

## VII.—‘Soul’ and ‘Mind’ regarded as Synonymous Terms.

Eminent Strict and Particular Baptist Ministers often employ the term the *immortal mind*, as synonymous with the *soul*, or the whole intellectual and moral nature; all he possesses apart from his physical and mortal body. Thus “The moment the soul has flown, the *immortal mind* will find itself in heaven.”—*John Hazelton*. “The *mind* is the seat of spirituality, which is not yet located in the *body*, though the time will come when our bodies like our souls will be spiritual.”—*John Hazelton*, on Rom. viii. 6. Thus Dr. I. Watts’ familiar stanza—

“ Were I so tall to reach the pole,  
Or grasp the heavens with my span :  
I must be measured by my soul,  
The mind’s the standard of the man.”

## VIII.—Adam not a Spiritual Person.

The followers of Andrew Fuller rely largely on the assumption that Adam, the federal head of the human race, was a spiritual person; that is to say, that he possessed a spiritual nature similar to that of all Christians, which he lost by sin, but which is restored to men on their conversion to God.

Against this doctrine we, however, reply that it is a bare assertion, and that all presumptive evidence points in an opposite direction. No spiritual duties were imposed upon Adam. No spiritual promises were made to him. No spiritual revelations were communicated to him. No spiritual expectations were held out to him. Nothing in Scripture suggests that he was ever encouraged to think of a future state, or to aspire to anything beyond his then present condition. On the contrary—all that is recorded implies, that both his duties and his expectations were limited to the perpetuity of the state in which he was then placed.

Moreover, that state and condition was one of perfect happiness and satisfaction, in which every wish or desire was gratified by existing circumstances. Whereas every spiritual person is witness, that *that condition and those circumstances*, would by no means harmonise with spiritual wants and spiritual aspirations. Hence, says the Apostle, “They desire a *better country*”—and lest it should be supposed that the insufficiency of the present world is only a result of the fall—he adds “that is a *heavenly*,” meaning that no earthly state, however perfect in its kind, would fulfil the desires and expectations of spiritual persons.

If Adam was a spiritual person, the regenerating work of the Holy Spirit would only restore its subjects to that condition from which they fell in him; whereas on the contrary—that which is born of the flesh is not altered, although brought into subjection by the new

birth; while that which is born of the Spirit is something altogether new and different.

Again, if Adam was a spiritual person, and yet he fell from that condition, we must abandon the doctrine of final perseverance; because it is manifestly possible to fall from a spiritual state, and to forfeit thereby all spiritual hopes and expectations; and, as in his case, to stand in need of being made spiritual a second time,—a thing for which we have no single warrant or promise throughout the Bible.

Now we submit that these premises being fallacious, the conclusions are necessarily so, and that man cannot therefore be required to be a spiritual person, and to perform spiritual acts on the basis of the federal headship and spirituality of Adam.—*G. W. Shepherd.*

### XX.—Bunyan's Holy War

Is an allegory setting forth godliness in its metaphysical aspect, and therefore aptly illustrates the teachings of this and the preceding chapter.

The operation of sovereign grace on the Conscience (Mr. Recorder), and the Will (my Lord Will-be-Will) are especially worthy of notice. It is evident that Bunyan did not share the modern view of the supremacy of the Conscience as a moral power, as taught for example by Francis Wayland, D.D., *Elements of Moral Science*.—*Angus's Edition*, pages 43—55. With Bunyan, as shown on pages 110, 170, 174, and 273 of this treatise) the Will is the dominant faculty of the mind. Mansoul remains unvanquished till My Lord Will-be-Will yields allegiance to Shaddai.

## CHAPTER XVII.—ASSURANCE.

**The Assurance of** We believe that all heaven-born persons the understanding. are brought by the Holy Spirit into a most firm and confident persuasion or assurance of the truth of the inspired volume; and of the existence and importance of the saving facts therein revealed for the credence and acceptance of Faith.

Isa. xlviii. 17, and liv. 13; John vi. 45; 1 John v. 20; Col. ii. 2.—See also pages 191 and 266.

**NOTE.**—The assurance here intended is the opposite of ignorance, error, scepticism, and apathetic indifference in relation to the truth of God. God's revelation concerning Himself and His salvation is regarded as supremely true and significant. It is not a confident persuasion that we are saved, which, however, it precedes, and accompanies. A persuasion that the Bible is true is the foundation of experimental

godliness. If this is questioned, belief is impossible. See J. Wells on John xvi. 9, page 237.

"Yon cottager who weaves at her own door,—  
Pillows and bobbins all her little store,—  
Just earns a scanty pittance, and at night,  
Lies down secure,—her heart and pocket light.  
She, for her humble sphere by nature fit,  
Has little understanding and no wit,  
Just knows, and knows no more, her Bible true,  
A truth the brilliant Frenchman\* never knew;  
And in that charter reads with sparkling eyes,  
Her title to her treasure in the skies."

\* Voltaire.

**Faith may exist without assurance of salvation.** We believe that a person may possess precious faith and believe in God, through Christ, to the salvation of the soul, without a firm and unshaken persuasion or assurance of his interest in the salvation of God.

NOTE.—It has been held by writers of very different schools, that the essence of spiritual Faith is assurance. The early Medodists and Plymouth Brethren did so. It is broadly taught in (that much over-rated book,) Marshall, on Sanctification, Nisbet's edition, page 164. The Salvation Army have revived the error, which is very misleading.

Faith is the reliance of the heart upon Christ, and salvation is conjoined with it. Yet many have trusted Him for years, without such a gracious manifestation of His love as to warrant their asserting that He has saved them.

Psa. xxxv. 3; lxxxv. 7; Isa. l. 10, where for "light" read "bright shining." 1 John v. 10, where note that we may believe on the name of the Son of God, without knowing that we have eternal life. Compare page 106, on the distinction between the work and witness of the Spirit.

2 Pet. i. 10, where note that persons who possessed "precious faith," were without assurance—as they were bidden to make their calling and election sure; i.e., to seek assurance that they were called and chosen. This they were to do by seeking clearer evidence of the work of Sanctification in their souls.

NOTE.—"Faith respects the truth of the promise; assurance, a knowledge of my interest in the blessing promised. Faith may exist without assurance; but assurance cannot exist without faith. He who possesses Faith is safe; he who has Assurance is happy."

"And does thy heart for Jesus pine,  
And make its pensive moan;  
He understands a sigh divine,  
And marks a secret groan.

"These pinings prove that Christ is near,  
And testify His grace :  
Call on Him with unceasing prayer,  
And He will show His face.

"Though much dismayed, take courage still,  
And knock at mercy's door ;  
A loving Saviour surely will  
Relieve His praying poor."

**Inferential Assurance.** We hold that our covenant interest in salvation may be **inferred** from our possessing those **characteristics** which according to the Bible, belong only to the living children of God.

John xxi. 15 ; 1 Cor. viii. 3 ; Rom. viii. 16 ; 1 John ii. 5, iii. 14, 19, 20, 21.

NOTE.—John xxi. 15. Penitent Peter here appeals from his actions to his heart, in which he was conscious of the existence of the grace of love. Love is the test grace, and to this S. Peter appealed.

NOTE.—"With" not as often quoted (even by so correct a writer as J. C. Philpot, in "Signs, seen and unseen,") "to" "our spirit." Our spirit and the Holy Spirit are represented as separately and conjointly witnessing to the fact of our sonship.

Two witnesses—therefore—here testify to the believer's salvation—"his own spirit," and the Holy Spirit.

On the witness of our own spirit observe:—That the mind of man which investigates all things, is capable of investigating itself. The mind of the true believer can enquire into its own condition, and will assuredly, in the light of God's truth, be led to decide that it possesses pre-eminences and powers that are spiritual and heavenly. In other words, it finds in itself features which the Bible asserts are not to be found in the minds of natural men. Hence it is emboldened to bear witness of itself that it is right with God. Prov. xiv. 14.

On this,—the witness of our own spirits—Inferential assurance is based. (See 1 John iii. 14.) The Holy Spirit attaches high importance to the witness of our spirit, and it is *with* this that His testimony is conjoined.

Compare the almost parallel teachings of 1 John iii. 19, 20, 21 ; where the fact that we love in "deed and truth" is said to "assure our hearts before God,"—and a heart that does not condemn us is asserted to give us "confidence toward" Him.

NOTE.—Justification cannot attest itself. Its evidence is Sanctification, which is an experimental reality, and cannot exist without our knowledge. Inferential assurance is the confidence that flows from the knowledge that we are the subjects of sanctifying grace.

1 John v. 10. "He that believeth hath the witness in himself." The power to trust Christ spiritually, is **SUBJECTIVE** evidence that one is interested in the love of God.

**NOTE.**—"Enquire rather whether the fruit of the Spirit is apparent in your life, than whether the root of the matter has been implanted in your soul. If you can discover the fruit, you may be assured that the root is in existence and operation within."—*Charles Hill*.

See J. C. Philpot's sermon, "The Rising of the Day-star." 2 Peter i. 19.

"Holy thoughts cannot arise from an unholy heart."—*Charles Hill*.

"Yet Lord, if Thy love has designed,  
No covenant blessings for me,  
Ah! tell me, how is it I find,  
Some sweetness in waiting on Thee?  
Almighty to rescue Thou art,  
Thy grace is immortal and free;  
Lord, succour and comfort my heart,  
And make me live wholly to Thee."

**Assurance** We believe that at some period, subsequent to the early actings of faith, all through the witness of the Spirit. God's people are favoured with the direct and immediate testimony of the Spirit, who bears witness with their spirits, to their Divine relationship, and thus they obtain assurance of the certainty of their interest in salvation.

Rom. viii. 16; Gal. iv. 6; Eph. i. 13; iv. 3; 1 John v. 10. See also Page 291.

**NOTE.**—"The Spirit bears witness objectively—'taking of the things of Christ, and showing them unto us;' and subjectively bearing witness with our spirits, that we are the sons of God."—*REV. E. BICKERSTETH*.

**NOTE.**—Eph. i. 13: The sealing of the Spirit is a Divine act, an impression produced by God the Spirit on the spiritualised mind—as directly as the device of a seal is left upon the plastic wax on which it is pressed by a firm hand. "The seal employed is the truth of God. Christ is the substance of the inscription. His image, which is set in the framework of the gospel, is impressed on the heart by the hand of the Spirit of God."—*John Stevens*. "It is not, therefore, some ghostly voice,—some vague dreamy sensation,—or a vision of Christ on the cross; but a thought of the living God: a message warm from His heart; a portion of the Bible suited to our case, selected by the Holy Ghost, and conveyed by Him to the mind in a way totally different from our intellectually understanding it on a printed page, or from the lips of a preacher, or recalling it by an act of memory. If it is a mystery, it is a *real* experience with God's living children. From this alone can direct assurance be obtained nor can there be fulness of spiritual joy without it."—*The Word of Life*.—*W. J. STILES*.

**NOTE.**—Since this sealing is a direct and Divine act, performed by the Holy Spirit in sovereignty, when and by what means He pleases, it is wrong to condemn Christians who do not possess Assurance. Such should be encouraged to thank God for what He has already done for them,—and to pray for the further operation which will fill their souls with liberty, peace, and joy. See page 196.

**NOTE.**—The relation of Faith to Assurance is set forth in Heb. xi. 2, and 39. “By Faith the elders obtained a good report” and “having obtained a good report through Faith.” These are more correctly rendered in the REVISED VERSION: “The elders had witness borne to them,” and “had witness borne to them through Faith.”

They do not mean, as is supposed by Archibald McLean, Commentary on the Hebrews *in loco*, that these worthies obtained a good report among men.” i.e., [that] they are spoken of with approbation in the Scriptures, which record their conduct with honour;” but “that they were borne witness to by God.” “In the possession and exercise of Faith, they had God’s testimony borne to them.—A. B. DAVIDSON, M.A., LL. D., *Commentary on the Hebrews, in loco*. Though the fulfilment of the promise was delayed, the Spirit bore witness with their believing spirits, and thus gave them assurance.

The same expression occurs in verses 4 and 5: Abel “had witness borne to him that he was righteous,” and Enoch “had witness borne to him that he had been well-pleasing unto God.” Thus the Holy Spirit still bears witness to the Faith of Christians, and so confers Assurance.

**NOTE.**—Eph. i. 13. The sovereignty of God is displayed in the time which elapses between Faith’s first believing acts and the sealing of the Spirit. In some, it follows almost immediately. In others, not till a short time before their departure. Though all their life-time (not in bondage as a fact,) but “subject to it” as an experience, they are delivered when dying “from the fear of death,” and enter with confidence into the immediate presence of their Lord.—Heb. ii. 15.

**NOTE.**—Mark viii. 22, 26. It is a mercy to see aught. Let such as can do so, wait for the Lord to put His hand a second time to His work in the soul. (Isa. xi. 11.) Then they will see clearly.

“O might I hear Thy heavenly voice,  
But whisper, ‘Thou art Mine!’  
Those gentle words should raise my soul  
To notes almost divine.”

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## ADDENDA TO CHAPTER XVII.

### I.—Some Verses Examined.

NOTE.—The term assurance in the A. V. of the New Testament.

1. Acts xviii. 31. "God hath given Assurance to all men." Here the word is *pistis* (see page 158) which is used idiomatically "for a clear proof."

2. 1 Thess. i. 5: "Our Gospel came in much Assurance."

Here the word is *πληροφορία*, "*pleroforia*," which means firm persuasion or full assurance. "Here it does not necessarily imply an assurance of personal interest in Christ, but that the gospel *was* the gospel of the grace of God."—*J. C. Philpot*.

3. Heb. x. 22: "The full Assurance of Faith," (same word.)

Here—not faith as a grace, but as a system of truth is intended. "Draw nigh, in full persuasion of the truth of the gospel." Or "in firm belief in Christ and exclusive dependence on Him."—*Dr. Eadie*.

4. Cor. ii. 2: "The full assurance of the understanding,"

The "understanding" is not natural intelligence, but the faculty of spiritual apprehension bestowed on the elect. "The assurance is a firm and divinely wrought persuasion of the truth of the mystery of the Holy Trinity; of God, (i. e., the Holy Spirit) of the Father, and of Christ."—*James Woodard*.

5. 2 Tim. iii. 14: "The things which thou hast been assured of." The verb means "to be confirmed" in, and describe the confidence flowing from a living experience of verses 2, 3, and 4.

6. Rom. xiv. 5: "Let every one be fully persuaded in his own mind."

The verb is related to "*pleroforia*," and means—to be firmly persuaded or fully assured. Let every man act as his grace-taught mind assures him to be right.

None of these texts refer to an assurance of individual salvation.

7. Heb. vi. 2. "The full assurance of hope." (*pleroforia*.)

A firm persuasion that God will grant to the hope He has produced the fruition He has promised.

1 John iii. 19: "Shall assure our hearts before Him."

The verb is *πειθο* (*peitho*) to persuade. The existence and operation of the grace of love in the heart, (page 362,) warrant the conclusion that we are of the truth, and enable us to persuade our hearts in God's sight that (in spite of inbred sin, infirmity and failure) we are safe through His grace.

From this it is evident that the word Assurance in the Bible is not quite identical with the same word when employed in theology to designate a confident persuasion that we are personally interested in the salvation of God.

### II.—Faith and Assurance distinguished.

"Assurance is not a gift of the Spirit distinct from Faith but faith drawn out and shone upon by the Spirit. It is a large measure of

faith, differing from faith not in quality but quantity; not in nature but degree. It is faith grown up to man's estate—raised up so as to act in a powerful way.”—*J. C. Philpot*.

This is the ordinary opinion of Calvinistic theologians.

Hence the once popular distinction between the Faith of Adherence and the Faith of Assurance.

This view is however disputed. It mistakes the true nature of spiritual Assurance, which while it is inseparable from Faith differs in its nature from it.

Faith is an act of the renewed mind. Assurance is a state or condition of the renewed mind arising from the persuasion of some fact or facts which demonstrate interest in salvation.

Abraham, (Gen. xv. 6, 14,) was assured by the Lord, and Faith leaped into vigour through the persuasion that arose in his mind. So David, 2 Sam. v. 24; Gideon, Judges v. 37, 39; and Hezekiah, 2 Kings xx. 11, were assured by confirmatory tokens.

The believer by Faith inspects his heart. God shines into it, and he finds characteristics which correspond with the characteristics of those whom God is pledged to bless. His mind, therefore, passes into a state of Assurance. If these are undiscoverable, assurance is unknown. He sees not his signs. *Psa. lxxiv. 9*. Again, if the Holy Spirit deigns to visit a gracious soul, and sweetly witnesses to covenant interest, the mind rises to a condition of assurance, which may gradually pass away when the visitation ends. *Psa. xxviii. 1*.

In neither case is Assurance an act of Faith, but a state of mind induced by something of which Faith is cognizant.

If Assurance were the highest development of Faith, when once attained it would never be lost. This is contrary to all Christian experience. The most confident believer has fluctuations of doubt. Regard it, however, as a persuasion arising from circumstances originated by God in His sovereignty, and utterly beyond the control of Faith, and much that is perplexing is explained.

### III.—The Relative Value and Importance of Direct and Inferential Assurance.

“There is an Assurance arising from the exercise of sanctified reason on past experience and the word of God. There is an assurance arising from the direct witness of the Spirit.

The former, like moon-shine, shows the believer the way and the way-marks. By it he may know where he is,—but it will give little or no warmth.

The latter like the light of the sun, not only shows the road and that one is in it, but enlivens, warms and cheers.”—*From J. Ryland, D.D.*

Inferential Assurance, however, should not be under-valued.

“It is an unspeakable mercy to have the mind of Christ.” (1 Cor.

ii. 16.) The devil may deceive us in the matter of impulses or direct revelations. He may give a lost sinner, a strong, but false persuasion that he is saved, for the vilest ends. He may harden the heart, and stultify the conscience, and persuade a deluded wretch that his insensibility is holy boldness. He may impress the words of a text on the mind of a man living in sin, and thus strongly delude him that he is a child of God.

Thus, see that your assurance, is conjoined with and springs from, a holy, watchful, prayerful life. If we are not "conformed to the image of God's Son," (Rom. viii. 29,) we have no right to holy confidence before God. Our election will be manifested (as was that of the Thessalonians) by our "work of faith," our "labour of love," and our "patience of hope." (1 Thess. i. 3, 4.) The Spirit's witness as to the effect that we are "sons of God," and if we profess to have heard His attesting voice in our hearts, we should diligently enquire whether we have the spirit and disposition of "dear children."

I have known persons under the Gospel living in intemperance, dishonesty, and unchastity, who declared that they had not, for years entertained a doubt of their interest in Christ.\* The Spirit's witness satisfied them. But the Spirit's own testimony in the Word is,—“If any man have not the spirit of Christ, he is none of His.”† “If ye live after the flesh, ye shall die.” *Altered from John Cooke.*

On the other hand, “the grand sign of God's special favour is the witness of the Spirit with our spirit that we are born of God.

Some signs are immediate, others mediate,—that is, seen through a medium. Some are like the sun shining directly into a man's face. Others like the same rays falling upon a mirror,—and he sees them only in the bright medium which catches these beams.

So, some “signs are reflected signs, mediate signs; that is, a man has certain feelings in his heart. He looks at the Word of God, the glass or mirror of truth, (James i. 23,) and he sees in it the very experience he is passing through; and thus heavenly light is reflected from the mirror into his soul. When the Spirit thus shines upon His own truth in the Word, and upon His own work in the soul, He stamps more or less a living testimony that the experience is genuine and divine.

\* The writer knew a professed Strict and Particular Baptist, who was often intoxicated. If accused of inconsistency, he would urge that “a little beer in the stomach would never wash away grace from the heart.” None, however, speak more plainly against such an abominable travesty of religion than our ministers. “I hate anti-nomianism—both doctrinal and practical.”—*John Hazelton.* “I would not give a fig for assurance that sin does not shake.”—*John Newton.*

† Rom. vii. 9.—Either.—“If any man is not indwelt by the Holy Spirit.” This was the view of the Translators of the Revised Version, or,—or preferably,—“If any man have not a spirit or disposition resembling Christ's.”

But, after all, nothing can really satisfy the living soul but some immediate testimony from God Himself. He must have the ray shining, not as reflected in a mirror, but streaming directly and immediately into His own soul from the glorious "Sun of Righteousness." The Spirit must bear His own blessed inward testimony with his spirit that he is born again, that he is a child of God, chosen before all worlds, and has been pardoned through atoning blood, and called by grace Divine.—*Abridged from J. C. Philpot.*

### **IV.—Assurance as an Experience.**

SOME, as the Plymouth Brethren and the Salvation Army—make the essence of Faith to be Assurance. This has been disproved.

Others speak with hesitation as to the possibility of Assurance, and almost question the godliness of those who profess to possess it.

But "I have as much confidence in the work of the Spirit as in the work of Jesus." "It is possible to know that we are pardoned. It is possible to know with all confidence, beyond the shadow of a doubt that we are *sinners*, and to mourn over the fact. This condition arises from the work of the Spirit; and can He not with equal ease and power convince of pardon. He is not less strong than the devil. If He can convince of sin, He can and does convince of forgiveness. Both facts are revealed by the same God."—*John Hazelton.*

Granting this, the question arises, how is it that assurance of salvation is so rare among experimental Christians of the present day, whose feelings currently differ so widely from those of David, Psa. xviii. 32, 35; Isaiah xii. 12; Paul, Tim. i. 12; Gal. ii. 20; and John Wesley, Whitfield, Newton and others.

Can any reason, beyond the sovereignty of God, be assigned for the deplored absence of the direct witness of the Spirit in so many saints?

The worldly tone of the professing church *must* grieve the Spirit, and may restrain His comforting influences.

Probably as the above saints were called upon to endure so much labour, difficulty, sacrifice, and sorrow—so their consolations in Christ were permitted to abound.

Assurance is the crowning gift of covenant love on earth, and perhaps is withheld in love, until extreme exigency makes its bestowal absolutely necessary.

Ignorance of the doctrines of the Gospel is the cause of much of the prevailing doubt in the minds of modern Christians. "Ye shall know the truth," said Christ, "and the truth shall make you free." Liberty of soul, the assurance of Divine deliverance, is here conjoined with knowledge of the truth of God.

Correspondingly ignorance is the parent of doubt and uncertainty. If the judgment is uninstructed, the heart is ill at ease.

An imperfect acquaintance with God in His covenant character; with the perfection of Christ's sacrifice and the prevalency of his priesthood; and with the nature of the Spirit's work, *must* interfere with a realization of our personal salvation.

If a Christian really believed that the love of God was forfeitable; that He could forego His purpose and forsake the works of His hands; that Christ's sheep might perish; the trusting heart that depended on such a God, must be in perpetual anxiety.

Any erroneous view of the plan of salvation, obscures the glory of God, and brings the Christian who holds it into confusion.

The character of God is the foundation of the blessedness of His people: "Acquaint thyself now with Him, and be at peace."

Again, many lack assurance from failing to discriminate between the essentials and circumstantial of true conversion, (pages 133 and 178, 181 and 182.)

Others from ignorance of the nature of Sanctification (chap. 14,) and of the existence of the two natures in the believer.\*

Thus "that the soul be without knowledge is not good."

Hence the value of an instructive ministry. Many Christians are like half-starved babes, through bad spiritual nursing. 1 Thess. ii. 7; 1 Pet. ii. 2.

### **V.—Doubt and Depression.**

"A distinction should be drawn between Doubt and Depression. It is possible to be in great heaviness through manifold temptation; great perplexity as to what step is right; great sorrow through the hiding of God's face; and even great contrition for faults and mistakes—without the shadow of doubt as to the reality of the work of God in one's soul."

"I have often been in the greatest possible trouble through my surroundings; and have experienced great spiritual pain and distress through the difficulties of the way—without for a moment questioning that I have been called by grace, and that the Saviour's blood avails for my salvation."—*G. W. Shepherd—From John Hopeful's Note Book.*

## **APPENDIX.—IS THE BLOOD OF THE REDEEMER ACTUALLY IN HEAVEN ?**

"Will you be ready, with all faithful diligence, to banish and drive away all **ERRONEOUS AND STRANGE DOCTRINES CONTRARY TO GOD'S WORD**.....as need shall require, and

\*The writer would record with intense gratitude the benefit he derived, in the year 1863, from the perusal of a tract by the Rev. J. Denham Smith, entitled, "The Two Natures in the Believer," p. 135. The mystery of his experience was unfolded, and untold light and peace filled his mind.

occasion shall be given?"—THE BOOK OF COMMON PRAYER.—*Office for the Ordering of Priests.*

"This argument is very pretty, but it has no foundation," &c.—*Philip Reynolds. Sermons, Vol. I., No. 6.*

### The Old View Stated.

The majority of evangelical Christians hold that Christ entered Heaven at His ascension, on the ground of the merit displayed in His holy life and sacrificial death, and that the eternal value of His obedience and oblation imparts enduring validity to His intercession. (See page 40.)

Moreover, that His body, at His resurrection, did not resume the life with which He parted when on the cross, and was not therefore quickened by the same vital energy as it before possessed; of which blood is the principle, Lev. xvii. 14; Deut. xii. 23; which formed the link of His union with mankind. Acts xvii. 26.

Hence that while His body retained its "flesh and bones" (Luke xxiv. 39), and therefore, its identity (John xx. 27)\*, it was re-animated by a life, directly imparted by God, Rom. vi. 4 (where "The glory of the Father" means "such a forth-putting of the Father's power as made that act to be the effulgence of His whole glory. David Brown, D.D.). Heb. xii. 20.

This life is essentially immortal (Rom. vi. 8, 9.)

It resides in its fulness only in Christ, 1 Tim. vi. 16 (where read who only hath "incorruptibility" or that deathless principle of existence, which Christ only possesses in its original and independent essence.)

It is communicable, and is imparted by the Holy Spirit to the elect at their regeneration (page 129); the risen Christ thus becoming their living Head—as He had before been their federal and representing Head. John xii. 24†; Eph. i. 19, 20 (page 196); 1 Cor. xv. 45; Col. iii. 4.

\* "The words imply that the marks were no scars, but the veritable wounds themselves—that in His side being large enough for a hand to be thrust into it; this—confirming Luke xxiv. 39—of itself would show that the resurrection Body was bloodless."—DEAN ALFORD, *in loco*.

† Even Christ when he condescended to illustrate spiritual mysteries by natural facts, was unable to employ similitudes which presented perfect analogies.

This is obvious here. The parallel is incomplete. The fruit of the corn has the same life as that of the seed that dies; whereas Christ parted with His human life that He might quicken His people with spiritual life.

Further, that the blood which left His body at His death, was not restored to His veins, but was absorbed by the earth and returned to its original elements, and has ceased to exist.\*

## THE BLOOD OF CHRIST AND ITS INFLUENCE.— A DISTINCTION.

They however, distinguish between the literal *blood* of Christ and the *merit* displayed by Christ when He shed it. The *blood*, as such, no longer exists. Its *influence* will never terminate.

The action of Faith in relation to the blood of Christ has thus always been held to be a belief in the great fact of the Atonement, conjoined with personal trust in Him who made it.

This, long-loved hymns express.

"He lives—the great Redeemer lives,  
(What joy the blessed assurance gives !)  
And now before His Father—God—  
Pleads the full merits of His blood."

"Our great High Priest before the Throne,  
Presents the merits of His blood ;"

"His sweet atoning sacrifice  
Gives sanction to His claim."

"But Christ by His own powerful blood  
Ascends above the skies ;  
And in the presence of our God  
Shows His own sacrifice."

"Dear dying Lamb, Thy precious blood  
Shall never lose its power."

"There is vitality in a grain of wheat—a life adapted and designed for the production of fruit ; but it is incommunicable until the grain undergoes the occult process called germination which is evolved through its death.

So the reality of communicable spiritual life was inherent in the incarnate Saviour ; but it was quiescent till He died and rose again, when He became a life-giving Spirit—the last Adam."—WILLIAM MORRIS.

\* J. C. Philpot, however, entertained the opposite opinion.

"Our blessed High Priest not only shed His blood upon the cross, and sprinkled it there before the eyes of men and angels, but taking it in His risen body up into the holy of holies, within the veil, [He thus] in a sense, sprinkled that blood upon the pavement of heaven—in the very courts of bliss, on and before the mercy-seat ; the throne of grace."—*Gospel Pulpit*, vol. iv., page 20.

"The vilest sinner out of hell,  
 Who loves to feel his need,  
 Is welcome to a Throne of Grace—  
 The Saviour's blood to plead."

Thus worship has been addressed to the Risen Christ as having shed the blood which accomplished Redemption.

### **Bengel's Theory.**

This great expositor in his *Gnomon* of the New Testament revived and defended a singular opinion, which Chrysostom seems to have held, and to which Zinzendorf inclined—namely, that when Jesus died, His blood was miraculously preserved, and secretly conveyed to Heaven—where it "remains as it was poured out incorruptible in the presence of God"—and that it is thus presented in the Gospel as an object distinct from His person, for the contemplation, reliance, and consolation of Faith.

It might appear from some of his hymns that the modern idea was anticipated by Dr. Watts:—

"Well, the Redeemer's gone  
 T' appear before our God;  
 To sprinkle o'er the flaming throne  
 With His atoning blood."

"No fiery vengeance now,  
 Nor burning wrath comes down;  
 If Justice calls for sinners' blood,  
 The Saviour shows His own."

And:

"Rich were the drops of Jesu's blood,  
 That calmed His frowning face;  
 That sprinkled o'er the burning throne  
 And turned the wrath to grace."

It is probable, however, that the author was led so to express himself through the exigencies of poetry, rather than by his deliberate convictions as a divine.

Many expressions, especially in Puritan writers, seem also to favour it—but read in their connection, and viewed in the light of their other writings, it is clear that the idea was unknown to them.

### **Bengel's Theory and the Strict and Particular Baptists.**

The theory, in recent years, appears to have been almost forgotten. It, however, has recently been ably and eloquently advanced in a published sermon, by a Strict and Particular Baptist Minister of eminence, which has excited much interest.—*See Postscript, page 346.*

The views of the preacher were given to the world in two discourses, delivered respectively in April and July, 1885. The latter—here referred to—bears marks of elaborate preparation, and is evidently designed as a defence and a challenge. So earnest and able is it, that it is understood to have convinced many of the truth of the disputed view.

On the other hand some regard it with sorrow.

We deplore the unwarrantable manner in which the discourse has been assailed; but submit that it should not remain unanswered.

We admit that the view is not subversive of the Gospel: opposes no vital truth: does not invalidate the doctrine of the Atonement: and has not, of necessity, anything in common with the heresy of Rome.

We however, deem it objectionable, and likely to lead to serious inferences. We should be sorry if it were so promulgated as to divide our Denomination. We therefore seek to refute it.

### **The Theory Stated and Defended.**

The preacher says that from Heb. xii. 24, we learn that:—

**A.** Christ's blood is AN ETERNAL TREASURE, and is placed among those heavenly realities unto which we come by faith. We come really and truly, by faith, to Jesus, and not only to Him, but to His blood. The extraordinary truth is thus taught us that Christ's blood is as really in heaven as His body is. It is one of the great treasures of glory.

This fact should not be laughed at as impossible. Does some one say that the language "To the blood of sprinkling," is to be taken in a figurative sense? Then what prevents the whole of the passage from being so taken?

If we do not *really* come to the blood of sprinkling, if the blood has no real state in heaven, how can we be sure of coming to the heavenly Jerusalem, the company of angels, the spirits of just men made perfect, or to Jesus the mediator of the new covenant?

Our eyes have beheld these no more than we have seen the blood. If one part of this remarkable passage be figurative, the other parts must be figurative also; but those who plead for a figurative interpretation of the words, "To the blood of sprinkling," would greatly hesitate, I trow, to follow their logic to its inevitable conclusion.

**B.** Does any one doubt, because of the difficulty in the way of Christ's blood passing from earth to heaven? It was no greater miracle for God to collect Christ's blood than for Him to raise Christ's body. Since we firmly believe in the resurrection of the dead, though we know our bodies must return to dust, the presence of Christ's blood in heaven ought not to stagger our faith.

C. As I view, by faith, the blood of sprinkling among the heavenly realities, I learn that *Christ's blood was too precious to be lost.*

\* \* \* \* \*

The union of the Divinity with the humanity of Christ imparted an infinite\* value to His sacrifice; hence, nothing belonging to Jesus must

\* "*Imparted an infinite value to His sacrifice.*" The occurrence of this sentence in its connection is very suggestive.

It is, of course, in diametrical opposition to the tenets of all accepted teachers in the Strict and Particular Baptist Denomination.

As a statement, it embodies the Arminian and Fullerite view of the atonement, which is vigorously and logically refuted by John Stevens, in his "*Help for the True Disciples of Emmanuel*," pages 179 to 192, and Israel Atkinson, in his "*Atonement*." See also pages 47—49.

These and the other weighty men who were in sympathy with them, held—"That the Atonement is co-extensive with the mediatorial engagements of the great and gracious Surety of the elect church;—that His sufferings were commensurate with the deserts of those whom He represented;—that His vicarious agonies when enduring the penal vengeance of our thrice holy God were exactly proportioned to their guilt;—that He suffered at the hands of impartial Justice, precisely what they in their proper persons, (but for the economical arrangements of which His sacrificial death was the outcome,) would have undergone in the place of endless woe;—that He meritoriously met all their liabilities;—that the merit that was the production of His obedience unto death was not "infinite," or "sufficient for the salvation of ten thousand worlds;" but an exact legal equipoise to their demerits;—that the peculiar constitution of His person rendered Him their *suitable* Substitute, and that the measure of His sufferings rendered His oblation sufficient for the great ends designed. Thus that having endured their punishment and paid their debts,—having in their stead magnified the law and made it honourable,—having harmonised the conflicting attributes of God on their behalf. He rendered their transgressions equitably unpunishable for ever more."—*Gospel Herald and Voice of Truth* for 1875, page 190.

This, as it is not perhaps very felicitously styled,—the commercial view of the atonement,—is a distinctive and essential item of belief among the Strict and Particular Baptists; and it is sad and startling when a preacher, professing to be in sympathy with a Denomination, advocates what has always been viewed as error by its leading teachers on the vital question of the sacrifice of Christ.

The object of this note, however, is simply to call attention to a sentence in the article written by the writer, in 1875, and inserted in the *Gospel Herald* in the form of a review of *Atkinson on the Atonement*, from which the above sentences are extracted.

"We believe,"—we then observed—"that error here is far from unimportant. Yield this point, and you cede to Fullerism most

be accounted trivial. So precious is Christ's blood that earth is not accounted fit to keep it. God fixed His eye upon His darling Son, and counted every drop of blood He shed. Gethsemane, the high-priest's palace, the judgment-hall, the crown of thorns, the robe, the cross, the nails, the spear, the ground of Golgotha, each and all, gave up the precious blood they had received, and heaven became indebted to earth for one of its chief glories.

Earth dared not absorb it, for it was too *valuable* to be lost; and God had taught men under the Old Dispensation that there was a place for the blood in the holy of holies, as they saw the high-priest enter in, once a year, with the blood of the sacrifice.

D. My faith looks into heaven, and rejoices to find that *Christ's blood is shed blood still*. The blood of Christ did not go up to heaven in His body. Jesus Himself and His body are in Heaven. His blood is also there, but not in the body.

E. Christ's blood is kept apart from His body in heaven, that there may be a perpetual remembrance of the atonement.

F. The shed blood is constantly before the throne and eye of God, and our royal Priest points to it as He pleads. There, in heaven—the holy of holies—is the mercy-seat, sprinkled with the atoning blood which Jesus has taken in with Him.

G. If the blood had been left outside, our Lord would have failed to fulfil one very important type. Once a year the high-priest entered into the Holiest of all, "not without blood;" and the High-Priest of our profession had to enter heaven with His blood, or He could not finish all the types and shadows. The apostle Paul keeps up a comparison between the high-priest and Jesus, and, in Hebrews ix. 11, 12, he writes, "But Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood, he entered in once into the holy place, having obtained eternal redemption for us."

H. It is evident that the Greek preposition, here rendered *by* might have been translated *with*; for the sense of the passage is that the high-priest under the Levitical dispensation carried the blood of goats and calves into the holy place, but Christ has passed into heaven with His own blood as a glorious offering.

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valuable vantage ground. Take this step, and you are, as the Lord liveth, one step from the truth of God."

With solemn emphasis, we, in 1886, repeat this assertion. What, indeed, may be the next step?

The above sermon affords a reply. Step the first,—the unscriptural doctrine of "the infinity of the sacrifice of Christ." Step the second,—the errors enforced in the above sermon. What may be the third step?

**I.** The revised version of the New Testament bears testimony to the correctness of this rendering; for we find in that version Hebrews xiii. 20, 21, thus translated:—"Now the God of peace, who brought again from the dead the great shepherd of the sheep *with* the blood of the eternal covenant." Thus we have the truth plainly declared that God not only brought the great Shepherd home, but that with Him He took into heaven "the blood of the eternal covenant."

**J.** Looking again, by faith, to the blood of sprinkling, I learn that *Christ's blood was necessary to purify heaven*. "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." (Hebrews ix. 23.) Do not misunderstand me. Heaven was never unholy. The word purify here means to consecrate. The presence of Christ and His blood in heaven makes that glory-abode accessible to sinners. Now do I begin to understand the words of the Master, "I go to prepare a place for you."

**K.** In order that Christ's blood might have an honourable place in heaven, God preserved it from corruption while Jesus was upon the cross. It suffered no contamination by its contact with the earth, neither was it polluted by other blood, though two thieves were slain close to Him.

These words in 1 Peter i. 18, 19, must be taken in the most literal sense. The blood of Jesus was in nowise a corruptible thing.

**L.** That which is not corruptible must abide. Though the body of Jesus suffered death, it could not decay, because there was no corruption in it to work its ruin. The same argument will be convincing with regard to the blood. Precious, incorruptible blood, the price of our redemption, dear both to God and man, there is no more fitting place than heaven for it!"

## **The New View Summarised.**

Here we are required to believe:—

That, by a series of miracles, the blood that flowed from the body of Christ, on different occasions\* was miraculously collected, and taken to Heaven, where it still really and actually exists.

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\* Advocates of this strange idea appear to overlook the fact that (unless they contend for yet another unrecorded miracle,) all the blood of Christ's body, was not, and could not have been out-poured at His death.

From the wounds in His hands, feet, and side, a few ounces only could have flowed, and as the veins of an ordinary man contain about thirty pounds of blood,—the larger proportion of our Lord's blood was not shed, but remained in His dead and entombed body, and shared with His flesh the quickening and transforming power exercised at His resurrection.

That it was inherently incorruptible—in nowise a corruptible thing—and that (which seems contradictory) “God *preserved* it from corruption when Jesus was upon the Cross.”

That it passed from earth to heaven—to which Jesus took it with Him.

That if the view of ordinary Christians is correct, the blood of Jesus is “lost.”

That it is one of the great treasures of glory.

That it is of essential importance to Christ, who points to it as He pleads in Heaven.

That these are articles of the preacher's faith, and he desires that they may be universally received.

Surely to state these ideas is almost to refute them.

### Confronting Difficulties.

At the onset, serious difficulties impede the reception of these statements.

It is, we submit, disingenuous in the preacher to imply that those who do not agree with him lack Faith. Sermon B. None question the power of God to have accomplished what is stated, had He so willed.

To place a vague *hypothesis* on the same footing as the revealed truth of the resurrection of the body—and claim equal Faith for both—is great theological unfairness.

### FIRST OBJECTION.

Ordinary Christians recoil from the idea, which strikes them as contrary to the whole spirit of the gospel.

“When the truth has been made sweet and precious to the heart, by an unction from above, and becomes endeared to the soul by being made the power of God unto salvation, there is communicated thereby a spiritual insight, which, as if instinctively, detects error by the distaste which is felt towards it, by jarring with the Spirit's inward teaching.

One so taught, is like a person possessed of a musical ear, who detects at once a false note, even where there has not been much if any musical education.

Many of the family of God, as possessed of this heavenly teaching, feel who cannot argue, believe who cannot reason, love who cannot explain.”—J. C. PHILPOT.

The universal verdict of the spiritual intuitions of good men, is to be respected. Such may not be able to unravel sophistries, or refute crafty arguments—but their united testimony would condemn the view of Bengel as erroneous.

## SECOND OBJECTION.

It lacks direct Biblical support.

The argument is sustained by inferences instead of scriptural statements.

The view is admitted to be an "*extraordinary truth*," one, namely, that is remote from the ordinary doctrines of the gospel.

It is, however, substantiated, not by passages which discuss subjects confessedly difficult, and on which plain Christians might be uninformed, but proof is advanced from pungent exhortations to wavering Christians to adhere to their steadfastness in consequence of the peril of apostacy. Is it conceivable that it would be taught here and nowhere else?

That the great truth of Christ's intercession should be so clearly revealed, and that a fact essential to it should be so dimly and meagrely disclosed, is incredible.

Even if we admit that certain texts *imply* that Christ's blood is in heaven; where are its functions and its relation to salvation stated?

## THIRD OBJECTION.

Moreover, the notion of our Lord's pointing to [a vessel containing] His blood, as He intercedes, so seriously materialises our conception of His advocacy, that most spiritual minds shrink from the idea.

The blood of Christ is "sprinkled" mystically (Heb. x. 22): cleanses mystically (1 John i. 7): brings us near to God mystically (Eph. ii. 13): blots out the ceremonial law mystically (Col. iii. 14): consecrated the person of Christ to Priesthood mystically (Heb. x. 29): speaks mystically (Heb. xii. 24): and is drunk mystically (John vi. 55\*).

Yet we are told that it is necessary to God's saving proceedings that it exist *physically*.

If statements concerning the blood of Christ are to be interpreted to mean that it has a material existence in heaven, then we must materialise its functions, and understand that the above phrases refer to physical processes, *e.g.*, that consciences are washed in literal blood.

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\* John vi. 53—56. Eating Christ's flesh and drinking His blood have no relation to the Lord's Supper, nor does the passage support the sacramental theory of the Papists and Protestant sacerdotalists. See Pool's Annotations, *in loco*. Nor does this eating and drinking mean having fellowship with the glorified Saviour—for then it might be urged that His blood must be in heaven as well as His flesh. It refers to a true believing in the Lord Jesus as having died for our sins. His "flesh" here is the body which died (Col. i. 2)—the "blood." His blood, which was poured out for the remission of our sins. Eating and drinking represent "believing that Christ is come in the flesh—that He has given His life for His people, and that His blood has been shed for our sins, and this with some view and application of it to ourselves."—DR. GILL, *in loco*.

The Romish Doctrine of Transubstantiation might, we think, be established from the disputed theory—not perhaps logically, but in a way misleading to the simple.

This thought furnishes a brief but conclusive reply to the disputed theory. “The blood of sprinkling.” If the blood in Heb. xii. 24, means actually existing “blood,” the “sprinkling” must be literal likewise. See page 290.

#### FOURTH OBJECTION.

We submit that the alleged presence of the blood of Christ in Heaven, effects nothing that His personal presence only is not stated to accomplish.

The relation of Christ's blood to His person is stated in Heb. x. 29. “wherewith He was sanctified.” (See page 123.) It was the medium of His consecration to His priestly office; and its action was final. He entered Heaven (not with but) “through His own blood”—Heb. ix. 12; Revised Version—by the right it conferred. His presence there as our Great High Priest is thus invested with all possible significance and authority, to which the actual presence of His blood in Heaven could add nothing.

It therefore deteriorates from the value of His risen person. In Him are included all the essentials of salvation. All that God requires or sinners need is comprised in Him:

The preacher's theme therefore is “Jesus Christ”—that is the glory of His ascended person—“and Him crucified”—that is, the fact of His finished work.

The Gospel direction is not to Christ *and* His blood, but to Him who died and liveth for evermore, whose name represents all to which Faith need direct her appealing eye.

These external considerations prevent us from receiving the theory.

#### FIFTH OBJECTION.

In controverting the position that the blood of Christ was restored to His veins (see Note page 318,) Bengel, quoted by the preacher, argues thus:

“If the return of the blood of Jesus Christ ever could or ought to have happened, this would have taken place at the moment of His resurrection, not later.....It did not happen at the resurrection, and we can discover no point of time to which we may ascribe the return.”

By a parity of reasoning, we can discover no point of time, at which Jesus could have gathered up His shed blood into a vessel, and taken it to heaven.

We therefore submit that the inspired narrative absolutely precludes the disputed supposition.

When did the Lord enter the heavenly sanctuary through His blood? Three replies have been given.

**I.** Some contend that he did so immediately after giving up the ghost.

"Witsius and other older theologians suggested that Christ's entrance through His blood into the heavenly Sanctuary is not to be identified with His Ascension." They rather regarded it "as an act which he performed (privately) in His disembodied state in immediate temporal connection with His death on the cross. See a hearty defence of this view in Prof. Smeaton's *Apostles' Doctrine*, page 48, &c., and page 339, &c.;" A. B. Davidson, M.A., LL.D. *The Epistle to the Hebrews*, p. 153.

"Christ as our High Priest entered with His atoning blood, after the sacrificing of Himself on the Cross, into the Heaven of heavens, and approached the throne of Justice and propitiated it, making it a mercy-seat, and true throne of grace, unto penitent believing sinners; and then perfected His work of Propitiation and Redemption.

Afterwards, at His triumphal Ascension, He entered in His whole person, immortal, and laid open a way for our entering there."\*—Matthew Pool's Annotation on Heb. ix. 24.

If this view is correct, it is clear that Christ could not have literally taken His blood in a material vessel to heaven with Him.

**II.** Others contend that Christ entered the Heavenly Sanctuary a short time after leaving His tomb.

Thus William Morris holds that Christ privately ascended to His Father, not however in His disembodied state, but in His whole risen person.

To this event he refers the following passages:—

\* Heb. x. 12 is supposed by A. B. DAVIDSON, M.A., LL.D., *Commentary on Hebrews*, in loco, to present an insuperable objection to this Theory. The argument has, however, little force.

It is not uncommon for inspired writers to pass over in silence a period which intervened between two occurrences which they connect in an historical statement.

See Gen. i. 1, 2, where vast geological cycles must have transpired between what is stated in the first and the second verse: and Ex. i. 1, 2, where the births of Aaron and Miriam, which occurred before the birth of Moses, are unrecorded.

So between the statements "*this man (or Priest) when He had offered one sacrifice for sins*" and "*for ever sat down on the right hand of God,*" all for which Witsius and Pool contend might happen. It may not have accorded with the scope of the writer's argument to refer to it in this place.

"I will not leave you comfortless—or orphans." I will not quit the world before establishing your relationship to God as His children on an immutable basis, and "I will come to you"—to assure you of the fact. (Chap. xiv. 18.)

"If I go away, I will come again to receive you unto Myself, that where I am," not "where I shall be," for locality is not indicated, but, where I am, in the sphere of Divine confidence and joy—"ye may be also."\* (Chap. xiv. 3.)

"Ye shall be sorrowful (not through persecution, as Pool strangely imagines, but on account of their loss of Him by His death), but (His resurrection would terminate their distress and) your sorrow shall be turned into joy." John xvi. 20.

"I will see you again, and your heart (which was troubled, John xiv. 1) shall rejoice." (Chap. xvi. 22.)

These expressions may indeed be accommodated to refer to Christ's coming to His people *spiritually* in a way of communion: and to His coming in visible glory at the Second Advent: but they refer primarily† to His appearing to His disciples after His death, and predict His post resurrection ministry.

In the course of the day on which He rose, He privately entered Heaven, of which event He previously informed Mary of Magdala in the garden; saying:—

"Touch me not"—cling not to Me, do not seek to detain Me—"for I am not yet ascended to my Father: but go to My brethren and say to them, I ascend to my Father and your Father, to my God and your God."‡

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\* John xiv. 3—compare chap. xvi. 24, "*be with me when I am.*" This is not a petition for the glorification of the Church, as many suppose; but a prayer, that sinners who had been given to Christ might be regenerated and illuminated, and so behold Christ's glory on earth (as the Apostles *then* did John i. 14) and so be where He was, rejoicing in the love of the Father, and thus stand as He, *at the time, did, in spirit* in the Holy of Holies, confident petitioners. (See page 89.)

So in John xiv. 3, Jesus after His resurrection received His disciples to Himself, and manifested the love of the Father, so that they stood, where He then did, in the joy of the Father's love. See Joseph Hussey, "Glories of Christ," pp. 85, 90.

† Doubtless they include the above truths. We are simply dealing with what must have been their meaning to the Apostles when originally spoken.

‡ John xx. 17. "*Touch me not.*" The view of William Morris seems to afford the only clue to these words. In Bagster's Comprehensive Bible they are rendered, "Embrace me not"—a translation which Alford adopts and explains the phrase to mean that the relation-

He afterwards returned to the earth, and as the Great Shepherd that had been smitten, turned His saving restoring "hand upon the little ones" (Zech. xii. 7)—His timid scattered disciples. He spoke peace; assured them of His identity; and filled their hearts with joy, as He promised.

This view again precludes the idea that the Risen Saviour ascended to heaven with a vessel containing the blood He has shed. It is incompatible with the narrative.

**III.** Others hold that Christ's ascension from the Mount of Olives, in the sight of His eleven disciples, was the time of His official entrance into the heavenly sanctuary.

If this—the most popular view—is adopted; had our Lord carried a vessel containing His blood, it would have been visible, and the incident could not have been omitted by the historian.

His silence is proof positive that nothing of the kind occurred.

### **The Theory Disproved.**

A disputed view can only be effectually refuted by challenging the interpretation given to the texts urged in its support, and advancing their true meaning.\*

Every consideration which can be urged in favour of Bengel's Theory—including some, not advanced by the preacher—will, therefore be duly weighed.

### **FIRST ARGUMENT, REFUTED.**

Heb. xii. 24. "The writer (here) mentions (the blood of sprinkling), by which we were redeemed unto God; and assigns it a place in the Heavenly city, next to but separate from Jesus Himself in His glorified state."

"Some have supposed that the blood of the Lord, remains as it was poured out, incorruptible in the presence of God."

"On such a matter I would neither affirm nor deny, but mention with all reverence that which seems to suit the requirements

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ship in which Jesus *then* stood, as risen from the dead and animated with heavenly life, was incompatible with the intimacy of mere human endearment.

But it is contrary to a correct view of the dignity of our Lord's character, and the proprieties of Oriental life, to suppose that Mary, before His death, was in the habit of embracing Him.

Moreover this interpretation entirely overlooks the force of the words "I am not yet ascended." In the leisure of the following days He did not decline to be touched by reverent hands. Matt. xxviii. 9; John xx. 27.

\* Those who enter the arena of controversy should define, not defame; confute, not contradict; argue, not abuse; reason, not rail; prove, not protest.

of the words before us."—DEAN ALFORD, *New Testament, in loco.*

**ARGUMENT.**—If we interpret the whole passage correctly, we shall be compelled to adopt the disputed view of verse 24.

**ANSWER.**—The passage is a summary of truths before advanced in the Epistle, and presents eight expressions of the grace of God, which specially characterise the gospel dispensation.

They are not catalogued promiscuously, with no regard to arrangement.

Their order is from fact to experience.

The *first* statement concerns the grace of God—the *last*, the termination of that grace in the conscience of a sinner. The *first* deals with the highest truth; the *last* with the most elementary gospel fact.

Religion begins with faith\* in the great propitiation (Rom. iii. 25)—but leads to the sublime contemplation of God Himself, as originating salvation for His own pleasure and in spontaneous grace.

It is convenient to study the passage from the bottom upwards—*i.e.*, in the order of experience.

Sinners who are favoured to participate in the grace of God in the gospel dispensation possess the following privileges:—

1. **Ye are come—to the blood of sprinkling, which speaketh better things than that of Abel.** A convinced sinner's first concern should be, to plead the blood.

We have peace with God through a perfect sacrifice by which His wrath has been exhausted. Understand here,

Either (1.) The blood of Abel's person, which cried for justice. This blood cried for mercy for all for whom it was shed.

Or (2.) The blood of Abel's sacrifice, which had but a typical voice. This an effectual one.

Or (3.) Abel's testimony as the first recorded offerer of a sacrifice (which is the view of Delitzsch, quoted by Alford.)

He thus witnessed that sin needed expiation, and that the great Expiator would come to shed His blood. Christ's blood in contrast to this tells of accomplished redemption.†

\* It may be questioned whether, "Ye are come" describes the action of personal faith; it rather refers to a *dispensational* contrast. The Christian church has *come* to the privileges described—to which the Jewish saints had not.

"The place" (of the Hebrew Christians to whom the epistle was addressed) "in the march of the economies, in the destiny of the world, was face to face with the sphere of things real and eternal (ii., 1; xiii., 7; x. 19)."—A. B. DAVIDSON, M.A., LL.D., COMMENTARY ON HEBREWS, *in loco.*

† This is assuredly the correct view. The passage is then parallel with chap. xi. 4. It is incredible that different views of the same fact should be taken in two connected chapters.

There is no reason for believing that the writer contemplates the blood of sprinkling as "having a place in the heavenly city."

The testimony of Abel (or that of his blood, or his sacrifice) was uttered on earth and reached to Heaven. So the blood of Christ is represented as having uttered a cry when shed on earth, a cry which still resounds "resistless in its potent pleas."

## 2. Ye are come.....to Jesus the Mediator of the New Covenant.

Moses was the mediator of the old covenant, under whom the people were forbidden to approach God (Gal. iii. 19.)

Jesus—the Mediator of the new covenant—brings us nigh to God (Eph. ii. 18.) New covenant blessings come by Him. We approach God through Him.

It is a distinguishing privilege of the gospel dispensation that we are not only purged from sin, but that we may also draw nigh to God (chap. vii. 19) through the mediation of Christ (chap. iv. 14, 15, 16.)

## 3. Ye are come.....to the spirits of just men made perfect.

Disembodied spirits in Heaven are not intended — but justified sinners on earth whose "spirits" are (in the sense invariably employed in the epistle) "made perfect."

The fellowship of saints through their union to their perfect and perfecting Lord is a characteristic blessing of this dispensation.

We can hold fellowship with Christians in their new creatureship only.

Circumstances, social distinctions, intellectual disparity, christian attainments, tend to separate us, but we are one in the spirit-life, which is the ground of our union and the basis of communion.

"There is a place where *spirits* blend,  
Where friend holds fellowship with friend."

Thus we are come to association with the *spirits* of the whole company of justified persons.—See DR. GILL'S COMMENTARY *in loco*.

## 4. Ye are come.....to God the Judge of all.

Such is the perfection of the saints through the sacrifice and priesthood of Christ, that they have to do with God, not as pitying them, simply, but as having condemned their sin in the flesh of Jesus (Rom. viii. 3); and having accepted His obedience and suffering on their behalf. Thus they can come to Him as a Judge without terror; for though He is "just, He is the justifier" of every one who stands accepted in Christ.

Perhaps His paternal justice in ordering the affairs of His household is included. (See Ps. xvii. 1; ci. 1; 1 Cor. iv. 4; 1 Pet. i. 17; and iv. 17.)

**5. Ye are come.....to the General Assembly and Church of the First-born ones who are enrolled in Heaven.**

The whole church in all dispensations is here intended—including those now on earth and those in Heaven. Their names are enrolled in the Lamb's book of life: Christ is their Head; they are one in Him.

Judaism was but a transient and local system. Now it is revealed that grace brings sinners into one vast and vital brotherhood.

“One family we dwell in Him,  
One church above, beneath;  
Though now divided by the stream,  
The narrow stream of death.”

**6. Ye are come.....to an innumerable company of angels.**

Unfallen angels owe their standing to sovereign election (1 Tim. v. 21); which centres in Christ, as He is “the head of things” (Eph. i. 22.)

This is the link of association between the redeemed and angels, who now minister to us, and with whom we shall enjoy open fellowship in Heaven.

Grace brings us into real and living communion with these our unseen friends.

**7. Ye are come.....unto the city of the living God, the Heavenly Jerusalem.**

Judaism brought a nation to a land of which the earthly Jerusalem was the capital.

Grace brings sinners to Heaven, of which the earthly Jerusalem was a symbol.

Nothing intervenes between the heaven-born sinner and heaven. Purgatory is a fiction. The grace which saves on earth fits us for glory. (Col. i. 12.)

**8. Ye are come.....to the Mount Zion.**

Grace brings us not only to the city “whose builder and maker is God,” but to God Himself.

The earthly Zion was His typical resting-place (Ps. lxxviii. 68; cx. 2; cxxxii. 13; Is. ii. 2 and, xxviii. 16; Joel ii. 32.)

Heaven is His home—the sphere of His immediate presence and manifested glory—and sinners washed in the blood of Christ have come to the privileges of grace, which are the prelude to and preparation for the vision of God.

An instructive interpretation of the passage appears in the METROPOLITAN TABERNACLE PULPIT, No. 1888.

“We are privileged by almighty grace to come first to Mount Zion, to climb its steep, to stand upon its holy summit, and to enter the city of the living God, the heavenly Jerusalem.

In those golden streets, surrounding the hallowed shrine, we behold an innumerable company of angels.

What a vision of glory ! But we must not rest here ; for the great general assembly, the festal gathering, the solemn convocation of the enrolled in heaven, is being held, and all are there in glad attire, surrounding their God and Lord.

Press onward to the throne itself, where sits the Judge of all, surrounded by those holy spirits who have washed their robes, and, therefore, stand before the throne of God in perfection.

A step further lands us where stands our Saviour, the Mediator, with the New Covenant.

We have, however, a further object to behold, in the innermost shrine, bidden in the holy of holies. That which is the most precious and costly thing of all, the last, the ultimatum, God's grandest revelation.

It is the precious blood of Christ, as of a lamb without blemish and without spot—the blood of sprinkling. This is the innermost truth of the dispensation of grace under which we live.

When we climb to heaven itself, and pass the gate of pearl, and wend our way through the innumerable hosts of angels, and come even to the throne of God, and see the spirits of the just made perfect, and hear their holy hymn, we shall not have gone beyond the influence of the blood of sprinkling ; nay, we shall see it there more truly present than in any other place beside."

The whole passage, therefore, when correctly interpreted, does not necessitate the disputed view.

This argument is accordingly disposed of.

## SECOND ARGUMENT, REFUTED.

Heb. xii. 24.—Ye are come to the Blood of Sprinkling.

ARGUMENT.—Sermon A. This expression must not be understood in a figurative sense ; or the whole of the passage must be so understood—which would be untenable.

ANSWER.—It is not unusual for spiritual and literal objects to be associated in this manner in the Bible.—See Ps. ciii. 3, 5 ; Eph. v. 26 ; Heb. xii. 12, 16 ; 1 Pet. ii. 1, 9.

Hence the interpretation which the preacher disputes does not lead to what is untenable.

Beyond all question there are six figurative expressions in the passage. Five metaphors occur couched in the words "Mount Zion," "Jerusalem, the City," "Are Come," "Sprinkling," "Speaketh." None, for example, contend for a literal coming (by a local motion), or that drops of the blood of Christ literally fall on hearts ; or that it has an actual voice.

The phrase "the blood of sprinkling" is also a figurative expression—a metonymy\* for the Lord's whole sacrificial work.

His blood is metaphorically represented as having uttered an appealing voice on earth when it flowed from His veins, which has sounded from age to age, demanding blessing for those for whom it was shed.

"The blood of sprinkling" represents the pains, the sufferings, the humiliation, and the death of the Lord Jesus Christ, which He endured on the behalf of guilty man. When we speak of it, we wish not to be understood as referring solely or mainly to the literal material blood which flowed from His wounds. We believe in the literal fact of His shedding His blood; but when we speak of His cross and blood, we mean those sufferings and that death of our Lord Jesus Christ, by which He magnified the law of God; we mean what Isaiah intended when he said, 'Thou shalt make His soul an offering for sin;' we mean all the griefs which Jesus vicariously endured on our behalf at Gethsemane, and Gabbatha, and Golgotha, and specially His yielding up His life upon the tree of scorn and doom. 'Without shedding of blood there is no remission;' and the shedding of blood intended is the death of Jesus, the Son of God."—C. H. SPURGEON.

The passage, however, neither states nor implies that His blood now exists in Heaven.

### THIRD ARGUMENT, REFUTED.

Heb. x. 29.—Hath trodden under foot the Son of God; and hath counted the Blood of the Covenant an unholy (or common) thing.

ARGUMENT.—(Not advanced in the sermon.) The apostate is said, firstly, "to trample under foot the Son of God," and secondly, "as a distinct act referring to another object, to count His blood unholy." (See page 36.) Therefore they have both a present and distinct existence in Heaven.

Heb. xii. 24, Sermon A. "The extraordinary truth is thus (*i.e.*, in this verse) taught that Christ's blood is as really in Heaven as His body is."

ANSWER.—Christ and His blood may appropriately be considered apart from each other, as in 1 John i. 7; Rev. i. 5. This proves nothing to the point.

The apostate might hate not only the person of Christ but His sacrifice, and pour contempt on both.

We rely "on the blood of sprinkling," and approach God through the Mediator—and have distinct thoughts about each. Our faith may "look

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\* A metonymy is a figure of speech in which one word is used for another, when the things denoted have some relation other than that of simple resemblance. Thus the throne stands for the government—the bench for judicial authority—my purse for my money—the cross for the atonement—the blood of Christ for His redemption.

back to see " the shed blood of our dying burdened Surety, and look *up* to the living Saviour, without our being required to believe that His blood is preserved in Heaven.

These verses therefore fail to substantiate the theory advanced.

#### FOURTH ARGUMENT, REFUTED.

Heb. xii. 24.—The blood speaketh. 1 John v. 7.—There are three who bear witness, the spirit, and the water, and the blood ; and these three agree in one.

ARGUMENT.—(Not advanced in sermon.) Granted that the terms "speaketh" and "bear witness" are metaphorical, it is submitted that we are here taught that the blood of Christ has an actual present existence.

ANSWER.—The blood of Christ no more exists than that with which it is contrasted. The text refers (not to the present existence, but) to the permanent significance and influence of the blood shed by Christ on the cross.\*

As to 1 John v. 7, its meaning should be ascertained before it is adduced in argument.

Thus Stevens refers it to "The gospel ministry: baptism: and the Lord's supper."

Rev. E. Bickersteth to "The witness of the Holy Spirit: baptism typifying regeneration: and the sacrament of the body and blood of Christ."

Pool to "The Holy Spirit: the pure and untainted life of Jesus: and His sufferings and death."

Gill to "The gospel: baptism: the sufferings of martyrs, or the, Lord's supper."

J. N. Darby thinks that "this is a repetition of verse 6, and refers to the water which flowed from Christ's side: His blood: and the Holy Spirit: conjointly witnessing to the fact that God hath given unto us eternal life."

Nothing here, therefore, establishes the hypothesis.

#### FIFTH ARGUMENT, REFUTED.

1 Pet. i. 19.—The precious Blood of Jesus.

ARGUMENT.—Paragraphs C and K. The blood of Christ is here stated to be incorruptible.† "Earth dared not absorb it." "There is no more fitting place than Heaven for it."

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\* The voice of Christ's blood is really the voice of Jesus Himself. "The blood speaketh," but immediately it is added, "See that ye refuse not Him who speaketh."—C. H. Spurgeon.

† In paragraph C, the words "value" and "valuable" are used in apparently identical, but really in different meanings.

"The value of Christ's "sacrifice," must refer to the influence

ANSWER.—The Bible never states that the blood of Christ was physically incorruptible. S. Peter does not here refer to any natural permanence which it possessed.

The comparison is not between the blood of animal sacrifices as *corruptible*, and the blood of Christ as *incorruptible*; but between silver and gold when paid as a captive's ransom and the precious ransom with which the Lord has redeemed us.

Hence it does not refer to any physical property of Christ's blood, but to its value in our redemption.\*

which it exerts as an abiding power in the moral government of God.

His blood is, however, abstractedly referred to as *valuable*—but the term is employed in opposition to "trivial"—and the term is said to designate the blood correctly, "because nothing belonging to Jesus must be accounted trivial."

Delicacy and reverence at once forbid any discussion of the subject suggested by the last eight words; but a moment's reflection on the fact that the Master lived as a man here below, will at once expose their fallacy.

Let not the term "*valuable*" here, therefore, mislead the reader.

Again, the word "*incorruptible*" is in paragraphs K and L used instead of the term "immaculate."

That the Master's Person was untainted by any disease or disorganization incidental to sinful humanity, Canon Farrar, has ably proved—*Life of Christ*, chapter xxii. "Among His trials, sickness alone was absent." His blood was, therefore, physically, pure.

To assume, however, that *incorruptible* and *immaculate* are interchangeable terms, and that the blood of Jesus, because it was untainted, could not, when outpoured, have decayed—is an instance of very serious false reasoning. The premises are insufficient, and do not warrant the conclusion. Bengel's theory, if true, should surely need no such support.

The blood of Christ was identical with that of all other men, in every essential respect. Disease and impurity were not originally in human blood, and, therefore, are not necessarily inherent in it.

A piece of charcoal and a diamond are both essentially carbon, but in the charcoal a hundred impurities are found, in the diamond none.

So in the blood of Christ was all that is essential to true human blood—but impurity was entirely absent.

While, however, we submit that the preacher's view is incorrect—we immeasurably prefer it to the opposite error—namely, that the pure blood of Emmanuel as such is void of excellency or efficiency.

A preacher of wide acceptance in the denomination is wont to observe that "there was nothing more in the blood of Jesus, than in that of a bullock, dog, or duck." Apart from the irreverence of the phraseology—the idea strikes us as embodying vital error—which Bengel's theory certainly does not.

\* The preacher seems to base the preciousness of Christ's blood

Alford—who inclines to the disputed view—observes that the word “precious” here is not correlative to the term “corruptible,” nor does it signify imperishable but [it] simply [means] “precious,” “of worth.”

That Christ's blood was not physically incorruptible or imperishable is evident from the fact that it was partially decomposed before it left His body. (John xix. 34. Page 296.)

“The separation of the liquid blood into blood and water, showed death to have taken place; it is *never* so save after death.

Some think, (in allusion to Dr. Stroud's treatise on the Physical Causes of the Death of Christ,) that the water here was that which fills the vessel in which the heart is placed, the breaking of which, they say, is what produces a broken heart. If so, then also, whether broken by the convulsions of sorrow, or pierced by the spear, *death* must have taken place.” G. V. Wigram, (Author of the Englishman's Hebrew, and the Englishman's Greek Concordances—one of the most learned men of the present century.)

It is thus evident that in the blood which flowed from Christ's dead body, the chemical change had commenced, which would terminate in its resolution to the original elements of which it consisted—and that therefore, God “did not preserve it from—as He did His flesh—corruption” as stated. Sermon K.

Moreover His relation in equity to His people stood in the fact that He assumed their flesh and blood. (Heb. ii. 14.) If, however, His blood possessed some supernatural property which prevented it from corrupting, it was not human blood; and could not have atoned for human sin.\*

This argument is therefore disproved.

upon its physical constitution rather than on the glory of His whole person.

Its spiritual preciousness and efficacy are enforced on pages 40, 42, 65, 66, and notes on page 47.

It is possible to lose sight of this when contending for its *supposed* natural incorruptibility. The first is a saving fact. The latter a mere hypothesis—which, even if true, is unrevealed.

\* A contrary view is held by some, namely, that the blood of Christ, like that of sinless Adam, being free from all taint of sin, could not have corrupted and would have remained until now in the same condition in which it was poured out.”—CHARLES HILL. We believe, as stated above, that this idea is overthrown by John xix. 34—but even were it proved to be true, it would not demonstrate Bengel's theory. What, under other circumstances, might have become of the blood of Christ, is a matter of pure speculation. The Scripture narrative should alone be relied on in matters of Faith.

The statement, Sermon K, that God preserved the blood of Christ from coming into contact with the earth, and from the pollution of the

## SIXTH ARGUMENT, REFUTED.

Sermon, L. "Though the body of Jesus suffered death, it could not decay, because there was no corruption in it to work its ruin."

The same ARGUMENT will be convincing with regard to the blood.

ANSWER.—The preacher here discusses mysteries so solemn that we shrink from the discussion.

What would have become of the body of Christ, if He had not been raised from the dead is a question on which Scripture is silent.

Before corruption could have taken place—for it was in the grave about thirty-six hours only—it was quickened by the power of God.

Whether—after His death—Christ's sinlessness would have prevented its returning to its original elements, is hardly a permissible question.

The language of scripture is, "Thou wilt not suffer thine holy one to see corruption. Ps. xvi. 10. "Nor wilt thou give thine holy one to see corruption." . . . "His soul was not left in Hades, nor did His flesh see corruption." Acts ii. 27, 31. "He raised Him up from among the dead no more to be about to return to corruption." "He whom God raised from the dead did not see corruption." Acts xiii. 34, 37. "Who only—that is the risen Saviour—hath incorruptibility." 1 Tim. vi. 16.—ENGLISHMEN'S GREEK NEW TESTAMENT.

Whether these teach that some inherent quality in the flesh of Christ would have prevented it from corrupting; or that its decay was finally and for ever prevented by the introduction of the life which He received at His resurrection, is not stated. The latter seems rather to be the grammatical sense of the words.

The opinion of Dr. Gill—the acknowledged father of the denomination to which the preacher belongs—has been given in unmistakeable terms. On Acts ii. 27, this great Divine observes that "though Christ died, and was laid in the grave and buried, yet God would not suffer His body to lie there so long as to be corrupted and putrefied, which is the sense of seeing corruption."

Again, on Acts xiii. 47. "Christ saw no corruption. He did not lie so long in the grave as to corrupt and putrefy, but was raised from the dead the third day."

blood of the two malefactors who were crucified with Him—is the fruit of imagination. The Gospels give not the slightest idea of anything of the kind.

"My hearers do not need to be told that I have an exceedingly shallow mind,—yet you will believe me that I have tried to think as earnestly as I could on every doctrine I have found revealed in the gospel.

I have, however, as much as possible confined my thoughts to what I found within the covers of my Bible."—*John Hazelton*.

See the distinction between Superstition and Faith, page 191.

Further, on Psalm xvi. 10: Jesus "was raised from the dead on the third day, according to the Scriptures, before the time bodies begin to be corrupted. . . . God would not suffer His body to be corrupted, because He was His Holy One; that so, as there was no moral corruption in Him, there should be no natural corruption in Him." Contrast this with the sentence quoted from the sermon, paragraph L.

Certainly a life was imparted to Christ's body at His resurrection, which was not conveyed to His out-poured blood; for the body was unaffected by death, while the blood—like all extravacated blood—began (as we have seen) to decay as soon as the body was dead.

Christ's body is in Heaven—not because it was physically incorruptible, but—because it was after death quickened with a life for which Heaven is the appropriate sphere of existence and residence.

The blood shed by Jesus on the cross is not in heaven because it saw corruption—and corruption cannot inherit incorruption.

Even if it had remained incorruptible, no heavenly life was infused into it, and it would but present the principle of existence of which earth is the appropriate sphere.

It was necessary that His blood should be in the veins of the Redeemer while He lived, and that it should be shed when He died.

It would, however, be an incongruous thing for the principle of earthly life to be in the Heavenly world. 1 Cor. xv. 50.

This argument is therefore futile.

### SEVENTH ARGUMENT, REFUTED.

Sermon, E. "Christ's blood is kept apart from His body in Heaven, that there may be a perpetual remembrance of the Atonement."

ARGUMENT.—A memento or remembrance is a visible object preserved to commemorate a fact which might otherwise be forgotten.

There is a possibility of Christ's atoning work being forgotten in Heaven. His blood is therefore preserved as a memento.\*

ANSWER.—Who needs this memento? Do the Father or the Holy Spirit? It were blasphemy to suppose it.

Do angels to whom the redemption of the church by Christ is a matter of such surpassing interest? 1 Pet. i. 12. Will the contemplation of the actual blood which atoned, add to their information? It is incredible.

Do the disembodied souls of God's people require the presence of

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\* A thoughtful brother suggests that if the blood of Christ were preserved in Heaven, as contended, it would rather be a memento of the guilt which it has removed—than the Atonement which it has effected.

the once-shed blood, lest they should remember no more that its efficacy procured their happiness? The idea is absurd.

Are the saints on earth in danger of forgetting the Atonement unless they believe that the blood which atoned is kept in a vessel in Heaven? Facts disprove it. None believed it in former days. Not one in a hundred thousand does so now—yet *all* remember Christ's finished work, in faith and gratitude.

The presence of the Saviour Himself in Heaven is, on the contrary, the eternal memorial of His whole accomplished work.

Had not the "Word been made flesh" humanity would not have been conjoined with Deity in His complex person in Heaven.

Had he not "poured out His soul unto death," sin would be unatoned. Had not His sacrifice gained the approval of God, He would not have been "raised from the dead by the glory of the Father," and exist as the exalted God-man "in the power of an endless life."

Thus His presence in Heaven is the sole and sufficient remembrance of the Atonement.

The preacher implies that his own spiritual joy would be incomplete, if the Saviour's blood were not preserved in a vessel as one of the glories of Heaven.

The ordinary Christian feels that the living enthroned Saviour—Jesus Christ Himself—is the sole and all-sufficient source and inspiration of all the joy the soul can know.

This consideration has therefore no weight.

### **EIGHTH ARGUMENT, REFUTED.**

Sermon, H. Christ . . . entered by His own blood.—Heb. ix. 12.

ARGUMENT.—"It is evident that the Greek preposition here rendered by might have been translated with." If so, it would more plainly establish the view that "Christ has passed into Heaven with His own blood."

ANSWER.—Here, however, the preacher is mistaken. The preposition in question is *δια* (*dia*) which—when followed by the Genitive case—describes the ground of an action, and should be rendered "through" not "with."

See the following passages:—Heb. ix. 25. The high priest entereth . . . WITH blood not his own. Verse 12. Christ . . . not through the blood of goats and calves, but THROUGH His own blood entered.—REVISED VERSION.

Note the instructive contrast. The typical high priest must enter with actual blood; the antitypical high priest entered without His actual blood, but through the authority it conferred.

Similarly He is said to have "made peace through the blood of His cross." Col. i. 20.

He "sanctifies His people through His own blood," Heb. xiii. 12, (whereas they are "sanctified by the truth.")

The preacher's proposed emendation of the translation Heb. ix. 12, is, therefore, incorrect, and the premises being untrue, his conclusion is untenable.

### NINTH ARGUMENT, REFUTED.

Lev. xvi. 14, 15. Aaron. . . . shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat east-ward . . . . He shall bring [the] blood [of the goat of the sin offering] within the veil and do with that blood as he did with the blood of the bullock. Heb. ix. 12. Christ . . . . entered in once for all . . . . through His own blood . . . . into the holy place . . . . heaven itself.

ARGUMENT E.—If the blood [of Christ] had been left outside, (*i.e.* if it was not [literally] taken by Him into Heaven) our Lord would have failed to fulfil the type, of the Jewish high priest's taking blood into the holy of holies on the day of Atonement.

As *he* entered twice *with the blood* of the bullock and of the goat—so Christ must have entered with His own blood into Heaven.

ANSWER.—All the accessories of the typical priest, the washing of his person: the whiteness of his garments (Lev. xvi. 4): the incense, with which his hands were filled (Lev. xvi. 12): the blood of the goat which he presented at his third entrance into the holy of holies—all pointed to the perfection of Christ's priesthood, founded on His great oblation.

It was no more needful that Christ should take His blood with Him to Heaven, than that His right ear, thumb and great toe should have been touched with His blood (Ex. xxix. 20; Heb. x. 29), ere He commenced His priestly ministry above. (Page 123.)

The blood as truly furnished the ground for the admission of His person (Phil. ii. 9,) as it does for His intercession; without in either case the necessity of its being actually on His flesh or carried by Him in a vessel.

This consideration, therefore, offers no support to the disputed theory.

### TENTH ARGUMENT, REFUTED.

Sermon, I. The Revised Version renders Heb. xiii. 20, "The God

of peace . . . brought again from the dead the great Shepherd . . . with the blood of the eternal covenant.\*

ARGUMENT.—“We thus have the truth enforced, that God took ‘the blood of the eternal covenant’ with Jesus into Heaven.”

ANSWER.—This is based on a mistaken view of the text.

Some think that the words “in (or with) the blood” are not connected with “brought again,” but with “great;” and state on what grounds He is the Shepherd above all others, having become so by shedding His blood in confirmation of the eternal covenant.—VALPY’S GREEK TESTAMENT *in loco*. A. B. DAVIDSON, LL.D., *on the Hebrews, in loco*.

Others connect the “blood of the everlasting covenant” with “brought again,” and consider the statement to indicate the influence which Christ’s blood-shedding had upon His resurrection. He was brought again from the dead—as the result and reward of His accepted sacrifice.—*Dr. Gill*.

Others that we should connect the “blood” with the “covenant,” which was sealed and ratified by the death of Jesus”—*Rev. A. R. Faussett, A.M.* It would then be a passage parallel with 1 Cor. xi. 25.—“the new covenant [which was ratified] in my blood.”

The Revisers indeed give us “with the blood,” but in so doing differ from most reliable authorities.

Their alternative renderings are “by” and “in,” the latter being *literal*, the former probably more correct. Alford has “in;” *Dr. Haweis*,—“by.” *J. N. Darby*,—in [the power of,] or “in [virtue of], the blood, etc.”

The preacher’s view of the text is wholly unfounded, and his argument is, therefore, baseless.

### ELEVENTH ARGUMENT, REFUTED.

Sermon Paragraph D. “The shed blood is constantly before the throne and eye of God, and our Royal Priest points to it as He pleads.”

ARGUMENT.—There is none. It is assertion without proof.

ANSWER.—It should be remembered, that the Aaronic ritual of the Day of Atonement is not symbolical of the present intercessory work of Christ. He is now a priest after the order of Melchisedek.

Christ—ere He ascended to Heaven—fulfilled the types of the Aaronic priesthood, notably of the Day of Atonement, Lev. xvi. His death fulfilled verse 15. His private entrance into heaven through His blood, answered to verses 15, 16, and His post-resurrection

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\* The preacher cites the rendering of the Revised Version of the above, and ignores the indisputably correct emendation of Heb. ix. 12. To employ it for a theological purpose, and to quote it only when it suits one’s views, is to pervert a most valuable help to biblical study.

ministry accorded with the appearance of the high priest at the conclusion of the ceremonies, which perhaps terminated with the blessing of Numbers vi. 22, 27.\*

There is, however, another and far more complete type of the priesthood of Christ; and Jesus now discharges the ministry to which it pointed. This He commenced when He went publicly to Heaven and took His seat as a priest for ever after the order of Melchisedek.

The typical ministration of this illustrious person are set forth in Gen. xiv. 18, 21, and expounded in Heb. v. 10; vi. 20, and vii.

He is not introduced as offering a sacrifice or pleading blood, for though the Melchisedek priesthood of Christ in Heaven is based upon the shedding of His blood on earth, He does not *now* offer or point to actually present blood.

He was not only a priest but a king. Neither his birth nor death is recorded. He was priest of the Most High God—"first being by interpretation King of righteousness, and after that King of Salem, which is King of Peace."—Heb. vii. 2. Thus the honour and glory which Jesus has acquired by His sacrifice: His dignity and authority: the pre-eminence of His intercession: the permanency of His priesthood: and the nature of His present ministry are set forth. He lives to bless and strengthen His people.

All such references to the risen Saviour as His having "bleeding wounds" are utterly incorrect and misleading. (Rev. v. 6, 12 and viii. 3, on which compare page 89, and note that incense, not blood, is offered by the august Intercessor.†)

Equally so is the conception that He carried His blood to Heaven, and employs it in His intercession. It is contrary to the scriptural idea of Christ's present priesthood.

The blood redeemed on earth and ceased to be.

\* This consideration may lead to an elucidation of the question once earnestly canvassed whether Christ was a priest on earth before His death. This the Evangelicals asserted—and the Socinians denied.

William Jay, a representative Evangelical even says that "Christ was more particularly a priest in the days of His flesh."—*Evening Exercise* for August 31st.

The truth stated above is the key to the difficulty. Christ was a Priest after the order of Aaron in the days of His flesh. On His ascension He became a Priest after the order of Melchisedek. *Commentary on the Hebrews*, by A. B. DAVIDSON, M.A., LL.D. page 147.

† Bengel's opinion is regarded as untenable for a somewhat similar reason by J. J. Van Oosterzee, D.D., who in his masterly Christian Dogmatics, observes that "we need not with some, in a theosophic manner, think of the actual presence in the sanctuary of Heaven of the blood shed on Calvary," a correct conception of the intercession of Christ forbidding the idea. SECOND ENGLISH EDITION, p. 619.

Christ through that blood lives and intercedes "enthroned in glory."

This attempted proof of Bengel's theory, is, therefore, shown or be fallacious.

## TWELFTH ARGUMENT, REFUTED.

Heb. ix. 23. It was necessary that . . . the heavenly things themselves [should be (cleansed or) purified] with better sacrifices than these.

ARGUMENT.—Sermon, J. Christ's blood must have been taken to heaven—"because it was necessary to purify heaven"—that is, "to consecrate" it"—not that Heaven was ever unholy, but "the presence of Christ and His blood in Heaven makes that glory-abode accessible to sinners"—which explains the words of the Master, "I go to prepare a place for you."

ANSWER.—The purification of Heaven by the "better sacrifices," i.e., the one sacrifice of Christ, is clearly taught.

There is, however, divergence of opinion as to what necessitated it.

Some suppose it to have been the fact that angels sinned in Heaven, and so rendered it unclean.

Others, that "the taint of human sin was felt in Heaven as well as upon earth," and "that the Sanctuary of God's presence must therefore be pervaded by the savour of Redemption," in order "that He might receive His worshippers in peace."—ARTHUR PRIDHAM, *Notes on the Hebrews, in loco.*

The preacher appears to take the somewhat limited view, that the Heavenly things were thus consecrated, in order that saints might be received into their "glory-abode" at death.

It is, however, denied that the Bible asserts that this is effected by "the presence of Christ and his blood in Heaven."

The following verse—Heb. ix. 24—tells us how the Heavens were thus (cleansed or) consecrated. For Christ . . . is entered into Heaven itself now to appear in the presence of God for us. "The connection" indicated "by" the conjunction "for" is with the last words of verse 23."—A. B. DAVIDSON, M.A., LL.D., *Commentary on Hebrews, in loco.*

The verse, therefore, is designed to inform us in what manner the purification was performed.

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\* The word here rendered "purify" is in the Revised Version uniformly rendered "cleansed." John xv. 2, The branch is *cleansed*. Heb. ix. 14, The conscience is *cleansed*—verse 22, All things are *cleansed* with blood—verse 23, The patterns of things should be *cleansed*.

"By the law" things were (cleansed or) purged with blood.

To this, however, in Christ's case, a marked contrast is indicated—for the "Heavenly things themselves"—are distinctly said to have been cleansed, not by the sprinkling of blood, but by His entrance into the upper world, and by His appearing in the presence of God for us. (See note by Pool, page 328.)

These inspired words, therefore, diametrically oppose Bengel's theory.

The second verse quoted by the preacher—John xiv. 2—gives but little support to his view. "I go to prepare a place for you."

That this may be interpreted in the light of Heb. ix. 21, 23, and vi. 20, is the view of Pool (*Annotations, in loco*), but to imply that the Lord's assurance that He was going to prepare a place for His disciples included the disputed view is surely to make an unwarrantable use of the words.

## CONCLUSION.

We submit that it has been shown not only that the disputed theory is objectionable, but that it has absolutely no support from the Word of God.

June, 1886.

## POSTSCRIPT.

In an excellent sermon by the author of the above discourse, issued for August, 1886, entitled, "The Face of Jesus," the following words occur as a foot note: "I would take this opportunity of informing the readers of my sermons that I renounce the erroneous opinion advanced in the sermon entitled, 'The Blood of Sprinkling.' I was led astray by the wonderful genius of *Bengel*. I now see that the dogma is one of *materialism*. I feel sure none of my readers will despise me for making this confession. Let us all be careful of the thoughts we entertain concerning our Lord and His blood. If I have time, I will publish something more complete than this foot note, but just now this must suffice."

This displays the candour of a noble and ingenuous nature, and will ensure for the brother a yet more brilliant and wide-spread reputation.

We do not withdraw our animadversions, partly because Bengel's *Gnomon* is a very accessible book, and a refutation of his idea may be generally useful, and partly because the preacher's own argument, which is far more cogent than any other plea for the idea that we have ever seen, Bengel's included, has been widely circulated in our branch of the denomination.

It will be seen that the consideration of our *Third Objection*, page 327, has led to the preacher's change of opinion.

# PRINCIPAL AUTHORS QUOTED OR REFERRED TO

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<b>Alford, Henry, Dean of Canterbury, Greek Testament</b> ...	53, 87, 94, 121, 161, 165, 166, 217, 221, 255, 274, 318, 329, 330, 331, 343
<b>Arnot, William, D.D.</b> ...	235
<b>Angus, Joseph, L.L.D., "Bible Hand-Book"</b> ...	271
<b>Atkinson, Israel, "The Atonement," "Faith." "Gospel Herald"</b> for 1873	49, 59, 161, 187, 203, 208, 219, 225, 226, 232, 236, 242
<b>Alexander. Professor J. A.</b> ...	46
<b>Baillie, Mrs., "Protoplast"</b> ...	300, 305, 306
<b>Barnes, Albert, "Notes"</b> ...	51, 112, 116
<b>Bellett, J. G., "The Gospels"</b> ...	219
<b>Bengel, J. A., "Gnomon of the New Testament"</b> ...	320, 327
<b>Bickersteth, E. M. A., "Family Expositions of 1st, 2nd, and 3rd John and Jude"</b> ...	192, 311, 336
<b>Booth, Catharine, "Papers on Godliness"</b> ...	185
<b>Boston, Thomas, On the Covenant of Grace</b> ..	219
<b>Brine, John, Treatise on Important Subjects</b> ...	119
<b>Bunyan, John, Works, Offor's Edition</b> ...	178, 227, 260, 277, 308
<b>Campbell, Dr. John, "Theology for youth"</b> ...	209
<b>Chalmers, Dr.,</b> ...	262
<b>Church of England Book of Common Prayer</b> ...	172, 318
<b>Cooke, John, Memoirs of</b> ...	315
<b>Cowper, William, Complete Works by Grimshawe</b> ...	185, 196, 309
<b>Oozens, S., "Adjuster Adjusted"</b> ...	167, 202
<b>Critical and Experimental Commentary, by Robert Jamieson, D.D.; A. R. Faussett, A.M.; David Brown, D.D.</b> ...	23, 53, 182, 212, 216, 274, 296, 298, 302, 318, 328, 343
<b>Crisp, Tobias, D.D.</b> ...	101
<b>Darby, J. N., Books of the Bible</b> ...	33, 53, 100, 117, 136, 161, 187, 198, 221, 226, 285, 298, 336, 343

Davidson, Professor, Epistle to the Hebrews, with Notes, and an Introduction ...	312, 328, 331, 343, 344, 345
Denham, David, Hymn Book ...	42
Drawbridge, Charles, "Precious Jewels" ...	223, 230, 232, 246
Drew, Samuel, ...	251
Elliott, Charlotte, ...	251
Evans, J. H., Sermons ...	150
Farrar, F. W., Dean of Westminster, "Life of Christ" ...	337
Findlater, A., M.A., Chambers' Etymological Dictionary ...	272
Foreman, John, "Duty-Faith" ...	19, 236, 239, 244, 245
Geikie, Cunningham, D.D., "Life and Words of Christ" ...	116, 255
Gill, John, D.D., Commentary ...	33, 57, 114, 116, 180, 219, 223, 226, 241, 282, 300, 326, 332, 339, 343
Goulburn, E. M., D.D., Personal Religion ...	155
"Gospel Herald and Voice of Truth" for 1851—221, for 1875	322
Green, Rev. S. G., (Various) ...	155, 178, 191
Green, T., Sheldon Greek Lexicon ...	170
Griffiths, James, ...	236
Hamilton, R. W., D.D. ...	123
Hannah, William, D.D., "Life of Christ" ...	297
Hart, Joseph, Hymns ...	146, 187, 196, 205
Haweis, Rev., LL.B., Translation of the New Testament	196, 285, 298, 343
Hazelton, John, Sermons ...	19, 41, 46, 48, 49, 75, 76, 83, 87, 89, 98, 99, 107, 129, 136, 141, 144, 166, 169, 174, 175, 176, 179, 181, 183, 185 (unacknowledged) 185, 187, 192, 194, 195, 196, 198, 199, 200, 207, 212, 231, 243, 258, 261, 265, 284, 285, 286, 287, 289, 290, 294, 300, 307, 314, 315, 316, 339
Hervey, Rev. James, A.M. ...	83
Hill, Charles, Reported Sermons, and Tractate on Sanctification	18, 49, 106, 110, 120, 129, 208, 273, 311, 338
Hodge, Charles, D.D., Systematic Theology ...	17
Horsley, Bishop C., Sermons ...	226, 327
Huntington, William, S. S., Works ...	189, 190, 211, 275
Hupton, Job, "Truth as it is in Jesus" ...	288
Hussey, Joseph, "Glories of Christ" ...	172, 195, 329
Irons, Joseph, Jazer, ...	154, 155
Jay, William, "Christian Contemplated," "Morning and Evening Exercises" ...	50, 111, 145, 266, 344

Kelly, William, ... ..	161
Kitchen, William, in "Gospel Herald" ... ..	41
Kitto, John, LL.D., "Daily Bible Illustrations" ... ..	288
Marshall, on Sanctification ... ..	309
Maclean, Archibald, "Commentary on the Hebrews" ... ..	231, 312
Milner, Samuel, "Gospel Herald" ... ..	178
Morris, William, "First and Last Adam" ... ..	319, 328, 329
Murrell, George, Sermons ... ..	10
Newman, Dr., "New Translation of Proverbs" ... ..	212
Newton, B. W., Works ... ..	46, 227, 234, 285
Newton, John, ... ..	315
Oosterzee, J. J. Van, D.D., "Christian Dogmatics" ... ..	344
Owen, John, Puritan Works ... ..	45, 280
Paget, Castesby, assumed to be the Author of the "Englishman's Greek New Testament, with Interlinear Translation" 100, 117, 136, 289, 339	
Palmer, William, Works ... ..	17, 47, 49, 92, 94, 149, 150, 166, 184, 194, 209, 285, 313, 314, 316, 319, 325
Parker, Joseph, D.D. ... ..	235
Philpot, J. O., M.A., Sermons and Memoir. 99, 152, 163, 166, 167, 177, 209, 287, 294, 300, 305, 306, 310, 313, 315, 319, 325	
Provocative, A, and a Clue to the Study of the Greek Testament, (Bagster) ... ..	302
Pool, Matthew, Annotations ... ..	326, 328
Pugh, Philip, "Reply to Cozens" ... ..	167
Perfectionists, Persall Smith, and the Salvation Army, Views of 284, 296, 309	
Pridham, Arthur, "Notes on Romans," "Notes on Hebrews" 227, 345	
Prophets, The Jewish, ... ..	113
Reynolds, P. ... ..	318
Rogers, George, Rev., "Sword and Trowel" ... ..	209
*Ryland, John, M.A., "Rylandiana," by Newman, Sermons 165, 247, 314	
Ryland, John, D.D., "Serious Essays" ... ..	3, 277
Shakespeare, W., Hamlet, a Tragedy ... ..	207
Shepherd, G. W., Sermons, Distinguishing Doctrines. "Gospel Herald" ... ..	49, 53, 150, 159, 187, 275, 307, 317
Smith, J. Denham, "Life Truths" ... ..	154, 317
Spurgeon, C. H., Sermons, and Our own Hymn Book... 79, 86, 90, 106, 110, 111, 121, 204, 223, 223, 259, 303, 330, 333, 335, 336	

Stanford, Charles, D.D., "Foundation Truths" ... ..	282
Steele, D., D.D. ... ..	150
Stevens, John, Works 9, 31, 58, 99, 124, 127, 129, 166, 177, 182, 190, 192, 202, 204, 207, 208, 211, 231, 236, 238, 246, 253, 311, 332, 336	
Stokes, W. ... ..	209
Stock, John, LL.D., "Handbook of Theology" ...	149, 222
Styles, W. J. ... ..	311
Thirlwell, Dr., Bishop of St. David's, Article in the <i>Expositor</i>	274
Toplady, Works, Quoted by Philpot ... ..	33, 99
Varley, Henry, ... ..	68
Wayland, Francis, D.D., Ethics ... ..	308
Wayman, Lewis, "Further Enquiry after Truth" ... ..	189
Walker, Joseph, Baptist Minister, Northampton ... ..	239
Watts, Isaac, D.D. ... ..	307
Wells, James, Sermons, A Prayer Book 31, 119, 168, 192, 213, 235, 236, 239, 240, 270	
Wesleyan Class Leader, A, ... ..	112
Wigram, G. V., Present Testimony—The Blood, Cross, and Death of Christ ... ..	226, 338
Williams, Daniel, D.D. ... ..	247
Witsius, Herman, "Economy of the Covenants" ... ..	175, 328
Woodard, James ... ..	313
Wordsworth, William, ... ..	125
Wright, George, "Gospel Herald" for 1876 ... ..	211
Young, Robert, LL.D., "Analytical Concordance" 123, 261, 268 272	

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\*These were father and son. The Rev. John Ryland, A. M., of Northampton, (1728—1792) held views, almost identical with those advocated in this book. These his son, Dr. Ryland, (1758—1825) at first embraced, and with his father's hearty concurrence, published at the age of seventeen, "the principles on which he went, and by which he hoped, by the grace of God, eternally to abide." These, to his father's intense regret, he abandoned, and became the friend and coadjutor of Andrew Fuller. Part of his statement of principles I print on page three, as they embody the sentiments of true Baptists before the hateful influence of Andrew Fuller perverted them. See "A Sketch of the Rise and Progress of Fullerism," by John Andrews Jones. *Earthen Vessel*, 1861.

The paragraph on Assurance, on page 314, I have not been able to verify. I quote it from the *Gospel Standard*.

# TEXTUAL INDEX.

(With Names of Authors of Expository Notes.)  
Mistakes in References are also noted for correction.

## GENESIS.

	PAGE
1, 1, 2.....	328
2, 7.....	305
3, 5-7 .....	273
4, 4, 5 .....	24
6, 3 .....	111
8, 21 .....	81, 280
9, 27, WILLIAM HUNTINGTON	189
14, 18-21 .....	344
15, 5-14 .....	314
24 (Chapter) .....	103

## EXODUS.

2, 1, 2, Correct Ex. i. 1, 2...	328
12, 11.....	281
16, 14.....	103
25, 31.....	102
29, 30 .....	342
34, 24 .....	67

## LEVITICUS.

3 & 7, 7, 11-21, and 29-34	281
8, 30 .....	103
14, 4, 7, Correct Ex. xiv. 87,	293
„ 28 .....	102, 294
16, 14, 15 .....	342, 343
„ 30 .....	292
17, 14 .....	318
23, 17.....	67, 135

## NUMBERS.

6, 22-27 .....	344
13, 24.....	108
19, 17 .....	283, 295

## DEUTERONOMY.

10, 12.....	265
29, 28 .....	245
29, 29 .....	266

## DEUTERONOMY—Continued.

	PAGE
30, 15-20 .....	244
32, 46, 47.....	244

## JOSHUA.

24, 15.....	211
-------------	-----

## JUDGES.

5, 37, 39.....	314
----------------	-----

## I. SAMUEL.

1, 13 .....	276
-------------	-----

## II. SAMUEL.

5, 24 .....	314
-------------	-----

## I. KINGS.

17, 4 For "ravens" read "Ara- bians."—Dr. KITTO.	288
---	-----

## II. KINGS.

20, 11 .....	314
--------------	-----

## NEHEMIAH.

1, 11 .....	264
-------------	-----

## JOB.

19, 28.....	198
23, 4 .....	277
27, 10.....	276
42, 6 .....	171

## PSALMS.

2, (Psalm) .....	88
„ 12, "Do obeisance to the Son," —B. W. NEWTON....	234
7, 8, .....	275
12, 5 .....	277
14, 3 .....	285

## PSALMS—Continued.

	PAGE
16, 10, Dr. GILL. ....	339, 340
17, 1-3 .....	275, 332
22, (Psalm).....	46, 88
23, 3 .....	65
24, (Psalm) .....	88
„ 6 .....	61
27, 13, C. H. SPURGEON .....	259
28, 2 .....	277
31, 19 .....	260
34, 18 .....	174-9
40, 1 .....	277
45, (Psalm).....	88
„ 2* .....	102
„ 7 .....	281
47, (Psalm).....	88
51, 1-10 .....	293
„ 4 .....	174-179
„ 12 .....	93
66, 18, 19 .....	278
68 (Psalm).....	88
68, 18 .....	88
69, 5 .....	46
72 (Psalm) .....	88
„ 15 .....	279
73, 25 .....	262
74, 9 .....	314
76, 10 .....	288
86, 2 .....	126
90, 8 .....	275
104, 28 .....	198
110 (Psalm) .....	88
„ 3 .....	172, 174
111, 10 .....	275
119, 73 .....	166
„ 82 .....	277
„ 131 .....	277
126, 5, 6 .....	289
130, 4 .....	265

## PSALMS—Continued.

	PAGE
133 2 .....	102, 128
„ 3 .....	166

## PROVERBS.

1, 24-26 .....	234
8, 17, Dr. NEWMAN, A. R. FAUSSETT. ....	212
15, 8 .....	125
20, 27, A. R. FAUSSETT.....	274
21, 27 .....	125
22, 2 .....	269
„ 27 .....	274
23, 26 .....	212
28, 9 .....	125

## ECCLESIASTES.

10, 20 .....	273
12, 1 .....	213

## SONG OF SOLOMON.

2, 12, 13 .....	103
4, 16 .....	103

## ISAIAH.

1, 18, 19, JAMES WELLS.....	213
9, 6 .....	81, 147
11, 11 .....	312
12, 1, WILLIAM HUNTINGTON .....	275
26 19 .....	88
30, 18 .....	112
42, 1 .....	289
„ 6 .....	101
43, 1 .....	166
„ 6, 7 .....	104
45, 5 .....	203
„ 22 .....	214
49 (Chapter) .....	88, 230

\* "Grace is poured into Thy lips."—Psalm xlv., 2.—I cannot refrain from giving an interpretation of this phrase which has escaped all commentators that I have seen. Grace was an endowment of Jesus Christ, but for wholly different reasons from those for which it is administered to us. We need grace in our hearts, for they are polluted; in our minds, for they are defiled; in our wills, for they are contrary to God. But Jesus needed no grace in

His heart, for it was pure; or in His mind for it was holy; or in His will, for it was in loyal harmony with God. He needed not the grace of Sanctification — but grace for the ministry which brought Him into this world. If we had only grace on our lips we should be wholly lost; but it sufficed for Him who is fairer than the children of men that "grace should be poured into His lips."—CHARLES HILL.

**ISAIAH—Continued.**

	PAGE
49, 6 .....	289
" 18 .....	230
50, 10, " <i>Hath no bright shining.</i> " —J. C. PHILPOT.....	309
53, Chapter.....	88
" 6 .....	46, 50
" 11, " <i>My servant, my right- eous one.</i> "—ALEXANDER. " <i>Bring righteousness to many.</i> "—B. W. NEWTON. " <i>Make many righteous.</i> "— R. V., MARGIN.....	46, 289
55, 3 .....	214

**JEREMIAH.**

3, 19 .....	218
10, 18 .....	245
31, 33.....	265
32, 40.....	265

**LAMENTATIONS.**

3, 56 .....	277
-------------	-----

**EZEKIEL.**

1, 26 .....	88
16, 6 .....	103, 130, 163, 244
18, 21 .....	247
" 31.....	215, 245
20, 21, J. FOREMAN.....	244
36, 25, Correct xxxv. 7. ....	295
" 26.....	215
37 Chapter. ....	245
" 9.....	103
47, 1—11 .....	295

**DANIEL.**

9, 24, " <i>To make atonement.</i> " —YOUNG. " <i>Purge away iniquity.</i> "—R. V., MARGIN. 67, 268
---

**HOSEA.**

6, 7 " <i>Like Adam.</i> "—R. V. ....	276
7, 14 .....	14
13, 1—9, J. FOREMAN .....	245
14, 2 .....	65

**AMOS.**

4, 12, A. R. FAUSSETT, A. M. ....	215
-----------------------------------	-----

**MICAH.**

5, 2 .....	90
6, 8 .....	271

**ZECHARIAH.**

9, 9 .....	67
13, 1 .....	295
" 7, Correct xii. 7.....	330

**MALACHI.**

1, 2, 3 .....	27
2, 15, THE JEWISH PROPHETS. ....	113

**ST. MATTHEW.**

2, 6 " <i>Be the shepherd of</i> ".....	90
3, 2.....	238
5, 24 .....	268
6, 12 .....	271
" 14 .....	271
" 22 .....	274
7, 6 .....	126
" 11 .....	101
9, 22 .....	253
11, 20, J. FOREMAN .....	239
" 28, 29.....	271, 280
13, 58 .....	216
18, 20 .....	106
" 34 .....	163
19, 28.....	140
21, 28—32.....	243
22, 5 .....	243
" 8 .....	224
23, 37, Dr. GILL.....	113, 230
27, 5 .....	273
28, 9 .....	330
" 20.....	105

**ST. MARK.**

1, 15 .....	210, 238
5, 34 .....	253
" 36 .....	216
6, 5 .....	216
" 12 .....	239
8, 22—26 .....	312
9, 44 .....	273

## ST. MARK—Continued.

	PAGE
10, 52.....	253
12, 1—9.....	243
15, 23.....	46
16, 16, JOSEPH PARKER, D.D. JAMES WELLS.....	235

## ST. LUKE.

1, 47.....	9
2, 14, "Men of goodwill," or "pleasure."*—LITERAL TRANSLATION.....	55
" 25, 30.....	85
" 34, "[The] falling and rising up of many."—R. V. 33	33
7, 50.....	254
8, 48.....	253
" 50.....	210, 216
11, 4.....	271
" 7, 8.....	277
" 13.....	101
" 21.....	250
13, 3.....	238
" 6—9.....	114, 243
" 24, "The narrow door."— DEAN ALFORD.....	216
14, 1—8.....	243
" 26, 27.....	27, 262
17, 19.....	253
18, 18.....	277
" 13, "Be propitiated unto me."—R. V., MARGIN. 59	59
" 17.....	270
" 38.....	59
" 42.....	253
19, 41, DEAN ALFORD.....	114
23, 40.....	265
" 41, 42.....	104
24, 39.....	318

## ST. JOHN.

1, 9, A. BARNES.....	115
" 12, "The right to become."— R. V. ....	218

## ST. JOHN—Continued.

	PAGE
1 13.....	172
" 14.....	329
" 16.....	152
" 29.....	50
2, 23.....	241
3, 1—17.....	99
" 3 ... 130, 132, 165, 172, 248	248
" 5.....	165
" 6.....	106
" 14, 15, 16, J. G. BELLETT.....	219
" 16, 17.....	50
" 18, I. ATKINSON, A. BARNES, J. STEVENS.....	235
" 19, J. FOREMAN.....	236
3 20, 21, "Does evil—prac- tises the truth."—J. N. DARBY.†.....	300
" 36, "He that obeyeth not the Son."—R. V. ....	271
5, 25.....	215
" 29 "Of judgment."—R. V. 23	23
" 34 JOHN STEVENS.....	245
" 39, 40.....	246
" 43.....	242
6, 27, DEAN ALFORD, DR. GILL.....	220
" 29.....	210, 221
" 37.....	242
" 44.....	242
" 45.....	256
" 47.....	242
" 53, DR. STOCK.....	222
" 53—56, POOL, DR. GILL.....	326
7, 37, 38, JOHN HAZELTON.....	192
8, 24, "Except ye believe that I AM."—R. V. MARGIN.....	192
" 32.....	292
" 46, "Convicteth Me of sin." R. V.....	242
10, 1.....	216
" 3.....	104
" 14, "Mine own know Me, even as the Father knoweth Me." R. V. ....	266

\*Luke ii. 14. The meaning is not—"men whose will towards God is good,"—as the verse was cited to me in France, by a Roman Catholic;—but, "peace among the men, towards whom God's good pleasure is directed."

†The alternative reading of verse 20, in the R. V. "practises evil" is extremely questionable.

ST. JOHN—Continued.		PAGE
10, 17, 18, PHILPOT.....		152
" 18, " <i>Power (or right) to.</i> "		
R. V., MARGIN. ....	46	
" 26 .....	242	
" 36 .....	123	
11, 48.....	241	
12, 32, 33.....	115	
" 36 .....	222	
13, 1—17 .....	65, 295	
" 10, 11, " <i>He that is bathed.</i> "		
R. V. ....	284	
14, 1, I. ATKINSON, JOHN		
HAZELTON. ....	125, 242	
" 2, J. HAZELTON. 83, 324,	346	
" 3 .....	329	
" 13, 14 .....	83	
" 17 .....	120	
" 18 .....	329	
" 26 .....	94	
15, 3, Correct from 13, 5.....	292	
" 5.....	155	
" 16.....	29	
" 26 .....	94	
16, 7 .....	94, 292	
" 8, 10, " <i>Will convict the</i>		
<i>world in respect of, [or,</i>		
<i>concerning] sin.</i> "—R. V.,		
C. PAGET, JAMES GRIFFITHS,		
J. WELLS. ....	119, 236	
" 13, For xvi. 7, read xvi. 13,	292	
" 14, 15, " <i>Shall declare it</i>		
<i>unto.</i> " R. V. ....	292	
" 20, 22 .....	329	
" 23, 24 .....	83, 329	
17, Chapter .....	89	
" 1—5 .....	88	
" 17 .....	134, 342	
" 19 .....	123	
" 24, Correct to xvii. 24 ..	339	
19, 34 .....	296, 338	
20, 17, WILLIAM MORRIS. ..	329	
" 25, " <i>I shall not believe.</i> "		
DR. HAWES. ....	196	
" 27, 28 .....	196, 318, 330	
" 31, DR. GILL .....	222	
21, 15 .....	310	

## ACTS.

2, 17, A. BARNES. ....	116
------------------------	-----

ACTS—Continued.		PAGE
2, 27—31, DR. GILL.....		339
" 37 .....		179
" 38, 40, JOSEPH WALKER....		239
" 47, " <i>Those that were being</i>		
<i>saved.</i> "—R. V. ....		105
3, 3, 19, DR. GILL, JAMES		
WELLS. ....	239	
4, 13 .....	141	
" 25.....	88	
" 30.....	83	
5, 31 .....	173	
7, 51 .....	116	
8, 22 .....	125, 177	
9, 5.....	180	
" 6 .....	174, 273	
" 11 .....	167, 276	
10, 35 .....	67, 264	
11, 23 .....	167	
13, 34, 37, Correct 47, on page		
339. DR. GILL.....	339	
" 46, C. DRAWBRIDGE. ....	223	
" 48 .....	167	
16, 13, 14 .....	104	
" 30, 31. 185, 194, 195, 210,		
225		
" 34 .....	194	
17, 26 .....	318	
" 30 " <i>God overlooked.</i> " R. V.	240	
" 31, Correct xviii. 31 .....	313	
20, 21, DAVID BROWN, D.D.,		
J. HAZELTON.....	182, 241	
" 28 .....	46	
24, 16 .....	275	
26, 20, DR. GILL.....	241	
ROMANS.		
1, 16 .....	132	
" 17, " <i>On the principle of Faith</i>		
<i>—to Faith.</i> "—J. N. DARBY.	198	
" 18, " <i>Hold down the truth.</i> "		
R. V. ....	273	
2, 3, 13, " <i>Practises them thy-</i>		
<i>self.</i> "—DARBY.....	300	
" 4, DR. GILL .....	180	
" 15, DEAN ALFORD, DR.		
THIRLWELL .....	274	
3, 3, " <i>The faithfulness of</i>		
<i>God.</i> "—R. V. ....	158	

## ROMANS—Continued.

	PAGE
3, 19, "Under the judgment of God."—R. V. on page 285. Correct iii. 9 to iii. 19 .....	38, 285
„ 22, DARBY, D. BROWN, D.D. 53	
„ 25 .....	63
4, 23, 25; 5, 1, "us who believe."—R. V. ....	225
„ 24, A. FRIDHAM .....	227
„ 25, "On account of our offences."—"On account of our Justification." LITERAL TRANSLATION.—"Because of," or "in consequence of."—B. W. NEWTON ...	71, 227
5, 1, "Justified in the way of faith."—RYLAND 225, 227, 282	
„ 2, "Introduction." ..	68, 284
„ 11, "Received the reconciliation."—R. V. ...	268, 269
„ 21 .....	285
6, 4, D. BROWN, D.D. ....	318
„ 6, "Might be annulled."—B. W. NEWTON.—"Done away."—R. V.* ...	285, 286
„ 14 .....	285
7, 7—11 .....	180
„ 18—25 .....	150
8, 6, JOHN HAZELTON .....	307
„ 7, "The mind of the flesh."—R. V. ....	170
„ 9, Correct vii. 9 .....	104, 315
„ 16, 310 first note, second 311.	
„ 23 .....	108, 277
„ 24† .....	259
„ 26 .....	279
„ 29 .....	29, 169, 315
„ 34 .....	73

## ROMANS—Continued.

	PAGE
9, 13 .....	27, 31
„ 22, 23 .....	32
10, 4 .....	19
„ 9—10 .....	191
„ 17, "Belief cometh of hearing."—R. V. ....	195
11, 15 .....	246, 263
12, 1 .....	156
14, 1 .....	159
„ 5 .....	313
15, 8 .....	241, 245
„ 13, J. HAZELTON .....	258

## I. CORINTHIANS.

1, 18—21 .....	132
„ 30 .....	146
2, 5 .....	189
„ 9—14 .....	266
„ 12 .....	94
„ 13, "Explaining spiritual things to spiritual men."—BP. PEARCE, IN BAGSTER'S COMPREHENSIVE BIBLE.—"Interpreting spiritual things to the spiritual."—ALFORD.—"Composing spiritual things for spiritual men."—J. C. PHILPOT. † ...	166
„ 14 .....	165, 198, 248, 305
„ 16 .....	315
3, 6 .....	108
„ 9 .....	116
6, 11 .....	126, 296
7, 11 .....	268
„ 11—14 .....	274
12, 3 .....	270
„ 7, A. BARNES .....	112

\*"Might be done away" is stronger than the original requires. "Might be rendered inactive, or inoperative," is more accurate, which is also far nearer the truth." The flesh in the believer is neither annulled nor done away—but brought into subjection by grace.

†"Rom. viii. 24. "WE ARE SAVED BY HOPE." The writer would express his conviction, that the correct translation is "IN HOPE," which is not only literally correct, but more in harmony with the context. He, however, does not in any way recall the doctrine of article on page 259.

‡ My personal opinion is that it should be rendered, "communicating or expressing spiritual things by spiritual means," i.e., "Divine thoughts by divinely chosen words." This alone suits the context.—W. J. STYLES.

**I. CORINTHIANS—Continued**

	PAGE
11, 14 .....	274
" 25 .....	343
12, 3 .....	192
15, 20 .....	84
" 44 .....	306
" 45, 48 .....	152, 211, 220
" 46 .....	152
" 50 .....	340
16, 22 .....	262

**II. CORINTHIANS.**

2, 15 .....	237
3, 14, 16, CHARLES DRAW- BRIDGE .....	246
" 18, J. HAZELTON .....	141
4, 6, " <i>Person of Jesus Christ</i> " .....	189
5, 8, " <i>At home with the Lord.</i> "—R. V. ....	97
" 11, " <i>Knowing (experiment- ally,) the fear of the Lord.</i> " R. V. ....	265
" 15 .....	51
" 16 .....	263
" 20, 6, 2, ARCHIBALD MACLEAN, JOHN STEVENS, ALFORD. ....	228, 268, 270
6, 1 .....	117
" 16, 18 .....	139
7, 10 .....	178
13, 14 .....	281

**GALATIANS.**

1, 4 .....	46
2, 20 .....	155
3, 26, I. ATKINSON, T. BOSTON, Dr. GILL. ....	219
4, 4, 5 .....	24
5, 6 .....	262
" 17, Dr. GILL. ....	106, 265, 303
" 22, " <i>Fidelity,</i> " or " <i>Faith- fulness.</i> "—R. V. ....	158, 168
6, 15 .....	166

**EPHESIANS.**

1, 1 .....	195
" 6, " <i>His grace which He freely bestowed on us in the Beloved.</i> "—R. V. ....	56, 67

**EPHESIANS—Continued.**

	PAGE
1, 8 .....	187
" 18, JOHN STEVENS, W. J. STYLES. ....	311, 312
" 19, " <i>Who believe according to His.</i> " .....	196
" 22 .....	233
2, 12 .....	257
" 14, 16 .....	263
4, 7, 12 .....	82
" 24 .....	305
" 30 .....	117
6, 14 .....	231
" 25, 26 .....	292
6, 16 .....	160

**PHILIPPIANS.**

1, 10 .....	143
2, 5—11 .....	89
" 9 .....	342
" 12 .....	264
" 13, J. N. DARBY. ....	100, 102, 172
3, 10 .....	130
" 12 .....	284
4, 7 .....	282, 283
" 19 .....	85

**COLOSSIANS.**

1, 12 .....	333
" 20, 21 .....	268, 269
2, 2, Correct Cor. ii. 2 .....	313
" 6 .....	189
" 12 .....	196
3, 1 .....	130

**I. THESSALONIANS.**

1, 3, 4 .....	315
" 5 .....	313
" 9, 10 .....	175
2, 7 .....	317
5, 17 .....	278
" 19 .....	117
" 23 .....	306

**II. THESSALONIANS.**

1, 3, 4 .....	197, 315
" 11 .....	189
2, 16 .....	257

## I. TIMOTHY.

	PAGE
2, 1 .....	78
" 4 .....	118
" 5 .....	77
" 6 .....	52
4, 10 .....	52, 54, 81
5, 21 .....	333
6, 5, "Supposing that godli- is a way of gain."—R. V.	221
" 16, * Wrongly rendered "incorruptibility." 318, 339	

## II. TIMOTHY.

1, 7 .....	285
" 12 .....	190
2, 21 .....	157, 289
3, 14 .....	313

## TITUS.

1, 13, 14 .....	184
3, 5 .....	295

## PHILEMON.

5, Note the Parallelism. "Thy love which thou hast to all the saints, and the faith which thou hast toward the Lord Jesus." .....	127
---	-----

## HEBREWS.

1, 12 .....	76
" 3, "Made purification of sins."†—R. V. ....	293
2, 1, "Should drift away from them."—R. V. ....	232
" 3, CHARLES DRAWBRIDGE.	232
" 9 .....	46, 52, 81, 127
" 10, Correct 1, 10. "Author of."—R. V. ....	284
" 11 .....	123
" 14 .....	338
" 15 .....	312

## HEBREWS—Continued.

	PAGE
2, 17, "To make propitiation	
" 18 .....	85
" for."—R. V. ....	268
4, 12, J. C. PHILPOT.	305, 306
" 16 .....	67, 277, 278
5, 7, MARGIN. "For his piety." .....	125
" 10 .....	88, 344
6, 1 .....	284
" 6 .....	86
" 9 .....	167, 238
" 11, Correct vii. 2 .....	313
9, 8 .....	67
" 11, 12 .....	323
" 12, "Through His own blood."—R. V. 65, 327, 341	
" 14 .....	275
" 23 .....	324, 345
" 24, POOL, Dr. DAVIDSON.	328
" 25 .....	341
10, 2 .....	275
" 10 .....	124
" 12 .....	87
" 14 .....	128
" 19—23 .....	67
" 22, G. W. SHEPHERD.	275, 313
" 29, "Esteemed the blood common."—"Wherewith He was sanctified."— J. N. DARBY, R. W. HAM- ILTON. 65, 86, 123,	326, 327, 335
11, 1 .....	190
" 2 .....	312
" 4 .....	331, 332
" 13 .....	189
" 16 .....	258, 307
" 17 .....	265
" 31 .....	184
" 33 .....	198

\*The writer regrets his error in rendering this "incorruptibility" on pages 318, 319. The word is *athanasia*, "IMMORTALITY," and not as he supposed, (*astharasia*), INCORRUPTION, or incorruptibility—which, however, is rendered immortality in Rom. ii. 7, and 2 Tim. i. 10,—the latter passage, perhaps, leading to the mistake—"brought to light, life, and INCORRUPTIBILITY by the Gospel."

† The force of the note on page 293, is augmented by the omission of the word "our," which is not supported by the highest authorities.

HEBREWS—Continued.

	PAGE
„ 39 .....	312
12, 2, I. ATKINSON, G. W.	
SHEPHERD, J. HAZELTON.	187
„ 9.....	304, 305
„ 11 .....	138
„ 14, “ <i>The Sanctification</i> <i>without which.</i> ”—R. V.	124
„ 23—25, C. H. SPURGEON.	
	333, 334
„ 23, DR. GILL. ....	332
„ 24, C. H. SPURGEON,	
ALFORD...321, 330, 334—C	
13, 12, “ <i>Through His own</i> <i>blood.</i> ”—R. V....123, 342	
„ 20, A. B. DAVIDSON, DR.	
GILL, A. R. FAUSSETT.	343
„ 20, 21 .....	324

JAMES.

1, 8.....	278
„ 9, 10 .....	269
„ 12 .....	97
„ 18, “ <i>He brought us forth.</i> ”	
R. V. ....	67, 132
„ 23, J. C. PHILPOT. ....	315
2, 5.....	199
„ 13.....	58
„ 25 .....	184
3, 17 .....	263

I. PETER.

1, 3, “ <i>A living hope.</i> ” .....	257
„ 17, “ <i>If ye call on God as</i> <i>Father.</i> ”—R. V. ....	265
„ 18, 19 .....	324
„ 19, DEAN ALFORD. ....	336
2, 2 .....	317
„ 3 .....	53
„ 7, J. HAZELTON.....	192
„ 8 .....	33
2, 9 .....	132
„ 19 .....	265
„ 25 .....	90, 173
3, 7 .....	166

II. PETER.

	PAGE
1, 1, “ <i>Received.</i> ”—J. N.	
DARBY.....	187
„ 4, “ <i>That through these ye</i> <i>may be become partakers.</i> ”	
R. V. ....	280
„ 10 .....	309
2, 1, ALFORD, G. W. SHEP-	
HERD* .....	53
„ 3 .....	52
3, 9.....	118, 173

I. JOHN.

1, 7, Correct i. 3. ....	292
2, 1 .....	65, 299
„ 2 .....	50
„ 8 .....	231
„ 12 .....	65, 299
„ 13, 18.....	299
„ 20, JOHN STEVENS, W. JAY.	
	127, 266
„ 29, and 3, 4—10, Note for	
3, 14, page 298, read 3, 4.	
“ <i>Practiseth righteousness,</i> <i>sin, etc.</i> ”—J. N. DARBY,	
DR. HAWES, & CATESBY	
PAGET.....	136, 155, 298
3, 4, “ <i>Also practiseth law-</i> <i>lessness.</i> ”—CATESBY PAGET	
	24, 298
„ 9 .....	298, 302
„ 14 .....	310
„ 19, 21 .....	310, 313
„ 23...83, 193, 205, 210, 233	
„ 24 .....	106
4, 3, REV. E. BICKERSTETH.....	192
„ 13 .....	106
„ 14 .....	50
„ 18 .....	265
5, 4, “ <i>That hath overcome the</i> <i>world.</i> ” .....	301
„ 6, DR. GILL, A. R. FAUS-	
SETT.....	293
„ 7, STEVENS, BICKERSTETH,	
POOL, GILL, DARBY....	336

\*John Foreman was wont to give an explanation of 2 Peter i. 4, different from that of G. W. S., on page 53. “There were false prophets among the people, (as among you also there shall be false teachers, who shall privily bring in damnable heresies,) even denying the Master that bought them;” namely, not the prophets, but the people. This, however, seems rather forced.

## I. JOHN—Continued.

	PAGE
5, 10, .....	203, 309
„ 13, .....	230
„ 14, 18 .....	278, 301
„ 20* .....	266

## II. JOHN.

Epistle .....	264
---------------	-----

## JUDE.

1, “ <i>Beloved in God the</i> <i>Father.</i> ”—R. V.....	126
20 .....	279

## REVELATION.

1, 4 .....	98
„ 5.....	65, 393

## REVELATION—Continued.

	PAGE
3, 20 .....	118
5, 6, 12 ....	344
„ 9 .....	49
7, 14 .....	65
„ 17, “ <i>Shall be their Shep-</i> <i>herd.</i> ”—R. V. ....	90
8, 3 .....	89, 283, 344
12, 16.....	289
13, 18 .....	32
14, 6 .....	98
21, 8, “ <i>Cowardly and faith-</i> <i>less.</i> ”—R. FAUSSETT, A.M.	23
22, 3, C. H. S.....	79
„ 16 .....	105
„ 17.....	251

\* “The Son of God is come, and hath given us an understanding.” This is on page 266 explained to mean that Christ imparts a faculty of spiritual apprehension to His people at their regeneration; that is the term “understanding” is regarded subjectively.

There is, however, reason to believe that the truth taught is—that Christ, by His advent, and life, and death, has afforded such a revelation of the character of God, that we may understand Him in His saving acts and relations. Christ has come, that we might know “Him that is true.” The term “understanding” would then be regarded objectively—and the truth enforced would be that of John i. 14, 18, and of the note to page 76.