation of Jesus (page 81), the work of the Spirit has a universal aspect. While He guides the saints into all truth (John xvi. 13), He will convince the world of sin, righteousness, and judgment (verse 8.) Thus He will so influence the consciences of the lost at the last great day, that they will be brought to admit the justice of their condemnation, and honestly assent to the righteousness of their punishment. By His agency, every mouth will be stopped, and all the world be brought in guilty before God” (Rom. iii. 19.)—*Charles Hill.*

III.—An Expository Hint on John xiv. 17.

John xiv. 17 has been regarded as contradicting our statements on pages 96 and 100, and has been thus interpreted, “*Ye know Him,*” *i.e.*, the Holy Spirit, “*for He dwelleth with you* (as He has hitherto done with all saints), but hereafter “*He shall be in you.*” Thus a difference

of position in relation to the Spirit is supposed to be indicated. Before Pentecost He dwelt WITH the saints—afterwards He was to be IN them. The change of tense from the present “dwelleth,” to the future “shall be in,” is, indeed, remarkable, but the highest authorities regard it as unsupported by the original. Lachmann (1842—1850), Tregelles (1857—1872), and Alford (1868—1870) unite in reading it, “*He abides with you, and is in you.*” The difference is between *estai*, “shall be,” and *estin*, “is,” which they regard as the true text.

IV.—The Paraclete.

The official title of the Holy Spirit is the “Comforter,” but the word used in the original has a much wider range of meaning. The word is Parakletos (Παρακλητος); which Joseph Hart introduces into his well-known hymn:—

“Cheer our desponding hearts, Thou heavenly Paraclete.”

“Comforter” is indeed a fair translation from some points of view, but it rather translates a corner of the word than the whole of it. It is a light which really streams from it, but it is one of the seven prismatic colours rather than the combined light of the very instructive and wonderful word Paraclete.

The word Paraclete is so full, that it is extremely difficult to convey all its meaning. It is like those Hebrew words which contain so much in a small compass. It is sternly and even primitively sublime in its simplicity, yet it comprehends great things. Literally, it signifies “called to” or “called beside” another to aid him. It is synonymous verbally, though not in sense, with the Latin word *advocatus*, a person called in to speak for us by pleading our cause. Yet, as we have come to use the word “advocate” in a different sense, that word, although it would, like “comforter,” convey a part of the meaning, it would not contain it all. Paraclete is wider than “advocate,” and wider than “comforter.” I think the meaning of the word “Paraclete” might be put under the two headings of one “called to,” and one “calling to.” One called to, that is, to come to our aid, to help our infirmities, to suggest, to advocate, to guide, and so on; and one who in consequence thereof, for our benefit, calls to us; for some see in it the idea of monitor, and certainly the blessed Paraclete is our teacher, remembrancer, incentive, and comforter. His work as one called in to help us, consists very largely in His strengthening us by admonition, by instruction, by encouragement, and by those works which would come under the head of a teacher, or a comforter. It is a word too comprehensive then to be exchanged for any one word in any other language.—C. H. Spurgeon.