

VE.—Repentance not a Natural Duty.

This is a branch of the same question as Duty-Faith. We thus prove our position:—

Spiritual Repentance is an effect of a supernatural birth of the Spirit. The saving operations of the Spirit are confined to the elect, p. 104; "The grace of Repentance is, therefore, the grace of Election, though the act of Repentance is not the act of Election. It follows, that unless it is the duty of man to have the grace of Election, or a sovereign interest in Christ, it cannot be his duty to have the grace of Regeneration, which again is the root of active Repentance. Repentance is the act of a sinner who has received spiritual life; and to prove Repentance to be a natural duty, you must prove that all men are naturally bound to have that life which was never given to any man but in Christ, the chosen Head of the elect world, and which is sovereignly withheld in the counsels of God from all the non-elect."—*John Stevens*.

Moreover, the Bible never represents spiritual Repentance as the duty of natural men.

The Law neither commands nor permits it. The Gospel never enforces it upon the unregenerate. The texts *supposed* to have this bearing are the following:—

Matt. iii. 2. "In those days came John the Baptist, saying, Repent ye, for the Kingdom of Heaven is at hand."

These words enforce national Repentance, which the near approach of the Kingdom of Heaven rendered peculiarly imperative: "Repent ye, for," &c. They have no reference to the mediation of Jesus and the pardon of sin through His name. The whole testimony of John was to rebuke the moral condition into which the nation had sunk, and to demand the abandonment of sin, and reformation of life.

Mark i. 15. "Jesus came, saying, The time is fulfilled, and the Kingdom of God is at hand. Repent ye, and believe the Gospel."

This formed the burden of Christ's earlier public ministrations. (1) The words were addressed to Jews, whose moral and religious condition at that period were most corrupt. (2.) "The time" for the Messiah's appearance and "of reformation" (Heb. ix. 10) was fulfilled: the new dispensation was about to dawn, "the Kingdom of God was at hand." (3.) This the Baptist had declared; and Jesus continues the message that His imprisoned forerunner could no longer deliver. He bids His hearers abandon their erroneous notions and corrupt practices, and receive His testimony concerning Himself and His mission. His theme, therefore, was the attitude of mind and heart which the impending change of dispensation demanded. Spiritual Faith and Repentance are not contemplated.

Luke xiii. 3. "Except ye repent, ye shall all likewise perish." Here the word "likewise" determines the character of the Repentance referred to. A temporal calamity is distinctly referred to; which would have been averted by turning from moral evil. Surely

none would tell sinners that if they do not *spiritually* repent a calamity answerable to the accident at the Tower of Siloam will befall them.

Matt. xi. 20. Jesus "upbraided the cities,"—"because they repented not." Here the Lord speaks of the Repentance He enforced as the act of cities collectively, which clearly shows that it was not *individual*, as is that which is unto life eternal. Isa. xxvii. 12.

"If we say that the Repentance contemplated by our Lord in addressing Capernaum, &c. (Matt. xi. 23) was unto *eternal* salvation, we must add that it is an *eternal* pity that the works of Christ were not done in Tyre, Sidon, and Sodom, for 'they would have repented long ago,' and *gone to heaven for ever!* It is, however, evident that our Lord meant such moral Repentance as would have stayed impending judgments, and so the offending cities 'would have remained unto this day.'"—*John Foreman*.

Mark vi. 12. "They preached that men should repent."

The testimony of the twelve was of a similar nature. They insisted on national and moral Repentance, and credence for the Messiahship of their Master.

Acts ii, 38—40. "Repent and be baptised, every one of you," &c. Observe that Peter's sermon (verses 14—36) consists solely of quotations from the Old Testament, and statements of facts concerning Christ. Not a syllable of exhortation occurs in the whole of it, nor is Repentance mentioned. When, however (verse 37), many were "pricked in their heart"—*i.e.*, smitten with compunction especially on account of their crowning sin in crucifying the Lord of Glory, and gave evidence of the Divine change by appealing to the apostles for further instruction, "What shall we do?"—then, and not before, did Peter say, "Repent"—*i.e.* change your views and purposes respecting the Crucified One. No longer regard Him as a malefactor justly put to death, but recognise Him as the Messiah, and trust Him for the salvation of your souls. Declare yourself on His side by following Him in the waters of baptism, "and ye shall receive the gift of the Holy Ghost"—*i.e.*, His miraculous gifts; for they had already received Him as a new Creator. "For the promise is unto you"—*i.e.*, the generation of the Jews then living—"and to your children," all Jews to the end of time; "and to all that are far off," the Gentile nations, "even as many as the Lord our God shall call" by His almighty power and grace, through the preached Word, out of all nations, kindred, people, and tongues.—*J. Walker*.

Acts iii. 19. "Repent and be converted," &c. Ordinarily conceived to be a command to unregenerate sinners to repent spiritually. There is, however, solid foundation for Dr. Gill's opinion that no other Repentance and Conversion may be here meant than an external one, and that the blotting out of sin may intend the removal of the calamities that were impending over the Jewish nation, which would be averted by their repentance. Ex. xxxii. 32, 1 Kings viii. 33—39.

This is evident—

1. From the nature of the preceding discourse. It was addressed to certain men of Israel, who expressed wonder at the power with

which the name of Jesus was invested, and to explain the fact at which they marvelled.

2. This arose from the exaltation by God of Jesus, whom they had ignorantly delivered up to Pilate.

3. Since they had made so fatal a mistake in relation to Jesus, it was now incumbent on them to change their purpose, and admit His Messiahship, "Repent ye therefore."

The sermons in Acts ii. 14—36, and iii. 12, 26, are by no means similar in scope and purpose. That was an address on individual salvation, chap. ii. 21. This on the exaltation of Jesus, and nothing is said about personal salvation.

The two exhortations to Repentance of chap. ii. 38, and iii. 19, are likewise different. The former was addressed to sinners who were pricked in their heart. The latter to Jews, whom Peter addressed on the ground of their share in the murder of his Master, but who expressed no contrition of any kind.

The former was addressed to men as individuals: "Repent every one of you." The latter to the men of Israel as such, see verse 12.

For these considerations we submit that not spiritual, but national Repentance is here enjoined.

James Wells, however, was of opinion that persons who had been brought to concern about their lost estate by what is related in the previous verses, are here intended, and that the apostle, discerning that concern, directs them to spiritual Repentance.—"*Surrey Tabernacle Pulpit*," vol. vi. No. 316. No proof of this view is given, but the author's high authority demands consideration for it.

To substantiate it, what Dr. Gill alleges should be disproved, and it should also be shown in what way our personal Repentance as the redeemed of God stands connected with the coming of seasons of refreshing, and the Second Advent of Jesus. (See page 246.)

"Repent therefore of this thy wickedness." Acts viii. 22. See pages 125 and 177. The Repentance enjoined is not *spiritual* but *moral*—and for the flagrant sin Simon had just committed.

Acts xvii. 30. "God commandeth all men everywhere to repent." Often cited to prove that Spiritual Repentance is a natural duty. This assumption is founded in error. Most of S. Paul's hearers were heathen philosophers, who had no just conception of the true God, the knowledge of whom had been hitherto restricted to the divinely chosen nation, and the few isolated Gentiles, like Ruth and others who came into contact with them. The days of their ignorance God had not *sanctioned*, but "winked at," that is, overlooked, or suffered to pass without protest. But that state of things had come to an end, and He now commanded all men everywhere to repent. The time had arrived for God's servants, in His name, to denounce and forbid the false and degrading religions of the Grecian and Roman nations, with which in the former dispensation the Jews were never authorised to interfere. The Repentance here meant is, therefore, the abandonment of idolatry.

Acts xxvi. 20. "I," Paul, "showed unto them at Jerusalem and to the Gentiles—that they should repent and turn to God," &c. From this it is sought to prove that it was S. Paul's practice to exhort men everywhere to repent spiritually as a natural duty.

It is conceded that "neither a national nor a legal Repentance (as some have averred) is here intended, but an evangelical one."—*Dr. Gill, in loco.* It is, however, denied that S. Paul states that he preached evangelical Repentance as the duty of all men. He is describing the character of his ministry to King Agrippa, and informs him that the necessity for and the nature of Repentance were insisted on by him wherever he went. To regard his words here as a dogmatic statement would be to misapply them. He is speaking in the most popular and general way. It cannot be doubted that his method of enforcing Repentance was similar to that of the other apostles (whose way of preaching Repentance has been considered.) The text before us may be regarded as parallel with Acts xx. 21—"Testifying, or bearing witness to the Jews and also to the Greeks, concerning" the origin, nature, and necessity of "Repentance toward God, and Faith toward our Lord Jesus Christ." To testify to Repentance is one thing. To command natural men to perform a spiritual act is another.

VII.—The Mission of Jesus Christ to the Jewish Nation.

"Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers." Rom. xv. 8. Christ came to the Jews in virtue of a long-sealed compact, to the fulfilment of which God's truth was pledged. He came to them as "the circumcision"—the nation which stood in peculiar relationship to God (Psa. cxlviii. 14.) He came as their Messiah, and endeavoured to gather them in Faith and Loyalty to Himself. He came to be their national Deliverer, and would have restored them to supremacy among the nations.

This is often overlooked, and it is supposed that every allusion made to believing in Jesus, refers to spiritual and personal Faith in Him as the Saviour of sinners. Some passages may be considered.

John xi. 48. "If we let Him alone, all men will believe in Him." This was the language of jealousy. Christ's enemies dreaded lest universal credence should be given to His mission and Messiahship. Spiritual Faith is not referred to, and the verse is valuable as defining the meaning of the term "believe" when thus employed.

John ii. 23. "Many believed in His name, when they saw the miracles which He did." Belief in His Messiahship, to which the sight of His miracles gave rise, is all that is intended. Spiritual Faith is not thus originated (Matt. xvi. 17; Eph. ii. 8), and is essentially different. The one was rational, and demanded of the Jews as candid and unbiassed men. The other is heaven-born, and imparted in grace to the elect.

John v. 43. "I am come in My Father's name, and ye receive Me not: if another come in His own name, him ye will receive." This explains the reception that Jesus endeavoured to gain as the Messiah of the Jewish nation. He sought to be received in *natural* Faith, and not *spiritual* Faith. This is obvious, from the words "another," "ye will receive." He could not mean that they would receive an imposter with spiritual Faith, but with natural credence and trust, such as He sought to induce them to repose in Himself.

John viii. 46. "Which of you convinceth (convicteth, see page 119) Me of sin? (*i.e.*, of the sin of lying.) And if I say the truth, why do ye not believe Me?" Often employed as the basis of an appeal to the unregenerate. They are not sceptics. They believe that Christ is the Saviour, and that His gospel is true. Why, then do they not (as they *can* and *should*) at once accept offered grace, and believe and be saved. It would be more consistent, it is urged, to give Christ the lie openly, than to believe in His mission and to continue to reject Him.

The text, however, is not addressed by Christ to sinners as sinners, but was spoken to the Jews as Jews. Jesus told them the truth. He would have liberated them from bondage. But they hated Him for His outspokenness, and rejected His Messiahship. Hence the challenge of the text. "Do not content yourselves with vulgar abuse—charging me with being a Samaritan and having a devil—but either prove that I lie, or admit my claims and receive Me"!

Christ, however, did often refer to true Faith. It is not contended that no allusions to a heaven-born and spiritual Faith are to be found in His words, but His manner of referring to this is wholly different from the way in which He demands natural Faith of the Jews as such. He never asks for it as if it were in the power of nature. He expressly says that it is found in none but His sheep (John x. 26.) That it is exercised only by those that possess eternal life (John vi. 47,) and have been taught of the Father (John vi. 45.) That it is in the power of none who are not drawn by God, —*i.e.*, first quickened, and then led on as spiritually living persons to Christ (John vi. 44); and that it will certainly be exercised by all that were given in covenant to Him (John vi. 37.)

One utterance only of Jesus on the subject can cause difficulty. Ye believe (or, believe ye) in God: believe (or ye believe) also in Me. John xiv. 1. The Revised Version wisely retains the old rendering. How are these words to be understood?

Some with Israel Atkinson ("Faith," p. 114) regard them as meaning, "Ye believe in God (respecting earthly things): believe also in me (respecting heavenly things.)" "Divine promises of good have been made to fallen man under a dispensation of favour wholly apart from the mediatorial headship of Christ. For such good God, through His promises, entirely apart from Christ, has been in all ages, with much advantage, man's object of Faith." To such *natural* Faith he con-

ceives the first clause to refer—while the second he regards as referring to *spiritual Faith* in Christ as one with His Father.

Does not the word “also,” however, oppose this idea—and necessitate the conclusion that though the objects are different, the Faiths are one.

John Hazelton evidently is of this opinion, and regards the word “believe” in both clauses as referring to *spiritual Faith*.

“‘Ye believe in God.’ This Jesus knew, for He is the searcher of the hearts of men.” He beheld the principle and operation of a heaven-born Faith in their bosoms. ‘I know that ye believe in God, for I am the great Author and Finisher of your Faith.’”

“He added, ‘Believe also in me.’ In different respects, but with the same Faith. ‘Ye believe in God’ believe also in Me, as the only Mediator between you and God.” Sermons, vol. ii., page 42.

Thus the text is not a command to unregenerate Jews to believe, but an injunction to those who already believed in God through grace, to extend their trust to Jesus as the divine, and altogether reliable object of their confidence. *It may be regarded as specially referring to the Apostles.* Much was about to transpire which would cause them perplexity and sorrow, and shake their Faith. But, “Let not your heart be troubled;” continue to confide in Me. *It may be regarded as striking the key-note of the Gospel dispensation.* Hitherto God had been the exclusive object of the Faith of His saints. Now Jesus was to be included in all acts of spiritual confidence. He here, then, claims His Divine rights and mediatorial honours. Henceforth Faith’s eye must be directed to Me, and all approaches to God must be by Me. (See “The Name of Christ our Plea in Prayer,” page 83; and pages 193, 203.)

The mission of Jesus to the Jews as a nation affords a clue to the meaning of many of His parables. Thus “The two Sons” (Matt. xxi. 28—32), and “The Wicked Husbandmen” (Mark xii. 1—9), hardly admit of any other interpretation than the wickedness of the Jews in rejecting Christ as their Messiah.

Matt. xxii. 5. “But they made light of it.” Quoted as if it meant that sinners who do not forthwith give their hearts to God, make light of the Gospel Feast and refuse the offered provisions of salvation, and hence that men may and can reject Christ, and frustrate His grace if they will. But, like “The Barren Fig Tree” (explained on p. 114,) the Marriage of the King’s Son is a parabolic account of the latter part of Israel’s national history. They made light of the temporal salvation, offered by Jesus and the disciples, and were visited with the awful doom referred to in verse 7. The latter part refers to the “common salvation,” and the language suits the case of those who are sovereignly called by the Gospel.

Luke xiii. 6, 9. “Cut it down: why cumbereth it the ground?” See page 114.

Luke xiv. 18. “And they all began with one accord to make excuse.” Quoted in proof of the doctrine that a free salvation is offered to all men, but that many excuse themselves from ac-

cepting it, and so perish; thereby increasing the anger of God at their rejection of His grace. But this parable of the Great Feast, like that of the Marriage of the King's Son (Matt. xxii. 5), refers to the rejection of Christ by the Jews, and the subsequent calling of the Gentiles. The invitation of the servant (verse 17) answers to the ministrations of Jesus and His Apostles among them. These were disregarded by them. Hence their national downfall.

See also the notes on Isa. xlix. 8, page 230; Matt. xxiii. 37, page 113; Luke xix. 41, page 114; and Acts vii. 51, page 116.

VIII.—The National Life and Death of God's Ancient People.

It is common to assume that the words "live," and "life,"—"die," and "death," are in the word of God invariably to be understood as referring to spiritual life and death; and passages in which they are prominent are freely used in support of the views to which this treatise is opposed.

It is forgotten that the national existence and prosperity of the people whom God favoured is often called *their life*. The following are examples:—

Ezek. xvi. 6. "I said unto thee when thou wast in thy blood, 'Live.'" These words form part of an allegory setting forth the history of the Jewish people. God is here represented as speaking them into national being. In their degradation and misery He constituted Himself their Deliverer and King, and gave them a unique place among the nations. The word "Live," therefore, describes the commencement of their national history.

That the passage may be regarded as illustrative of the free, sovereign and invincible grace of God in quickening His elect when dead in trespasses and sins is not denied. The above, however, is its primary meaning. (See page 130.)

Deut. xxx. 15, 20. "See," said Moses, "I have set before thee (the Jewish nation) this day, life and good, and death and evil; that thou mayest love the Lord thy God and obey His voice, for He is thy life." Spiritual and eternal matters are not here contemplated. They are reminded that their national welfare and happiness would be perpetuated by God if they chose *life*; that both they and their seed might *live*." (v. 19.) Living here evidently means the perpetuation of their national existence and blessing.

Deut. xxxii. 46, 47. "Observe all the words of this law, for it is not a vain thing for you, because it is your life; and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it." Here obviously "*life*" means a prolonged residence in the Land of Promise.

Ezek. xx. 21. "The children rebelled against Me; they walked not in My statutes, neither kept My judgments

to do them, which if a man do, he shall even live in them." "Natural life is not here intended, neither is that eternal life which Christ gives to His sheep. The life intended is of a civil and figurative character, by the terms of the covenant made with Israel by God when He brought them out of Egypt and organised them into a nation (Exod. xxiv. 7; Heb. viii. 9.) The obedient observance of the statutes and judgments of this covenant was the tenure upon which they were to hold possession of their land, and which should be their *covenant life* thereon as a nation (Lev. xviii. 4, 5; Neh. ix. 29)."—*John Foreman.*

Ezek. xviii. 31. "Make you a new heart and a new spirit: for why will ye die, O house of Israel?" As the national prosperity of God's ancient people depended on their obedience to His laws, so they were warned that their national death would be the certain consequence of disobedience and sin. Here they are enjoined to "repent"—to "turn themselves from all their transgressions" (verse 30). "So iniquity should not be your ruin." "For why will ye die?" It is indeed common to make these words the basis of an appeal to the unregenerate; but there is no authority for so doing. The words were spoken to God's ancient people, and to them only; and there is no analogy between their position as responsible to God under their national covenant, and sinners who are dead in trespasses and sins and condemned already under the broken covenant of works. (Compare page 215.)

"O Israel, thou hast destroyed thyself. Hosea xiii. 9. When Ephraim spake tremblingly, he exalted himself; in Israel; but when he offended in Baal, he died." (Verse 1.) The favoured nation, however, still went on, regardless of warnings and heedless of consequences, till, as above stated, they destroyed themselves, and died "from off the goodly land." "The Lord rooted them out of their land in anger. (Deut. xxix. 28.) They were *plucked* from off the land. (Deut. xxviii. 63) and *slung* from it, as a stone from a sling (Jer. x. 18.) This was their *death*, as everywhere signified by that covenant. Babylon, moreover, was their grave, and the victorious army of the Chaldeans was made their bearers, who carried them to their burial, and they remained nationally entombed for seventy years."—*From John Foreman.*

In Ezek. xxxvii. the Prophet was favoured with a vision of the defunct nation, and was bidden to predict its resurrection. This, in due course, happened, and the nation lived again, in accordance with the promise of verse 5.

In time they again lapsed into a condition that was most dishonouring to God, but Christ came as the "Minister of the circumcision" (Rom. xv. 8) to effect their national salvation if they were willing to receive Him. To this the following verses refer:—

John v. 34. "These things I say, that ye might be saved." Personal and eternal salvation is not here alluded to, but the providential and national salvation of Israel. Their future hung on their acceptance of the Messiah, and Him they were rejecting. "According to the tenor of their covenant by which they were God's nation

and people above the rest of the nations, they had an offer of temporal life and continuance in their land on the ground of their believing the testimony of Christ and coming to Him as their Lawgiver and King; and, on the contrary, they were told that if they hearkened not to this Prophet nor received Him as sent from God, they should be cut off by the judgment of God, and become a scattered people" (Deut. xviii. 15.)—*John Stevens.*

John v. 39. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me. And ye will not come to Me, that ye might have life." A contrast is, in this important passage, presented between the national life to which we are referring, and the spiritual and eternal life which is the gift of God to His people. The Jews, to whom Jesus was speaking, were under no apprehension concerning their spiritual safety. They thought that, as the possessors of the Scriptures, they had *eternal* life; although they were rejecting Christ who alone could give them *national* life.

The Lord, however, points out their delusion, and makes them a public offer of safety under the term "life," in the sense with which they were familiar, which *national* "life" (and He drops the term "eternal" in referring to it) they might have on receiving Him.

It is to be observed that He never represented spiritual and eternal life as obtainable in this manner. Verse 40. "Ye will not come unto Me, that ye might have life," does not, therefore, refer to sinners, but to Jews as Jews—the coming was a reception of Christ as the Messiah in the days of His flesh, and does not intend the approach of a lost sinner to Christ for salvation; and the life is not that spiritual life which is the gift of God through Christ, but the life of the Jewish nation as such.

Rom. xi. 15. "What shall the receiving of them be but life from the dead?" Here the same phraseology is employed. Israel are nationally defunct, but they *have a future*. They are yet to enjoy national existence and favour, which are here predicted. Their restoration and reorganisation are to be their *life* from the *dead*.

Their future national regeneration is alluded to by S. Peter in Acts iii. 19. "Repent," he says to the Jews, "and turn again that your sins (as a nation) may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that He may send the Christ, who was before proclaimed unto you, *even Jesus*." Revised Version. This to our own day the Jews are far from doing. When Moses is read, the veil is still upon their heart. 2 Cor. iii. 14. "But when it (*i.e.* their national heart) shall turn to the Lord, the veil shall be taken away." This explains Peter's "Repent and be converted;" for when the Jewish heart shall turn to the Lord, the times of refreshing, seasons of rest from persecution and national distress shall come from the presence of the Lord.—*Charles Drawbridge.* (Compare page.)

Thus the terms "life" and "death" have frequent reference to Israel's national existence. To forget this involves much serious misapplication of the Word of God.

An objection—more noticeable for its craft than its cogency—has been urged against our usage in restricting such appeals, warnings, threatenings, and promises to the Jewish nation.

A writer having quoted a passage addressed to God's ancient people, thus anticipates an objection:—

“‘But,’ you may say, ‘this is spoken to the Jews.’ Truly, but to the Jews as sinners.

“‘But does it not refer to their national dispersion, which is called their death’? Possibly,—but the principle is far broader; for if God is too merciful willingly to see a nation scattered, how much less can He willingly see a soul perish for ever!”

To this the unanswerable reply is, that Jehovah stood in peculiar relationship to the Jews on the ground of the covenant that He had made with them, and that His unwillingness to visit them with temporal and national calamities affords no ground for determining His intentions concerning sinners and their eternal punishment.

The will of God in relation to the eternal punishment of sin can only be known from His express revelations on the point.

Again, it has been urged that in expostulating with and promising temporal mercy to the Jews, God really tenders grace to all men.

Hence, when He said, “Why will ye die?” He indeed addressed the Jewish nation; but the nation consisted of individuals, and thus, men as men, were entreated not to despise offered grace and perish.

This, again, fails to distinguish things that differ. Every individual Jew was indeed responsible for his personal share in the nation's wrong-doing; and, by idolatry and godlessness, contributed to bring down judgment on his nation, and calamity on himself and his household. Hence Jews, as individuals, are sometimes exhorted to personal reformation, and assured of God's good will. (See Ezek. xviii. 21.) But God's mercy in sparing, and His severity in punishing them cannot on fair grounds be cited as identical with His grace to His elect, and His judgment on the ungodly. (See note on Amos iv. 12, page 215.)

EE.—Neonomianism.

A scheme of Divinity propounded by Daniel Williams, D.D., which held that God has receded from the demands of the Moral Law, and given up its original obligations—and that the Gospel is a New Law, but of milder requirements, in which Faith, Repentance, and sincere though imperfect Obedience, are substituted in the room of the perfect and perpetual Obedience required by the original Law.

Much of the Gospel of the present day so closely resembles this as to be all but identical with it.

Godly men were wont fiercely to oppose it, as “a scheme which darkens and disgraces both Law and Gospel.”—*John Ryland, M.A.*, See pages 16—23.

E.—The Will.

We have been accused of denying the freedom of the Will, and so of reducing man to the level of a machine or unaccountable agent. The charge is untrue.

The Will is in its nature free. This is self-evident. It is

the deciding power of the soul—the faculty by which it chooses or refuses what is presented to it. The Will, then, *as such*, must be free, or no such faculty exists.

Being a faculty of a finite being, it has, however, by a natural necessity, bounds which confine its action, because it cannot go beyond them.

No man, for example, can *will* to act beyond the limits of his *knowledge*. He can form no purpose concerning things of the existence of which he is ignorant.

He cannot, again, *will* to act beyond the limits of his conscious capacities. He cannot, for example, will to fly; for he knows he has no wings. A blind man cannot will to see—nor one without hands to grasp an object. Conscious inability prevents their purposing to do these things.

He cannot, again, *will* beyond his nature. He may know what are the capabilities of an angel, but he cannot *will* to act like one.

The will has limits as a controlling power in the soul. It cannot command the exercise of feeling. No man can, by an effort of his Will, love an odious object. It cannot, again, silence the verdict of Conscience. By no effort of my Will can I regard what I know to be wrong as right. Nor can it impede the operation of the Judgment, or banish remembered facts from the mind. I cannot *will* to believe a lie, I cannot *will* to forget.

These are natural limitations to the action of the Will in man.

It follows, therefore, that the Will of men, considered as creatures, is limited by their capacities as rational and moral beings, and the objects with which *as such* they have to do, and that in its own province its actions are circumscribed by its natural relation to the other powers of the mind.

In the nature of things, it cannot act in relation to matters of which we have no rational cognizance and for the apprehension of which we have no natural capacity.

This accords with Scripture: "The natural man (see the phrase explained on page 165) receiveth not the things of the Spirit of God." They lie beyond the sphere of his observation, and must be "*spiritually* discerned," apprehended, that is, by a higher faculty than he possesses. "Except a man be born again he cannot see the kingdom of God." While he remains a natural man he has no power to perceive spiritual realities.

It follows, then, from what we have advanced, that he cannot *will* concerning them. The limits which Nature assigns to the Will prevent his forming any purpose in relation to the things of God.

But, further: a sinner is not merely a *natural*—he is a carnal man.

His mental vision is dimmed. "The god of this world has," moreover, "blinded his eyes." Thus the range of his knowledge is limited; while sin, which has brought death into his soul, has also dwarfed and impaired all his active mental and moral capacities.

This being understood, it is easy to see that the Will of a sinner can

only act within a very limited range. It is circumscribed by the area of the facts which come within the diminished sphere of his observation, and by the enfeeblement which sin has brought upon his natural capacities.

The Will of a sinner may be likened to a manacled and fettered prisoner within a cell. His movements are hampered by his chains and circumscribed by the walls that confine him. He is indeed free to move, but in a manner so constrained, and within an area so bounded, that his freedom is—*bondage*.

So with the Will of man as a sinful creature. Though his volitions flow freely within the assigned bounds, he cannot possibly overpass them. As a creature he cannot extend his volitions to spiritual things; while, as a sinner, through his apostacy, his Will is continually and invariably evil, without power to extend its bounds into the regions of spiritual goodness, purity, and truth. Otherwise he would Will contrary to his nature and situation, which is as impossible in itself as it is contrary to the revelation of God. It must, moreover, be remembered that the Will of sinners is in a mysterious but most real manner subject to Satan. They are "led captive by the devil at his Will." He induces them to practise evil, not only by presenting enticements to wrong-doing to their minds, but by actually constraining the inner springs of their volition.

How great, then, the absurdity of representing that a natural man can, by an act of his Will, change his nature and do that which none but a spiritual man can perform.

Before a sinner's Will can decide for God in the way which the Gospel requires, three things are needful, each of which is beyond his power. *First*, it must be delivered from the dominion of Satan. *Second*, it must, by a revelation of spiritual facts, be capacitated to act beyond the range of those objects which Reason, unaided by Grace, can apprehend. *Third*, it must be renewed and recovered from the effects of sin, which have so dwarfed and perverted it.

Hence while we admit that the Will is essentially free, we deny that a natural man can will himself into a spiritual man; that a sinner can will himself into a saint; that he can will to be born again; that he can will to trust and love God, of whose character he is ignorant and who is unlovely and repellant to his corrupt nature; or that he can will to perform any of the spiritual acts which characterise a living child of God.

His Will is absolutely inoperative in relation to the things of God. Hence the Divine Will must act *first*, and impart spiritual impetus and motion to a sinner's Will, or he will continue in league with hell, and determined to act contrary to God to the very extent of his capacities as a sinner.

Grace, however, illuminates the mind, and reveals spiritual facts and circumstances to it. The new birth elevates a man to a higher stage in the scale of being and invests him with faculties of which, as a creature, he was absolutely devoid. He sees what was before invisible

(Heb. xi. 27), and lives in actual relation to facts of which he was before profoundly ignorant.

The range of the operations of his Will is accordingly enlarged ; and he forms spiritual purposes in relation to the spiritual objects which have been revealed to his mind.

Satan is, moreover, driven from his heart (Luke xi. 21) ; and no longer tyrannises over his mental powers. Thus the Will is unshackled and liberated from its former bonds.

The Will—no longer stunted and circumscribed—is free to act in accordance with God's pleasure, and this branch of salvation is consummated in the prayer, grateful, sincere and heart-deep—"Thy will be done."

XX. The Warrant and Ground of Faith.

By a warrant is meant something which warrants or authorises, or enables a person to act in virtue of a right.

By a sinner is meant a transgressor against God's holy law, who is where the Fall left him, and his sins have brought him to, and who has no inward assurance that he is interested in the salvation of God.

The question is—What warrants or authorises a sinner to make application to God for the salvation proclaimed in the Gospel ?

The Arminian would tell a lost sinner that Christ died for all men absolutely and equally, and that, therefore, any one who chooses may avail himself of the provided and freely offered salvation. Thus :—

Christ died for all men.

Therefore, He died for you.

God promises salvation to all that believe this.

Believe it, therefore, on the warrant of fact and right, and you are saved.

But this is substantially untrue. Christ did not die for all men absolutely and equally (see chapter ix.), and a warrant based on a fabrication is worthless.

The modern Calvinist holds that God has indeed an elect people, for whom, and none others, Christ died ; but that sinners have nothing to do with God's decrees, nor should they concern themselves about them. He would, therefore, advise a sinner to dismiss from his mind all consideration of what may be the eternal and unchanging pleasure of God concerning him, and bid him believe in Jesus on the warrant of the command of God to do so.

Such a command, however, is nowhere to be found, as our examination of the texts supposed to embody it fully shows. A sinner, as such, in his guilty hardness and unconcern, has not one single word in the whole Bible which warrants him in making application to God for mercy and pardon.

A second modern Calvinist would inform him that, while Redemption secures the salvation of the elect, the Atonement is of infinite efficacy—and that he may safely draw nigh to God on the ground of its boundless provisions, and plead the general invitations that are based on them.

Here, again, the sinner would be misled. We have shown the baselessness of the idea of the infinite efficacy of the atonement (page 46); and a heaven-born Faith can never act on the warrant of a human fabrication. It must have a divine sanction.

The warrant of Faith we have stated to be an inwrought persuasion that the portions of the Gospel message which direct, invite, or command believing acts, refer to such persons as we know ourselves to be.

Carefully examined, every Gospel invitation will be seen to consist of two parts—a description of character and a direction to the person described.

The description will invariably be found to embody some characteristic of a new-born but dark and uninstructed soul. Thus “thirsting,” “labouring and being heavy laden,” “seeking and being willing” (Rev. xxii. 17)—that is to say, graciously willing to be saved in God’s way—pourtray essential traits of a character which results from the operations of the Spirit in the heart.

A consciousness of possessing such a character as the promise delineates is, therefore, Faith’s warrant for approaching God in the way the promise directs, for the blessing the promise holds out.

Thus Faith says :—

“Thy promise is my only plea,
With this I venture nigh;
Thou callest burdened souls to Thee,
And such, O Lord, am I.”*

“Deep wounded souls to Thee repair,
And, Saviour, we are such.”

This not only accords with Scripture, but with true philosophy. Imagine two anxious sinners. One, under erroneous teaching, approaches God on the ground of the mercy manifested to sinners in Christ. He is told to be *grateful* that he was not damned long ago—to be *contrite* because he did not seek salvation before—to be *earnest*, lest the favoured opportunity slip by and he be damned after all—that God has free pardons to bestow—that Christ died to atone for sin—that the Holy Spirit will help him; and he tries to pray. But his mind requires guidance in this new and solemn exercise, and none has been given it.

Another sinner has been scripturally taught. He presents a Gospel invitation at the Throne of Grace. Say, “Let him that is athirst, come.” Here the mind at once is occupied with the description of character which warrants the application. “Lord Jesus,” he says, “I

* With all respect to the memory of the sainted Charlotte Elliott we have often been struck with the impropriety of directing a bewildered seeking sinner to sing, “Just as I am, without one plea, but that Thy blood was shed for me,” &c. This plea is never given in the Gospel, and if the sinner knew that Jesus’ blood had redeemed him, the doubts and conflicts of verse 3 would have ceased.

thank Thee that I am permitted to come to Thee as a *thirsting* sinner. My soul is in pain, but I bless Thee that it is no longer in a state of guilty unconcern. Thou biddest those that thirst come to Thee—and lo, I come. The Holy Spirit has shown me my need of Thee, and I wait on Thee for what Thou only canst give," &c.

It has been asserted that such teaching imposes qualifications for coming to Christ upon sinners—that we insist on a measure or standard of contrition or soul agony before we point them to Jesus as the sole and all-sufficient Saviour—that we refrain from preaching Faith to any but those who already believe—that we withhold the medicine of the Gospel from sinners until they are cured. All this is untrue.

We simply tell our fellow sinners that God has chosen, Christ has redeemed, and the Spirit has engaged to sanctify an innumerable company of sinners. That these are allowed to sin like other men until the time of their Regeneration and calling by grace. That they are then changed from a state of unconcern into a condition of solicitude about their souls. That for the guidance of such awakened or sensible sinners promises are written in God's Word to which in all cases are appended descriptions of the persons whom they concern. And that it is the instant and earnest business of every sinner whom a promise describes to make application—with all the light and spiritual ability vouchsafed to Him—to Jesus, who has said, "Him that cometh unto Me, I will in no wise cast out."

By the **ground of Faith** is meant the fact or facts on which a sinner bases his reliance when approaching God, for the mercy, pardon and acceptance proclaimed in the gospel.

Faith is the most solemn and momentous act of which a penitent sinner is capable.

He is keenly alive to his danger. He knows that by nature and practice he is one whom God cannot but regard with disfavour. He is conscious that he is condemned by the Law. Nevertheless he abstains from all further inquiries as to other possible courses of action. He abandons all efforts at self-reformation. At once; as he is; in his deplored sinfulness and helplessness he applies to God for favours of immeasurable importance and worth.

No prudent person would rest his eternal salvation upon any foundation which did not appear to him absolutely sufficient and reliable.

What, then, renders the reliance of Faith justifiable? What is the true ground of a heaven-born sinner's trust?

Answer: Nothing in God, absolutely or abstractly considered, furnishes a reply to this question. His mercy, love, goodness, &c., afford no sanction for the belief that He will remit the consequences of a sinner's transgression.

Again: No fact within the sinner—nothing that he is or experiences (either as a creature or a new creature) affords a valid reason for his acceptance with God, or is a ground for the expectation that he will be so accepted.

The ground of Faith is Jesus Christ. The worth of His Person; the preciousness of His blood; the prevalence of His interces-

sion, furnish the only valid reason for the acceptance of a sinner in the way indicated in the Gospel. On the Atonement of Christ—on this only—can the trust of a heaven-born Faith be based.

Confusion has arisen from failing to distinguish between the warrant and the ground of Faith.

The warrant of Faith concerns my right to draw nigh to God as one for whom saving provisions have been made. The ground of Faith concerns the character and direction of my reliance as one who has so drawn nigh.

The warrant of Faith is subjective, and arises out of what I am, through the operation of God the Holy Spirit. The ground of Faith is objective, and arises from what Christ is both to God and to sinners, through the complexity of His person, and the completion of His work.

The Warrant of Faith is the work of the Spirit in the sinner. The Ground of Faith is the work of the Saviour for the sinner.

The Warrant of Faith is God's testimony concerning conscious sinners—that He will permit them to approach in Christ's name. The Ground of Faith is God's testimony concerning His dear Son, that He delights in His Person, is satisfied with His work, and freely justifies sinners for His sake.

Preachers have to proclaim both the warrant and the ground of Faith. They have to assure the conscious sinner of his welcome as one whose character is portrayed in the invitations of the Gospel. They have also to dwell on the greatness, grandeur and glory of Emmanuel as the meritorious reason for the salvation of the vilest transgressor.

If the warrant of Faith is not insisted on, the Gospel is presented as a vague generality in which there is no more comfort for the prostrate and penitent sinner than for the unconcerned and hardened worldling.*

If the ground of Faith is not fully presented to the anxious enquirer, there is danger of his intermixing his own penitent feelings with Christ's finished work in his plea for mercy, and so of landing him in sorrow and confusion.

III.—Thy Faith hath saved thee.

Words which claim attention, because often quoted to prove that a sinner's salvation is effected by his believing.

Jesus said to the woman, whom He had healed of the issue of blood:—"Daughter, be of good comfort: thy faith hath made thee whole"—literally, "hath saved thee" (Matt. ix. 22; Mark v. 34; Luke viii. 48.)

Jesus said to Bartimeus, after he had received his sight:—"Go thy way, thy faith hath made thee whole"—literally, "hath saved thee" (Mark x. 52; Luke xviii. 42.)

Jesus said to the Samaritan leper, whom He had cured:—"Thy faith hath made thee whole"—literally, "hath saved thee" (Luke xvii. 19.)

*"There is Salvation for all who want it. Can I say more?"—*John Stevens.*

Three miracles of healing are here referred to. The Faith mentioned was the appeal of *physical* sufferers for relief. It was not *spiritual*, but *rational*, and based upon a persuasion of Christ's ability (as the Divine Messiah) to effect supernatural cures. The salvation, therefore, was not that of the immortal soul, but of the body.

"Thy faith hath"—in this sense—"saved thee." Some consider that the Lord by "Faith" meant Himself—the *object* of their Faith, "I, Jesus, in whom thou believest have saved thee."

This interpretation Israel Atkinson rejects: "Appendix to 'Faith,'" page 29. It is, indeed, playing with the words thus to understand them.

Others consider that while the healing virtue proceeded from Christ, Faith was the *sine quâ non*, or a necessary condition, without which it would have been impossible for Christ to heal them—and that *thus* Faith made them whole.

Answer.—Many of the miracles of Jesus were wrought upon people who had no Faith: Lazarus (John xi.); the widow's son (Luke vii. 12—15); and the daughter of Jairus (Mark v. 22—42) were dead when His power was exerted; and in many other instances it is evident that the minds of those He healed were quiescent, and not in a state of expectant trust that He would benefit them. It was, therefore, no general rule that men must believe on Christ before He could work miracles on their diseased or disabled bodies.

Since, then, Christ was able to heal men at His pleasure, whether they believed in Him or not, the words "Thy Faith hath saved thee" did not mean that their Faith had contributed to their cure. It did not make them whole *instrumentally*, as a medicine administered by a physician is the *means* of the cure effected, without which his skill would be unavailing.

In fact, the miracles of Christ were wrought (as the bounties of His providence are dispensed) on the evil and the good—on men that were to be eternally saved—on men that had natural Faith in His Messiahship *only*—and on men who were destitute of Faith altogether.

In the cases of those whose belief in His Messiahship had brought them to Him for relief, Jesus viewed their motive with approbation, and eulogised the Faith which had thus honoured Him.

Just as belief in a physician's ability induces a patient to apply to him, so *their* Faith had brought them to Jesus, and in this sense we understand the phrase under consideration. "Thy Faith" which led thee to Me "hath saved thee," hath proved a link in the chain of events which hath brought about thy cure.

Why were the words uttered? 1. As an assurance of the reality of the cures. The persons were not only *relieved*, but "made whole." The emphasis is on the word "hath saved thee." 2. They expressed the freeness with which the cures were effected. The simple appeal of *conscious* need availed. "He will not despise the prayer of the destitute." Psa. cii. 17. 3. They conveyed the Lord's high estimate, even of *natural* Faith. He could not behold its operation without noting his approval of it.

Jesus said to the woman that was [had been] a sinner, "Thy Faith hath saved thee" (Luke vii. 50.)

This, though similar to the above, is of widely different import, and should not be confounded with them. They referred to the salvation of the body; this to the salvation of the soul. They to natural Faith; this to spiritual Faith. Yet the fact that they are verbally the same, suggests the propriety of studying them together.

Thy Faith hath saved thee—whose? A fallen woman, who had previously seen and heard Jesus, and, constrained by His grace, had abandoned her depraved life. She *had* been (though now no longer) a sinner—a woman who lived on her shame (verse 37.)*

Moreover, some revelation of the pitiful and pardoning love of Christ had been vouchsafed her. A responsive sentiment had been begotten in her heart. “She loved (Him) much” (verse 47.)† All this was before the occurrence we are considering.

To manifest this love was now her desire. Probably she also longed to receive from the Lord’s own lips the assurance that would quell her fears.

Love like hers could not go empty-handed. She therefore took an alabaster casket of ointment—was it all she had in the world, the last remains of the luxurious proceeds of her sin?—and sought an interview with the Saviour in the Pharisee’s house.

What transpired the evangelist relates. No words were *spoken* on either side; but who can doubt that the grace which sanctioned the woman’s actions also shed peace into her troubled heart.

Surprise and indignation filled the Pharisee’s mind. But Jesus vindicated His conduct, and showed that she was no longer an abandoned, but a penitent (and, as her love proved) a pardoned, woman.

He then said unto her, “Thy sins are forgiven.”

This utterance was also resented by His fellow-guests; but Jesus not deigning to reply to them, dismissed the woman with the coveted blessing, “Thy Faith hath saved thee: go in peace.”

Whence note:—

1. Her Faith did not originate her salvation. The story is, indeed,

* Not “was” but “had been” (iv.) So Barton Bouchier, Valpy, and Wordsworth. Alford, on the other hand, insists—but without reason—that she was a prostitute even to this time.

“She had listened to the words of Jesus, perhaps to His invitation to those that laboured and were heavy laden to come to Him for rest. Lost, till now, to self-respect, an outcast for whom no one cared, she had found One who was the Friend of sinners; who beckoned even the most hopeless to take shelter by His side. She might yet be saved from her degradation; might yet retrace her steps from pollution and sorrow to a pure life and peace of mind. What could she do but express her lowly gratitude for the sympathy He alone had shown; the belief in the possibility of her restoration which had itself restored her.”—*Cunningham Geikie*.

† Not *loveth*. Her love was of earlier date than the incident in the Pharisee’s house. She loved Jesus before she thus sought Him. Note the force of the word “for.” It is here illative (see page 235), and marks not a cause but an effect. Her love was not the cause of her forgiveness, but a proof and evidence of it.

a fragment. We know not how the work of grace began in her heart, but to assert that her religious life was commenced by this her act of trust—that she constituted herself a saved person by believing in Christ—would be to falsify the narrative. There is ample evidence of an inwrought work, ere she appears in the Evangelist's narrative.

2. The Faith referred to was the approach of a conscious or sensible (and therefore regenerated) sinner to Jesus. Her heart was evidently alive with spiritual feeling. She was one "who had heard and had learned of the Father," and so came to Jesus (John vi. 45.)

3. The salvation referred to was experimental. She was actually *saved* when grace first moved her to forsake her sinful ways; *saved* when her heart first glowed with shame, and tears of penitence fell from her eyes; *saved* during the anxious interval which preceded the above incident; *saved*—but without such assurance of the fact as could afford rest to her heart. Her Faith led her to Jesus, and obtained from His lips the words of peace for which she longed: words which saved her from the sting of shame; saved her from degradation; saved her from despair, by the hope and promise of a new and purer life.

4. This view harmonises this text with the others.

In the first group of texts, physically living but diseased and disabled persons appealed to Jesus, in natural Faith, and physical relief was accorded them.

In the second text, a spiritually living, but burdened and sad-hearted sinner, appealed to Jesus in spiritual Faith, and spiritual relief was accorded her.

Natural Faith did not obtain life for dead *bodies* (the idea is an absurdity) but healing for living ones.

So spiritual Faith does not obtain the grace of regeneration for *souls* dead in trespasses and sins (the idea is an absurdity), but healing and peace for the souls of men who have passed from death unto life.

Hence we still say to a trembling and anxious sinner who enquires "What must I do to be saved"—not "*shall*" as often quoted: the language implies the urgency of intense anguish of soul, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.)

CHAPTER XVI.—THINGS WHICH ACCOMPANY SALVATION (*continued.*)

Hope.

Hope. We believe that **Hope** is a grace of the Spirit (A) by which the children of God **desire** and **anticipate** the blessings promised in the Gospel to the "heirs of salvation." (B)

A) 1 Cor. xiii. 18; Eph. ii. 12, where note that natural men are destitute of this grace; 2 Thess. ii. 16; 1 Pet. i. 3, where read "living" or "lively." The meaning, is that the hope of a regenerate person is a living and indestructible principle; not that all believers are sanguine in expecting heaven.

(B) Eph. i. 18; Col. i. 18—23; Tit. ii. 13; Heb. xi. 16.

NOTE.—Hope is a composite emotion, comprising the desire for good, conjoined with an expectation of obtaining it.

NOTE.—Value your Hope more by the intensity of your desire than the confidence of your expectation. A "good Hope," 2 Thess. ii. 16, is not necessarily a strong Hope. Its goodness depends on the goodness of its object and the warrantableness of its expectation.

“ Hope is an anchor of the soul, a grace of heavenly birth ;

When tempests rage, and billows roll, we learn its use and worth.

" Our strength and fortitude may droop, each refuge seem to fail ;

But we are still upheld by Hope, which holds within the veil."

The object of Hope. We believe that the objects of a Christian's hope are **Jehovah Himself**, as He stands engaged to befriend and benefit His people (A): and all the blessings promised in the Gospel, both now and hereafter (B.)*

*The term "Hope" like "Faith," is employed in the Bible both in a subjective sense (for the act of hoping,) and in an objective sense (for what is hoped for, or that on which Hope is based.) Thus:—

Subjectively.

Rom. v. 2, "In h. of the glory of God."

Rom. v. 4. "Experience (worketh) h."

• „ viii. 24. "Are saved by h."

xv. 4. "That we might have b."

„ xv. 13. “That ye may
abound in h.”

1 Cor. xiii. 13. "Now abideth h."

1 Thess. v. 8. "For an helmet the
h. of salvation.

2 Thess. ii. 16. "Good h. through grace."

*Heb. vi. 19. "Which h. we have as an anchor."

1 Pet. i. 3. "To a lively (living) h."
 .. i. 21. "Your h. might be

„ I. 21. Your N. might be
in God.”

1 John iii. 3. "This he in Him."

Objectively.

Jer. xvii. 13. "The h. of Israel."

Acts xxvi. 7. "For which h.'s sake."

•Rom. viii. 24. "H. that is seen
is not h."

„ xv. 13. “The God of h.”

Gal. v. 5. "The h. of righteous-
ness."

Col. i. 5. "The h. laid up for you."

„ i. 27. "The h. of glory."

1 Thess. ii. 19. "What is our h."

1 Tim. i. 1. "Jesus who is our h."
 2 Tim. ii. 12. "The h. of the h."

Titus. ii. 13. "That blessed h."
#Hob. vi. 18. "To be held on"

***Heb. vi. 18. "To lay hold on the h."**

*NOTE.—In Rom. viii. 24, and Heb. vi. 18, 19, it occurs in both senses—subjective and objective.

A. Psa. cxlvi. 5; Jer. xiv. 8; Lam. iii. 24; Joel iii. 16; Acts xxiv. 15; Rom. xv. 13; where note that "God is the God of Hope, as He is its Author, Object, Fulfiller and Fruition."—*John Hazelton*. 1 Tim. i. 1; 1 Pet. i. 21. (B) For time—Such as the supply of our needs; Psa. lxxxiv. 11; Phil. iv. 19; strength Deut. xxxiii. 25; Isa. xl. 31; deliverance, Psa. lxxii. 12; 2 Tim. iv. 18; guidance, Psa. xxxii. 8; Psa. xlviii. 14; Prov. iii. 6: preservation; Phil. i. 6: help in death; Heb. ii. 15; Psa. xxiii. 4. Hereafter—the objects of hope are immediate entrance into the Lord's presence after death. 2 Cor. v. 8; Phil. i. 23. Perfect rest. 2 Thess. i. 7; Heb. iv. 9. Joy. Psa. xvi. 11; Matt. xxv. 21. Perfection in holiness and knowledge. 1 Cor. xiii. 12; Heb. xii. 23; the Resurrection of our bodies, and the consummation of our happiness at the second coming of Jesus; Job xix. 26; Psa. xvi. 9; Rom. v. 2; 1 Cor. xv. 51, 52; 1 Thess. ii. 19; Titus ii. 13; 1 Pet. i. 4, 5; 1 John iii. 2; Jude 24, 25. Every gracious declaration of God containing a "shall" or a "will," indicates an object, on which a heaven-born hope may rest.

NOTE.—"The God of Hope," Rom xv. 13, is not abstract Deity or God considered apart from Mediation; but Jehovah in His covenant character, as the God of His enrolled, redeemed, and grace-sought people. "The relationship which He has sovereignly assumed is the foundation of His character as the God of Hope. I cannot Hope in abstract Deity.

'The holy, just, and sacred Three
Are terrors to my mind.'

But God in Christ; God resolved to bless me in Jesus; God accepting me, justifying me, embracing me, enriching me, and caring for me with infinite tenderness, as I stand approved in the Son of His love, is the God of my Hope; for how can I expect aught but good if He is mine. Knowledge is the hand maid of Hope. I know whom I have believed, and, therefore, know that all things shall work together for my good."—*John Hazelton*.

NOTE.—"We are hoping for eternal blessedness in another world, or bliss, glory and perfection in the heavenly state. Six things will then constitute our blessedness. We shall see Christ. We shall be like Him. We shall be near and with Him. We shall uninterruptedly enjoy Him. [We shall serve Him in His Temple;] and this will continue for ever. These facts are now the objects of our Hope."—*John Hazelton*.

"There is an inseparable connection between the grace and object of Hope. God has performed two operations—one *for*, and one *in* His people. He has prepared a city for us (Heb. xi. 16), and He has prepared us here for that city. He creates the object for the Hope, and the Hope for its object, and the existence of the grace of Hope in the heart proves our interest in the object. The hoping heart will assuredly obtain its object."—*John Hazelton*.

"Thou only art my Hope, O Lord, Thy wisdom and Thy power
Will surely timely help afford, in each distressing hour.

"My checkered days I know may bring, full many a cause for fear;
But 'neath each lowering cloud I'll sing; for I shall find Thee near.

"Till, every scene of danger past, I leave the world behind,
And in the Lord, my God, at last, Hope's full fruition find."

The saving power of the grace of Hope. We believe that the **grace of Hope** sustains an important relation to our experimental salvation—since it holds the soul in the hour of peril (A); sweetens the bitterness of present tribulation (B); fortifies and energises the mind (C), and purifies the heart (D), thus saving us from many of the dangers which beset us as the children of the living God. (E)

A Heb. vi. 19. B Rom. v. 2, 5, and xii. 12; 1 Thess. iv. 18. C 1 Cor. xv. 58; Eph. vi. 17; Phil. i. 20; 1 Thess. v. 8; Psa. xxvii. 13.* D 1 John iii. 3. E Rom. viii. 24; where some have understood that we are saved, not by the *grace*, but by the *object* of Hope—God Himself, on whom Hope reposes. The *grace* of Hope is, however, intended, by which we are saved (not *meritoriously* from the guilt and punishment of sin), but from the depression and dejection into which hopelessness would plunge us.

"Hope is a lively act, of Jesus' life within—
Grounded upon the Gospel fact that Jesus died for sin.

"Hope purifies the heart, through Jesus' cleansing blood;
Performs, like Faith, a saving part, beneath the throne of God.

"Through grace, good hope abides, and saves us from despair,
Yields cordials to the heart besides, and helps the saints in prayer."

Faith and Hope. We believe that Faith and Hope should be distinguished as different acts of the renewed mind of the child of God.†

*Psa. xxvii. 13. Heaven is the "land of the living," and Hope anticipates there to see (enjoy) the goodness of God to the full. This saves us from a fainting heart here, in the land of the dying. "Hope is heaven's balm for present sorrow."—C. H. S.

"Alas! for us if thou wert all
And nought beyond, O earth!"

†The verb "to hope" is employed in hymns and popular theology to designate the action of a weak Faith. Thus:—"My soul looks back to see The burdens Thou didst bear, When hanging on the cursed tree, And HOPES her guilt was there." It is, however, not so used in the Bible, where it never means a timid and hesitating trust, but always the expectation of future good.

They are distinct acts (1 Cor. xiii. 13; 1 Pet. i. 21), yet, both are heaven-born (2 Thess. ii. 18.) Both have relation to God and gospel facts (1 Pet. i. 21; Heb. vii. 19.) Both are opposed to sight (2 Cor. v. 7; Rom. viii. 24.) Both are directed by the gospel (Col. i. 23.) Both are springs of godly conduct (Heb. vi. 11; xi. 33; 1 John iii. 3.)

Faith, however, is occupied with *present* realities (Eph. ii. 8;) Hope with *future* certainties (Col. i. 5.) Thus Faith views the goodness which God "*hath wrought* for them that trust in Him." Hope contemplates what "*He hath laid up* for them that fear Him" (Psa. xxxi. 19).

Faith exclaims:

"Jesus, Thy blood and righteousness,
My beauty ARE, my glorious dress."

While Hope adds—

"Midst flaming worlds, in these arrayed,
With joy SHALL I lift up my head."

Faith's language is—

"I hear the words of love—I gaze upon the blood;
I see the mighty sacrifice, and I have peace with God."

While Hope sings—

"And a new song is in my mouth, to long-loved music set;
Glory to Thee for all the grace I have not tasted yet."*

See also the famous passage in Bunyan's "*Israel's Hope Encouraged*."—*Offr's Edition*, vol. I., 578.

"When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond the cage,
And long to fly away.

"Sweet in the confidence of Faith,
To trust His firm decrees;
Sweet to lie passive in His hand,
And know no will but His.

* It is, however, impossible in all cases to draw a sharp line of demarkation between Faith and Hope. In the Scriptures the terms are sometimes employed interchangeably. The verb *ἐλπίζω* (*elpizo*) "to hope" is often in King James' version of the New Testament rendered "trust;" as in Eph. i. 12; Phil. ii. 19; 1 Tim. iv. 10; v. 5 and vi. 17; 1 Pet. iii. 5; 2 John 12. The noun *ἐλπίς* (*elpis*) "hope" is rendered "faith" in Heb. x. 23. Abraham's confidence in relation to the birth of Isaac, is ascribed to Faith and Hope (Rom. iv. 17—20); Sarah's to Faith (Heb. xi. 11.)

"Sweet to rejoice in lively Hope,
That when my change shall come,
Angels will hover round my bed,
And waft my spirit home."

The Warrant of Hope. We hold that since the blessings of the gospel are bestowed solely on the spiritual family of God; the warrant of Hope is the work of the Holy Spirit within the soul, which evidences gracious relationship to our Heavenly Father.

Psa. lxi. 5; Prov. iii. 35; Isa. liv. 17; Matt. xxv. 34; Acts xx. 32; Rom. viii. 17; Gal. iv. 7; Col. i. 12; Tit. iii. 7; Heb. i. 14; vi. 12, and ix. 15; 1 Pet. i. 4; iii. 9.

NOTE.—Grace constitutes us the heirs of God, and thus gives us a title to all the covenant blessings which are the heritage or inheritance of His people—theirs in virtue of relationship.

NOTE.—"A good hope of heaven is limited to God's sons, arises out of Adoption, and is the outgrowth of Regeneration. It is a fruit of the Spirit; which divine Person dwells in the heart of the hoper. Relationship entitles all God's sons and daughters to hope for glory."
—*John Hazelton.*

Regeneration and the experiences with which it is conjoined (which attest our relationship) are thus the warrant of Hope.*

"Amazing grace! a worm of earth,
Ennobled by the second birth,
And owned Jehovah's child.
An object of eternal love,
An heir to all the joys above,
Who cannot be exiled.

"Come, heaven-born soul, your sonship view,
The grace which forms your heart anew
Calls forth the filial claim:
My Father, doubtless, Thou art mine,
For Thou hast given me life divine,
And I must own Thy name."

Love.

Love. We believe that Love to God is a grace imparted by the Spirit to the saints (A,) through which they

* The Ground of Hope on the other hand is the existence of gospel facts which lie hidden from mortal sight "within the veil"—Heb. vi. 19. (Compare page 250 on the Warrant and Ground of Faith.)

are filled with spiritual affection toward each person in the blessed Trinity, and regard Jehovah as the supreme object of their desire and delight on earth and in heaven. (B.)

A Hence not possessed by natural men: Rom. viii. 7. A grace: 1 John iv. 7, 10, 19; our love is not only a consequence but an effect of His love. Rom. v. 5; Gal. v. 6, 22; 2 Tim. i. 7; 2 Thess. iii. 5. B Psa. xxxi. 23; John xiv. 23; 1 Cor. xvi. 22; 1 Pet. i. 8; 2 John 6.

Psa. lxxiii. 25, where for "beside" understand "*in comparison with Thee.*" All other lights are lost to sight when the sun shines. All other loves are nothing to God's great love to His people; and hence all other objects of affection are as nothing compared with Him.

So Luke xiv. 26. If our father, mother, &c. are *unregenerate* we can only love them with *natural* affection, which must not be permitted to interfere with the claims of God's love upon us. Many Christians are spoiled by their unwisely and unholily yielding to the voice of *human* love.

NOTE. "Faith worketh by love." Gal. v. 6. Faith discerns God in Christ as lovely and loveable, and leads to love to Him and His people and His truth.

NOTE. As Fear is the grace of restraint (page 264) so love is the grace of holy impulse and effort--the motive power of a holy life. (2 Cor. v. 14.) Jesus saves us from carnally loving the world and the things of the world (1 John ii. 15) by "the impulsive power of a new affection."—*Dr. Chalmers.*

NOTE.—Love to God is an evidence of interest in His love. (1 Cor. viii. 3.) The absence of affection to Christ proves that we are not saved. S. Paul prayed that those who lived and died without loving His Master might be "Anathema Marantha:" accursed at His coming. (1 Cor. xvi. 22.)

Hence "those that love God" is an accepted designation of true Christians.—Rom. viii. 28; 1 Cor. ii. 9; James i. 12; ii. 5.

NOTE.—Spiritual love to God differs from that which is enjoined by the Law (Deut. vi. 5); was incumbent on Adam; and is the duty of all men.

The latter was a holy admiration for God, as viewed through the medium of His natural works, and His great goodness as our Creator and Benefactor. The former is a sweet and sacred recognition of His grace in salvation and His distinguishing love to us as His chosen and redeemed children. (1 John iii. 1; iv. 10.) This is not a natural duty, since it flows as a result from His sovereign favour.

"Happy the heart where graces reign,
Where love inspires the breast;
Love is the brightest of the train,
And strengthens all the rest:—

"'Tis love that makes our willing feet
In swift obedience move;
The devils know and tremble too,
But Satan cannot love.

"This is the grace that lives and sings,
When Faith and Hope shall cease;
'Tis this shall strike the joyful strings,
In the sweet realms of bliss."

Brotherly Love. We believe that **brotherly love** (**A**,) is a grace of the Spirit, (**B**,) through which Christians are constrained to treat their brethren with sincere and unfeigned affection (**C**,) irrespectively of their natural amiability, and in spite of their natural deficiencies, and for the sake only of Jesus and their common interest in His salvation. (**D**)

A Rom. xii. 10; Heb. xiii. 1. **B** John xv. 12; Gal. v. 22; Eph. i. 15; Col. i. 4; 1 Pet. i. 22; 1 John iii. 14; not possessed by natural men. Tit. iii. 3; 1 John ii. 9, and iv. 20. **C** Gal. vi. 10; 1 Pet. iv. 9; Gal. vi. 2; compare John xv. 12. **D** 2 Cor. v. 16. Brotherly love estimates men not according, "to the flesh,"—i.e. their natural disposition, their intellectual gifts or their social standing, but because of their vital association with the risen Saviour. Spiritual affection is the love of the Spirit-life and flows impartially towards all who share with us the saving love of our heavenly Father. Compare for illustration Exodus xxi. 5 and 1 Cor. xiii., where for "charity" read "love."

NOTE.—Brotherly love is often confounded with its counterfeit—Universal Charity, a human sentiment which views all *professed* Christians with equal favour, however loose their practice, and wide their divergence from the truth. "The wisdom that is from above is, however, first pure, then peaceable." (James iii. 17.) Brotherly love can overlook much brokenness of judgment and error in conduct, (1 Pet. iv. 8,) but it cannot regard with full affection men who are overtly disloyal to Christ, and who deny and subvert His truth.

"Bless'd be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds,
Is like to that above.

"We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

Love to the Truth. We hold that all that love God are likewise brought to love **His truth** with a fervent, solicitous and zealous affection; and that none that are truly saved can regard error, when presented for the Gospel of

sovereign grace, without the intensest feelings of indignation and loathing.*

NOTE.—Love to the truth cannot exist without its *antithesis*—hatred to error. “If error is harmless the truth is valueless.”—Psa. cxix. 104, 128, 163.

Psa xcvi. 10; cxix. 104; Isa. viii. 20; 2 Cor. xiii. 8; Gal. i. 8; 2 Thess. ii. 10—12; 1 John ii. 21, and iii. 19.

- “No prophet, or dreamer of dreams, no master of plausible speech;
To live like an angel who seems, or like an apostle to preach.
- “No tempter without or within; no spirit, though ever so bright,
That comes crying out against sin, and looks like an angel of light:
- “Though reason or fitness he urge, or plead with the words of a friend,
Or wonders of argument forge, or deep revelations pretend,—
- “Should meet with a moment’s regard, but rather be boldly withstood,
If anything easy or hard, he teach—save the Lamb and His blood.”

Godly Fear. We believe that **Godly Fear** is a grace of the Spirit (**A**), by which saved sinners are **restrained** from the commission of whatever is opposed to the revealed will of the most holy God of their salvation. (**B**)

A A grace, Jer. xxxii. 40; and xxxi. 33; Psa. cxi. 10; Prov. xxiii. 17. Hence natural men do not possess it: Psa. xxxvi. 1; Eccles. viii. 13; Rom. iii. 18; Jude 12. See Luke xxiii. 40, where note that Godly Fear indicated the presence of grace in the heart of the penitent thief. Neh. i. 11. “Desiring to fear God’s name,” is the lowest evidential sign of spiritual life mentioned in the Bible. Acts x. 35; Prov. xix. 23; Phil. ii. 12. “With fear and trembling.” A loving child is allowed by her mother to perform some act of service. She flushes with joy at the confidence reposed in her, and “trembles” with excitement and pleasure at the unwonted dignity. Her solicitude to acquit herself well fills her heart with “fear,” but it is the fear of anxiety to please, not of dread lest she should displease. She is anxious—not to avoid the blow of anger, but to win the smile of approving love. Such are the “fear and trembling” of holy souls, in whom the Spirit works that they may will and work the “things that accompany salvation.”

B Prov. viii. 13; Gen. xxxix. 9; Neh. v. 15; Psa. xix. 9; Luke xii. 5,

*One of the saddest “signs of the times” is the tendency to withhold the truth from sinners from a desire to win souls by presenting a more palatable gospel than that of sovereign grace. It should be noticed that in the brief Epistles of S. John—the Apostle of Love—the term the truth occurs twenty-one times, and in connections which manifest its importance. Any so-called love for men that closes the lips to the fullest utterance of the truth is fleshly, and should be resisted.

and xxiii. 40; Jer. xlv. 4, (Gal. v. 17—"Ye cannot do the things that ye would.") This may be understood in two senses. "Ye cannot do the (good) things that ye would," i.e. are hindered in carrying out your holy desires by the presence of "the flesh" within you. "Ye cannot do the (evil) things that ye would;" i.e., are restrained from the commission of sins to which your natural lusts would impel you by the presence of the Spirit-born principle within. (See page 106.)

NOTE.—The object of spiritual Fear is God, "not abstract Deity, not the unmediated Jehovah, but God in Christ." God out of Christ may be dreaded—it is God in Christ who is feared. *Psa. cxxx. 4.* "There is forgiveness with Thee that Thou mayest be feared." A sense of God's forgiving love changes servile dread into filial fear. *Psa. lxxii. 5.*

Godly fear is the result of the specific action of the Spirit's grace upon the conscience. (Compare pages 95, 110 and 272.) A good conscience acts in the light of a higher rule than mere morality, and is made to act in relation to the will of our heavenly Father. *Rom. ix. 1; 2 Cor. i. 12; 1 Tim. i. 19; Heb. xiii. 18; 1 Pet. ii. 19,* where note "conscience toward God," i.e. the man is restrained from acting otherwise, because he fears God.*

NOTE.—Godly fear is intended in *2 Cor. v. 11.* "Knowing (or being experimentally conscious of) the fear (not the terror) of the Lord, we persuade men."—*Revised Version.*

The ground of Godly Fear is reverence for God. *Psa. xc. 11; Heb. xii. 28; 1 Pet. iii. 15,* and *i. 17,* which read; "If (or since) ye call on Him as Father—pass your time in fear,"—i.e., since you stand in filial relationship to God, who exacts of you conduct becoming to His children, let love and duty restrain you from conduct which is displeasing to Him. Hence Godly, is also called Filial Fear. *Heb. xii. 5–7.*

NOTE.—The word Fear is also used in other senses, to designate:

1. **Natural Apprehensions** of circumstantial evil. From this Christians are delivered, and they are enjoined not to fear it. *Psa. xxxiv. 4; Isa. xli. 10, 13; Lam. iii. 57; Psa. xxvii. 3; Rev. i. 17; Heb. ii. 15,* and *xiii. 6; Isa. viii. 12.*

2. A dread of the consequences of sin. *Rom. viii. 15; 1 John iv. 18,* where understand not our love to God, but His to us, revealed in the person and work of Christ. Oftencalled legal, slavish or servile Fear.

3. Timidity or fearfulness, *2 Tim. i. 7,* where, however the word is not *phobos* (fear) but *deilia* (fearfulness.) In the sense we popularly speak of "Doubts and Fears."

4. The word Fear is often employed as a comprehensive term for all the exercises of genuine religion, because the grace of Fear involves and embodies all the other graces. For instance Faith. In the outstretched knife of Abraham (*Heb. xi. 17.*) Faith was manifested, but it is also said to have been the effect of Godly Fear. (*Gen. xxii. 12.*) Again Love. Said Moses, "Thou shalt fear the Lord thy God," (*Deut.*

* Compare *Jer. xxxii. 40,* and *xxxi. 33,* in the latter of which "my law" answers to "my fear" in the former. The spiritualised conscience acts spontaneously in harmony with the righteous requirements of our Heavenly Father, as disclosed in His law or revealed will.

x. 12,) and adds that this comprises, loving Him with all one's heart," &c. Hence Godly Fear is frequently spoken of as the characteristic grace of true saints. *Psa. xxxiv. 11; Prov. xiv. 26; Mal. iv. 2; Psalms xxii. 25, xxv. 14, and ciii. 11; Acts x. 22.* It therefore indicates the whole worship and service of God.—*From John Hazelton.*

"In Adam's loins by sin we fell, and walked destruction's road,
Without the will or power to turn to holiness and God.

"But He devised means to bring His banished children home
And Christ fulfilled the wondrous plan by His own death alone.

"The Spirit brings His exiles back, as trophies of His love,
And plants within them holy Fear—no more from God to rove."

Spiritual Illumination. We believe that all saved sinners invested with a heaven-born **understanding (A)** a capacity distinct from, and higher than intellectual intelligence **(B)** and are **specially instructed** by the Holy Spirit in the meaning of the **Scriptures (C)**; from which they progressively acquire an insight into divine truth, and are thus made "wise unto salvation through Faith, which is in Christ Jesus." **(D).**

A Job xxxii. 8; 1 John v. 20, and ii. 20; Eph. i. 17, 18. **B** John iii. 3; 1 Cor. ii. 14; Jude 10. (See page 165.) **C** *Psa. xxv. 5; cxix. 18; cxlvi. 8; Isa. liv. 13; John vi. 45, and xvi. 13; 1 John ii. 27.* **D** John x. 14, where read, "*am known of mine even as the Father,*" &c. 2 Tim. iii. 15; 2 Pet. i. 3; *Psa. cxix. 34, 125; Isa. xxviii. 10, xxxv. 8, and 1 Cor. i. 30; 1 John ii. 20.* (See page 147.)

NOTE—In 1 John v. 20, we are told that a spiritual understanding is given to the saints; in Eph. i. 18, S. Paul prays that this faculty may receive increased power, to see truth more fully. Compare *Addendum iv.*, pages 94 and 95.

NOTE—1 John ii. 20, "*Ye know all things.*" (See page 127.) "All things" with four distinctions. It means *only*—1. Things *religious*; 2. Things *revealed* (Deut. xxix. 29); 3. Revealed things of *importance*; 4. A *comparative* knowledge of these, in our *present* state.—*Morning Exercise*, for August 17th. *W. Jay.*

NOTE—The necessity for our investment with this faculty of spiritual intelligence is stated in 1 Cor. ii. 9, 14. Without it, the report of gospel facts is but *foolishness* to men. Compare page 165.

NOTE—We stand equally aloof from the extreme views of the Rationalist and the Mystic.

A Rationalist*, or one who attaches undue importance to reason in

*That is a religious Rationalist. The term is sometimes applied to persons who deny the existence of any fact which is undiscoverable by or incomprehensible to Reason. Hence they refuse to admit the being of God; the possibility of revelation, &c. Religion is confessedly based on *mysteries*, and as they reject all mysteries they repudiate it altogether. (See page 6.)

the matter of religion, believes that our natural intelligence will enable us to understand all revealed truth ; and thus denies the necessity of the special aid of the Holy Spirit before the Scriptures can be comprehended and received. (See page 94.)

A Mystic holds that the Holy Spirit is wont to impart the thoughts of Jehovah to the minds of His people independently of the Scriptures He has inspired. This has led to wild fanaticism and folly.

"In vain the Bible's open page
Presents the truth of God to man ;
He cannot, be he fool or sage,
Believe the gospel's wondrous plan.

"The dead shall sooner rise and leave
Their narrow home beneath the sod,
Than sinners, with *true* Faith, receive
The tidings of the grace of God.

"Reason may range the plains of light
Where far off suns and systems shine ;
But, baffled in her futile flight
She grasps not mercy's high design.

"But when, with quick'ning power, the Lord
Speaks, and Death from the soul departs,
His people, through His sovereign Word
Gain new and understanding hearts.

"Th' expanding mind begins to soar
Beyond the encircling veil, and sees
Mysterious facts, unknown before,—
Salvation's great realities.

"Now taught of God they apprehend
How sovereign, free, and rich His grace
And, turning to the 'sinner's Friend,'
They hear His voice and seek His face."

Reconciliation. We believe that **Reconciliation**, is a grace of the Spirit by which the saints are brought through Christ into cordial acquiescence* in the character and conduct of Jehovah as the God of their salvation.

*Thus Joseph Irons finely says :—

"Let saints proclaim Jehovah's praise,
And acquiesce in all His ways,
He keeps eternity in sight,
And what His hand performs is right.

"'By the right way' His saints are led,
Which none but holy souls can tread ;
The way that carnal reason hates,
Although it leads to heaven's bright gates."

The terms "reconcile" and "reconciliation" are loosely used in current theology.

Little aid is obtained from the derivation of the words. Etymologically, to reconcile simply means "to bring together parties who have been estranged," "to bring to agreement." This is not the force of the word for which it stands in the inspired original.

The verb *καταλλάσσω* (*katallasso*) "to change thoroughly,"—*Young*; "to change towards,"—*Robinson*, occurs five times in the New Testament.

Rom. v. 10, "If when we were enemies we were *reconciled*." 1 Cor. vii. 11, "Let her be *reconciled* to her husband." 2 Cor. v. 18, "God—*reconciled* us to Himself." 19, "God was in Christ *reconciling* the world to Himself." 20, "We beseech for Christ's sake, be ye *reconciled* to God."

The verb *ἀποκαταλλάσσω* (*apokatalasso*)—to change thoroughly from, *Young*—to change from one state of feeling to another—*Robinson*, occurs thrice.

Eph. ii. 16. "That He might *reconcile* both to God in one." Col. i. 20. "By Him to *reconcile* all things unto Him." 21, "You that were enemies hath He *reconciled*."

The verb *διαλλάσσομαι* (*diallassomai*) to be changed throughout, *Young*—to change one's own feelings to—*Robinson*, occurs once.

Matt. v. 24. "First be *reconciled* to thy brother."

All these are variations of the verb *ἀλλάσσω* (*allasso*), to make other than it was, to change, alter.

The noun *καταλλαγὴ* (*katallagē*) a thorough change—*Young*: a change from enmity to friendship,—*Liddell and Scott*—occurs four times.

Rom. v. 11. "By whom we have now received the atonement, (*reconciliation*)." Rom. xi. 15. "If the casting away of them (the Jews) be the *reconciling* of the world." 2 Cor. v. 18. "God hath given to us the ministry of the *reconciliation*." 19. "God hath committed unto us the word of the *reconciliation*."

It does not occur in Heb. ii. 17, which should be read, "to make atonement, appeasement, or (as in the Revised Version) propitiation, (not 'reconciliation,') for the sins of the people." Dan. ix. 24, should be read "to make *atonement*" or appeasement (not reconciliation) *Young*.

Seven reconciliations are here mentioned.

1. That of the unforgiving man who had injured his brother. (Matt. v. 24.)

2. That of a wife, who had left her husband. (1 Cor. vii. 11.)

3. That of the world, by the rejection of the Jews. (Rom. xi. 15.) To be understood in a Dispensational, not in a personal and spiritual sense. The casting away of national Israel was made the occasion of the introduction of Christianity among the Gentiles, who are now, no longer idolaters, but to a large extent *nominally* and *professedly* reconciled to God.

4. That of converted Jews and Gentiles, whose estrangement from each other is healed by their incorporation into the one church of the First Born. (Eph. ii. 16; see also Eph. ii. 14.)

5. The prospective and final Reconciliation of all things (*i.e.*, all creatures or intelligences,) in heaven and earth (Col. i. 20,) which refers to the future loyalty and harmony of angels and redeemed men, when the mediatorial work of Christ is accomplished.

6. The *original* reconciliation of the church as a whole through the work of Christ. (2 Cor. v. 19.) The word "world" here refers to the redeemed, considered as living in all ages, and as scattered over the habitable globe. (See page 51.) This forms the medium and ground of—

7. The actual and personal reconciliation of the individual believer. (Rom. v. 10; 2 Cor. v. 18; Col. i. 21,) to which this section refers.*

NOTE.—Reconciliation is a divine work, terminating in the people of God. To speak as if He were reconciled to them, and not they to Him, is a grave error. He was never estranged from His elect, and hence cannot be said to be reconciled to them. He loved their persons when they were at enmity to Him, though He hated their ways—and His unalterable love leads to the gracious change in their feelings toward Him. Popular as is the phrase, "a reconciled God," it is radically unscriptural.

NOTE.—"The Reconciliation" differs from "the Atonement." The Atonement or pacification, or propitiation, is the satisfaction received by God's punitive justice, in the sacrifice of Christ. The Reconciliation is the change effected in the mind of a sinner when favoured to know that the sacrifice of Christ avails for him. Thus the Atonement and the Reconciliation stand related as cause and effect. The men for whose sins Atonement was made (and no others,) in due time receive "the Reconciliation." Rom. v. 11. "The Atonement" here is a serious mistranslation.†

This distinction is accurately observed by William Tucker :

"All glory to the great I AM,
Who chose me in the blessed Lamb;
While millions of the human race,
Will never know or taste His grace.

"And blessings on atoning blood,
By which I'm reconciled to God;
And praise be to the Spirit given,
Who frees from sin, and leads to heaven."

NOTE.—As the word Reconciliation describes a real and not a relative change—it is an error to regard it as a change in our judicial standing from condemnation to justification. It is a work of which we are the *subjects*,—and through which we are become *other*, in our views of God, than we previously were.

*A branch of the Reconciliation, not referred to above, is the bringing together in spiritual agreement, of persons who before their conversion were sundered and estranged. "The rich and poor meet together" in the union and associations of grace. (Prov. xxii. 2, and James i. 9, 10.)

†See Appendix 1. The Atonement and the Reconciliation.

Reconciliation to God is wholly beyond the power of natural men. It involves a change both in the affections and the will, which are utterly beyond human control. (Reconciliation involves Repentance. See pages 172, 173, and 247—250.)

It is no mere human duty. Man as a creature, ought to be right with the God of the Law. Reconciliation is the saved sinner's change from hostility to abiding agreement with the God of the Gospel, and to the sovereignty, freeness, and fulness of His distinguishing grace.

NOTE.—Reconciliation admits of degree—expressed by “submitting to God,” (James iv. 7;) “resting in the Lord,” (Psa. xxxvii. 7,) and “delighting in Him,” (Psa. xxxvii. 4.) Saints who are *radically*, but *imperfectly* reconciled to God may therefore be exhorted to a fuller-hearted Reconciliation. (2 Cor. v. 20. *) See pages 228, 229. This however, is widely different from imploring dead sinners to be reconciled to God.

NOTE.—On the distinction between Reconciliation and Repentance see page 178, which consult.

“ Lord Thou hast won : at length I yield
My heart, by mighty grace compelled,
Surrenders all to Thee ;
Against Thy terrors long I strove,
But who can strive against Thy love ?
Love conquers even me.

“ Now since Thou hast Thy love revealed,
And shown my soul a pardon sealed,
I can resist no more.
Couldst Thou for such a sinner bleed ?
Canst Thou for such a sinner plead ?
I wonder and adore.

Spiritual We believe that **Loyalty** to Jesus
Loyalty. is a distinguishing and essential characteristic of all who have been saved through His finished work.

Luke xviii. 17. NOTE.—The phrases “The kingdom of God,” or “heaven,” so often applied to a state of salvation, surely involve the reign of Jesus—and receiving the kingdom must, at least, comprise accepting Jesus as King, and submitting to Him as one's true and lawful Monarch. Saved men accept the reign of Jesus, just as loyal subjects accept and uphold the proper Sovereign of the realm. Acts iv. 19 ; v. 29 ; 1 Cor. xii. 3, where note that calling Jesus, “Lord,” *i.e.*, owning His Supremacy and Sovereignty—results from the inwrought work of the Spirit. Eph. iii. 16. (Compare page 192.)

*2 Cor. v. 20. “Persons who are already reconciled to God in *essentials*, are here exhorted to be reconciled to Him in *circumstantial*.”—James Wells. (See pages 227, 230.)

NOTE.—The preaching of the apostles differed from much that passes for gospel in the present day. They insisted on saved sinners yielding prompt and unreserved obedience to Jesus. Rom. i. 5 ; xv. 18. and xvi. 19, 26 ; 2 Cor. x. 5 ; Heb. v. 9. With them "believe" meant "obey." The idea of choosing some truths, or some ordinances of Christ at one's pleasure, and neglecting others, was unknown to them. Partial obedience is actual disobedience. Mal. ii. 9.

NOTE.—In John iii. 36, the word "believeth not" is in the original "is not obedient to" or "obeyeth not," showing that the Faith to which the promise of eternal life is annexed is a principle of unreserved obedience."—*Dr. Angus.*

NOTE.—Loyalty to Christ is a grace, without the exercise of which joy and peace in believing cannot be enjoyed. Notice the two "rests" of Matt. xi. The first is "*given*," verse 28. The second, "*found*," verse 29. The first is "rest" from the guilt of sin through the acceptance by Faith of Christ as a Saviour. The second is the "rest" of an approving Conscience, and flows from taking the Master's yoke, and submitting to His teaching. Some saved sinners live in downright disregard of many of Christ's precepts—Baptism, for example—and thus never know rest of soul.

"I hear Thy words with love,
And I would fain obey ;
Send Thy good Spirit from above,
To guide me, lest I stray."

A forgiving spirit We believe that the work of God in
shows that we are the soul results in our **thinking** piti-
 fully and **forgivingly** of those who
have done us wrong, and powerfully restrains the vindictive
and retaliating spirit, which is natural to fallen men.

Matt. v. 44 ; Rom. xii. 8, 20 ; Eph. iv. 32 ; 1 Pet. iv. 8.

NOTE.—Mic. vi. 8, "*What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with THY God ?*" Not that there is saving efficiency in thus acting, but that God requires this of all to whom He stands in endeared covenant relationship.

NOTE.—Matt. vi. 12: "Forgive us our debts as we forgive our debtors." Luke xi. 4: "Forgive us our sins, for we also forgive every one that is indebted to us." Matt. vi. 14: "If ye forgive men their trespasses your Heavenly Father will also forgive you ; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." The teaching of Jesus on Christian forgiveness has caused difficulty, as He seems to impose this duty as a meritorious condition of salvation. But note:—Jesus is addressing the children of God, whose relationship to their Heavenly Father depends, not on what they are or do, but on His sovereign, eternal, free and immutable grace. (See page 218.) All such are forgiven freely absolutely, and

irrevocably, on the ground of the Atonement of Jesus. (See pages 63 and 64.)

Thus the verses cannot mean that salvation is contingent on our forgiving our enemies, or that divine forgiveness will be absolutely withheld from any for whom Christ died, if they remain unforgiving. But a distinction is to be drawn between the divine *edict* of pardon, and the saint's *experience* of it; between pardon as *pronounced* by God, and *realised* by Faith; between the *fact* and the *enjoyment* of it. Forgiveness *with* God is one thing (Psa. cxxx. 4); forgiveness *assured* to the *saint* is another. The one is an abiding certainty; the other intermittent, and dependent on other things. Thus the verses in question refer—not to the pardon of our sins in its divine, absolute, and eternal sense, but to our knowledge of it, through the witness of the Spirit. This latter stands connected with the graces of penitence, faith, humility, and a forgiving disposition.

The Lord's prayer is a family prayer, and the petitions respect such things only as concern blood-bought, grace-sought, living, and eternally forgiven sinners.

"Jesus, Thy wondrous love we sing, and whilst we sing admire;
Breathe on our souls, and kindle there the same celestial fire.
Swayed by Thy dear example, we for enemies will pray,
With love, their hatred; and their curse, with blessings will repay."

A good Con- We believe that a good con-
science. science is an inevitable result of the
presence and operations of the Holy Spirit in the hearts of
the people of God.

Conscience has been defined. (Pages 110 and 187.)

An illustration of its power and province is deduced from its etymology. It is derived from "con" *with*, and "scio," *I know*, and therefore means "joint knowledge"—"not merely what I know, but what I know with some one else. That other *Knower*, whom the word implies is God, His law making itself felt in the heart."—*Trench on the Study of Words*. Thus, it is a faculty which decides on the lawfulness or unlawfulness of desires and actions, the decisions of which are, more or less, in harmony with the judgment of God.

Many, however, regard this as forced and fanciful, and (with Robert Young, LL.D., James Donald, A. Findlater, M.A., LL.D., &c.) consider the term to mean "a knowing with one's self." *Science* is knowledge, derived from the accumulated researches of others. *Conscience* is an intuitive knowledge of right and wrong, possessed independently of the opinions of other men.

NOTE.—Due attention has not been paid to the effect of God's work of grace on the consciences of His people. Some, in their desire to exalt the Holy Spirit, have underrated the value of Conscience in natural men. Study page 110. Note, too, how strangely independent Conscience is of the other powers of the mind. Men may resist their convictions, and in-

dulge in sin, till its power becomes enfeebled, but it cannot be so perverted as to sanction evil. It may be silenced, but not seduced. It never consents to known sin, never lies; always approves what is conceived to be right. "I do not believe there was ever such a thing as a guilty conscience."—*Charles Hill*. It may err from want of knowledge (1 Tim. i. 13), and may sincerely commend what is wrong (Acts xxvi. 9.) Sinners may obstruct the light from it. (2 Pet. iii. 5; Rom. i. 18, where read, "hold down the truth," *i.e.*, repress what truth they know, and restrain its due action on their consciences.) Satan, if permitted, blinds it. (2 Cor. iii. 14, iv. 4.) Its unwelcome voice, however, is heard in the bosoms of the worst of men. The damned will take it to hell with them, and its monitions will intensify their woe, (Mark ix. 44 where "their worm" may be their conscience) while it admits the justice of their doom. (Page 120, note by *Charles Hill*.)

On the other hand, some writers overrate the value of conscience in natural men (See page 110), and ascribe powers to it which it does not possess. They forget that it is a faculty of a depraved creature, which—like all the powers of man—has suffered from the consequences of the Fall.

In a perfect moral creature all the powers of the mind would be in harmony—and the decisions of the Conscience would coincide with the determinations of the Will. It is not so in sinners—and Conscience has lost its original authority. Though its decisions are *in the main* right, it is not the dominant power of the mind. (Page 110.) It simply presents its verdict to the decisions of the Will with which it may be in collision. Hence it occupies a secondary position in its influence over conduct and character.*

Moreover, it is much impaired by sin. Its intuitive perception of right and wrong—though not lost—is imperfect; while it suffers from the darkening of the understanding, the perversion of the Will, and the pollution of the imagination. Hence its insufficiency apart from the renovation of the Spirit. (Pages 94, 95.) An awakened Conscience drove Judas to self-destruction (Matt. xxvii. 5,) nor has Conscience, apart from grace, ever led a sinner to God for salvation. On the contrary, the fear which a natural Conscience begets (1 John iv. 18) always drives men away from God. (Gen. iv. 16; Isa. viii. 21; John viii. 9.)

NOTE.—The term Conscience is not found in the Old Testament. (Ecc. x. 20 margin is incorrect) though the idea occurs. The Scriptures referring to it may be classified.

I. Some speak of conscience as a constituent part of man's moral nature. (Gen. iii. 5, 7). Conscience was part of the original constitution of man, though not called upon to act till right and wrong were presented to it. When sin was first committed its accusing voice was heard. "*Their eyes* (their consciences) *were*

*The language of Conscience is "you ought," and "you ought not." The language of the Will is, "you must," and "you must not." Hence when the kingdom of grace is set up in a sinner's heart, Christ exercises His sway with an all-potent "Thou must." Acts ix. 6.

opened." Prov. xx. 27. "Conscience is this candle or lamp; divinely given to man; lit by the Lord; searching and discerning the secrets of the heart."—*A. R. Fausset, A.M.* 1 Cor. xi. 14, "nature," or the judgment of conscience. Matt. vi. 22. "*The light that is in thee,*" is the Conscience, the eye and the light of the soul. John viii. 9.

Rom. ii. 15, "*For when the Gentiles who have not the (written) law, by (the light of) nature, practise the things of the (written) law; (not that they do so invariably, or that they perfectly fulfil the law, but when, by an instinct of their being, they abstain from stealing, killing, or adultery, and in these points act in accordance with the law) these (though) not having the (written) law, are a law to themselves; who show (since they prove by their conduct) the work (or operative result) of the law (that had been) written (not in a book, but) in their hearts*"

A new argument follows. "The former was from their conduct, this is from their conscience. "*Their conscience bearing witness therewith (or giving concurrent testimony with the law written in their hearts) and their thoughts (the self-judging voices of the conscience,) one with another (thought against thought in inner strife) accusing or else excusing (literally apologising for) [them.]*"—DEAN ALFORD, *in loco*.

Another view of the last clause is that it refers to "the judgments which they pronounced in accusation or excuse of one another."—Dr. Thirlwell, Bishop of St. David's, in vol. iii. of *The Expositor*, who thus adheres to the rendering of the Received Version.

NOTE.—These words are often pressed to mean too much. They refer—not to men who have attained to extraordinary perfection by following the light of conscience, but—to Gentile sinners who are "*to perish without (the written) law,*" and are advanced, as part of the Apostle's proof of the universal guilt of humanity, and of the justice of the sinner's future doom. The question to be considered is the equity of God in condemning persons who did not, like the Jews, possess the law of God in a written form.

The answer is the undoubted fact that they, from time to time, by following the light of Nature alone did some of the things enjoined by the Law. They thus manifested that they had a knowledge of right and wrong derived from the Law that had been written on their hearts by their Creator's hand. To this, as an objective moral standard they, as their conduct proved, deferred, and by this they could be equitably judged and condemned, without any reference to the written law.

Moreover, not only did they possess an intuitive knowledge of right and wrong, but they were by no means without the inward monitions of conscience. They could not avoid thinking about their conduct, and accusing or else excusing the actions which they reviewed. Observe, not "accusing or acquitting"—as *A. R. Fausset*, on Prov. xx. 27, for perfect approval is not intended. Excuses admit the fault they extenuate. Conscience in a sinner is never at rest concerning the conduct it judges, but is a source of compunction to the most conscientious natural men. Hence, since these Gentiles, had a standard of right, whose validity they admitted, but with whose requirements their own consciences witnessed they did not comply—it is clear that they could be justly condemned without any appeal to the written Law.

II. Other passages refer to conscience under the reign of grace in a Christian's heart. *Psa. xc. 8*, presents the consideration which, under God, gives the first impulse to the Conscience of a regenerated person. *Heb. x. 22*, an "evil" is not a wicked conscience, but one that witnesses to sin as an evil in God's sight. It describes the conscience in a state of transition between guilt and peace, when the Law is first applied with condemning power and the fierce light of truth shines into the heart. Hence the first grace which the Spirit calls into operation is Fear (*Psa. cxi. 10.*) "This Fear has at first an angry God for its object. (*Isa. xii. 1.*) Slavery, therefore, attends it. The sinner trembles at God's words. Every sin pierces him, Conscience being authorised and commissioned to act against him."—*William Huntington*. "*Sprinkled from.*" A guilty (evil) conscience consists in the feeling that I have sinned, and that God knows it. "A heart sprinkled from an evil conscience" means that I know that Christ has atoned for my sins, and that God knows it as well, or rather, *far better* than I do."—*G. W. Shepherd*. *Heb. ix. 14*. "Purged" describes the Conscience at rest through the testimony of the Spirit to the power of the blood of Christ, and operating in harmony with the will of God. (See article on page 62, and Addendum No. 1, on "The Blood, the Truth, and the Conscience.") "*Dead works*" are not sinful actions, but good deeds, performed from a legal motive, in the hope of meriting salvation, against which a purged conscience protests. *Heb. x. 2*. "*Conscience*" not consciousness. We know that we *have* been, and *are* sinners (*1 Tim. i. 15*), but the witness of the Spirit to the perfection of the sacrifice and priesthood of Jesus emboldens us to draw nigh to God. Assured that God is satisfied about our sins we enter into His satisfaction (*Heb. iv. 3*), and Conscience is at rest.* (Pages 66, 67, 68.)

The result is a good conscience. (*1 Tim. i. 5, 19; Heb. xiii. 18; 1 Pet. iii. 16, 21.*) Note.—Not a naturally sensitive or fine one. Its goodness is the result of grace. The Spirit Himself presides over its actions (*Phil. ii. 13; Heb. xiii. 21*), acting on it by the principle imparted at Regeneration, which renews all the powers of the mind, (page 94); and instructing it by the truth. (*Psas. li. 6, and xix. 7–9; pages 136 and 265.*)

NOTE.—It is good "toward God and man." *Acts xxiv. 16*. Towards God. *Psa. vii. 8 and xvii. 1–3; xviii. 20, 21; xxvi. 1–6*, which are not the language of one who claimed to be perfect in God's

*See the touching and beautiful account of the sin of his youth confessed by *W. Huntington*, in his "Kingdom of Heaven, taken by Prayer." Bunsley's Edition, Page 61. "This crime of mine was blotted out of the book of God's remembrance when the Saviour entered the holy of holies with His own blood. It was blotted out of the book of my conscience almost twelve years ago by the application of the Saviour's atonement, and the receipt that I have in my study shows that it is blotted out of the parish-books of Frittenden."

sight, but whose conscience was, through grace, good, and who feared not to submit his conduct to God's inspection. 1 John iii. 20. Where by "*heart*" understand *conscience*. If a saint's conscience condemn him, he cannot enjoy fellowship with God. Prov. xiv. 14, "*Satisfied from himself*,"—the verdict of an approving conscience causes a consistent Christian inward satisfaction.

Good towards men. (2 Cor. i. 12; 2 Tim. i. 3; Heb. xiii. 18, and page 264.)

NOTE.—A good conscience is thus the seat of the grace of Fear. (Page 264.)

"Quick as the apple of an eye, O God, my conscience make;
Awake my soul when sin is nigh, and keep it still awake.

"If to the left or right I stray, that moment, Lord, reprove:
And let me weep my life away, for having grieved Thy love."

The grace of We believe that the grace of Sup-
plication. plication — or in other words a
prayerful disposition, is a spiritual gift conferred upon
the elect; and an essential characteristic of all the recipients
of the salvation of God.

1 Sam. i. 13; 2 Sam. vii. 27; Ps. xxv. 3, xlv. 1, cix. 4, where read
"*I—a prayer*—his life was a prolonged prayer; Prov. xvi. 1; Zech.
xii. 10; Rom. viii. 26, and xii. 12; Eph. vi. 18; Col. iv. 2; 1 Thess.
v. 17.

NOTE.—Distinguish between the *grace* and the *act* of prayer. The
grace precedes, and is the moving cause of the act. The grace may
be in operation without power of utterance being granted. Hannah
"spoke in her heart."

"The Christian's heart his prayer indites,
He speaks as prompted from within;
The Spirit his petition writes,
And Christ receives, and gives it in."

NOTE.—1 Thess. v. 17, and parallel passages must be referred to
the maintenance of the spirit of prayer in the heart.

NOTE.—Natural men in great extremity often pray, (page 125)
or even "howl" in their anguish, (Hos. vii. 14,) but for want of a
prayerful heart, their prayers cease with the circumstances which gave
them birth. (Job xxvii. 10.)

NOTE.—To pray for spiritual blessings, is no branch of Natural Piety,
(page 124.) Prayer is not a *condition*, but an *evidence* of salvation, see
Acts ix. 11, where prayer is adduced, in proof the suppliant was a
Christian brother, and therefore a chosen vessel unto God.

This exposes the folly of urging obviously unregenerate persons
to pray for the Spirit, or for a new heart, (page 101.) That such
should offer *natural prayers* has been admitted, (page 125;) but,

to promise spiritual blessings to a man with a *prayerless heart*, if he will only pray, is as foolish as to offer a costly gift to a blind man, if he will only use his eyesight, (pages 165, and 188.)

“Prayer is the breath of God in man,
Returning whence it came;
Love is the sacred fire within,
And prayer the rising flame.

“When God inclines the heart to pray,
He hath an ear to hear;
To Him there’s music in a groan,
And beauty in a tear.”

Prayer. We believe that **spiritual prayer** is a gracious act of heaven-born sinners (A), in which, through the energy of the Holy Spirit, (B), they draw nigh to God, (C), and present their desires to Him (D), for things agreeable to His will (E), in the name of the Lord Jesus Christ. (F)

A 2 Chron. xxxiii. 13; Acts ix. 11. B Eph. vi. 18; Jude 20; Rom. viii. 26; James v. 16, where read, “A righteous man’s inwrought prayer availeth much,” and page 107. C (See pages 66, 67, and 78.) D Psa. xxxvii. 11; Isa. xlv. 11; Matt. vii. 7, xviii. 19; John xv. 7; Phil. iv. 6; Heb. iv. 16; 1 John iii. 22. E Matt. vi. 10; Rom. viii. 27; James iv. 3; 1 John v. 14. F (See page 83.) Mark xi. 24; John xv. 7; James i. 6; and page 84.

NOTE.—The language of true prayer varies. Sometimes it is a connected address, or “argument,” Job xxiii. 4; at others a cry, Psa. xl. 1; a sigh, Psa. xii. 5; a groan, Rom. viii. 23; an uplifted hand, Psa. xxviii. 2; an upturned eye, Psa. cxix. 82—where the failing eyes utter the mute appeal; breathing, Lam. iii. 56; or panting, Psa. cxix. 131.

NOTE.—Prayer is not dictation,—not commanding the Most High to perform what we *wish*, but, submitting our wishes to His will. Many have mistaken the energy of nature, which gave great apparent emphasis to their prayers, for the power of Faith.

NOTE.—Two extreme views are to be avoided,—that prayer is the procuring cause of the blessings vouchsafed,—and the opposite error,—that prayer has no real connection with its so-called answer, but is ordained simply for the petitioner’s benefit.

1. Prayer is the *obtaining*, but not the *procuring* cause of the blessings vouchsafed. (Heb. iv. 16.) It is not prescribed to induce a reluctant God to act benevolently.*

* Luke xi. 7, and xviii. 8, must not be overpressed. They do not teach that God reconsiders and changes His purposes because we pray, (Job xxiii. 13;) but, that “Christ is pleased with loud and restless prayers.”—*Bunyan*.

"Prayer was appointed to convey,
The blessings God *designs* to give."

It is a link in a divine chain. God's purpose leads to His promise. His promise gives direction to our prayer. The answer corresponds with His purpose and promises, and also with the prayer which He gives grace to present.

2. Yet, prayer has a real relation to its answer. To assert that it is simply ordained as a *healthy spiritual exercise* for God's suppliants. (Zeph. iii. 10,) and has no actual connection with the events which follow it, is to give the lie to a thousand promises of God.

In spite of the mysteries that envelope the subject, we believe that God answers prayer *really*, and in the plain and obvious meaning of the words.

NOTE.—Prayer is the presentation to a *holy* God of petitions offered from a *holy* motive. Insincerity, self-love, and pride may give birth to what *seems* to be prayer; but such petitions obtain no divine response. (Psa. lxi. 18; James i. 6, and iv. 3.)

NOTE.—A "double-minded man," (James i. 8,) is not an insincere but an *unstable* one. He is in two minds. His wishes clash. Hence, there is no directness in His prayers, (Psa. v. 3.) He does not know what he wants, and his prayers obtain no response.

NOTE.—"Boldness." Heb. iv. 16, means "the speaking all one thinks," and implies the unreservedness and frankness, which should characterise our approaches to God. This is our *privilege* (Psa. lxxii. 8,) and *duty*. It is folly to attempt to conceal aught from Him, to whom "all things, (our hearts included) are naked and opened." Want of frankness toward God is the certain source of feebleness and powerlessness in prayer.

NOTE.—There is no restriction to the blessings to be sought and obtained by prayer. Temporal as well as spiritual blessings may be sought. John xv. 7.

NOTE.—1 John v. 14, 16. Death here means *physical* death. The case supposed is of a Christian man who has sinned; incurred church censure; been withdrawn from; is evidently under God's displeasure; is dying under the heavy chastisement which God has inflicted,—but *remains impenitent*. (See 1 Cor. v. 4, 5, and xi. 30.) No prayer could consistently be offered for his recovery, while he continued to justify himself and refuse to confess his faults to his brethren. James v. 14, 16, presents the opposite case,—a *penitent* sufferer restored to health through prayer.

NOTE.—Answers to prayer are a proof of our salvation. Psa. lxxi. 19, "God *hath* heard me." Therefore my prayer was sincere, and I am a spiritual suppliant. (Psa. cxvi. 1, 2.)

NOTE.—The essence of prayer is petition, and in speaking of prayer as consisting of adoration, praise, thanksgiving, confession, and petition, writers have confounded prayer with worship, of which it forms one branch only. (John iv. 23.)

NOTE.—Prayer has a three-fold relation to the Holy Spirit. 1.—He is the author of the grace of supplication. (Page 276.) 2.—"He

helps our infirmities—when the burdened heart finds itself too wearied to order its thoughts, too much perplexed to know its needs, or too full for speech.” He supplies the matter of the prayer while He energises Faith to present it, and “makes intercession for us” (not that He *Himself* prays for us, but aids us to pray) “according to God”—to God’s *purpose* and God’s *pleasure*. Rom. viii. 26. Thus we “pray in (the power of) the Holy Ghost.” Eph. vi. 18; Jude 20. 3.—He leads us to Jesus, and empowers us to act in Faith in His name.

NOTE.—Prayer has a three-fold relation to Christ. We pray through Him, (Page 83,) to Him, (page 72,) and for Him, (Psa. lxxii. 15;) the latter respecting supplications for the extension of His visible kingdom, and the increase of His declarative glory.

“Prayer is the soul’s sincere desire, uttered or unexpressed;
The motion of a hidden fire, that trembles in the breast.

“Prayer is the burden of a sigh; the falling of a tear;
The upward glancing of an eye, when none but God is near.

“Prayer is the contrite sinner’s voice, returning from his ways;
While angels in their songs rejoice, and cry “Behold, he prays!”

Fellowship or Communion with God. We believe that **Fellowship or Communion with God** is a high and holy privilege, conferred as a result of covenant relationship, upon all the heaven-born and believing followers of the Lord Jesus Christ.

1 Cor. i. 9; Phil. iii. 10; 1 John i. 3, 6; 2 Cor. xiii. 14. Exemplified in Gen. v. 22, xviii. 17, and Isa. xli. 8; Psa. xxv. 14; John xv. 14, 15; Acts xv. 28.

NOTE.—Fellowship and Communion are synonymous and interchangeable terms, and represent but *one* word, (*κοινωνία*,) (*koinōnia*)—in the inspired original. No fine distinction can therefore be drawn between their import as biblical terms.

The above word—*κοινωνία*—indicates joint-possession: the act of possessing and using in common: common interest and participation in: fellowship; communion.*

A family have *joint participation* (fellowship) in a mother’s love and care. Partners in a house of business have *joint participation* (fellowship) in its stock, capital, responsibilities, gains, and losses. The freemen of a city company have *joint participation* (fellowship) in the privileges granted by their charter. Such are examples of the force of the word. It indicates therefore, the fact of joint possession or interest in something which belongs equally to all—and also its common use and enjoyment.

* Hence a “contribution for the poor.” Rom. xv. 26; 2 Cor. ix. 13, in which many had participated. Hence, (but never in the New Testament) a company of men united in fellowship—as “The goodly fellowship of the prophets.”

This helps to define the force of the term in theology, which states a *fact*, and indicates an *experience*.*

Fellowship with God is a fact. It is common to regard it as purely emotional—as a rapture of holy feeling. It, however, indicates far more—namely, that between God and His people there is that which both alike possess.

There is, of course, a sense in which for a creature to have fellowship with his Creator is impossible. The attributes which make up the meaning of the word God are incommunicable. Absolutely considered, God must ever remain *alone* in the isolation of His own supreme glory.

Nor have we fellowship with abstract Deity, page 194.

It is only as heaven-born persons that we enter into this privilege. By nature, since the entrance of sin, no man hath any communion with God. Holy men only can enjoy fellowship with a holy God.

NOTE.—Dr. Owen—with other puritans—held that the saints have distinct personal communion with the Father, and the Son, and the Holy Spirit. See Owen 'On Communion with God.'

We have fellowship with the Father. We have participation of life. Without this there could be no communion. Hence, we are (2 Pet. i. 4) "partakers of the divine nature," the word employed by S. Peter —κοινωνοι (koinōnoi) being akin to that rendered "fellowship," and denoting "those who have joint participation in."† (Compare pages 129, 130.) We are His heirs, Rom. viii. 17; Luke xv. 31. We have fellowship with the Father in the Person of Christ. In Him God and the saints are jointly interested. Here God finds His rest, (Gen. viii. 21;) and we ours, (Matt. xi. 28.) Here His love and ours meet,

* In other words, Fellowship with God is an objective reality and a subjective realization. Both thoughts are included in the word, and both must be considered if we would view the subject correctly. Rev. W. H. Goold in his prefatory note to Owen on Communion with God, remarks that "the term 'Communion' as used by Owen, is employed in a wider sense than is now generally attached to it in religious phraseology. With him it denotes not only an interchange of feeling between God and His people, but also the gracious relationship on which this interchange is based." Our definition given above follows that of the great puritan. It magnifies the grace of God to insist that our endeared intercourse with Him is based on a covenant relationship, sovereignly established by Him before the foundation of the world.

†2 Pet. i. 4. Far better in the Revised Version, "*that through these ye may become partakers*" (in an experimental, not an absolute sense) *of the Divine nature*. We become partakers of the Divine Nature, *as a fact*, by vital union to Christ. We become so *consciously* through the influence exerted by the Spirit, on the life received at our Regeneration (see page 131), by means of the Gospel here called the "exceeding great and precious promises," a part of the divine message being put for the whole.

(Matt. iii. 17; Eph. vi. 24.) He is the Father's delight, and our delight, (Psa. xxvii. 4.) God trusts in Christ, and so do we. (Matt. i. 21; Heb. vii. 25.) His approving eye always rests on the blessed Person who is, and will be our joy for ever.*

We have fellowship with Christ; hence we are called His fellows, (Psa. xlv. 7.) A fellowship of *relationship*, for His God and Father is ours, (John xx. 17; Heb. ii. 11, 12.) A fellowship of *nature*, He having assumed ours (Heb. ii. 14) in which He suffered, and in which He lives in glory. A fellowship of *delight* in the Father, whom He loves, and whom He brings us also to know and love, (John xvii. 6; Heb. ii. 12.) A fellowship in His acquired possessions, (1 Cor. iii. 21.) Hence, we are "joint heirs" with Him. Man and wife have joint interest in their common home. We are "the bride, the Lamb's wife." (Isa. liv. 5.) The cause of God which was so important and dear to Him, is an object of engaging interest to us. (Psa. lxxxvii. 2 and cxxvii. 6.) We have fellowship with His sufferings, (Phil. iii. 10; 1 Pet. iv. 13; Rom. viii. 17,) and are to share His glory." (Rev. iii. 21.)

We have fellowship with the Holy Ghost.† Much that was advanced respecting the Father, is true of the Spirit. His personal affections centre where He brings ours to rest. We have fellowship with Him in all the gracious facts which He makes known. He dwell in us; and ever aids us.

Fellowship with God also indicates an experience based on the above facts. We enter, through grace, into a realization of the marvels of God's great love. We enter into God's thoughts and feelings about the Christ in whom we are both interested. We enter into the affections and joy of Jesus. (John xvii. 13.) We sympathise with God the Holy Spirit. (Acts xv. 28.) Thus Fellowship or Communion is an entrance into the thoughts of God.

Fellowship with God as a fact is unalterable. It is based on the unchanging settlements of His sovereign pleasure. Fellowship with God as an experience is progressive. It depends on our knowledge of Him and His truth. As we become acquainted with His character, we enter into His thoughts and feelings; hence, S. John desired that through the truths he was inspired to teach, the saints might learn more

* Hence the Peace Offering, (Lev. iii. and vii. 11—21, and 29, 34;) which typified Him who is our peace, (Eph. ii. 14) was partly destroyed by fire—to indicate that God finds satisfaction in Christ's finished work—and partly consumed by the priest and the offerer, to set forth that the Israel of God, (Gal. vi. 16,) share God's joy in the offering of His dear Son. So also the pascal Lamb was the Lord's pasover, (Exo. xii. 11,) and its blood was presented to God, (verse 13) yet Israel partook of its flesh. (See 1 Cor. v. 7.)

† 2 Cor. xiii. 14, does not refer to communion with the Holy Spirit as a person in the blessed Trinity, but is a prayer, that all concerned may have an experimental enjoyment of His grace and gifts. "May a participation in His kind and gracious operations and influences be vouchsafed to you all."

of the nature of God and His salvation, and *so* enter experimentally into fellowship with those who already enjoyed to so large an extent fellowship with the Father, and with His Son, Jesus Christ. (1 John i. 3.)

NOTE.—“ ‘Fellowship’ is no trivial word, and it is obviously used in 1 John i. 3, with no secondary and imaginative meaning. It means more than sympathy: more than love; more than intercourse. It means to have a certain life, and light and joy, in common with God.”
Charles Stanford, D.D.

NOTE.—Communion with God as a Christian experience, has been well defined as the “interchange of feeling between God in His gracious character, and a soul in a gracious state.”

“Whom have we, Lord, in heaven, but Thee,
And whom on earth beside?
Where else for succour can we flee,
Or in whose strength confide?

“Thou art our portion here below,
Our promised bliss above;
Ne’er may our souls an object know,
So precious as Thy love.”

Spiritual Peace. We believe that **Spiritual Peace** is a grace of the Spirit (**A**) which operates in the hearts of heaven-born sinners, when they receive the forgiveness of their sins, (**B**) and are enabled to trust in the Lord as the covenant God of their salvation. (**C**)

A Gal. v. 22; Luke i. 79. **B** Rom. v. 1; Isa. xxxii. 17; Mal. ii. 5.
C Phil. iv. 7; Isa. xxvi. 3.

NOTE.—“Peace with God,” Rom. v. 1, and the “Peace of God” in the heart, referred to here, Phil. iv. 7, are not identical.*

Peace with God is objective, and denotes an unalterable fact in relation to God. He is pacified, or judicially appeased, toward all His people, by the work of Christ. (Page 55.) Thus peace having been secured for them by Christ, the work of the Spirit is to disclose this fact to the believing mind, (page 227) and by Faith they “have”—in the sense of conscious possession and enjoyment—“peace with God,” (not through their believing) but through “our Lord Jesus Christ.” Pages 228, 227.

It is folly and wickedness to urge dying men *to make their peace with God*. There is but one Peacemaker in the Court of eternal equity, and unless His blood availed on Calvary to make peace for us, our dam-

* This distinction is Dr. Gill's, who discriminates between “the peace made with God, which secures the saints in Christ from all condemnation by the Law, sin, Satan, the world, or their own hearts; and peace in their own souls. Commentary on Phil. iv. 7.”

nation is certain. Faith does not make peace, but realises, accepts and rejoices in the propitiation of Emmanuel. Peace with God is referred to in *Psa.* lxxxv. 8; *Isa.* xxvi. 12, xxvii. 5, liii. 5; *Acts* x. 36; *Eph.* ii. 14, 15.

The Peace of God is **subjective**, and indicates the calm and assured confidence which fills the heart, when persuaded that God is a God of peace to us, and that all His conduct will be *pacific* and not *penal*. (*Rom.* xv. 33, and xvi. 20; 2 *Cor.* xiii. 11; *Phil.* iv. 9; 1 *Thess.* v. 23; *Heb.* xiii. 20.) The grace of peace is a result of a heaven-born trust, and may be defined as the fruit of the recumbency of Faith (*Isa.* xxvi. 3.) It is referred to in *Psa.* xxix. 11; *Isa.* xxvi.; *Rom.* viii. 6; *John* xiv. 27, and xvi. 33; 2 *Thess.* iii. 16. The apostolic salutation *Col.* i. 2, etc.,—"Grace to you, and peace," is a prayer that grace or divine favour might be shown to these persons as saved sinners, and that the "peace of God" might operate in their hearts.

NOTE.—*Phil.* iv. 7. The grace of peace is said to pass all understanding—to surpass in blessedness all that the natural man can conceive—and to keep or guard our "hearts" and "thoughts" (or "mind.") It garrisons the heart against impure and unwise affections—and saves it from the strain of sorrow. It keeps the mind stayed on God amid all wearying perplexities and unsolved problems.

Thus the peace of God is a consequence of our being at peace with God—a pacified God sheds abroad the love of His own heart into our hearts, (*Rom.* v. 5) and imparts to our minds the calm of His own unbroken peace.

"Once in vain this peace we sought from the Law, but found it not;
Filled with sorrow, grief, and shame, we at length to Calvary came.

"Here we stood at peace with heaven, found the sweets of sin forgiven
Wept as pardoned sinners do, felt the blood of sprinkling too."

Christian Perfection. We believe that it is not the will of the Lord that His people should in this life attain to absolute or **sinless perfection**; and we hold that the contrary doctrine is not only unscriptural, but an error of vital importance, since it is misleading to unconverted persons and discouraging to the true people of God.

Page 135 and 150.

Further proved, 1.—By confessions of sin made by holy men, who were living up to their light in God's sight. *Isa.* vi. 5; 1 *Tim.* i. 15; *Rom.* vi. and viii. 2. From the petition for daily forgiveness in the Lord's prayer. *Matt.* vi. 12. 3. By direct statements. *Ex.* vii. 20; *James* iii. 2; 1 *John* i. 8. 4. From references to the priesthood of Christ as continually availing for the pardon of the sins of believers. *Num.* xix.—the type of the red heifer, compared with *Heb.* ix. 13; 1 *John* i. 9, and ii. 1, 2; *Rev.* viii. 3, the prayers of all saints are sin-polluted, and must be offered with the much

incense of Immanuel's merit. (See page 39); John xiii. 10, 11: "*He that is washed*" (or "*bathed*," Revised Version) refers to the cleansing of Justification. "*To wash his feet*" relates to the daily cleansing of the soul from defilement continually contracted. (Compare pages 64 and 65.) 5. From texts which speak of our *perfection* as future. Col. i. 28, we are "complete" in Christ *now* (chap. ii. 10). Glory will render us "perfect" in Him. Phil. iii. 12, where read, "have been perfected" or "made perfect." The evident reference is to Christians whose knowledge of divine things was *comparatively* perfect in contrast to those who were uninstructed in important branches of truth. Psa. cxxxviii. 8; Heb. xii. 23.

NOTE.—Spiritual "perfection is threefold—relative, comparative, and absolute. *Relative*—We are complete in Christ. Viewed therefore as united to Him we are justified—wholly righteous in the sight of God. (See Heb. x. 14.) *Comparative*—Though our personal godliness is not completed, we are "perfect" comparatively. (See 1 Cor. ii. 6, and Phil. iii. 15)—perfect as compared with the unregenerate, in whom there is no holiness or spiritual life. *Absolute*.—When we have reached Heaven, and have reached our thrones of undeserved honour, we shall be absolutely perfect for ever and ever." —*John Hazelton*. The popular error has its rise in applying texts which refer to the saint's comparative perfection, as if they taught absolute perfection.

NOTE.—Perfectionists seek to support their views of the possible sinlessness of believers, from 1 John iii. 6, 9, for which see Addendum 3.

NOTE.—Heb. vi. 1, should not be regarded as an exhortation to consciously imperfect Christians to struggle to attain to a condition of sinlessness, but as expressing the writer's determination to "go on to" another subject.

"*Leaving the principles of the doctrine of Christ*," refraining from reiterating the elementary truths of Christianity, "*let us go on unto perfection*," let us proceed to discuss the more advanced and spiritual doctrine of the perfection of the saints, as they stand in association with the sacrifice and priesthood of Jesus Christ. This the author therefore does, showing firstly that the "Law made nothing perfect" (chaps. vii. 11 and 19, and x. 1), then that Christ does make perfect the standing of all whom He has "sanctified with His own blood" (chaps. x. 10, 14, and xiii. 13.) From this the force of the word "perfection" in chap. vi. 1, may be gathered. It is employed in a Levitical and purely objective sense. Christ's sacrifice is perfect and perfecting. He Himself, the Author (not "the Captain") of our salvation was "made perfect" neither as God nor as man, but as the Saviour "through His sufferings" (chaps. i. 10, and v. 9); and in the power which He thus acquired He perfects all whom He represents, obtaining for them their standing in the grace of God. (Rom. v. 2, where for "access" read "an introduction," or, more literally, "a manuduction"—a taking by the hand.)

"O wretched, wretched man! what horrid scenes I view!
 I find, alas, do all I can, that I can nothing do.
 When good I would perform, through fear or shame I stop:—
 Corruption rises like a storm, and blasts the promised crop.
 How long dear Lord, how long, deliv'rance must I seek;
 And fight with foes so very strong—myself so very weak!
 I'll bear th' unequal strife, and wage the war within,
 Since death, which puts an end to life will put an end to sin."

Grace reigns We believe that saved sinners are no longer under the dominion of sin, within the believer. (A), but that, in spite of the transient risings of rebellious and carnal feelings, grace reigns with Divine authority and power within their hearts. (B)

A Rom. vi. 14, where by "sin" understand *indwelling sin*, the energetic and organic cause of all the wrong actions which a Christian commits. 1 John ii. 8: "*If we say that we have no sin,*" if we assert that we have not sin, as an indwelling principle, "*we deceive ourselves, and the truth is not in us*"—we have no experimental acquaintance with the truth. Yet "distinguish between the *residence* and *reign* of sin, its *indwelling* and *dominion*. A man may live in a house without being its master; so sin may live in a heart, and molest and annoy, without governing and ruling."—*John Hazelton*.

B Rom. vi. 6, where for "*destroyed*" understand "*annulled,*" as to its reigning power (J. N. Darby and Catesby Paget), "*that thenceforth we should not serve sin,*" or perhaps better, "*that so we should no longer be in bondage,*" *Revised Version*, or "*subservient*" (*Catesby Paget*), or "*slaves*" (*T. Haweis, L.L.B.*) "*to sin.*" "Thus sin in the flesh can never re-assert its old dominion over us to *prevent* (however it may *obstruct*) our acceptably serving God."—*B. W. Newton*.

NOTE.—Rom. v. 21: "*Might grace reign.*" Understand this in two senses: 1. Grace in the heart of God, i.e., His gracious determination shall prove victorious in relation to all the objects of Divine and sovereign favour; or, 2. Grace in the heart of the believer. The holy principle implanted by the Spirit will survive all the opposition of sin.

NOTE the relation of the above doctrine to Jesus and His finished work. Sin may be contemplated in two aspects—as on the person of the sinner, and thus evoking the curse of the Law; and as in the nature of the sinner thus alienating him from God. The first is a state of guilt, the second of depravity.

In the first the sinner is contemplated as having sin on him, as a vile and polluting thing, offensive to God (Psa. xiv. 3), and demanding damnation. Thus he is "under sin" Rom. iii. 9, "subject to judgment" Rom. iii. 19, and under the curse. Gal. iii. 10.

How are the elect brought out of their state of guilt? Guilt was removed *meritoriously* by the transference of our sins to Jesus, and

by His suffering for them under the penal wrath of God. (See pages 38, 43). Guilt is removed *experimentally* by the application of the blood which He then shed, to our persons, which are thus cleansed from all sin. (See page 61, 62; 1 John i. 7; Rev. i 5.)

This is the removal of guilt, our salvation from

“The damning power of sin,
The Law’s tremendous curse.”

In the second, sin is contemplated as residing in the nature of the sinner, which has become so thoroughly permeated by it as to be identical with it. Thus the terms, the “old man” Rom. vi. 6, “the body of sin” Rom. vi. 6, “the flesh” Gal. v. 24, or “sin,” Rom. vi. 14, are almost* synonymous and interchangeable with “sin the flesh” Rom. viii. 3. All alike describe the Adam nature of fallen man, in which sin is so infused as to be incorporated with it. God, when He regenerates His people might, if He chose, at once deliver them from the depravity of sin—as He has from its guilt. “He might eradicate all that is vile, empty their breasts of all evil, and constitute them personally and thoroughly holy. ‘But no,’ He says, ‘I will permit sin to remain in them, as long as they live; but My grace shall reign over sin in them, so that they shall overcome it.’”—*John Hazelton.*

Thus He does not change the flesh by uprooting sin from it, or infusing grace into it, but brings it into subjection, by the introduction of the Spirit-born life which we receive through our vital union with our risen Lord. He further reveals His purpose, that the facts which are historically true of Jesus shall have a spiritual repetition in our experience. He died to sin, and lives to God. So do we in Him (Rom. vi. 10.) He has for ever removed us from the sphere of law into the sphere of grace—the sphere of love, light, and unfailing and unmixed blessing. He is the Source, Giver, and (by the Holy Ghost) the Maintainer of our spiritual life. “Sin,” therefore, “shall not have dominion over us.”

Thus God deals *first* with the curse of sin, *then* with its dominion. Guilt is removed, then the reign of grace is established in the sinner’s heart.

“He breaks the power of cancelled sin,
And sets the prisoner free.”

The order is necessary. “God *could* not—I speak with reverence—fulfil His design of destroying the dominion of sin in our hearts without first opening His bosom, giving us His Son, sending Him into

*Almost but not quite. The careful student will appreciate their nice and delicate distinctions in meaning. Thus in Rom. vi. 6, the “old man” is our nature looked at *objectively* as crucified with Christ. All the elect were present as persons in their Head and Representative when He endured the punishment due to their guilt. The “body of sin” is our nature regarded *subjectively*, as the operative cause of sin within us.

this world to endure the punishment which was due to the sin we had committed. There was a damning power in sin ; a power to hold the sinner over to punishment and eternal ruin, but the guilt of sin being expiated, the Holy Spirit speaks out of the wounds of Emmanuel, saying, ' Now I can and will work, for I have something to reveal and apply. Sin shall not have dominion over you.'—*John Hazelton*. (Compare page 67, 68, and 134, 135.)

“ The Spirit brings us comfort down,
When we complain and mourn for sin ;
And while He shows our heavenly crown,
Assures us sin no more shall reign.”

Christian experience. We discriminate between **Christian experience**—which results from the presence and operations of heaven-born principles in the soul, and demonstrates everlasting interest in the covenant love of God—(A), and the unholy and unlovely **experiences of Christians**, which proceed from the workings of the nature which we inherit from the first Adam, and which we hold should be regarded with sorrow and shame, and not be paraded, as if of themselves they demonstrated the existence of spiritual life. (B)

A See pages 146 and 167 : and the note on Rom. vii. 25, page 150. B Gen. xii. 13 ; Num. xx. 10 ; 1 Kings xix. 4 ; Job iii. 1 ; 2 Kings xx. 13 ; Psal. lxxiii. 22 ; 2 Sam. xi., and Psal. cxvi. 11 ; Jer. xx. 7 ; Matt. xxvi. 70, and Gal. ii. 11. NOTE.—Here we read that Abraham lied ; that Moses was guilty of arrogance ; that Elijah fled from his post of duty ; that Job cursed the day of his birth, thus exhibiting an unbecoming deportment towards God ; that Hezekiah exhibited pride and ostentation : that Asaph acted foolishly and ignorantly in envying the wealthy ; that David spoke in unbelieving haste, and fell into adultery ; that Jeremiah charged God with untruthfulness ; and that Peter denied his Lord, and played the coward at Antioch.

These facts are stated with marvellous frankness. 1. To demonstrate how deeply these men needed the salvation of which they were the recipients, and to exalt the grace that saved them. 2. To save Christians from despair who may fall into similar sins. They are, however, spoken of as *sins* hateful to God, and as *blemishes* in the characters of these persons, and as the cause of sorrow to them. A gracious man may sin, but sin proves nothing but that the man who commits it is a sinner.

NOTE.—“ I saw on every hand (preachers) who called themselves *experimental ministers*, setting up sins as evidences of grace,”—*J. C. Philpot*—an error in testimony of the greatest moment.

NOTE.—“ Christian experience (rightly so called) is *not all* that a Christian experiences. Many things happen to him as a *man*, which

are common to *men*, and not therefore peculiar to him as a Christian. Such things, whether painful or pleasant, are not Christian experience.

Christian experience consists of the feelings of pain and pleasure peculiar to those who are born of God, and anointed with the Holy Ghost; of pain arising from the daily sense which they have of their imperfections and sins; from manifold temptations; from the withdrawal of the cheering light of the Lord's countenance, and from those internal chastisements known only to themselves, which with paternal love He administers to them for their good: of pleasure, arising from the knowledge of the true God, and Jesus Christ, whom He hath sent; their conscious reception of Him as "the gift of God;" their adherence to Him as the only and all-sufficient Saviour; their reliance upon His obedience, blood and intercession; and from their communion with Him in the life of Faith, through the vital and efficient energy of the Holy Ghost, by means of the truth which, in its various branches He reveals to their minds, applies to their hearts and writes in their inward parts."—*Job Hupton*.

"Oh the happiness arising from the life of grace within!
When the soul is realising conquests over hell and sin;
Happy moments! Heavenly joys on earth begin.
On the Saviour's fulness living, all His saints obtain delight;
With the strength which He is giving, they can wrestle, they can fight;
Happy moments! when King Jesus is in sight."

The Spirit of Service. We believe that a desire to serve the Lord is an instinct of the heaven-born life, and that all that are regenerated and called by His grace, humbly, but earnestly, crave to be employed in His cause to the glory of His name.

See page 137.

1 Kings xviii. 36; Psas. c. 2, cxvi. 16, cxix. 125; Mal. iii. 18; Rom. i. 9, vii. 6; 1 Pet. ii. 16; Rev. ii. 19.

NOTE.—Christian service is not for life, but from life. Services offered to God from legal motives as a meritorious ground of acceptance are obnoxious to God, and utterly unavailing. The service of His dear children, who love Him for the sovereignty and freeness of His love to them, is acceptable and accepted for Christ's sake.

NOTE.—God's work in the world is carried on by His instruments and His agents. His instruments serve Him involuntarily, unconsciously, and sometimes unwillingly. Psal. cxlviii. 8; 1 Kings xvii. 4, where the "ravens," so Dr. J. Kitto surmises, may have been Arabs, wild, unfriendly *men*. Daily Bible Illustrations, Vol. iv. 210; Psal. xvii. 13, lxxvi. 10, where God is said to use the wrath of man to subserve His purpose, and afterwards restrain it. "Just as a miller employs the waters of the stream to turn his wheel as long as he

chooses, and then lowers the flood-gates, and stops the current.”—*John Hazelton*. Isa. x. 5 : Matt. vii. 22—23 ; Acts i. 23, and xxviii. 2 ; Rev. xii. 16. Balaam, Num. xxiii. 4, Jehu, 2 Kings x. 30, 31 ; Saul, 2 Sam. vii. 15 ; Cyrus, Isa. xlv. 1 ; Judas, Acts i. 16, &c., were God’s instruments, but not His confidential and loyal agents. God uses His instruments, and throws them away when He has done with them. His agents are always His sons and daughters, and are never rejected. Noah’s carpenters assisted in the construction of the Ark in which they were never saved. So, many lost sinners assist in the extension and establishment of the cause of God.—Rev. xii. 16.

NOTE.—The condition of acceptable service is separation from the ways and principles of the profane and professing world. 2 Tim. ii. 21.

NOTE.—Christ is the supreme servant of God. In His humiliation He occupied that position on earth. (Isa. xlii. 1, and xlix. 6, lii. 13 ; Phil. ii. 7) and His service is the ground and assurance of the success of ours. Isa. lxii. 4 ; Phil. i. 20. Hence the grace of service is the reproduction in our hearts of the mind and spirit of our Master. Page 169 ; Rom. viii. 9 ; Cor. ii. 16. Psa. cxxvi. 5. 6. The solitary sower is Jesus. The company of sowers of verse 5, the working church of God on earth.

“ O teach me more of Thy blest ways,
Thou Holy Lamb of God,
And fix and root me in Thy grace,
As one redeemed by blood.

“ O tell me often of Thy love,
Of all Thy grief and pain ;
And let my heart with joy confess
From thence comes all my gain.

“ For this, O may I freely count
Whate’er I have but loss,—
The dearest object of my love,
Compared with Thee, but dross.

“ Engrave this deeply on my heart,
With an eternal pen,
That I may in some small degree,
Return Thy love again.”

ADDENDA TO CHAPTER XVI.

I.—The Blood, the Truth, and the Conscience.

“ Only one person shed the blood (of Jesus,) but two persons sprinkle it, in order to complete our salvation—firstly, Christ Himself, and secondly, the Holy Spirit.

The atoning blood of Christ was sprinkled by Christ Himself, when

He entered once into the holy place, "having obtained eternal redemption for us."

The blood of the Lamb had to be carried into the Holiest of all, and sprinkled upon Jehovah's throne, to hush the thunder and quench the lightning, that the rainbow might appear. God had been insulted and offended, and His honour and glory demanded an atonement for human guilt; and Christ carried His own blood into heaven and sprinkled it upon His Father's throne. It therefore pacified God in His legislative and judicial character.

The second sprinkler of blood is the Holy Spirit, whose official work it is to sprinkle the blood of the Lamb in the hearts of sinners. At the appointed time (if I may so speak) He dips the hyssop into the precious blood of this paschal Lamb; and meets the sinner, and sprinkles it on his conscience."—*From John Hazelton.*

This, every experimental Christian will heartily endorse. It must, however, be remembered that the language is figurative.* Christ did not *literally* take His blood into heaven, and sprinkle an actual throne with it. The Holy Spirit does not *literally* sprinkle the blood of Christ on the consciences of the elect. See Addendum 10.

Misapprehension exists in some minds as to the scriptural doctrine couched in the latter expression. To this the language of certain favourite hymns has contributed

For example :—

'Sinners I read are justified by faith in Jesus' blood;
But when to me that blood's applied, 'tis then it does me good.'

Again :—

"Precious drops, my soul bedewing, plead and claim my peace with God."

Again :—

"O for a heart, that always feels Thy blood so freely spilt for me!"

*By figurative language we mean statements which are not meant to be understood literally, but which are to be interpreted according to certain recognised rules. By far the most common figure of speech is the Metaphor, in which one thing or action is *implicitly* compared to another which resembles it. Thus, "Thy word is a lamp to my path." Here the *Bible* is compared to a lamp, and one's *conduct* to a path. Thy Word (like a lamp) affords directions for my conduct. The Metaphor is constantly used to illustrate the character or properties of something unknown, by comparing it with something with which we are familiar. An analogy, (or partial resemblance) is in this case said to exist between them.

The phrases considered above mean that there are analogies between the *familiar* action of a priest sprinkling blood and the deeply *mysterious* actions of Christ when pleading His blood for His people, and of the Holy Spirit when revealing to a sinner his saving interest in the Lord's death.

Again :—

“ Filled with sorrow, grief and shame, we at length to Calvary came.”
And here we,

“ Wept as pardoned sinners do, felt the blood of sprinkling too.”

Again :

“ Sweet was the time when first I felt the Saviour’s pardoning blood,
Applied to cleanse my soul from guilt and bring me near to God.”

Again :—

“ May I

Prove His blood each day more healing.”

From these quotations, which might be greatly multiplied, some have been led to suppose that the blood of Jesus is really *applied* to or *sprinkled* in some undefined way upon the heart or conscience of the saved sinner ; who *feels* it when so applied ; and that it *cleanses* the soul, and *heals* it, and imparts peace.

The sprinkling or application of the blood of Jesus is, however, (as we have said) a figure of speech. No one supposes that the real literal blood of the Redeemer comes into actual physical contact with His people, yet the majority of Christians seem to have a vague belief that, in this mystical sense, *it is brought by the Holy Ghost into spiritual contact* with the conscience, and that when thus applied it forms the medium or instrumentality by which they are spiritually healed or cleansed.

Hence, anxious sinners are bidden to wait for the application of the blood of Jesus, and taught to anticipate the time when they shall *feel* it bedewing their souls, and be able to say :—

“ Sprinkled with reconciling blood, I dare approach Thy throne,
O God.”

Hence, when no such experience occurs, they are often in great agony. Many true Christians’ inner life has been shaded by perpetual sorrow because they never felt the blood of Christ bedewing their souls.

It may be helpful to examine the subject.

Strange as it may seem, the idea of the mystical application of the blood of Jesus, to cleanse, heal, or soothe the soul has little if any support in Scripture. The blood *does* cleanse (as we shall show, see Addendum 2 ;) but it is not in the way supposed. The Conscience is set at rest concerning the guilt it deploras, but it is not through a mystic bedewing of the blood of expiation.

The only means employed by the Spirit in His operations on the immortal minds of the people of God is the Gospel. Thoughts are the only power by which the mind can be affected, and the testimony of God concerning the blood of Jesus is the source of Christian experience connected with the great Atonement. It is not the blood of Jesus abstractedly considered, but the inner witness of God concerning that blood to our Faith, which relieves the tortured conscience of the shame of guilt, and so imparts peace. (Page 296, Note).

Hence Jesus declared of the Holy Spirit, "He shall take of mine, and shall show" (or "declare," Revised version—the word having the force of "announcing" or "bringing a report") it unto you." (John xvi. 14, 15.) Here the truth is plain. The Holy Ghost announces to the minds of God's people, by the Gospel conveyed with power to their hearts—the truth about Jesus and the momentous issues of the shedding of His blood for them. "He will lead you into all truth." (John xvi. 7.) "Ye shall know the truth, and the truth shall make you free." (John viii. 32.) If I am one of God's elect, it is an eternal and immutable fact that I am justified from all iniquities. But this fact imparts no peace to my mind till I am assured of it by the Holy Spirit. Hence we scripturally implore Him to

"Assure our conscience of her part
In the Redeemer's blood."

The blood of Christ cannot bring *full* peace to the conscience until it is relied on by Faith as the ground of one's own pardon and acceptance with God. This no sinner can do till the blood is presented to his Faith by the Holy Ghost as availing for him; and such a presentation, which makes it the object of personal belief and confidence, is the fact couched in the metaphor of the sprinkling of the blood of Christ by the Holy Spirit. Thus through grace:—

"The time of love will come, when we shall clearly see,

Not only that Christ shed His blood, but each shall say, 'For me.'"

II.—The Two Cleansings.

1 John i. 3, "The blood of Jesus Christ, His Son, cleanseth us from all sin.

John xiii. 5. "Ye are clean through the word which I have spoken unto you." Eph. v. 25, 26—"Christ loved the church, and gave Himself for it: that He might sanctify and cleanse it with the washing of water by the word."

Two distinct branches of salvation are here referred to, the cleansing of Justification by blood; the cleansing of Sanctification by the truth.

The term "cleanse" when applied to the blood of Jesus refers to Justification, and is always employed in a sacrificial sense—the sense in which it is used of the typical blood of expiation so often mentioned in the Old Testament.

Take Lev. xvi. On the day of Atonement the blood was brought into the holiest of all, and sprinkled on and before the mercy-seat. This action was not only regarded as the appointed means by which sin was to be removed; but it was also said to *cleanse* the people, (ver. 30,) and the thoughts of atoning and cleansing are conjoined as co-incident or parallel. "The priest shall make an atonement for you, to *cleanse* you, that ye may be clean from all your sins before the Lord." Here "*clean*" evidently means that Israel were freed from the imputation of the guilt which they had contracted as a nation. They were *nationally* justified as the immediate result of an *external* work performed for them by the priest.

Also Lev. xiv. 7. "He shall sprinkle him that is to be cleansed from the leprosy seven times, and shall pronounce him clean,"—that is in a sacrificial or objective sense. This rules the meaning of the term "cleanse" when applied either to the blood of a sacrifice or the most precious blood of Jesus. The blood of a sacrifice so cleansed a man that he was no longer subject to the disability to which his defilement gave rise. The blood of Jesus so cleanses sinners that they are sacrificially clean. Legally there is nothing against their characters. They are no longer guilty in God's sight, nor does His eye see aught in them which can excite His penal anger.

This determines the meaning of 1 John i. 8. Light is the great detector; and if we walk in the light every sin will be doubly visible. But God sees none. Just as Israel on the day of Atonement were cleansed by the blood presented by their priest unto God, (Lev. xvi. 30,) so the blood which Jesus, God's Son, is presenting on our behalf, ever avails to cleanse us from all sin. Internal or experimental cleansing is not intended.

Similarly, Rev. i. 5. "Unto Him that hath washed us from our sins in His own blood." The blood of Christ so avails that believers stand uncharged with guilt in God's sight—and are competent to exercise their priestly office. The idea of internal or experimental purification is foreign to the passage.

Psalms li. verses 1 to 9 allude to the same subject. "Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." This is a prayer for *pardon*, for deliverance from guilt, not as in verse 10 for moral *purity*. Thus those for whom our great High Priest pleads His precious blood have, *in God's sight* no sin on their persons calling for His judicial action.

That this *must* be the sense in which the blood of Christ cleanses is evident from Heb. i. 3. "When He had by Himself purged our sins, (or made purification of our sins,) sat down on the right hand of the Majesty on High." Here the act of purifying us from our sins is said to have been effected by the Saviour ere He entered into glory. To say that it means that He laid an immutable foundation for the mercy which God should manifest to us is true, but not the whole truth of the passage. All our sins were transferred to Him, and their penalty borne by Him. Thus the church as a *great objective whole* stood purified from all guilt, just as Israel were clean on the day of expiation. No reproach can be brought against us. The blood in this—the sacrificial sense—has removed all that is offensive to God in our characters.

The blood of Christ thus effects the cleansing of Justification by removing the imputation of sin from our characters.

It is thus clear that the blood of Jesus is not the medium employed by the God of all grace in effecting our internal or experimental renovation and cleansing. All supposed extatic experiences arising from

plunging by faith in the blood, and being kept absolutely sinless through the cleansing blood are unknown to the Bible, and therefore delusive.

But internal renovation and experimental washing are an essential branch of salvation. This is the cleansing of Sanctification. The blood of Christ is the meritorious and procuring cause of a work within us, without which none are saved. How—by what means is this work effected?

We reply it is performed by the Holy Ghost, by the instrumentality of the truth, which (not the blood of Christ) is the means by which the defilement of sin is removed from heaven-born minds.*

"The Holy Ghost always follows the atonement. Where the blood of Christ is, His power will be exerted. Christ's blood set us free legally. It took us out of the hands of punitive justice; and Christ, having done this says, 'I will send the Spirit, and He shall take of Mine and show it unto you.'"—*John Huzelton*.

To this many scriptures witness.

Lev. xiv. 28. "And the priest shall put of the oil . . . upon the place of the blood." These words form part of the directions for the ceremony of the cleansing of the leper. "The blood of the trespass-offering had first to be put on the tip of the right ear, the thumb of the right hand, and the toe of the right foot of him that was to be cleansed. This points out the efficacy of the atoning blood of the Lamb of God in cleansing us from the guilt of all sin—our sinful thoughts, our sinful actions, and our sinful walk are removed, all is forgiven through the redemption that is in Christ Jesus. This, however, was not all. Oil had afterwards to be applied to all the places which had been before touched with blood. The oil was thus to be upon the blood. This points to the sanctifying operations of God the Spirit, of which oil was specially employed as a figure. Before the heart can be sanctified, we must be cleansed by the blood of the Lamb; and before the peace-procuring power of the blood can be enjoyed as an experimental reality, the work and witness of the Spirit must be felt in the heart. Blood with oil, oil upon blood, make the manifested child of God. The anointing of the Spirit alone can assure the conscience of our interest in the sacrifice of the Redeemer, and impart experimental and practical holiness to the soul.—From *J. C. Philpot*.

To this may be added the many passages in which spiritual renovation is said to be effected by water—an emblem of the gospel when brought with vital power to the mind of the regenerated child of God. Water cleanses by displacement. God's truth brought into vital contact with the mind—previously capacitated to receive it by Regeneration—cleanses by removing the mistaken, mischievous, or unclean thoughts with which it was defiled.

* The acts of the Holy Ghost in the saints are two-fold, those of which we are unconscious, and those of which we are conscious. He imparts life at our regeneration, and often imparts grace and strength afterwards without our knowledge. But of many of His acts we are conscious, and in these He always uses the instrumentality of the truth.

Consult Ezek. xlvii. 1. The source of the Holy Waters is the Temple—i.e., the gospel is testimony to the oblation and priesthood of Jesus Christ,—the record of the preciousness and prevalence of His blood. It heals the minds of the elect; while those who are not interested in the salvation of God, the objects of His sovereign preterition (page 30), “the miry places,” verse 11, remain unaffected by it.

Numbers xix. 17. “The ashes of the burnt heifer of purification for sin and running water.” The water represents the truth, the ashes stand for the sacrifice long before presented to God. The gospel of Christ’s finished work, applied to minds contaminated by contact with a defiling world removes defilement and restores the soul.

Ezek. xxxv. 7. “I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you.” This refers to sanctifying grace. The clean water is the gospel, God’s truth about Himself and His salvation, which effects the separation of the *living* soul from the worship of all false gods, and cleanses the mind from the defilement of error and sin.

Zech. xiii. 1. “In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness.” A fountain, (not of blood but) of water is here contemplated. The Gospel as preached after Christ’s resurrection resembled water from a long-sealed spring. A fountain does not create but reveal the hidden source from which it is fed. So all the grace of the gospel was in God’s heart from all eternity. It was manifested when the ascended Christ sent down the Holy Ghost from heaven. Thus, the “hidden mystery ordained before the world.” (1 Cor. ii. 7,) and “kept secret since the world began.” (Rom. xvi. 25,) was disclosed to the apostles when the fountain was opened. Its effects when conveyed to the regenerated mind, are, as stated above, to cleanse from the pollution of sin.

John xiii. In washing His disciples’ feet, Jesus taught them, in an acted parable that while the washing of Justification, never needs repetition, we continually require the washing of Sanctification. We need to be cleansed by the truth whenever defiled by contact from the world. The water here is an emblem of the truth which it is part of the gracious service of the Master to apply by the Spirit to the minds of His believing people. Without this, communion is impossible. “If I wash thee not, thou hast no part (not “in Me,” for all the elect have a part in Christ by the settlements of grace, but) “with Me,”—in realised fellowship. (See verse 5, and compare with Eph. v. 25, 26, and page 284.)

Titus iii. 5. The washing of regeneration not baptism as Ritualists (who render it the *laver* or *font* of Regeneration) assert. Granted that *Loutron* (Λουτρον) may signify a bath or laver, it is indisputable that it was also employed to denote both the water that the bath contained and the act of washing in it. Here it means a *subjective* cleansing, not an *objective* font or baptistery. The washing is spiritual not physical. The phrase means the cleansing of the minds of regenerated sinners performed by the Holy Spirit, through the truth, and which commences with the new birth—the initial act of our inwrought sanctification.

Thus the cleansing of Justification is *objective*—by blood. The cleansing of Sanctification is *subjective*—by the truth. The first may be compared to the washing of defilement from the surface of a body. The second to the washing of impurity from linen in which every fibre is soaked and saturated with the cleansing medium. (Psa. li. 6.)

In 1 Cor. vi. 11, both cleansings are comprehended under the words “ye are washed,” after which each is specified. (See page 126.)

This subject is important. Ignorance of the above distinction lies at the root of some of the most dangerous errors of the day.

Perfectionists, like Pearsall Smith and the Salvation Army, hold that while feeble faith in the blood of Christ saves, fuller-hearted faith renders that blood an instrumentality by which sinful principles are eradicated from our nature. Hence their talk about plunging in the fountain a second time, and becoming perfectly clean or whole, and experimentally sinless. What is this but utterly confusing Justification and Sanctification and their respective cleansings.

More, it makes the cleansing power of the blood of Jesus depend on Faith, whereas it is intrinsically potent and precious. (Page 40.)

There are degrees of apprehension as to the efficacy of the blood of Jesus, some seeing *more* of its preciousness and some *less*. But there are no degrees in its prevalency. It cleanses all the living family of God from all sin.

It is thus vital to the enjoyment of peace with God to see that as the *objects* of His grace we have been cleansed absolutely and finally from (the guilt of) all sin—while as the *subjects* of His grace we are being cleansed continually from contracted defilement.

III.—The Water and the Blood. An Exposition.

NOTE.—John xix. 34, and 1 John v. 6 are often misinterpreted.

John. xix. 34, “One of the soldiers pierced (the Lord’s) side, and forthwith came there out blood and water.” Often supposed to have a mystical reference to Justification and Sanctification; and to teach that both our *pardon* and *purification* were procured and ensured through Christ’s death. Thus:—

“Let the water and the blood, from Thy riven side which flowed,
Be of sin the double cure, cleanse me from its guilt and power.”

Again:

“This fountain so dear, He’ll freely impart,
When pierced with the spear it flowed from His heart,
With blood and with water: the first to atone,
To cleanse us the latter, the fountain’s but one.”

This is true: but not *the* truth taught in this verse.

The statement is evidently made by S. John in proof that the death of Christ was an actual fact. Two strange heresies early sprang up in the church—the first that Jesus never *really* died at all, but only passed into a swoon, from which He afterwards revived; the second,

that it was not a real body of flesh and blood which hung on the cross, but only the appearance of one. These the Apostle refutes. *A real man was crucified.* His blood proved it. *He really expired.* This the condition of His blood attested, since it presented evidence of a chemical change which only the blood of a person who has actually expired undergoes. This is all that we are warranted to believe by the Word of God. See "The Last Days of our Lord's Passion," by William Hanna, D.D., LL.D.

NOTE.—1 John v. 6, "This is He that came by (through) water and blood, even Jesus Christ; not by (in) water only, but by (in) water and blood." Allusion is here made to two momentous and critical events which occurred during Christ's residence in this lower world; the one having inseparable connection with *water*, the other with *blood*—His baptism and His death.

The word "came," as in John x. 10, and 1 Tim. i. 15, evidently refers to His whole life here, and His coming by water and blood designates the significance of His baptism and death, and their relation to His special work as a Saviour.

Each was an attestation to what was essential to the accomplishment of His undertaking. His baptism stood connected with His *obedience* (Matt. iii. 13); His cross with His *oblation*.

At His baptism the Father bore witness to His *person* as the Divine Son, and to His *character* as well pleasing in His sight. He attested that for the thirty years of His private life He had given Him satisfaction, and that He contemplated Him with delight at the onset of His public work. To this, and all the attendant circumstances of His baptism, John refers when he says that He "came by (or better 'through') water."

At the cross He passed through the great *penal crisis*, yielding the most perfect satisfaction to God. He thus came by blood, through a bloody baptism, to the accomplishment of His work. (Matt. xx. 22.)

As the righteous one *only* He could not have saved. His death was as needful as His holy life, so He came "not in water only, but in water and in blood." (Luke xii. 50.)

"He came." Every verb of motion implies a starting-point, and a terminus. What terminus does S. John contemplate? Doubtless His present exaltation. To this He has attained by righteousness and sacrifice, by His active obedience, and His passive suffering, of which the water and the blood present the characteristic features. Each *was* and *is* a fact witnessing to the two essential branches of His work as our Saviour. He came to God (John xvii. 11) in [the power of] the water and [of the] blood—in the power of the righteousness He wrought out, and the blood He shed on our behalf.

It is indeed a popular idea that the words refer to John xix. 34, and teach that Jesus came both to purify our souls, and to expiate our sins. There is, however, not the shadow of proof that they contain any allusion to the blood and water which flowed from His pierced side.

If so, why the change from "blood and water" to "water and blood?"

What again is the force of the word "came?"

How are the prepositions "by" (or through) and "by" (or in) to be explained?

Can it be shown that the water that S. John beheld flowing with the blood at our Lord's crucifixion, had a relation to our salvation different from that which His blood sustained?

There is moreover no reason for supposing that *real* water is not intended as well as *real* blood. The mingled stream which S. John describes was in reality *only* blood, but blood in such a condition that it presented the *appearance* of blood and water.

The disputed interpretation, moreover, destroys the harmony of the passage. The Apostle is speaking of *three* circumstances, which attest the perfection of the Lord's work, the witness of the water; the witness of the blood; and the witness of the Spirit. The outflowing of blood and water from the Lord's side was but *one* occurrence.

These five considerations make the popular view untenable. The interpretation given above is that of Whithy, Valpy, Alford, and A. R. Faussett, A.M. The latter well observes that "it was by coming by water (*i.e.*, His baptism in Jordan) that the Lord was solemnly inaugurated in office and revealed as Messiah. This must have been peculiarly important in S. John's estimation, as he was first led to Christ by the Baptist's testimony. By Christ's baptism then, by His redeeming blood-shedding, and by what the Holy Spirit, whose witness is infallible, effected and still effects, by Him—the *Spirit* and the *water*, and the *blood* unite as the threefold witness, to verify His Divine Messiahship?—*Neander*." Dr. Gill, it should be added, regarded Christ's coming by water as referring to His instituting Christian baptism: but to this view there are many objections.

IV.—Christian Perfection and I John iii. 9.

This passage is often adduced in support of the unscriptural doctrine of absolute Christian Perfection.

In order to understand it, however, it is needful to grasp the force of the verb "poleo" ποιεω, which so often occurs in the context, and which our translators have rendered "commit" (verses 4, 8, and 9), and "do" (verses 7 and 10, and chap. ii. 29.) Its meaning (when it is not used in the sense of making or causing) is, not to do or commit an act as an *occasional* thing, but to practise it *habitually*, to pursue a course of action. In the above passage it is uniformly rendered "doeth" in the Revised Version. J. N. Darby, T. Haweis, LL.B., and Catesby Paget, however felicitously translate it "practice." We then read:

ii. 29, "If ye know that He is righteous, ye perceive that every one that practises righteousness is begotten of Him."

iii. 14, "Every one that practises sin, also practises lawlessness, and sin is lawlessness."

(Explained on page 24.)

5. And ye know that He was manifested that He might take away our sins, and in Him is no sin.

6. Every one that abides in Him does not sin ; every one that sins has not seen Him or known Him.

Every Christian who is abiding in conscious communion* with Christ does not—cannot, during that favoured period—sin. A man cannot be in active fellowship with Jesus, and purpose to sin at the same time.

Every man “who is sinning”—who keeps on resolutely sinning, whatever his religious pretensions may be, “hath not seen Him or known Him.”

7. Children,† let no man lead you astray. He that practises righteousness is righteous, even as He is righteous.

Children of God, let no man—no sanctimonious hypocrite who lives in sin while he talks about religion—lead you astray. He, and he only, who practises righteousness is righteous, even as He is righteous.

“He” not Christ, but the Father. Persons who are born again exhibit a family likeness to their heavenly Father. Not that their righteousness is absolute and perfect, but it is radical and real.

8. He that practises sin is of the Devil, for the Devil [has sinned, and still] sins from the beginning.

The present tense is used to denote the continuity of Satan’s transgression. His existence is one of unbroken sin, and he who lives in a course of sin—shows that he is a child of Satan, for his conduct is devil-like, whatever his religious pretensions.

9. Every one that hath been begotten of God does not practise sin, because His seed remaineth in him, and he is not able to sin, because he has been begotten of God.

“His seed,” the principle of Divine life received in Regeneration. “Remains,” as an operative power. “He is not able to sin.” He—not the divine nature within him—though it is true that *this* cannot sin (page 134),—but the heaven-born man himself. The true Christian, in his whole personality is referred to. “Is not able to sin.” To sin—in the Greek the present infinitive is employed, which denotes continuous action,—cannot live a life of unintermittent devotion to sin. He

*Not simply is vitally united to Christ. “Abiding” here, as in John xv. 7, designates the active realization by Faith of the union which grace has established. Four privileges are connected with abiding in Christ,—*freedom from sinning*, 1 John iii. 6 : *fruitfulness*, John xv. 5 : *prevalence in prayer*, John xv. 7 : *boldness in prospect of the second advent of Christ*, 1 John ii. 28.

†Notice that S. John uses two different words, both rendered “little children” in our Bibles. The one “teknia” (τεκνια) designates all God’s people as His heaven-born offspring, and is best rendered “children.” It occurs in 1 John ii. 1, 12, 28 ; iii. 7, 18 ; iv. 4 ; v. 21. The other “paidia” (παidia) designates babes in grace or very recently saved sinners. It is best rendered “little children.” It occurs in 1 John ii. 13, 18.

may indeed sin occasionally, this is not denied, but the bias and bent of his mind will be towards righteousness.

10. In this the children of God are manifest, and the children of the Devil. Whoever does not practise righteousness is not of God.

"In this"—the bias of their respective minds—heaven-born men are manifested, to themselves and others by the righteousness which they practise; while the children of the devil are manifest by practising evil.

Should the term "righteousness," here be referred to *moral rectitude*, or to *religious duties*, or to *both*. In discoursing upon 1 John ii. 29, John Hazelton observes, "Our attention is to be directed to practical righteousness;" "but I shall not separate questions of practice from those of experience." Accordingly, under the head of righteousness, he includes Repentance; Faith; and spiritual, gracious, and loving Obedience; or, "Love, expressing itself in God's own way, and in accordance with His revealed will." (Compare page 136.)

NOTE.—Mrs. J. Baillie, of Wyvenhoe, in the "Protoplast," (second edition; page 84), regards the words "cannot sin," in verse 9, as referring not to the believer, but to the seed of God, the new heaven-implanted principle within him. This view is supported by J. C. Philpot, who renders the passage, "Every one who is born of God doth not make (or practise) sin, for His seed abideth in Him; and it cannot sin, because it is born of God." He, however, adds that the received translation cannot be called *incorrect*, nor does the proposed alteration really remove the difficulty. "Cannot sin," here is evidently a reiteration and extension of the statement of the first clause of the verse, "doth not practise sin." Dr. Gill regards it as meaning that heaven-born men do not "live and walk in sin, and give themselves up to it."

NOTE.—"The man that is born of God sinneth not, in a two-fold sense. He cannot sin *approvingly*, or out of *enmity to the truth*."

Approvingly.—The evil which he does he allows not. The command "go and sin no more" is brought into his conscience, nor

*The distinction between (pratto) *ᾠπάττω* I do, or commit, an action without any purpose to continue it, and poieo (*ποιέω*) I perform, or practise it, as part of a continuous plan of conduct is illustrated in many other Scriptures. Thus John xv. 5. See page 155. John iii. 20, 21, "Every one that does or commits evil [if but once only] hates the light" "but he that practises the truth comes to the light." John viii. 17. "If any man wills to practise His will." Rom. ii. 1—3, 13. "Thou that judgest dost (at times) commit (*ᾠπάττω*) the same things." "We know that the judgment of God is against them that commit (*ᾠπάττω*—if only once in a way) such things." "And thinkest thou, O man, that judgest them that commit (*ᾠπάττω*—now and then do) such things, and practisest (*ποιέω*) them thyself."

can he sin with the same blindness, hardness, and presumption as when dead in sin. The flesh, it is true, still approves of sin—it is the dwelling-place of sin. “With my flesh I serve the law of sin, yet, “that which I do I allow not,” yea, “it is no more I, but sin that dwelleth in me.” (Rom. vii. 15, 17, 25.)

Out of enmity to the truth. Joseph of Arimathea “consented not unto the counsel and deed of them that crucified Jesus.” Prophets and Apostles,—with all their weakness,—could not become enemies to the truth, or despise or make light of it. Cain’s works were *religious* works, but he *hated* the truth. His brother’s being the acts of love to the truth were *good*, and proved his interest in God’s salvation.”—Abridged from *James Wells*.

NOTE.—Distinguish between 1 John iii. 9, and v. 4. The former speaks of heaven-born persons, the latter of heaven-born principles.

v. 4, “Because all that is born of God overcometh the world.”

A statement of universal acceptance. Everything that has its rise in the old creation may be conquered by superior worldly forces—creature energy by greater creature energy, intelligence by greater intelligence. No man is morally omnipotent and invulnerable. But everything that has its rise in the new creation,—the heaven-born life, and all the faculties which belong to it, having vital connection with the glorified Saviour who Himself “overcame the world”—cannot be extinguished and vanquished by what is of the world.

And this is the victory which (always) has gotten the victory over the world (and still maintains its supernatural ascendancy) our Faith—the characteristic faculty of the believer’s spiritual life.

NOTE.—1 John v. 18, as compared with 1 John iii. 2—10.

The former (unlike the latter which was expounded above,) does not refer to ordinary sin, but to the sin, which “hath never forgiveness (Mark iii. 29,) “for which no more sacrifice for sin remains,” (Heb. x. 26,) and which is here called “sin unto eternal death.”

Temporal death, sent prematurely by God to His people in chastisement for flagrant offences, (1 Cor. xi. 30,) is by some supposed to be here intended. This is the view of Whitby, and was the writer’s when penning page 278.

There is, however, reason to think otherwise. “Death” here is in contrast to “life” in its spiritual and eternal sense. It must, therefore, mean eternal death.”

None that committed this sin were included in the covenant of grace,—for none of them did Jesus die,—none were ever regenerated, though, (as a pre-requisite to its commission) all were mentally illuminated and permitted to make a profession of religion.

Hence none that committed it were, or ever could be partakers of sovereign mercy.

Hence if a man ever committed this sin, (and it is noticeable that although *now* its nature may be questioned, there was in the early church no doubt in the matter,) it was useless to pray for him. Thus, verse 16:—

There is sin (not a sin) unto (or the commission of which is inevitably punished by eternal) death. I do not say that he (the Christian man referred to in verse 16,) shall pray for it (that it may be forgiven, as all the sins of Christians are, for Christ's name sake. Chap. ii. 12.)

The heinous character of this sin, standing, as it does alone in its gigantic turpitude, and in the fact that it is unpardonable, should not cause us to overlook the depravity of all sin as such.

All unrighteousness is sin, (missing the mark or aim, and overpassing the line laid down by God's righteous requirements,) yet God's sovereignty has excluded but one sin from the list of those that were laid on Christ. **And (yet) there is (not a sin but) sin (which is) not unto (eternal) death.**

The unpardonable sin, and this being alone in question fixed the interpretation of the following verse) could not be committed by a heaven-born man.

We know that whosoever is begotten of God sinneth not, i.e. does not commit the sin in question, the unpardonable sin. The present tense is used to denote continuity of action. A heaven-born man may deny his Lord, (Luke xxii. 57,) but he will never renounce Him, and persist in disclaiming Him.) But he that has been begotten* of God, (a slight change in the construction to make the statement more emphatic,) keepeth himself (in contrast to the apostate in Heb. x. 26,) who sins "wilfully," that is, with full-hearted determination) and (not "that" but) the (evil or) wicked one toucheth him not. The word "toucheth," *απτομαι* is here used in the Levitical sense, (compare Lev. v. 2., 3.) Just as the touch of an unclean thing would defile, so the touch of Satan would pollute and injure. The sense is, the Evil One cannot *even* touch the heaven-born man, much less finally destroy Him. "It is our mercy to know that Christ can say, 'Hands off!' to the Devil, when he would assault and destroy His people."† "Toucheth him not," is by some translated "does not cling to him."—*Provocative and Clue*, page 39.

V.—The Tripartite Nature of Man—an Unscriptural Doctrine.

It is often asserted that man as a creature possesses three distinct principles—body, soul, and spirit.

"These," each in its place, constitute man, entire. The "spirit" links him with higher intelligences, and is that highest part, receptive

* "Is begotten," "is born" represent the same word *γεννω* *gennō* "to beget," (active,) "to be begotten," (passive.) "Begotten" here is better English. A father *begets*: a mother *bears*.

† The unpardonable sin will be considered in vol. ii. See chapter on Final Perseverance.

of the quickening of the Holy Spirit. (1 Cor. xv. 47.) The "soul" is intermediate between *body* and *spirit*, it is the sphere of the affections and the will. In the unspiritual the spirit is so sunk under the animal *soul* (which it ought to keep under) that such are animal (*sensual*, having merely the *body* of organised matter, and the *soul* the immaterial animating essence), "having not the spirit." (Jude 19.)—*A. R. Fausset, A.M.*, on 1 Thess. v. 23.

"Man's *psychical* nature (*psuche*, soul) moral and intellectual is transmitted from father to son; original sin would not be if the soul with its sinful bias were created directly by God. The spirit is not derived by descent, but created at birth (John i. 13; iii. 6; Jas. i. 18; 1 John iii. 9; v. 1, 18, 19*.)"—*A. R. Fausset, A.M.*, on Heb. iv. 12.

This is, however, directly contrary to Scripture, which invariably represents man (apart from the operations of grace) as possessing a *dual* nature, as consisting of a mortal body and an immortal soul; and these only. (Gen. ii. 7; Ecc. xii. 7; Matt. x. 28; Rom. ii. 9; James ii. 26.)

Spiritually living persons only (1 Thess. i. 4, 5, 9, 10, and v. 23; Gal. v. 17; see page 106) are spoken of as possessing "spirit," in addition to "body" and "soul," which accords with the truth that at their Regeneration such received a new principle which bears this designation. (Page 106.)

"Just as nothing but the soul can quicken the body, and make it live, so the spirit (*i.e.*, the principle of spiritual life) alone can quicken the soul, and make it live. We must have third principle infused, or else we shall be but natural men. Only of the Christian therefore can we say that he is "body, soul, and spirit." The implantation of this new principle called "the spirit" is a work of Divine power, and unless this be put forth, none of us possess spiritual life—as to spiritual existence we are dead."—*C. H. Spurgeon, Metropolitan Tabernacle Pulpit*, No. 551.

The tripartite theory is objectionable for two reasons. Christ is said to have assumed the nature of His people (Heb. ii. 14, 17), and to have been "made in all things like unto His brethren." But Christ, as the Scriptures attest, in addition to His Divine nature possessed only a human soul and body, (John i. 4†) of which the whole being of man as man—so we assert—consists. (Page 8; Psa. xvi. 9, 10; Isa. liii. 10; 1 Pet. iv. 1; Luke x. 21; John xi. 33.) If, however, men as men consist of body, soul, and spirit, and Christ assumed a soul and body only, His character as our perfect personal representative in invalidated.

Again, the tripartite theory is hostile to the truth of the necessity of Regeneration. If man, as naturally constituted, possesses a

*Is there not something solemn and awful in citing these texts, as if they referred to the *natural* birth?

†The term "flesh" sometimes denotes the principle of sin in the Christian (Rom. vii. 18.) But it often designates our whole nature as men. (Psa. lxxxiv. 2; lxxiii. 26; lxx. 2; 1 Pet. iv. 1; John i. 4.)

spiritual nature, the renewing of the Holy Ghost consists only of an *impulse* given to a spiritual principle previously existing, instead of the absolute creation of a new principle. (Pages 129 and 149.)

The tripartite theory is refuted on purely metaphysical grounds by Samuel Drew. "Essay on the Immortality of the Soul," second edition, pages 26, 27.*

For these reasons we disallow it as unscriptural, and oppose it as deeply erroneous.

It is widely urged by Duty-faith preachers, and with reason; for if it be admitted their theory of Faith is incontestible.

It is man's duty to serve God to the full extent of his capacities as a creature.

He possesses as a creature a spiritual nature.

Therefore spiritual Faith is his duty.

The reasoning is indisputable, but the minor premise, as we have shown, is an untruth.

VI.—Soul and Spirit Distinguished.

The term "spirit" is used in a variety of senses in the Bible. It stands for the third person in the blessed Trinity (1 Pet. i. 2); the Divine nature of Christ (Rom. i. 4; 1 Pet. iii. 18,) the principle of eternal life in the believer (Gal. v. 17; 1 Thess. v. 23), the life of a man or a beast (Ecc. iii. 21; Acts vii. 29), a person's predominating disposition; (Luke ix. 55; Rom. viii. 9); a religious teacher (1 John iv. 1;) an angel (Psa. civ. 4; Heb. ii. 14); a demon (Matt. viii. 16; the conscience (Job xxxii. 18; Prov. xx. 27), and a disembodied soul (Luke xxiv. 37); etc.

It is sometimes difficult to decide whether the term designates the Holy Spirit, or the principle of spiritual life in the believer's soul. (Rom. viii. 1, 2, 3, 4, 5, 9, 10, 11, 15, 16; Gal. v. 22, 25; 1 John iii. 24; Jude 19.)

The distinction between the terms **soul** and **spirit** is not therefore observed in the Bible with the preciseness maintained by Theologians.

The terms as here defined are employed in the following paragraphs:—

The **soul** of man is his immaterial part; the seat of his life, intellect, affections and will, in which stands his personal consciousness and identity. We receive our souls at our birth by generation. Our parents are therefore called the "fathers of our flesh," or whole nature as men. (Heb. xii. 9.)

The **spirit** in a saint is a vital and immaterial principle implanted within and acting through his soul, and is the energetic source or root of all the characteristics and actions which distinguish him from an un-

*Drew, however, is hardly refuting the modern error, but the idea that in addition to man's *body* of gross corporeal particles, and his *spirit* or pure intelligence; he possesses a *soul*, or kind of ethereal vehicle, in which the spirit is enclosed.

renewed man. It is not possessed by man as a creature, but imparted directly at our Regeneration by God, who is therefore called the "Father of our spirits." (Heb. xii. 9.)

"Many think that soul and spirit are convertible terms. This is incorrect. The sword of the Spirit divides them. (Heb. iv. 12.) They cannot therefore be the same."

"Soul can never become spirit. If Adam had continued in innocence he would only have possessed a sinless soul. But the sinner who is brought back by union with Christ learns that "he that is joined unto the Lord is one spirit" with Him (1 Cor. vi. 17.) "Wherein, in the fullest and most enlarged sense, spirit differs from soul we shall probably have to wait our entrance into another world to know. Spirit is above, or superior in its nature to soul. 'God,' with propriety is said to be 'a Spirit;' it could not be said He is a soul. A real distinction is here made manifest."

"The soul is an approximation to the nature of God in regard to its immateriality. Man was thus made after God's likeness. (Gen. i. 25). The spirit still more nearly resembles in its highness, glory and blessedness, the essence of the eternal, invisible Jehovah. "The new man" or spirit "is created, after God in righteousness and true holiness." (Eph. iv. 24.)

"Adam was made a living soul. In virtue of our descent from him we come into the world possessed of that immaterial essence in its fallen condition. The second Adam was a quickening Spirit, and by virtue of His mystic headship, if we are His we are made partakers of His divine nature, for such is S. Peter's emphatic term for our spirit." Protoplast, 67—70.

The possession of soul only; and the possession of soul and spirit, are the essential features of unregenerated and regenerated men.

The terms describing them, according to these features are ψυχικός (psychikos) and πνευματικός (pneumatikos.)

A man who has no higher form of life than an immortal soul is "in the New Testament," called "psychikos," which were there such a word might be literally translated "soulish," (*J. C. Philpot*), or acting merely in the energy of the natural soul. It occurs in 1 Cor. ii. 14 (see page 165), and xv. 44 and 46; Jas. iii. 15, and Jude 19, where "natural" more correctly represents the meaning than sensual. The term "pneumatikos" properly rendered "spiritual," again describes those who possess the spirit-life, through vital union to Christ. It occurs as applied to persons in 1 Cor. ii. 13 (see page 166), and 15; iii. 1; xiv. 37; Gal. vi. 1.

"The first man as created of God in innocence possessed a body animated by a living soul. (Gen. ii. 7.) But as the Son of God united human nature—body and soul—to His own spirit essence of Godhead, so it was the will of His Father that His brethren should also possess a three-fold nature—body, soul, and spirit."

"Some suppose that in Regeneration a change passes over the soul of man, renewing it into holiness. Nothing of the kind takes place.

The soul of a regenerate man remains unaltered. Its guilt, unbelief, and enmity are the same as before. Its desires, affections, and feelings are what they were, but God has imparted a new essence, which is spirit."—*I'rotoplast.*

"A spiritual body" (1 Cor. xv. 44), is a body fitted by divine power and wisdom to be the appropriate home and medium of intercommunication of the spiritualised soul in heaven. The present, or natural body (*psychikos*) is adapted only for an habitation for the soul. As spirit is superior to soul so the resurrection body will be superior, in its *nature*, to that possessed by man here.

1 Thess. v. 23, **I pray God your whole spirit, and soul, and body be preserved blameless.** Question—If the spirit or new nature cannot sin (page 134) where is the propriety of praying that it may be thus preserved? Reply: The Apostle did not pray that their spiritual nature, abstractedly considered, might be kept from so acting as to incur blame, but that their whole personalities—consisting as they did of body, soul, and spirit—might thus be upheld by the constraining and restraining grace of God. The R. V. reads, **May your spirit and soul, and body, be preserved entire,** the spiritual life so acting on the intellectual life, and both on the body as the instrument of action, all co-operating with each other like the parts of an entire machine, that ye may be (not without condemnation as sinners, that was secured by the sacrifice and intercession of Christ but) **without blame, as consistent Christians.**

Heb. iv. 12, **"How does the word of God pierce even to the dividing asunder of soul and spirit? I regard 'the soul' here as in other passages, where it is not used synonymously with the spirit, as signifying the seat of natural religion. Christians have two kinds of religion in them—natural and supernatural; fleshly and spiritual; the religion of the first Adam in their *natural* conscience, and the religion of the second Adam as a quickening spirit in their *spiritual* conscience. A separation must therefore be made between the precious and the vile in the religion that is in them. Nothing can do this but the sword of the Spirit which penetrates between these two religions, letting out the life blood of natural faith, hope, love and prayer; and rends them asunder from the word and witness of the Spirit in a heaven-born man. All false hopes, and refuges, expectations of general mercy, self-applause, and vain glory are maimed and wounded as this two-edged sword enters, but it never touches or wounds the life of the spirit."**—*J. C. Philpot.* See also two letters in his Letters, page 182) The passage therefore means that the discriminating Gospel enables a true believer to see the difference between presumed religious experience, which comes merely from his natural soul, and true Christian experience which springs from the spirit with which, as a child of God he has been invested.