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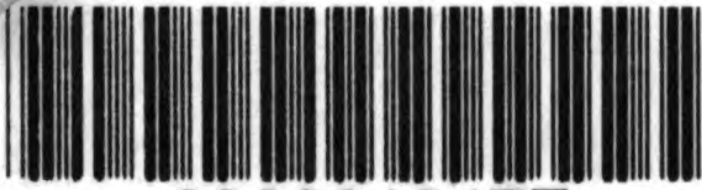
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CHRISTIAN
DOCTRINE

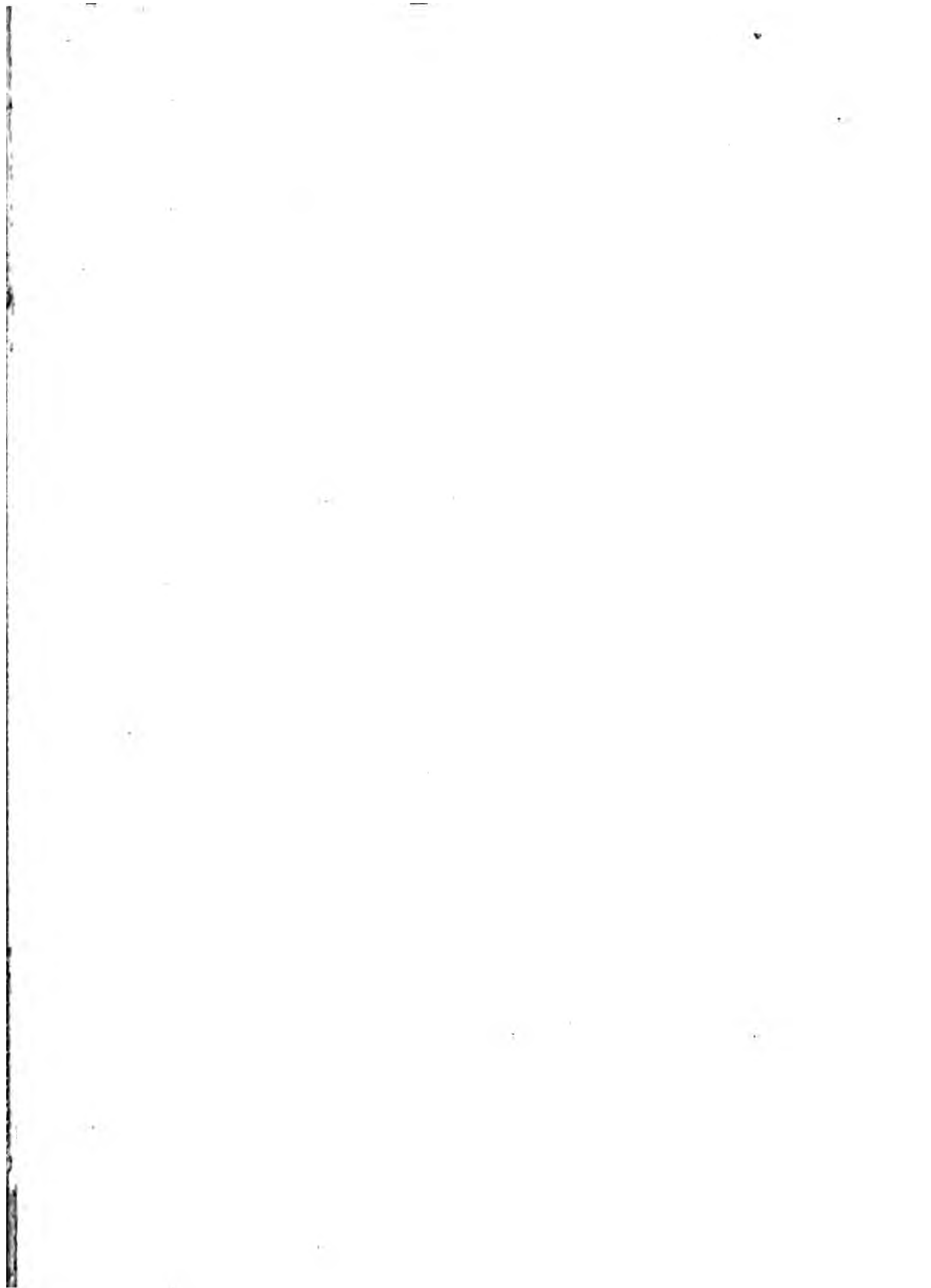
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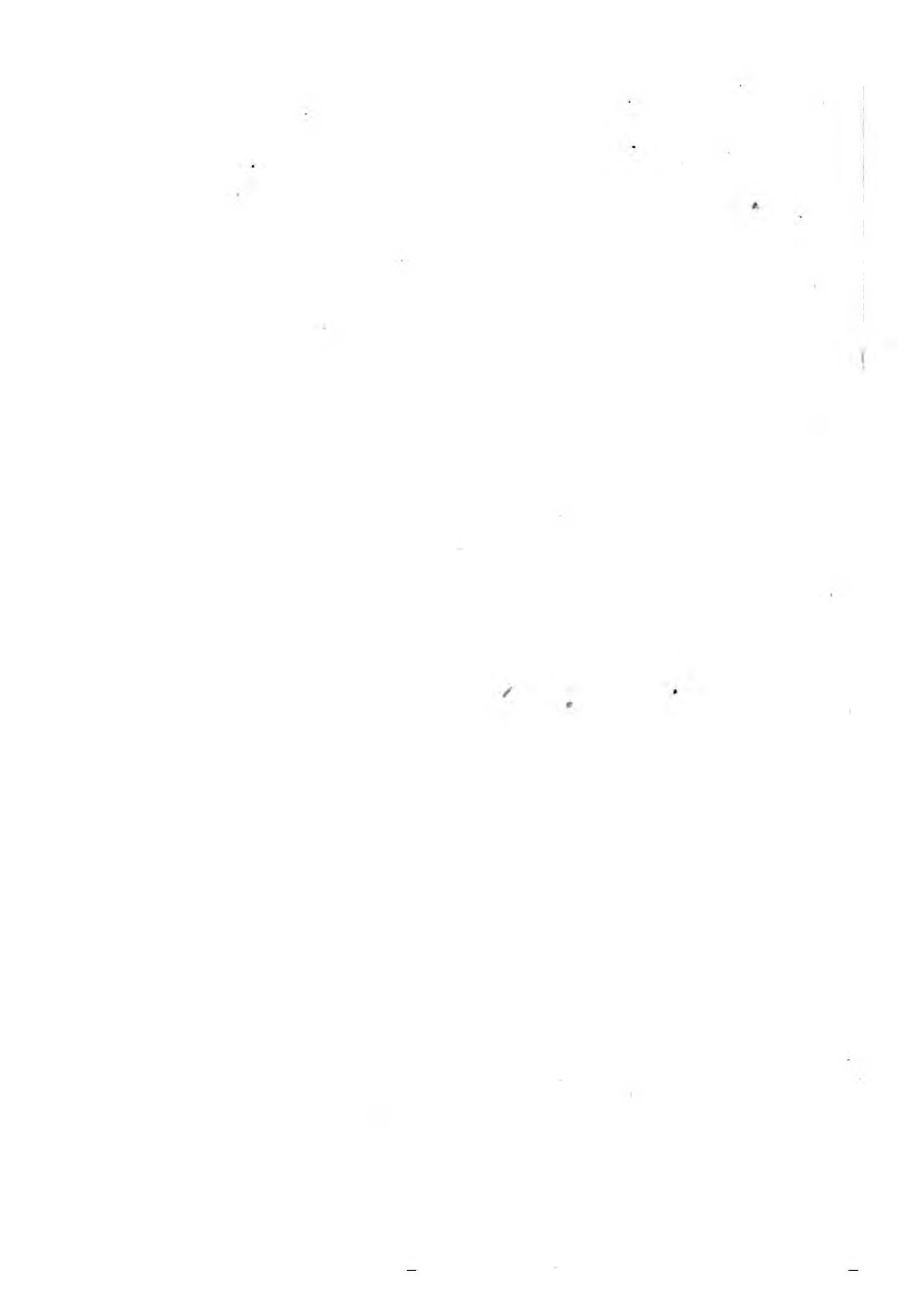


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TEXT-BOOK FOR YOUTH

CHRISTIAN DOCTRINE

EDINBURGH:
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PAUL'S WORK.

TEXT-BOOK FOR YOUTH

CHRISTIAN DOCTRINE

BY THE

REV. JAMES MACGREGOR,

BARRY.

“ Lovest thou me? Feed my lambs.”—JOHN xxi. 15.

Fourth Thousand.

EDINBURGH:

ANDREW ELLIOT, 15 PRINCES STREET.

1861.



PREFACE.

THIS little work is intended to serve as a manual for grown-up young men and women, heads of families, and teachers of youth ; to occupy a middle position between elementary catechisms on the one hand, and elaborate theological systems on the other. It would have been inconsistent with its plan to indulge in any private speculations of my own. My purpose and endeavour have been, suppressing mere personal, denominational, or national peculiarities, to prepare a short and simple exposition of the catholic faith of orthodox Christians.

The topics are systematically arranged, in the order in which I should prefer to teach them to a class of youthful adults. But in certain circumstances it may be desirable to begin with the beginning of the first part ; in others, with the beginning of the second ; and in others, with the beginning of

the third. And, as each part and chapter is complete in itself, every teacher and reader is free to adopt whatever order he may prefer.

I purpose (*D.V.*) to prepare a larger edition, for the use of teachers, heads of families, and, perhaps, junior theological students. It will not in any way supersede the smaller. The text in both will be precisely the same. But the larger edition will contain supplementary explanations, illustrations, and references to books, in the shape of introductions to the parts and chapters, appendixes, and foot-notes.

BARRY, 23d February 1861.

CONTENTS.

INTRODUCTORY.

| | PAGE |
|--|------|
| The Scriptures—Their Divinity, Inspiration, Place, and Use, | 1 |

PART I.

THE DOCTRINE OF NATURE.

| CHAP. | | |
|-------|---|----|
| I. | —The Being of God—The Divine Attributes— The Trinity in Unity, | 12 |
| II. | —The Divine Foreknowledge, Foreordination, and Works of Creation and Providence, | 23 |
| III. | —The Creation, Place, and Nature of Man—The Moral Law, | 34 |
| IV. | —The First Estate of Man—The Covenant of Works—The Fall, | 47 |

PART II.

THE DOCTRINE OF GRACE—THE GIFT OF GOD.

| CHAP. | PAGE |
|---|------|
| I.—The Destination of Redemption—“The Love of God,” | 58 |
| II.—The Impetration of Redemption—“The Grace of the Lord Jesus Christ,” | 69 |
| III.—The Application of Redemption—“The Communion of the Holy Ghost,” | 82 |

PART III.

THE DOCTRINE OF GRACE—THE DUTY OF MAN.

| CHAP. | PAGE |
|--|------|
| I.—The Christian Life—Its Inward Nature, Faith and Repentance, | 97 |
| II.—The Christian Life—Its Ordinances, | 114 |
| III.—The Christian Life—Its Ordinances—(<i>continued</i>), | 134 |

CONCLUDING ADDRESS.

| | |
|----------------------------|-----|
| The Last Things, | 151 |
| INDEX, | 165 |

TEXT-BOOK FOR YOUTH.

CHRISTIAN DOCTRINE.

INTRODUCTORY.

THE SCRIPTURES—THEIR DIVINITY, INSPIRATION, PLACE AND USE.

1. *Every human being is bound to be a theologian.*—For theology is the knowledge of God. And this knowledge we must have, in order that we may achieve our chief end—live the life for which we are made. “Man’s chief end is to glorify God, and to enjoy Him for ever;” and we can neither give Him the glory, nor be blessed in the view and enjoyment of His glory, unless we know Him, (John xvii. 3.)

2. *Within our reach there is a natural theology.*—The constitution of man, and the general works of creation and providence, constitute a natural revelation of God, a book of nature, in which every man may read the truth that God is, and that He is to be worshipped and served. So far, we may derive a knowledge of God from “the light of nature,” (Rom. i. 19, 20.)

3. *But we need, besides, a preternatural revelation.*—The light of nature does not suffice to give us such a knowledge of God as will enable us fully to glorify and enjoy Him. It shews us *that* God is; it fails to shew *who* He is, to make us acquainted with His person, (Acts xvii. 23; Luke x. 22.) To some

extent, it shews us *what* He is, in the attributes of His nature; it fails to shew us what we supremely need to know, the saving attribute of His grace, (1 Cor. i. 21.) To some extent, it shews us what He would have us to do, teaching us the moral law; but it fails to assure us that this is *all* that He would have us to do, even as men; and it utterly fails to shew us what we must do, as lost sinners, in order to be saved, (1 Cor. ii. 9.) Again, even what it does shew, it shews but dimly, and we are but little disposed to see. So that we need a preternatural revelation, even in order to keep clear and strong upon our minds the knowledge that may be derived from the natural revelation, as we need the sunlight in order to learn the time as marked on the face of a watch. Thus the need of a preternatural revelation appears from the nature of the case. It further appears from experience. While individuals here and there have pretended that the light of nature is a sufficient guide, all nations have declared that it is not. All religions are founded upon the profession of a preternatural revelation. All the heathen religions profess to have been originally revealed from heaven. And in making this false profession, they have shewn at least the universal feeling of the need of such a revelation, over and above the light of nature. That the need is real is shewn by the following statement and reasons:—

4. *A preternatural revelation is made by the Scriptures of the Old and New Testaments.*—These Scriptures, or “writings,” were composed and published at intervals, extending from about 1400 years before Christ to 100 after. Those which were written before His coming are called the Old-Testament Scriptures; those which were written after His coming, are called the Scriptures of the New. They are usually all bound up in one volume, called “The Bible,” or “book.” And they have obtained their name of “*the* Scrip-

tures," "*the Bible*," "the Holy Scriptures," "the Holy Bible," because they convey to us the Word of God; they make a preternatural revelation of God and His will. That they do so, appears from such reasons as the following:—

5. First, *The wants of men, and the mercy of God.*—The race of men have always felt the need of such a revelation. Such a revelation is plainly needed in order that lost man may be saved. Such a revelation was to be expected, from the mercy of God, His manifest forbearance and long-suffering goodness to our race. But though the Mohammedan and Pagan religions pretend to be founded on such a revelation, their pretensions are demonstrably false. The expectation, therefore, is disappointed—the great want of man is not provided for, the only hope of man is lost—unless such a revelation be made in the Bible, (Acts iv. 12.)

6. Second, *The history of the Bible in the world.*—From the beginning, it has always been opposed, calumniated, persecuted with mortal violence, by every false religion, by the world's kingdoms, by wicked men, by the manifest malice of the devil. If it had been false, if its pretensions to a Divine origin had been unfounded, if it had not been the Word of God, the gates of hell must have prevailed against it; it must long ere now, like the pretended revelations of Mohammed and the heathens, have perished from the earth, or been a laughing-stock to well-informed men. But it has stood its ground. It has conquered for itself the ground on which it stands. Every false religion has successively fallen before it. Every power that opposed its progress has been destroyed, or is crumbling away. The nations and families that have received it and believed it have flourished more and more; so that the most prosperous families and nations are those in which the Bible is honoured most highly. It is received and believed now by every truly civilised race. It has been the author of the

only true civilisation: civilisation is another name for Christendom; and Christendom rests on the belief of the Bible as the Word of God.

7. Third, *The testimony of the people of God.*—A child may be trusted to know his father's voice, to recognise his handwriting and style. The people of God may be expected to know the Word of their heavenly Father. One may be deceived, and another, and another, on this, or that, or that other point, of subordinate importance. But it is impossible that the whole family of God's children on earth, in all lands and all times, should have been deceived on a point on which depends their very life. Now the people of God, in all lands and all times, have recognised the Bible as God's Word: the more pure, enlightened, Godlike the Church has been, the more abundantly she has honoured the Bible, the more unreservedly she has committed her life to its guidance, staked her life upon the truth of its being a Divine revelation.

8. Fourth, *The testimony of the Bible writers.*—A good man will rarely tell a lie, even for his own advantage. The most abandoned villain will not lie, to his own manifest disadvantage. Now, the Bible writers were not one, but many. They were, as a class, the best, and wisest, and holiest men that have ever lived on earth. In uttering their testimony, they knew that they had every evil to expect that the wrath of men can inflict. They knew that, while thus provoking the miseries of the present life, they had nothing to expect in the life to come but the wrath of God, if their testimony was untrue; and that that wrath would be redoubled if the false witness was rendered upon oath, or in the name of Jehovah. Well, the whole series of them, from first to last, did, upon oath, in that awful name, render this testimony—that the Bible is God's Word; that what they have conveyed to us by their writings, not they, but "the Lord hath spoken."

9. Fifth, *The evidence of miracles and fulfilled prophecies.*—No fact of history is more firmly established than that, in connexion with the Bible, many *miracles* were wrought: such, for example, as the plagues of Egypt, the dividing of the Red Sea and the Jordan for the deliverance of Israel, and their settlement in Canaan, under the Old Testament; and the healing of the sick, and blind, and deaf, the raising of the dead, the resurrection of Christ, under the New. These miracles were superhuman—no mere human power *could* have wrought them. Their manifest tendency is to glorify God, and do good to men, to destroy the kingdom of Satan: no Satanic power *would*, even if it could, have wrought them. They must have been wrought by the power of God, (Matt. xii. 25–29.) But they were avowedly wrought in attestation of the truth of the Bible doctrines, and authority of the Bible teachers as God's ambassadors, (Exod. vii. 5, 16, 17; John v. 31, 36, x. 25; Heb. ii. 4.) They constitute, therefore, the seal of Heaven upon the Bible—the credentials of the ambassadors—shewing that both the message and the messengers are sent of God.

So of the fulfilled *prophecies*. There are many such in the Bible; such, for example, as the predictions regarding the four empires of the ancient world and the ten kingdoms of the modern; regarding the history of the Hebrew Church and people; regarding the coming and work of Christ; the rise of Antichrist; and the history of the Christian religion. These were uttered hundreds of years before the events which they foretell. And now, when the events have come, and precisely fulfilled them, we see that the predictions can have been uttered only by revelation of God, who knows the end from the beginning. The fulfilled prophecies are *miracles of wisdom*, even as the miracles already mentioned are *miracles of power*; and as the men of old saw the miracles of

power, so we, upon whom the ends of the world are come, see the miracles of wisdom. Both alike are the seal of God upon the Bible, attesting it as being His Word.

10. Sixth, *The character of the Bible writings.*—In some cases, a book contains internal evidence of its own authorship. We need, for example, no external evidence to convince us that the “Iliad” is the work of a Homer, or the “Paradise Lost” the work of a Milton; the book itself is such that no other *could* have written it. So of the Bible. Its inward character shews it to be the Word of God; and this internal evidence is the more conclusive, because, while there may be more than one Homer, or one Milton, there can be no more than one God. The characters of the Book which evince its divinity, cannot *all* be described and made plain: as with reference to other books, so with reference to this, the most conclusive internal evidences are *felt*, rather than distinctly understood; and in this case, as the Bible itself informs us, (John vii. 17,) they can be fully appreciated only by God’s children, whose minds are attuned to His will, (1 Cor. ii. 14.) But some of the characters may be apprehended and understood by all. Such, for example, are the following:—

(1.) *Its majestic simplicity.*—The Bible writers were for the most part plain, unlearned men, in a comparatively rude and barbarous age and nation. That any one of them should treat its lofty themes in a style of corresponding loftiness is itself a marvel, (John vii. 14, 15; Luke iv. 22.) But the Bible throughout is pervaded by the purest good taste, continually soaring to the sublimest elevations of thought, and feeling, and expression. And that sustained elevation, that purity and sublimity of style, throughout the long series of Bible writers, is nothing less than a miracle. And the miracle is the greater when we consider that, with all that matchless sublimity, the Bible preserves

a no less matchless simplicity; while "an elephant may swim in it, a lamb may wade in it;" loftier than the loftiest, and yet lowly as the lowliest, it speaks to every man, in "his own tongue," "the wonderful works of God," (Acts ii. 11.) This combination of majesty and simplicity is what we should have expected in a revelation from Heaven, addressed to all men. How are we to account for it, on the supposition that the Bible is not of God?

(2.) *Its unity and harmony.*—It is not easy for one man to tell a long tale of consistent falsehood. "At the mouth of two or three witnesses shall every word be established." The unity and harmony of a few independent testimonies establish their truth. Now, in the Bible we find a long, eventful, complicated story, embracing not only the civil and religious history of the Jews, but the whole history of the whole world as God's world, in some respects involving the whole history of the whole universe as God's universe. The story is told in many successive parts, by many witnesses, whose witness-bearing extends over a period of 1500 years. Through all the manifold testimony of all these many witnesses there run the most wonderful unity and harmony. In all its variety there is a unity. The Bible is really one book; it tells one story; it preaches one doctrine. And in this unity of testimony we see internal evidence, not only of its truth, but of its divinity. It is wildly incredible that the many witnesses should have preserved that unity in manifold variety, if their testimony had been merely their own. The whole matter is explained at once by the fact, that they did but deliver the testimony of one eternal, unchangeable, divine Spirit of truth.

(3.) *Its satisfactoriness.*—There are certain things which we expect to find in a professed revelation from God. We expect, for example, that its statements shall be consistent with known truths regarding God and man. We expect, above all, that it shall

explain how man came to be fallen and lost, and how, consistently with God's glory, the lost man may be saved. These expectations are not satisfied by any one of the professed revelations of the heathen. As soon as men came to reflect, even among the heathen, the pretended revelations were rejected with contempt. Nor are they satisfied by the discoveries of man's unaided reason: the philosophers, with all their worldly wisdom, were as much in the dark regarding those questions as "the babes," (1 Cor. i. 21;) the wisest of them confessed that the summit of wisdom is to acknowledge that we know nothing: one of them declared, what all of them may well have felt, that there is need of some method of saving men's souls which no sect of philosophers had ever found out.

Now the Bible revelation completely satisfies this expectation. Its statements are perfectly consistent with known truths regarding both God and man. And, so far as our minds are capable of comprehending, it fully explains how we came to be lost and fallen; it fully explains how we may be raised and restored, in a manner consistent at once with the nature and state of man, and with the attributes and glory of God. It teaches a doctrine of the Divine nature and attributes, it reveals a plan and a work of redeeming grace, so manifestly instinct with Divine glory, as to evidence its own Divine original, (John vii. 16-18.)

11. Seventh, *The character of Christ*.—All the other arguments find their sum, and their centre, and their crown in this. All the characters, of majestic simplicity, of unity and harmony, of God-worthiness, of manifest divinity, which are discovered in the written Word, are seen, living and embodied, in that "Word" incarnate, (1 Tim. iii. 16; 2 Tim. iii. 16.) The miracles and the prophecies emanate from His person, and point back to Him as their source, even as the rays of light flow from and point to the sun,

(John i. 16.) The Bible writers all "speak of Him;" and find either the demonstration or the refutation of their testimony in Him, "the faithful and true witness." The children of God recognise Him as "the first-born," "the only-begotten." Yea, and even the children of the world will acknowledge, that if ever a messenger from God has spoken on our earth, He is one. Now, the Lord Jesus Christ has staked His own character upon the Divine origin of the Bible. In every possible way He set the seal of His own authority upon the Old Testament as being the word of His Father; and He appointed men, and sent the Spirit, to speak the very word of God in the Scriptures of the New, to declare what they had seen and heard of Him as the Word of Life, (1 John i. 1.) Thus, if the holy Jesus be true, if He be not an infamous impostor, the Scriptures do convey a Divine preternatural revelation.

12. *The Holy Scriptures are inspired of God.*—By this we mean that every word in the Bible is the word of God. We do not mean that it is not the word of man. It is, throughout, the word of men: of Moses, David, Isaiah, Matthew, Peter, Paul, John. This the Scriptures themselves expressly declare; and though they had not expressly declared it, we would have seen it in the varied character, style, scope of the writings, displaying the varied individualities, the character, and purpose, and circumstances of the writers. But, as the believer's sanctification, while it is all his own work, is all the work of the Holy Spirit; as the Word incarnate, while perfectly human, is perfectly Divine; so the written Word is as truly Divine as it is human; while every word in the Bible is man's word, every word in it is God's word. While it is "holy men of old that spake," yet they "spake as they were moved by the Holy Ghost," (2 Pet. i. 21.) While the word is always uttered by man, yet it is "the word of God," (Mark vii. 13.)

In short, while the Bible is a thoroughly human composition, "all scripture is given by inspiration of God," (2 Tim. iii. 16.)

Of this Divine inspiration, we do not understand the *process*. What we need to know, and what we do know, is the quality of the *product*—that the Scripture is Divinely inspired. And the practical conclusion from this quality of the product is, that while in searching for the meaning of Scripture we are to deal with it by the rules of grammatical and logical interpretation, as with a human composition, when once we have ascertained the meaning we are to receive and rest upon it as the testimony of Jehovah.

13. *The Scriptures are the only rule of religious faith and practice.*—By a rule of religious faith, we mean that which authoritatively binds us to belief concerning God, His character, and will. By a rule of religious practice, we mean that which authoritatively binds us to obey in relation to God and the spiritual world. There is no such rule but the Holy Scriptures, *i.e.*, the Spirit of God speaking in His Word: "In vain they do worship me, teaching for doctrines the commandments of men," (Matt. xv. 9;) "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," (Is. viii. 20;) "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," (Rev. xxii. 18, 19.) Thus the Bible is the only lawful directory of our religious faith and practice.

And it is well that it has been so declared. What God has revealed may be expected to be amply sufficient for the purpose for which He has revealed it—that we "may have life," may glorify and enjoy

Him, (2 Tim. iii. 16, 17.) What man has added has always been found to frustrate that purpose, to destroy life, "making the word of God of none effect through his tradition," (Mark vii. 13.)

Our reason is to be diligently employed in ascertaining what the Word of God reveals. The Church and her ordinances are to stir us up to this search, and aid us in it. But we are not to believe anything, or do anything, *merely* because our reason or the Church has said it or enjoined it. If we do, our belief and our practice may be good for the matter of it: it cannot be a truly *religious* faith or practice. If we would enjoy God in a religious faith, we must believe upon the authority of God; if we would glorify God in a religious practice, we must act upon the authority of God, speaking in His Word. We must search and judge for ourselves, and believe and do what *He* says, *because* He says it; otherwise we are not using the Scriptures aright, we are not walking in God's appointed way of giving Him glory, and being blessed in the view of His glory, (Isa. i. 2.)

PART I.

THE DOCTRINE OF NATURE.

CHAPTER I.

THE BEING OF GOD—THE DIVINE ATTRIBUTES—THE TRINITY IN UNITY.

1. *The knowledge of the truth, that there is a God, is the foundation of all religion, (Heb. xi. 6.)*—Religion consists in reverential love, and in a reverential and loving obedience. The reverence and the love spring from the knowledge of *what* God is; the obedience is regulated by the knowledge of what He would have us to do. The one is based on the knowledge of His character, the other on the knowledge of His will. But it is evident that both alike must rest on the knowledge of His being. To know what He would have us to do, to know what He is, is impossible to him who knows not *that* He is.

2. *This truth is revealed in Scripture.*—It is implied in every one of the Scripture doctrines; what the Bible tells us of God's attributes and works of nature and grace, all rests upon the truth of God's being. It is evidenced by all the Scripture evidences: our felt need of a preternatural revelation, the history of the Bible in the world, the testimony of the people of God, the testimony of the Bible writers, the miracles and prophecies, the character of the Bible writings, the character of Jesus Christ;—all these evidences, in

shewing that God has spoken in Scripture, shew, at the same time, that God is.

3. *The same truth is revealed in "the light of nature."*—Although the truth is made known in Scripture, the Scriptures do not profess to be the only revelation of it. Although it shines through all the scriptural doctrines and evidences, the Scriptures do not give any formal demonstration of it. They proceed upon the assumption that this truth is known or knowable by those whom they address; they take it for granted as a truth within the reach of all men, even without a preternatural revelation; and they expressly inform us that it is revealed and evidenced to all men, even fallen and depraved, by the "light of nature."

4. *The natural evidences of the being of a God are as follows:—*First, *The consent of all nations*, (Acts xvii. 23; Rom. i. 19.) Individuals here and there have denied that there is a God. This and that community may have been so sunk and imbruted as not to have a *distinct* knowledge and belief of the truth. But these must be regarded merely as exceptions to the general rule. For the general, the all but universal, if not universal, rule, unquestionably is, that all men, in all lands and all times, have known and believed that there is a God, a Divine Being, superior to nature and man. From the depravity and spiritual blindness of man, we can easily understand how this knowledge came to be corrupted, how the belief was perverted into the practice of polytheistic idolatry. The universal, or all but universal, existence of the belief itself cannot be accounted for, except upon the supposition that the belief is well-founded, that there is a Divinity superior to nature and man.

5. Second, *The general works of creation and providence.*—(Job xii. 7–10; Ps. xix. 1–4; Isa. xl. 26; Acts xiv. 17, xvii. 24–28; Rom. i. 20.) If you find a few letters of the alphabet arranged so as to form a word, you will think it very likely that their arrangement is

the work of a *designing mind*. If they be so many and so arranged as to form a sentence, your conviction that the arrangement has proceeded from design will amount to absolute certainty. And if they form a noble poem, like the "Iliad," or "Paradise Lost," you will deem the man who should ascribe the whole to chance—*i.e.*, to anything but the design of an intelligent being,—an idiot or a madman. Now, the universe is such a poem, only infinitely more great and glorious. Some one has said, that the wing of a butterfly would suffice to occupy the studious labour of a human life. The butterfly is but one of a countless multitude of butterflies. All butterflies constitute but one little corner of the animal kingdom. The animal kingdom is but one of the four kingdoms of our globe. The great globe itself is but one little department of our solar system, of "the sun, the moon, and the eleven stars." The solar system is no more than a speck in the stellar system, than one of the countless myriad hosts of suns and planets that people the sky. All that universe, immeasurably glorious and great, constitutes a poem, is one system, exhibits most marvellous unity and harmony; every one of the innumerable particles of all its parts not only being beautiful in itself, but contributing to the being and well-being, the beauty and glory, of every other. No one of these has brought itself into being. No one of them has chosen its place. No one of them is able of itself to sustain itself in being, to continue in its place and course. What, then, has brought them all into being? What has ranged them all in their places? What sustains them all in their places and their courses? What but the infinite power, wisdom, and goodness of the Creator,—of an intelligent mind, capable of doing the mighty work of universal creation, of sustaining the mighty burden of universal providence? Well has it been said by Lord Chancellor Bacon, that he would rather believe all the

fables in the Legend, and the Talmud, and the Koran, than that this universal frame is without a mind. Truly it is "the fool" that has said in his heart, "There is no God," (Ps. xiv. 1.)

6. Third, *The constitution of man as rational*, (Ps. xciv. 9; Acts xvii. 29; Rom. ii. 14, 15.)—The body of man is the most wonderful part of the material and animal creation. His place and history are the most striking demonstrations of a presiding Providence. But of the being of a God there is a further evidence in the mind of man, in his constitution as a rational being. In its beautiful variety and unity of parts and powers, of reason, affection, will, it constitutes a little universe by itself. This world of mind can have been brought into being only by a creative mind, the reason only by a supreme reason, the free will only by a Person, the conscience only by a supreme and holy Ruler, imprinting on the creature an image of Himself. Further, in our mind there is not only the evidence of the truth, but the truth itself, imbedded in our very constitution, manifesting itself in the terrors of conscience, and in that consent of all nations of which we have spoken; a truth which, however it may be dimmed and clouded for a time, can never be obliterated, but remains in every man, inseparable from him as his being, (Rom. i. 32; James ii. 19.)

7. *In addition to the being of God, the Scriptures reveal His natural attributes.*—These attributes are really inseparable from His being; the fact that they are is involved in the fact that He is. For our apprehension, they are revealed in Scripture in connexion with His works. They are most clearly seen in the person of Christ, in connexion with the saving attribute and work of His grace, (2 Cor. iv. 4; Heb. i. 3; John i. 14.) But they are also presented to us in connexion with the natural works of creation and providence. And it is in this latter connexion that we shall now consider them.

8. *The principal attributes of God may be arranged as follows:—*First, *Some are dimly reflected and seen in the creatures, but exist supremely in the Creator.* (1.) No one of the attributes that follow can exist but in a *spirit*; we, therefore, place first the Divine attribute of *spirituality*, (John iv. 24.) (2.) Looking on the universe as a mass requiring to be brought into and sustained in being, we ascribe to the Creator the attribute of *power*, (Rom. i. 20; Isa. xl. 26–28.) (3.) Looking on the universe as a system, whose many parts, in their existence and operations, constitute one whole, we recognise in the Creator an understanding and *wisdom*, (Isa. xl. 28; Jer. x. 12.) (4.) Looking on the universe as the abode of sentient creatures,—seeing its constitution manifestly intended for their welfare,—we recognise the will of the Creator as not only wise but *good*, (Acts xiv. 17; Ps. cxxxvi. 1, 25.) (5.) Looking on the irrational universe as subject to the rational, (Ps. viii. 6;) seeing in the constitution of the rational creatures a free will, and a conscience speaking of moral law, (Rom. i. 32, ii. 14, 15;) seeing in their history a manifest moral government; (Rom. i. 18,) we recognise the truth that the Creator's will is free; that He is a moral Governor, (Gen. xviii. 25,) invested with the moral attributes of *holiness, justice, and truth*, (Ps. cxlv. 17; Rev. xv. 3.)

Second, *Others can exist only in the Creator*, though their existence be necessary in order to the existence of the creatures. (1.) The creatures are all dependent and derived, owe their being to the Creator, and have their being in Him, (Acts xvii. 28;) the Creator is independent, underived, has His being in Himself, is *necessarily existent, or self-existent*, (Ex. iii. 14.) (2.) As the creatures depend for their being, so they depend for their well-being upon the Creator; the Creator is not only necessarily and self-existent, but *necessarily blessed* in Himself, without weakness or want, an ever-full fountain of supreme blessedness,

(Acts xvii. 24, 25.) (3.) The creatures are finite in their being and duration, subject to change, to increase or diminution ; the Creator, in His being and attributes, is *infinite, eternal, and unchangeable*. Thus, He is infinite in His being, omnipresent, *immense* ;—not merely “filling all in all,” (Eph. i. 23,) present in the universe as the soul is in the body—“all in the whole, and all in every part ;” but “the heaven of heavens not containing Him,” (1 Kings viii. 27,) the whole universe, as compared with His immensity, being but a radiant point, a star in the bosom of a boundless sky. He is infinite in His duration, ever-living, *eternal* ; “from everlasting to everlasting,” (Ps. xc. 2,) knowing no past nor future, but having His being in an eternal present, (John viii. 58.) And He is *unchangeable* ; not capable of increase or diminution ; ever the same in His being, blessedness, wisdom, will, (James i. 17 :) the changes which He produces among the creatures indicate no change in Him, but are the outgoings, in “manifold wisdom,” of His unchangeable purpose, (Heb. i. 10–12.) This quality of infinity attaches to all His other attributes. Thus His power is infinite ; He is “the Almighty,” (Gen. xvii. 1.) His wisdom is infinite ; He is the Omniscient ; He knows all things, (John xxi. 17,) and knows them at a glance, (Acts xv. 18.) He is infinite in His goodness, (Ps. xxxi. 19, xxxiii. 5,) the only good, (Matt. xix. 17 ;) unchangeable in His mercy, (Ps. cxxxvi. 25,) His very nature is love, (1 John iv. 8.) He is infinite in His holiness,—all-holy, (Isa. vi. 3,) eternal in His justice, (Ps. lxxxix. 14,) unchangeable in His truth, (Ps. c. 5.) Thus He fills all in all, not only with His being, but also with His holiness, goodness, wisdom, and power ; as the world is filled with the purity, the light, the warmth, the life-giving power of the sun.

9. *God is one.*—This appears from all the evidences of the being of a God ; these declare that He is one

just as clearly as that He is. It appears from the very nature of God—as necessarily existent, infinite, supreme—there *cannot* be more than one such. And it is clearly and fully revealed in Scripture, (Mark xii. 32; 1 Tim. ii. 5.)

10. *The one living and true God is Jehovah, revealed in Christ Jesus.*—The gods of the heathens are “no gods,” (Jer. v. 7.) Of this the heathens themselves were dimly aware. They dimly saw that the attributes ascribed to their false gods were inconsistent with divinity. They dimly felt that even the *multitude* of their false gods were but so many evidences that they had not found the true. They dimly understood that God is one; and it was in their “too superstitious” groping after this One, that they made and worshipped the many. But they never came into living fellowship with Him; no man has ever seen Him, save as Jehovah revealed in Christ Jesus, (Is. xl. 9; John i. 14, 18.)

11. *In the one God there are three Persons.*—This is the mystery of the adorable Trinity. It is a doctrine of purely scriptural revelation; the light of nature does not display it—it is revealed only in Scripture. With reference to all Scripture doctrines, we are instructed (Deut. xxix. 29) to expect “secret things,” *i. e.*, mysteries which we cannot understand, or which God has not chosen to reveal; we are informed that we have to do only with “things revealed;” and we are warned, while gladly apprehending the revealed things, and applying them to our practice, to leave the secret things to “the Lord our God.” So, with reference to the Trinity in unity, while the truth itself is plainly revealed, and while it guides us to the apprehension of the Divine way of life, there are certain “secret things” which serve for the humbling and the trying of our spirits. For example, we cannot fully comprehend the precise nature of *personality* in the Godhead—we cannot fully under-

stand *how* God is three, while He is but one. The sum of plainly-revealed truth on this subject is—(1.) The fact, that Father, Son, and Holy Ghost are really distinct Persons; and, (2.) The fact, that these three are really one God. From this we necessarily conclude, (3.) That They are not one in the same respect in which They are three; that They are three in respect of personality, that They are one in respect of substance—of essential divinity.

12. First, *The Father, Son, and Holy Ghost are really distinct Persons.*—Even in connexion with the natural works of creation and providence the distinction is indicated. The ordinary name of God in the Old Testament, *Elohim*, is *plural*, while it takes a singular verb; “God created,” literally translated, would be, “the several-one God created.” So, in the history of creation, we read of (1.) God (the fountain) sending forth His creative voice; (2.) The Word, (Gen. i. ; John i. 3,) or wisdom, (Prov. viii. 22–31,) going forth, creating, walking in the midst of the garden, (Gen. iii. 8;) and, (3.) The Spirit, moving, brooding, originating life, on the face of the waters, (Gen. i. 2.) And so, in the creation of man, God says, “Let *us* make man,” (Gen. i. 26.) Again, the reality of this distinction is shewn in the *names* of the blessed Three: the term “*Father*” expresses relation to a distinct person; so does the term “*Son* ;” and so, though not so clearly, does the term “*Spirit*.” Again, it is shewn in the *relations* expressly ascribed to them: the Father “*gives*,” (John iii. 16,) “*begets*,” (Ps. ii. 7,) the Son, (no one gives or begets himself;) the Son is “*with God*,” (John i. 1, 2,) (the Father,) *serves* Him, (Isa. liii. 11,) *prays* to Him, (John xvii.,) (no one is with, or serves, or worships himself;) the Father (John xiv. 16) and the Son (John xvi. 7) *send* the Spirit, “*another*” Comforter, to supply the Son’s place, (no one can so send himself.) But the distinction is most fully seen where we most need to see it, in the work

of Divine Grace in man's salvation:—where we see the Father covenanting with the Son, giving Him for our head, in the *destination* of redemption; we see the Son as our Covenant-head, living under the Father's law, dying under His wrath for our sakes, in the *impetration* of redemption; we see the Holy Ghost working faith in men's hearts, uniting them to the Son, making them partakers of His righteousness and holiness, in the *application* of redemption. And accordingly, being saved by the combined but distinct offices of the Three, we are baptized in the name of the blessed Three, "Father, Son, and Holy Ghost," thee Persons, one God, (Matt. xxviii. 19.)

13. Second, *These three Persons are really one God.*—We have already seen that there is but one God. In order, therefore, to know that the three Persons are one God, we need only to learn that each of them is a Divine Person; that the Father is God, the Son is God, the Holy Ghost is God. The divinity of every one of the Persons is evinced by the fact, that Scripture ascribes to every one of them the *names, attributes, works, and worship*, which belong to God alone. It is not necessary to prove from Scripture the divinity of the Father. Nor is it necessary to dwell upon the evidence of the divinity of the Spirit. The question of the Trinity is mainly determined by the Scripture evidence of the divinity of the Son; and, as the Divine Son is the peculiar object of our faith, the Scripture evidence regarding Him is the most full and explicit. The divinity of the Son is proved as follows:—

Scripture ascribes to Him, (1.) *The proper names of God*:—"The word was God," (John i. 1;) "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever," (Rom. ix. 5;) "unto the Son he saith, Thy throne, O God, is for ever and ever," (Heb. i. 8;) "This is the true God, and eternal life," (1 John v. 20;) "The church of God, which he hath purchased with his own blood," (Acts xx. 28;) "God

was manifest in the flesh," (1 Tim. iii. 16.) (2.) *The proper attributes of God*:—The Son is *eternal*—"In the beginning was the Word," (John i. 1;) "He is before all things," (Col. i. 17;) "Before Abraham was, I am," (John viii. 58;) "I am Alpha and Omega, the beginning and the ending," &c., (Rev. i. 8, ii. 8, xxii. 17.) He is *omniscient*—"Thou knowest all things," (John xxi. 17;) "I am he which searcheth the reins and hearts," (Rev. ii. 23.) He is *omnipresent*—"Where two or three are gathered together in my name, there am I," (Matt. xviii. 20;) "Teach all nations: and, lo, I am with you alway, even to the end of the world," (Matt. xxviii. 20;) He is *thrice holy*, (Isa. vi. 1-3; John xii. 41.) (3.) *The proper works of God*:—He is the *Creator*—"All things were made by him," (John i. 3;) the *Preserver*—"All things were created by him . . . by him all things consist," (Col. i. 17;) the *Supreme Ruler*—"Thy throne, O God, (the Son) is for ever and ever," (Heb. i. 8;) "To him be glory and dominion for ever and ever," (Rev. i. 6;) "By me (the Wisdom,) kings reign, and princes decree justice," (Prov. viii. 15;) the final *Judge* of quick and dead—"God hath committed all judgment to the Son," (John v. 22;) "We shall all stand before the judgment-seat of Christ," (Rom. xiv. 10.) (4.) *The proper worship of God*:—"Let all the angels of God worship him," (Heb. i. 6;) "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth," (Philip. ii. 10.) These names, attributes, works, worship, are by Scripture expressly restricted to the true God; it follows, therefore, that the Son, the Word, is the true God.

So of the Holy Ghost:—to Him are ascribed in Scripture, (1.) *The proper name of God*:—"Why hath Satan filled thine heart to lie to the *Holy Ghost*? Thou hast not lied unto men, but *unto God*," (Acts v. 3, 4.) (2.) *His proper attributes*:—*Omniscience*—"The

Spirit searcheth all things, yea, the deep things of God," (1 Cor. ii. 10;) *Omnipresence*—"From thy Spirit whither shall I flee," (Ps. cxxxix. 7.) (3.) *His proper works*:—*Creation*—"By the word of the Lord were the heavens made, and all the host of them by the spirit of his mouth," (Ps. xxxiii. 6;) *Providence*—"All these worketh that one and the self-same Spirit, dividing to every man severally as he will There are diversities of operations, but it is the same God which worketh all in all," (1 Cor. xii. 11, 6.) (4.) *His proper worship*—"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," (Matt. xxviii. 19;) "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all," (2 Cor. xiii. 14.) Thus, as the true divinity of the Son is fully declared, that of the Spirit is distinctly indicated by express Scripture testimonies. And the divinity of both is still further evinced by the offices and works which Scripture assigns to them in our redemption and sanctification:—our redemption is a work which none but a Divine Redeemer could have achieved; our sanctification, a new creation, can be effected only by a Spirit who is almighty because Divine.

14. Third, *From this we conclude, That They are not one in the same respect in which They are three.*—They are one, not merely in *agreement* with one another, not merely in being of the same *species*; but in respect of substance, in having the same indivisible essence of divinity, self-existent and necessarily existent. Their union is closer than that of members of a family, or of our soul and body, or of the sun's light and heat. There is no adequate illustration of it among the creatures; for there are no two persons among the creatures which have the same substance. The very substance which makes the Father to be God, and all its Divine attributes, exist in equal perfection and glory in the Son and in the Holy Ghost. But They

are three in respect of personality. By this we mean that They are not merely distinct aspects of the same Person, as good, and wise, and powerful; or distinct offices of the same, as when one man is a king, and a general, and a judge; but that the Persons themselves are distinct, so that the Father is not the Son, nor the Son the Father, nor the Spirit the Father or the Son, while every one of them is God. *How* this can be, we cannot fully comprehend. This is a "secret thing." *That* it is, we have no difficulty in believing. This is a plainly "revealed thing." Nor have we any difficulty in applying it to practice, by trusting in the love of God the Father, and in the redeeming grace of God the Son, and in the enlightening and sanctifying fellowship of God the Holy Ghost; and giving due reverence and love to Father, Son, and Holy Ghost, three Persons, one God.

CHAPTER II.

THE DIVINE FOREKNOWLEDGE, FOREORDINATION, AND WORKS OF CREATION AND PROVIDENCE.

1. *All that has been, is, or shall be, God has from eternity foreknown.*—This might be concluded from the truth of His omniscience: as the whole world is open to the blaze of the noonday sun, so the whole universe, in one eternal present, is "naked and opened" to the gaze of omniscient wisdom, (Heb. iv. 13.) It is expressly revealed in Scripture, "Known unto God are all his works from the beginning of the world," (Acts xv. 18.) It is implied in the fact that He has uttered many prophecies of things to come, "declaring the end from the beginning," (Isa. xlvi. 10.) And it follows, further, from the fact that—

2. *All that has been, is, or shall be, God has foreordained.*—A landscape-gardener sets himself to transform a wilderness into a paradise. And all that is done for this end, in forming the soil, in laying out the ground, in sowing, and planting, and watering,—every stroke of work,—is done according to a plan pre-existing in the master workman's mind. So, in the origin and history of the universe, everything proceeds upon a plan, or decree, pre-existing in the mind of God. This plan or decree is variously described in Scripture, as the “good pleasure,” the “counsel,” the “purpose,” the “predestination” of God. It embraces all that comes to pass, in time and through eternity; God “worketh *all things* after the counsel of his own will,” (Eph. i. 11.) And in this foreordination we have a further proof of the Divine foreknowledge; we know that God has foreknown all things, for we are informed that He has foreordained them. On the other hand, the foreknowledge is an evidence of the foreordination: we understand that He has foreknown, *because* He has foreordained; we could not have understood the foreknowledge if we had not known of the foreordination.

3. *The end of God's foreordination is His own glory.*—The landscape-gardener, in framing his plan, may have been more or less moved by the desire of pleasing a master, in order to make a livelihood, or of pleasing the public taste, in order to gain a name. But no such motive can have existed to sway the mind of the Almighty, the self-existent, the ever-blessed. The chief end of man is to glorify God: the only conceivable end of God, or purpose of His working, is to glorify Himself; “He hath made all things for himself, yea, even the wicked for the day of evil,” (Prov. xvi. 4.) He has predestinated His own people: “according to the good pleasure of his will, to the praise of the glory of his grace,” (Eph. i. 5, 6;) “Of him, and through him, and to him, are all things,” (Rom. xi. 36.) Thus the end that

He has had in view, in framing and executing His plan, is to manifest His own glory, to give visible form to His own ideal of perfect beauty, and glory, and goodness, so that in the universe He may see reflected as in a mirror, however dimly, His own glorious perfections, (Ps. civ. 31; Gen. i. 31; Matt. xix. 17.)

4. *The Divine decree is eternal.*—The landscape-gardener is born in time; after his birth he has to educate his taste, to acquire information, before he can be in a position to frame his plan. The Creator is “from everlasting to everlasting,” (Ps. xc. 2;) from eternity all things are perfectly known to Him; the ideal of beauty and glory exists in His own infinite wisdom. There was, therefore, no necessity, no possibility, of His waiting for further information or culture in order to frame His decree. His decree is eternal as His being. Thus the “Lamb” is said to be “slain from the foundation of the world,” (Rev. xiii. 8;) the names of His redeemed are written in His book, “from the foundation of the world,” (Rev. xvii. 8;) for the sacrifice of that Divine Lamb was “fore-ordained before the foundation of the world,” (1 Pet. i. 20;) His ransomed people were “chosen in him before the foundation of the world,” being predestinated to the adoption of children, (Eph. i. 3–5.) Thus all that happens, in time and in eternity, has virtually existed from eternity in the decree, the bosom’s counsel, of God; like a mighty army, in a glorious citadel, marshalled under its captains and banners, ready to go forth, in the fulness of time, to the great campaign of His everlasting renown.

5. *The decree is unchangeable and sovereign.*—The landscape-gardener, in framing his plan, may not be permitted to mould it according to his own ideal of perfect beauty; he may be compelled to modify it so as to suit the taste of a master, or of the public; or he may have to adapt it to the nature of the soil, the climate, the site; in one way or other, he may have

to bend to unbending circumstances. But Jehovah has no lord to dictate any modifications of His plan: He is Himself, by right and might, the sole and sovereign Lord. He can meet no circumstances to turn Him aside from its execution: "None can stay his hand, or say unto him, What doest thou?" (Dan. iv. 35;) all circumstances must bend to His unbending will. So it is written, "My counsel shall stand, and I will do all my pleasure," (Isa. xlvi. 10;) "He doeth according to his will in the army of heaven, and among the inhabitants of the earth." Nay, further, there are *no* circumstances which He does not, not only rule, but originate. The site, the soil, the climate, everything, is not only shaped by His purpose, but brought into being for His purpose. For—

6. *The decree is executed in the works of creation and providence.*—To reach a mountain-top, we painfully ascend by a steep and winding way; but when we have reached the summit, our patience is rewarded; from that commanding elevation we behold, in one view, the course of the path we have trodden, the wonders we have seen in glimpses by the way, and the whole rivers and plains of the region we have traversed. So, by the contemplation of the works of creation and providence, we have been led up to the truth of the being of a God; and now that truth will pour a flood of light upon all the works of creation and providence. In the works we mark everywhere, amid much confusion, the traces of a wondrous unity and harmony. That unity and harmony are accounted for by the truth, that all creation, and all providence, not only obey the decree, but are the actual work, of the one unchangeable God. "Thou hast created all things, and for thy pleasure they are and were created," (Rev. iv. 11.) "According to the purpose of him *who worketh all things* after the counsel of his own will," (Eph. i. 11.) More particularly—

7. *Of the execution of the decree, the first part was*

the work of creation.—“In the beginning, God created the heaven and the earth,” (Gen. i. 1.) “All things were made by him,” (John i. 3.) By this creation we are to understand the bringing into being, not only the form, but the *matter* of the universe. For, before the creation, none of its materials were in existence: “He is *before all things*,” (Col. i. 17.) “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear,” (Heb. xi. 3.) Again, by creation, we understand a free act of God’s will; by a creature, we understand a being dependent upon the Supreme Will. By this circumstance, the creation of the world is distinguished from the generation of God’s Son; He has His being, not by mere act of will, but by necessity of nature; His being is not dependent on will, it is a necessary part of the constitution of the Godhead; in short, He is not created in time, but eternally begotten. But in bringing the creatures into being, the Creator exercised an act of will, which He was free to do or not to do. “*For thy pleasure they were created.*” It was by His free deed, originating a dependent existence, that our earth arose, blushing and shining in the radiant, blooming beauty of her virgin youth; that sun, and moon, and stars, and all the host of heaven, took their being and their places, and entered on their courses through the untrodden pathways of space; that angel and archangel sprang into being, and stood in bright array around the eternal throne, and spangled the plains of heaven with their multitudinous beauty of holiness, and smote their harps of gold, and filled and thrilled heaven’s wide domains with the rapturous song of their everlasting praise. The Creator brought them all into being, and can dismiss them all out of being, freely, with a word.

8. *Among the creatures there is a variety of ranks.*—In our own earth, as the dwelling-place and nurse of

all living things, there is, in various forms—solid, liquid, and gaseous—the kingdom of the minerals. Lowest of living creatures, the beautiful carpet and mantle of earth, the bounteous table of animals, is the vegetable kingdom. Next in order is the animal kingdom, of radiates, molluscs, articulates, and vertebrates. And highest of all, reigning over the brute, irrational creation, is the rational creature, man. Some have thought that there are races of rational beings like man in the many shining worlds that people the firmament; but this is, and probably shall continue to be, a “secret thing.” However this may be, certain it is, that in God’s universe, besides man, there are rational beings—angels, good and bad; and that among them, too, there are varieties of ranks, on an ascending scale, a Jacob’s ladder of glory; though the mightiest archangel is infinitely transcended by the glory of the Creator, though they are all but the shining dust at the foot of His throne.

9. *The whole creation is “very good.”*—Absolutely, there is nothing good but God, (Matt. xix. 17.) But relatively, “every creature of God is good,” (1 Tim. iv. 4,) as the instrument of accomplishing His purpose, of manifesting His glory. Some of these purposes are in their nature higher, some lower. And according to the degree of the purpose is the degree of creature-goodness. In a great house, there are vessels of honour, and vessels of dishonour; so it is in the universal temple of God, “there is one glory of the sun, and another glory of the moon, and another glory of the stars,” (1 Cor xv. 41.) But each creature is good, as achieving its own purpose; the whole universe is God’s temple, “full of His glory,” radiant with His glory from foundation to summit. The mineral kingdom, in all its parts, bears traces of the Creator’s designing skill; and, as a whole, is manifestly constituted for the well-being of earth’s living inhabitants: the very foundations of this temple

of the Lord are inscribed with the names of the tribes of living creatures. The vegetable and animal kingdoms, again, are each in its nature good, conducing to the beauty and wealth of the whole ; all constituting, along with the minerals, a meet inheritance and dominion for man. And the man, as God made him, is fitted not only to be the lord of subject creatures, laying out the world's wealth at interest, and disposing of it for the world's sustentation ; not only to adorn and keep in order the temple, but also to worship the invisible God that inhabits it ; to hold it of Him as a subject-king ; to render to Him, in a rational worship and service, the homage and tribute of his subject kingdom. If in all the other worlds there be rational creatures like man, each by his material frame kin to the world he rules, and by his rational soul akin to the spiritual world, each serving as the connecting link between the worlds of matter and of spirit, shewing in his person the superiority of the spiritual over the irrational and material—shewing in his worship and service the supremacy of God over all : then the whole creation is full of God's glory even as moral Governor ; and the harmonious song of all the praises of all the subject-kings will fall to be regarded as the "singing of the morning stars." But for aught that we know, the stars have no song but the silent psalm of their grand harmonious procession through the sky, shewing the glory of God as their Creator and Sustainer. Yet the rational song is not wanting, for there are unfallen angels, and there are ransomed men, to fill every one of heaven's many mansions, to be in their holy beauty as the sapphire pavement of the temple above, and sing the new and everlasting song, when the visible temple of the present material universe, after having served its purpose as the training-school of the sons of God, shall have been swept away into non-existence, as the veil that needs to be withdrawn in order to the full manifestation of their glory.

10. *Of the execution of the decree, the second part is the work of Providence.*—One department of that providence, the great work of redeeming grace, must be left to be fully considered by itself. In the meantime, we say that the ordinary providence of God includes these two things—1st, The preservation of all the creatures in being; 2d, The government of them all, and of all their actions.

11. First, *One part of God's providence is the preservation of all the creatures in being.*—When He had created the universe, He did not withdraw from it, He did not cease to sustain it. If He had done so, the universe, in that instant, would have ceased to be. The sun, and moon, and stars would pass away; the solid earth would melt and disappear; the rational creatures, from the tiniest babe to the mightiest archangel, would fade and wither like the past summer's bloom; the whole universal frame would dissolve and sink into the nothingness from which it came, if the Creator were for an instant to withdraw His power from upholding it—if the river of life from beneath His throne were to cease to flow and to fill it. For the existence of the creatures, as such, is a dependent existence. It is sustained only by the continuous operation of the Creator. Not only does He sustain the universal frame—"by Him all things consist," (Col. i. 17;) not only does He provide all the means of life—He "giveth food to all flesh, for His mercy endureth for ever," (Ps. cxxxvi. 25;) but "He giveth to all life, and breath, and all things;" yea, "in Him we live, and move, and have our being," (Acts xvii. 25, 28.)

12. Second, *Another part of His providence is His government of all the actions of all the creatures.*—"He doeth according to His will in the armies of heaven, and among the inhabitants of the earth." He "worketh all things according to the counsel of His own will." In His government there is no accident,

no chance. What *we* call chance or accident is an event of which *we* do not know the purpose or immediate cause. But God works in all things, for purposes, and by means, well known to Himself: "The lot is cast into the lap, but the whole disposing thereof is of the Lord," (Prov. xvi. 33.)

We are apt to imagine, that while the providence of God presides in *great* events, the *small* things are left to real accident or chance. Not so says the Word of God. God adorns the lily; He feeds the raven; not a sparrow falls to the ground without Him; the hairs of our head are numbered. And, indeed, we can understand that it *must* be so, if there be a Divine Providence at all—if the Divine decree is to be carried into effect. *We* speak of things as great or small, according to *our* estimation of their comparative importance. In comparison with infinite greatness, all creatures are equally small: in the view of infinite wisdom, the small things may be as important in their place, as necessary for instrumentally accomplishing God's pleasure, as the great. It is a small thing in itself that Lord Mounteagle is visited by some stirrings of conscience and affection; but it is the instrument in God's hand of frustrating the gunpowder plot—of saving the British King, Lords, and Commons from destruction—of preserving the British empire for its lofty part in providence as the bulwark of Protestant Christendom. What thing is in itself more small and (to *our* apprehension) accidental than the cackling of a goose? And yet that is the instrument in God's hand of rousing Titus Manlius at midnight to discover that the Gauls are stealing into the citadel, and so of saving Rome from perishing in her infancy, and preserving her for those mighty destinies, in reference to the whole world and Church, which God's purpose has assigned to her—which His Word has prescribed for her—as the empress city, the queen of the nations, (Dan. ii. 40–44, vii. 7, 8, 19–24.)

Again, we are apt to imagine that while the providence of God is present in all the good, it is absent at least from all the evil deeds of the creatures. But here, again, let us listen to the Word of God. God does not, indeed, make any creature to sin, or tempt him to sin, (James i. 13, 14;) but yet He does sovereignly preside over and in all the wicked actions of wicked men. He hardened the heart of Pharaoh to persevere in oppressing His people, (Ex. iv. 21, vii. 13;) He moved David to the sinful numbering of the people, (2 Sam. xxiv. 1, 10;) He gave up to the Jews, to be crucified and slain, His own Son, by His own "determinate counsel and foreknowledge," (Acts ii. 23.) *How* God can thus determine sinful actions, and yet take no part in the sin, is a "secret thing," which we cannot comprehend. Neither can we comprehend why He suffers sinners to exist, or has permitted sin to enter into the world at all. But He has Himself given us to know, as "revealed things," not only that He has permitted sin to enter, and sinners to exist, but that He reigns in the actions of wicked men, shaping them precisely for the purpose of His decree: "He hath made all things for himself, even the wicked for the day of evil;" and so "the wrath of man shall praise him," (Ps. lxxvi. 10.) And we can well understand that if this had not been so, if the actions of the wicked had not been overruled for His purposes, there could be no security for the world's government—for the good of the good—for the glory of God: that it is only because in *all things* "the Lord reigneth," that "the earth" has cause to "rejoice," and "the multitude of the isles to be glad," (Ps. xcvi. 1.)

13. *God governs the creatures according to their respective natures.*—The irrational creatures He governs according to their nature as irrational. The animals He governs by their blind but infallible animal instincts. The vegetables He governs, sending rain from heaven,

and producing fruitful seasons, by the laws of vegetation. The mineral world He governs by laws chemical and mechanical. He sustains the great mass of our world, and all worlds, in their places and beneficent courses, by the grand law of universal gravitation. By these "laws of nature" we mean the fixed, ordinary method of God's working in and by the irrational creatures.

The rational creatures He governs according to their nature as rational, free, and responsible. He does efficaciously work in them and by them. He does infallibly secure that they, and all their actions, shall carry out the purpose to which "they are appointed," (1 Pet. ii. 8.) But in all this He does not destroy their nature—He works on, in, and by their nature, as rational, responsible, free; leaving their actions always to be their own; and dealing with them accordingly, by rewards and punishments, by moral laws. Thus Pharaoh was free when he oppressed Israel; David was free when he numbered them; the Jews were free when, "with wicked hands," they crucified and slew the Lord. Every individual in every one of the four empires and ten kingdoms was free when bringing about the end which God had sovereignly ordained for His own glory. God's people are free in their conversion, their prayers, their sanctification; God deals with them as free, responsible, rational—as a father with his children. Every rational spirit, in all its operations, is as free as the wind from which it takes its name; is not a *thing*, but a *person*; and, as such, is rewarded according to its works.

And here is another "secret thing." *How* can the freedom of rational beings consist with that universal, efficacious, sovereign providence of God? We cannot tell. No more can we tell how He works in the irrational creatures, yet leaving their being distinct from, though dependent on, His own; or how He has created

a world out of nothing. It is all a mystery; the grand mystery of the connexion of finite creature with infinite Creator, (Rom. xi. 33.) Let us be satisfied with knowing *that* we are free, and employing our freedom, as God has bestowed it, for His glory.

CHAPTER III.

THE CREATION, PLACE, AND NATURE OF MAN—THE MORAL LAW.

1. *All that we know of God and the universe we learn in connexion with man and earth.*—Our science aims at giving a rational account of the universe, culminating in man. Our Bible gives a religious history of man, involving that of the universe. All that it tells us of God, of the Divine decrees and works in general, has special reference to man and his destinies. So that man and his little world constitute not only a sample of God's universal working, but the glass in which we are enabled dimly to apprehend the whole.

2. *The Bible history begins with an account of creation.*—After recording, in general, that "In the beginning God created the heaven and the earth," (Gen. i. 1,) it proceeds to describe in detail the work of the earth's creation. That work, we find, extended over "six days;" some think, natural days, of twenty-four hours each; others think, Divine days, creative epochs, of great and indefinite extent, marked by the successive stages of the progressive work, (Gen. i. 2-31.) At the end of the creation, the Creator rested for a seventh day in the contemplation of His completed work, which He blessed, and pronounced all very good, (Gen. i. 31-ii. 4.) In connexion with this seventh day, there is no mention of an "evening."

3. *At the end of the sixth day, man was made in the image of God, (Gen. i. 26, 27.)*—The effect of this creation of man was to make our earth to be a *microcosm*, a picture on a small scale of the great universe. This effect was produced by the existence of man, in God's image, at the head of our subject creation. There are various respects in which man was in the likeness of his Maker.

(1.) *In his relation to the subject creatures.*—He was their *chief end*; it was for him that they were made; the earth was prepared for him as his inheritance, his farm, his furnished abode, (Gen. i. 29.) Again, even in his bodily constitution, he was *their chief*. The Creator sums up in Himself supremely all the perfections of the universe; so man, subordinately, was the perfection of the earth. "Man is the sum-total of all the animals;" his bodily constitution sums up and contains in itself all their excellencies; it completes them; without him they would have been as a system without a sun, a pyramid without an apex. Accordingly, in the history of the creation we read, that while each day's work was "good," the Divine Spirit never rested, the work was not "very good," it was not a completed whole, till man was made on the evening of the sixth day. Finally, he was *their king*; invested by Divine institution with dominion over the creatures, an image of Jehovah's dominion over the universe, (Gen. i. 28; Ps. viii. 6-8.)

4. (2.) *In his nature as a rational being, (Gen. ix. 6; James iii. 9.)*—The earth is the setting, of which man's body is the jewel; but his body is only the material temple of his soul, (Gen. ii. 7.) This soul of man is a spirit, endowed with reason, enabling him to recognise the true, the beautiful, the good, as they are reflected in the creatures and exist supremely in the Creator, and thus giving him, as we have seen, (Chap. I.) a knowledge of God. It is endowed with a will, by which he freely puts all his other faculties into

operation. It is, moreover, in its nature immortal. This spirituality, rationality, freedom, immortality of man, existing in his nature, indestructible as his being, are an image of the spirituality, rationality, freedom, immortality of God, to be found in no other creature of earth. But the Divine image above all consisted—

5. (3.) *In the state of man as "upright,"* (Eccl. vii. 29.)—This uprightness was part of the nature of man, as first created; but separable from him, and, in fact, lost by the fall. It is known to theologians under the name of "original righteousness." It is described in the New Testament as including "knowledge, righteousness, and holiness," (Col. iii. 10; Eph. iv. 24.) In possessing it, man was truly blest. Negatively, he was free from sin, from all impurity, weakness, want, that might tempt him to sin; positively, he was free to serve, and, in serving, to reflect the image of the Creator in ruling. All his parts and faculties were endowed with such true health and vigour, that the love of God, and a loving obedience, were a positive delight. His body was a meet servant and temple for a pure and loving spirit. His understanding was fitted and disposed to fill his mind with holy thoughts; with an effort that was a pleasure, it gave him just views of God, of the universe as filled with God, and of God's law as the glory of the universe. His affections, pure and warm, occupied the heart with holy aspirations and desires, and solicited the will to holy actions. And the body gave its strength, the understanding gave its thoughts, the affections gave their desires and aspirations, in a free and glad, a beautiful and glorious subordination to a holy will, attuned to do the will of God. Thus the soul was set in the body as Jehovah is in the universe, a holy and blessed ruler. The will was enthroned in the spirit, exercising a holy and a blessed sovereignty over holy and blessed thoughts and desires, as Jehovah is in heaven, exercising a holy and a blessed sovereignty over holy and blessed angels.

6. *On the nature of man, as a rational being, is founded the moral law.*—Human laws proceed from the will of our human superiors. Divine ceremonial laws proceed from the bare will of God, pronounced according to changeable and evanescent circumstances. But the moral law is, for substance, founded upon the unchangeable nature of man as a rational creature, upon his unchangeable relations to the Creator, Preserver, and Governor. It is, therefore, for substance, unchangeable as the nature of man, as the being of God. All men, in all circumstances, are always bound to obey it. Adam was bound to obey it before he fell. He and all his descendants are bound to obey it after the fall. The Lord Jesus Christ bound Himself to obey it in becoming a man, “the last Adam,” (Gal. iv. 4.) And all His people are bound to obey it, not only because it is the law of God, but also because it is the law of *their* covenant God and Redeemer, (Exod. xx. 2.) Heaven and earth must pass away, God must lose His throne, or man must lose his nature, ere this law can cease to be in binding force, (Matt. v. 17–19.)

7. “*The moral law is summarily comprehended in the Ten Commandments.*”—In the act of man’s creation it was written on the fleshly tables of the human heart; from that heart it can never be obliterated, (Rom. ii. 14, 15;) even now it appears in glimmerings, and in eternity it shall burn and shine as a consuming fire, in the hearts of unregenerate children of Satan: by the act of regeneration, and process of sanctification and glorification, it is called forth from obscurity, and made to shine, more and more brightly, in the hearts and on the foreheads of the regenerate children of God, (Ezek. xxxvi. 27.) But though it cannot be altogether effaced, it may be obscured. In fallen and depraved man it is obscured by the darkness and mire of sin. Therefore, in order that it may ever be full, and clear, and strong before our minds, it pleased God,

while giving the ceremonial law at Sinai, to give anew the moral law, by preternatural revelation, (Exod. xx. 1-17; Deut. v. 6-21.) To shew the perpetual obligation of this moral law, He wrote it with His own finger upon two tables of stone, (Exod. xxxiv. 1-4; Deut. x. 4.) Its ten commandments are but a "summary" or outline, sufficient to guide a true and loyal servant of God, who really desires to know and do God's will. Most of them are in their form prohibitory, teaching us what we ought to do by warning us against what we ought not.

8. *The whole moral law is summed up in one word, LOVE.*—"Love is the fulfilling of the law," (Rom. xiii. 10.) It is the sum of the duty of man as made in the image of God; "for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love," (1 John iv. 7, 8.) It is the sum of the duty of Christians as renewed in the image of Christ (2 Cor. iii. 18): "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour," (Eph. v. 2.) Without love, all obedience is an empty form, an outward mask; the unloving formalist, in morality or religion, is but a whited sepulchre, fair without, foul within, "full of dead men's bones and of all uncleanness," (Matt. xxiii. 27,) the sepulchre of a spirit "dead in trespasses and sins," (Eph. ii. 1.) There can be no true fulfilling of the law, no Divine obedience, where there is no love. The "ten commandments" do but prescribe the channels through which the heart's love is to flow in the life.

9. *The royal law of love assumes two forms.*—The fulness of that one fountain is guided into two main streams. The moral law is written upon two tables, the ten commandments are summed up in two "great commandments," on which "hang all the law and the prophets." As God is in His nature love, and is

supremely excellent and love-worthy, so it is the duty of man, as His image, to render to Him supremely the reverential love of a child, and subject, and creature: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it." Even as I am bound to love God as my Divine Father, so I am bound to love my neighbour, made in His image, as my human brother: "Thou shalt love thy neighbour as thyself," (Matt. xxii. 36-40.)

10. *The first table of the law contains four rules for the love of God.*—Our love to God, like the river in paradise, is guided into four streams. The first three of these rules, like the banks of the river, guide by restraining; by warning us what to avoid, they instruct us what to do.

The *first* commandment speaks of the *person* of God. It forbids us to have any other God than Jehovah. Negatively, it prohibits every desire which can militate against the supreme, undivided love of Him—the lust of the flesh, which goes forth in the worship of the world's comfort and wealth, the grossest idolatry, (Col. iii. 5;) the lust of the eye, which goes forth in the worship of the world's glory, and is really a devil-worship, (Matt. iv. 8, 9;) and the pride of life, which stays at home in the worship of self, making self a God, (Gen. iii. 5; 1 John ii. 15, 16.) Positively, it bids us love the Lord our God supremely, and worship Him only, (Matt. iv. 10; Rev. xxii. 9.) In breaking this commandment, degrading Jehovah in our estimation, we degrade ourselves in reality, creep upon our belly, and eat the dust, (Rom. i. 23-26.) It is only in keeping it, in giving Jehovah His due glory as our heart's God, that we attain our proper glory, that we are visibly in His image, as His subject-sons.

11. *The second* commandment has reference to God's *worship*. As the first prohibits an idolatrous service

of a false god, so the second forbids an idolatrous service of the true. The worship of God, the holding of solemn fellowship with Him in love, the solemn acknowledgment of His glory, as our Father in heaven, is one distinguishing mark of our being His image, His children. It is the part of a child in all things to obey the father. It is peculiarly the part of a child of God to obey Him in His worship. Generally, in His worship, we are to allow Him to give the rule, adding nothing to, detracting nothing from, what He has revealed, (Deut. iv. 2; Col. ii. 22, 23.) Specially, because He is a Spirit, we must beware of derogating from His nature, by employing in our worship any material image, as if it were possible to image the Divinity, (Isa. xl. 18.) We are to be peculiarly careful of "pure and entire" observance of His ordained worship, because, as it is the peculiar instrument of the rational manifestation of His glory on earth, He is peculiarly jealous of any corruption of it, any dimming of the glass to cloud the view of His glory, (2 Cor. iii. 18.) And as any sin in this solemn matter is in its nature most presumptuous, so it is ordinarily followed by prolonged judgments, even to the third and fourth generations; our corruption of God's worship setting an example too sure to be followed by the generations that come after us.

12. The *third* commandment speaks of God's *name*. As worship is the most solemn recognition of God, so the most solemn part of His worship is "calling upon His name." The comprehending of God's name is a distinguishing characteristic of man as a rational creature; the due calling upon His name is the distinguishing characteristic of His children, who are renewed in His image, (Gen. iv. 26.) This awful name, being that whereby He is known, is the symbol and instrument of the presence to our spirits of Jehovah himself. Therefore, it ought to be called upon. And,

for the same reason, it ought to be invoked in the spirit of awful reverence and love. It ought not to be lightly used, as a common thing. The curse of God is visibly and audibly upon the man who is moved by that name no more than the brutes; still more clearly upon him who prostitutes the faculties which are in God's image to the profaning of His holy name, employing it to give point to foolish talk, or to curses hurled against his neighbour. Such "curses, like domestic fowls, come home to roost at eve." Now the name of Jehovah includes *everything* whereby He is known; it includes, therefore, not only His proper names, not only His proper ordinances, not only His revealed Word, but also, as we have seen, (Chap. I., II.,) His whole works of creation and providence; creation is the natural temple, providence the natural psalm, of His glory. These make Him known, they are therefore His name. If, then, we would keep this third commandment, we must habitually regard all God's works of creation and providence as His name, see in every blade of grass the sapphire pavement of His temple, see in the whole created universe His living garment, "white and glistening" with His glory, we must employ all His works as instruments of raising our spirits up with living thoughts, as on eagles' wings, to His eternal throne.

13. The *fourth* commandment speaks of God's *day*. "The Sabbath was made for man," (Mark ii. 27.) It is adapted to *his* constitution; it commemorates a fact in the history of *his* world. So far as we know, the Sabbath law is not the imperial law of God's rational universe, but only a provincial law, pertaining, with its obligations and blessings, to the earth and man alone. After it had been forfeited by the first Adam, it has been redeemed by the last, (Mark ii. 28.) And now we hold it, not only as the boon of nature, but as the purchased blessing of Christ's redemption.

Accordingly, the "holy" day has been transferred from the end of the week to its beginning, (Acts xx. 7; 1 Cor. xvi. 2;) bidding us look before as well as behind, not only backward to the rest of creation, but forward to the eternal Sabbath-keeping of heaven, (Heb. iv. 9.) But the substance of the law remains unaltered; it is altered in what is ceremonial or circumstantial, it is unchanged in what is moral or essential. It enjoins that the week of man shall be an image (miniature or full-length) of the week of God, containing six days of holy working, and one day of holy resting. For this end, we are bound to do in the six days all our appointed work, and to set apart one whole day in seven as the special property of God, (Rev. i. 10.) And as all the other six ought to be devoted to holy working, so this one ought to be devoted, wholly and solely, by us and ours, to a holy and blessed resting, (Isa. lviii. 13, 14.) The rest of God, creative and redemptive, consists in the contemplation and preservation of His finished work, (Gen. i. 31, ii. 1-3; Isa. liii. 11.) So the rest of man, created and redeemed, should consist in the refreshing contemplation of Jehovah the Creator and Redeemer, in the glory of His nature and His grace.

14. *The second table of the law contains rules for the love of man.*—They are summed up in the one command, to "love our neighbour as ourselves." Our neighbour is our fellow-man, specially the man that needs our help, (Luke x. 29-37.) The command which bids us love him as ourselves, is "like" the command that bids us love God supremely. The second table is the image of the first. If we really, in love, be the image of God, then we shall do good to all men, even to our enemies, as He sends sunshine and rain on all, even on His enemies, (Matt. v. 43-48.) If we really love God for what He is, we shall love our neighbour as being made in His image. So that

no man really gives to God the supreme love of child to father, unless he give to man the equal love of brother to brother, (1 John iv. 20, 21.)

15. The *fifth* commandment speaks of our *relative* duties. It is founded upon a circumstance peculiar to the constitution of man on earth, (Matt. xxii. 30,) the family relation, of husband and wife, of parent and child, or, generally, the social relation, of superior, inferior, equal, bound together by ties of blood, a society of several or many in one, not only one in kind, but one in kin, (Gen. ii. 23 ; Acts xvii. 26.) This family institution, of several in one, has been regarded by some as being intended for a dim image of the constitution of the Three-one Godhead. Its lawful headship is described in Scripture as "the image and glory of God" supreme, (1 Cor. xi. 7.) The family duties are understood in the light of our duty to God : the child should obey the parent with a reverential, filial love, as being in his due authority the image of God ; the parent should rule the child with a beneficent parental love, so that in his place he may be God's image indeed ; the husband and wife should love one another, with a reciprocal love like that of Christ and His Church, (Eph. v. 21-33 ;) and brothers and sisters should love one another each as he loves himself, with the same impartial affection which is bestowed by the Divine First-born upon all the members of His family, (John xv. 12.) Again, the family duties are the model of all other relative duties : every superior should love his inferior as a child or younger brother, (Philem. 16 ;) every inferior should love his superior as a father or elder brother ; and all equals should love one another as brethren, "one blood," by creation and by redemption. As these relations are peculiar to man in the present life, (Matt. xxii. 30,) so it is on the discharge of the relative duties that God has made our temporal prosperity, personal, social, and political, mainly to depend.

16. *The next four commandments correspond to the four commandments of the first table.*—To the *person* of God corresponds our neighbour's *life*, (1st and 6th commandments.) To the *worship* of God corresponds our neighbour's *purity*, (2d and 7th.) To the *name* of God corresponds our neighbour's *character*, (3d and 9th.) And to the peculiar *day* of God, His part of the world's time, corresponds our neighbour's *property*, his part of the world's wealth, (4th and 8th.) As we would not deny the being of Jehovah as God, so we are not to destroy or injure the life of man, who is God's image, (Gen. ix. 6.) As we would not corrupt the worship of God, so we are not to corrupt the purity of our neighbour, who is, or ought to be, God's temple, (1 Cor. iii. 16, 17.) As we would not blaspheme the name of God, so we are not to blight the reputation of man, (James iii. 6,) or speak any lie, (Ps. xv. 2; Rev. xxii. 15.) And as we would not rob God of the day over which He has retained a peculiar lordship, so we are not to rob or defraud our neighbour of the wealth over which God in providence has invested him with a peculiar stewardship under Him. But we are to use all lawful means in our power to cherish our neighbour's life, and preserve his purity, and maintain his true character and all truth, and protect and increase his wealth; even as we are bound to adore Jehovah as God, and preserve His worship pure and entire, and proclaim His glorious name, and protect and observe His holy day. And as of our neighbour's life, purity, reputation, wealth, so, of course, of our own.

17. The *tenth* commandment sets a further guard upon our neighbour's *all*. The preceding four have spoken of words and deeds; this one speaks of the heart's thoughts. It forbids us to covet, unlawfully to desire, anything that is our neighbour's. Such unlawful desire, before God, is the same sin with an unlawful deed: he who hates his brother is a mur-

derer, (1 John iii. 15;) he who cherishes an impure thought, is an adulterer at heart, (Matt. v. 28.) Further, such unlawful desire, preferring the creature to the Creator (in His law) is idolatry, (Col. iii. 5;) and, as involving discontent with what God has given us, it is rebellion against Him. The grand cure of covetousness is faith in God, and trustful love to Him, making us contented and delighted to enjoy what He gives, to endure what want He ordains, (Rom. viii. 28, 32, v. 3-5;) and leading us to love our brother, so that we shall be delighted in his prosperity as our own, and covet nothing but opportunities of doing him good, out of the fulness of a love which is the image of God, (Rom. xiii. 8.) If that love be in us which is the image of God's nature, the blessedness will be in us which is the image of His blessedness, the greater, the truly divine blessedness of giving, (Acts xx. 35.) Love is the only true giver; charity alone seeketh not her own. And if it be in us, it will not only not violate, but fulfil the law, (Rom. xiii. 10.) It will be a well of living water, springing up, and rushing forth to fill with its fulness, not only the six channels of the second table, but all the ten channels opened up to the streams of love by the moral law, (John iv. 14.)

18. *The detailed commandments are always to be understood and applied in subordination to the supreme law of love.*—Thus the love of God is to be supreme, having not even a rival in our love to our neighbour, (Matt. x. 37;) obedience to every earthly superior must give place to our supreme obedience to Him, (Luke ii. 49; Acts iv. 19.) Again, some of the detailed commands must be understood as limited by the general principle of love: thus the letter of the Sabbath law gives way to the demands of necessity and mercy, (Matt. xii. 1-8;) and the letter of the law regarding human life and property gives place to the demands of love, either to the individual himself, or to the

family or nation, or to God supreme and His whole law, (Gen. ix. 6.) But such of the commandments—viz., the 1st, 2d, 3d, 7th, and 9th—as cannot be modified without dishonour to God, or compelling man to sin and not merely to suffer, are always to be obeyed to the letter.

CHAPTER IV.

THE FIRST ESTATE OF MAN—THE COVENANT OF WORKS —THE FALL.

1. *There was a first estate of man, contrasted with the present.*—The traditions of nations speak of a golden age, a beautiful and glorious golden age of the past. In the heart of man there is a ceaseless longing for “a good time coming,” a beautiful and glorious golden age of the future, (Hag. ii. 7; Rom. viii. 19;) there is a universal feeling of unrest, dissatisfaction, discord with the iron age of the present, (Eccles. i. 1–8;) there is a feeling of inward decay and disorder, an anarchy of the passions, there are solemn protestations of conscience, proclaiming that man is not what he was made to be, (Eccles. vii. 29.) All this is accounted for by the Scripture statements regarding a first estate, contrasted with the present.

2. *That first estate was one of glory and blessedness,* (Gen. i., ii.; Ps. viii. 5.)—The abode of man was a paradise, a heaven on earth. For him the garden of Eden was prepared, and blessed of God. In keeping and dressing the garden, in developing the young earth’s riches, pruning her prodigal luxuriance, providing for the sustenance of himself and the subject creatures, he had so much of labour as might pleasantly exercise the faculties of his body and mind, he obtained a rich

abundance of all that earth can give to make a human being blessed, and he possessed the dignity of being an image of God's creation and providence. The human king and queen of Eden enjoyed the blessedness of human society: each possessed, each beheld in the other the stainless beauty of holiness, the lustre yet undimmed of a sinless and unbroken humanity; and they were knit together by a tie more near and dear than the loves of the angels,—they were not merely of one kind but of one kin, one blood,—“bone of my bones,” said Adam, “and flesh of my flesh,” (Gen. ii. 23; Eph. v. 25–33.) They possessed the consummate bliss and glory of the fellowship and favour of God. His Spirit lived in their souls. His voice was heard in the midst of their garden. His glory shone upon them from all His works—around them, above them, beneath them. Wherever their eyes rested, they saw an open Bible, a sacrament of nature; they beheld as in a glass the glory of His nature and attributes. Every week that they lived was a rehearsal of His great work and rest of creation; their daily work was a daily worship of Him; their whole life a perpetual psalm in His praise. Their world, their life, was full of glory and joy; for it was full of the recognised presence of their God, Friend, and Father, heart to heart, spirit to spirit, face to face, with the children of His love. They “went out with joy, and were led forth with peace; the mountains and the hills broke forth before them into singing, and all the trees of the field did clap their hands,” (Isa. lv. 12.) It was another element in their blissful glory, that—

3. *When God had created man, he entered into a covenant with him,* (Gen. ii. 16, 17; Gal. iii. 12.)—A covenant is an agreement between two parties, reciprocally binding themselves to discharge certain obligations, on certain conditions. The formation of such agreements with God is a glory peculiar to the race of man. In stooping to bind Himself by an express contract to the

creature, the Creator, so to speak, places man on the same level with Himself, designates him as being indeed in His image, in a manner which raises him, not only above the brutes, for they *can* have no such dealings with their Maker, but also, so far as we know, into the highest place of rational creatures in the universe. This glory of the first man was augmented by the fact, that, in thus being in covenant with Jehovah, he was the type of another covenant-head, in due time to appear on earth, the eternal Son of God, (Rom. v. 14.) The mere fact of his thus being in covenant with Jehovah was a blessing; for it necessarily brought to his view, more clearly than he could have seen in the general works of creation and providence, the true relation in which, as earth's subject-king, he stood to the heavenly "King of kings and Lord of lords." But, further,—

4. *The promise of this covenant was life*, (Gal. iii. 12,) represented by the tree of life in the midst of the garden, (Gen. ii. 9.) Hence it is called a *covenant of life*.—The Lord, as Creator, was under no natural obligation to preserve the man in possession of that life which, in creation, He had bestowed upon him; without injustice, He might, at any future time, have removed him from that world which was the sphere of his life, out of that being which made it possible. But in making the covenant, He undertook, in case of man's keeping it, to bestow upon him all that is involved in a true human life, an immortality of blissful glory; either by maintaining him in his first estate on earth, or, after due trial, by translating him, like Enoch and Elias, without tasting of death, into the paradise above. Man, therefore, in receiving the covenant promise, received from God an augmentation of the natural bliss of the first estate; Jehovah, in making it, went beyond His natural obligation as Creator, and bestowed on man an undeserved favour or grace.

5. *The condition of the covenant, on man's part, was perfect obedience to God's law*, (Rom. x. 5; Gal. iii. 12;)

represented by the prohibition to eat of the tree of the knowledge of good and evil, (Gen. ii. 9, 17.) Hence the covenant is called a *covenant of works*.—Perfect obedience is no more than God, as supreme moral Governor, must always require of every rational creature—and no more than man, as rational creature, must always owe to his Creator, Preserver, and Governor. When, therefore, man entered into covenant-engagement to obey God's law, he did but expressly engage to do what he is always bound to do by virtue of his nature as man, and his unchangeable relations to God. What is peculiar to this covenant is, not that God required, and man promised, perfect obedience, but that the obedience was graciously made the *condition* of the covenant, entitling the man, by the favour of God, to obtain the fulfilment of the covenant-promise of life. The required abstinence from the forbidden fruit did not impose any additional burden on man; it was only a continuous, visible, formal recognition of the due subordination of man as subject-king, tenant-at-will of earth, and of the due supremacy of Jehovah as Sovereign Lord and Proprietor of all.

6. *The threat of the covenant was death*, (Gen. ii. 17.)—This threat, or punishment threatened in case of man's disobedience,—the "penal sanction" of the covenant,—necessarily arises out of the very nature of God's law. From its very nature, as expressing the relation between Divine Ruler and subject-creatures, that law must always cry, "The soul that sinneth, it shall die," (Ezek. xviii. 4;) "Cursed is every one that continueth not in all things that are written in the book of the law to do them," (Gal. iii. 10:) hence the first covenant is called a *covenant of nature* or *of law*. From the very nature of God as a holy Lawgiver and Judge, He is "angry with the wicked every day," (Ps. vii. 11,) a sin-avenging God, (Heb. x. 30, 31,) a consuming fire, (xii. 29.) From the very nature of man as a rational creature, to break God's law is to die,

The breaking of that law—SIN—is spiritual suicide. The human law-breaker, in revolting against the “King, eternal, immortal, and invisible,” forfeits that “favour of God which is life, that loving-kindness which is better than life,” and draws down the second death of Jehovah’s righteous curse, (Gen. iii. 17, 18,) upon himself and his subject-world. When, therefore, man breaks the law, he breaks himself; he “destroys” himself, (Hos. xiii. 9;) he casts away that “uprightness” which is the spiritual life, the principal part of God’s image, in the soul; he excommunicates himself,—closes his heart against communion with God, (Gen. iii. 7, 8.) And his solemn expulsion and righteous exclusion from the life-giving presence of his Judge, is but the necessary consequence of his having armed against himself the unchangeable holiness of God—represented by the cherubim—with the flaming sword of offended justice, (Gen. iii. 23, 24.)

7. *Left to his own free will, man broke the condition of the covenant, forfeited its promise, incurred its penalty.*—How a holy creature could commit sin, or a holy God permit it, must always to us remain a “secret thing.” What appears upon the face of Scripture revelation is, that the man, made “upright,” hedged in by promises and threats, broke the covenant of works, ate the forbidden fruit, sinned, and died, (Gen. iii.) At the trial of the transgressors, while they did not deny that they had violated God’s law, they attempted to roll away the guilt of their sin, Adam upon Eve, Eve upon the serpent, both in reality upon the outward providence of God, (Gen. iii. 12, 13.) Adam *was* subjected to outward temptation by Eve (6.) Eve was subjected to outward temptation by the serpent (1-5.) And this serpent-tempter was most “subtle.” He was, in fact, the devil, (Rev. xii. 9;) the chief of a band of rebel angels, a liar and a murderer, (John viii. 44;) “the enemy,” the mortal foe of God and good, (Matt. xiii. 28;) whose

machinations are the more to be dreaded, because, for his own purposes as a murderer he can as a liar assume the form not only of a "beast of the field," (Gen. iii. 1,) but even of an "angel of light," (2 Cor. xi. 14.) From the invisible world of rebel spirits, he had stealthily crept into Eden, and into the confidence of Eve, doubtless with the murderous intent of gaining for himself the empire of our world (Luke iv. 6) by the subversion of God's kingdom of light on earth. We see him ply every outward temptation which can serve as the instrument of seducing a human being into sin; tempting our first mother to disbelieve the word of God, (Gen. iii. 4,) to distrust His goodness as a Father, and to be discontented with her own blissful and glorious estate as His child, (5;) thus opening the way to every form of sinful lust;—"the lust of the flesh"—the forbidden fruit was "good for food;" "the lust of the eye"—it was "pleasant to the eyes;" and the "pride of life"—"ye shall be as gods," it was "a thing to be desired to make one wise," (1 John ii. 16; Gen. iii. 6.) Still, there was no valid excuse for man's transgression. God had made him "upright." He had surrounded him with safeguards, in the form of promises and threats, on either side. True, He permitted the enemy to tempt him; for this was a part of his trial or probation. But He gave the enemy no constraining power to *drive* the man, against his own will, to eat the forbidden fruit. In this sense, He tempts no creature to sin, even as he Himself cannot be tempted, (James i. 13.) Our first parents sinned, because they yielded to the enemy's persuasions. And they yielded, not because they were *dragged* against their own inclinations, but because they were *drawn* by their own lusts, (14.) In a word, their sin was a voluntary revolt against the authority of God—an attempt to rob Him of His world—to set themselves up as absolute sovereigns, independent of Him, (Luke xv. 12,)—gods in His room, (Gen. iii. 5.) They were

left to the freedom of their own will; of their own free will they preferred themselves to God, the creature to the Creator; they deeply and desperately sinned, and in that hour they died, (James i. 15.)

8. *The covenant was made with Adam for himself and for all his natural posterity.*—They were put on their trial in him as their covenant-head. What he did was reckoned as the doing of the covenant-people; so that the covenant-promise would have been secured to them all in his obedience, the covenant-penalty was brought upon them all by his disobedience; they are regarded and treated as having disobeyed in Adam, their covenant-head, (Rom. v. 14; 1 Cor. xv. 22.) In other words, the foundation of the covenant of works is the principle of headship, representation, imputation.

In applying this principle to our trial in Adam, the Creator does us *no injustice*. He thereby makes the child to be the better for the well-doing, the worse for the evil-doing, of the parent; but so does the whole ordinary providence of God: the child of a good and holy parent inherits the good name, the health, the wealth, the religion of his parent; the son of a vicious and ungodly father inherits the infamy, the poverty, the disease, the infidelity of his, (Ex. xx. 5, 6.) He thereby deals with the child as having done the deed of the parent, with the member as being "in" the head; but so, in many cases, does the conscience of all men, as expressed in the law of nations: the son inherits his father's property; the nation is bound by the deed of its ruler; the nation that is, owes the debt contracted by the ruler that was. In fact, the principle appears to be legitimised by the very constitution of man, as a family sprung from one head, having one blood. And it is proceeded upon, not only in the covenant of nature, but in the covenant of grace in Christ. As the first Adam was constituted the head of all his natural descendants, so Christ, the last Adam, is

constituted the head of all God's chosen people. And as Adam's sin in breaking the covenant-law is imputed to his posterity, bringing upon them the penalty of death; so the righteousness of Christ, in His perfect obedience even to death, is imputed to His people, reckoned as theirs, and entitles them to eternal life, (Rom. v. 12-18; 1 Cor. xv. 22.)

Our trial in Adam put us to *no disadvantage*. Rather, it gave us an advantage: it put us on a more favourable footing than if we had been put on separate trial, each for himself. The head of a family is more likely than any one of its members to resist and overcome any supposed temptation to disloyalty; because he feels that on *his* loyalty depends the welfare, not only of himself, but of the family. So Adam, humanly speaking, was more likely to keep the covenant for us than any one of us would have been to keep it for himself; because on Adam's keeping of it depended the life, not only of himself, but of all his posterity.

9. *All mankind sinned in Adam, and fell with him, in his first sin.*—The traditions of nations regarding a golden age, the regrets for the past, the discontents with the present, the longings for a better future; also, the religions of the heathen, especially their universal rite of bloody sacrifice, or expiatory sin-offering; above all, the religion of Christ, teaching a way of restoration by grace;—shew that the race of man is by nature fallen and lost.

This observed fact regarding the actual state of man cannot be accounted for by the sin of isolated individuals. Suppose that all men had been sinless, "upright," at their birth; then, upon trial, a few, or many, or most, like the fallen angels, might each for himself have sinned and fallen. But, like the angels who have kept their first estate, a few, or many, or most, would have remained "upright," sinless, unfallen. Though individuals had fallen, the race would not

have fallen. Now the fact to be accounted for, the fact that stares us in the face, is, that not merely individuals, but the *race* of men is fallen. Of all that race, every member visibly comes short of God's glory, (Rom. iii. 23,) has lost God's image, (9-11,) is pursued by God's wrath and curse, (Ps. xc. 3-8; Isa. xl. 6, 7.) Yea, the tokens of that wrath are seen even upon infants and idiots, who are incapable of personal transgression, (Rom. v. 14.) The race of men is miserable and depraved. And, under the government of a just God, this can be accounted for only by the truth that the race of men is guilty, that they have contracted guilt, incurred God's wrath, in Adam's first sin. Because in Adam all have sinned, therefore "in Adam all die," (1 Cor. xv. 22.) "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," (Rom. v. 12.)

10. *All mankind, as fallen, are in a state of sin.*—First of all, we inherit the guilt of Adam's first transgression, (Rom. v. 19.) And we are further lost in personal sin of our own. *First*, We are not "upright." God's law requires that our bodies should be pure and holy, as temples of a holy spirit; that our understandings should be pure and bright, for gaining and retaining holy thoughts; that our affections should be pure and loving, the abode and fountain of holy feelings and desires; that our will should be pure and upright, attuned to do the will of God. No one of these requirements do we fulfil. But, *second*, our body is corrupt, the seat of sinful lusts, meet temple for a carnal mind, (Rom. vi. 12, 13;) our understanding is "dark," "blind," "ignorant," in relation to God and spiritual things, (Rom. i. 21; 2 Cor. iv. 4; Eph. iv. 18;) incapable of a living faith, a heart-knowledge of the living God, (1 Cor. ii. 14,) capable only of a mere head-knowledge, a dead faith, leading to no works, (James ii. 19, 20;) our affections are

depraved, set upon earthly things, (Ps. cxix. 25,) the willing slaves of worldly lusts, (1 John ii. 16;) our will is perverted and rebellious, the image of Satan, (John viii. 44,) the enemy of God and good, (Rom. viii. 7;) in a word, the fallen man is “*dead* in trespasses and sins,” (Eph. ii. 1.) And, *third*, this depravity of our nature appears in our conduct, (Matt. xv. 19.) God’s law requires a life of love, to God supremely, to our neighbour as ourselves, (Matt. xxii. 36–40;) a life, therefore, of self-denial and self-sacrifice, like the life and death of Christ, (Matt. xvi. 24; Eph. v. 2.) This royal law is perfectly obeyed by no man on earth; the best Christian on earth breaks it continually, (Rom. vii. 21–23; 1 John i. 8, 10.) The natural or unregenerate man does not even imperfectly obey it. Not to mention outward transgressions of particular commandments, his whole life, from the cradle to the grave, is one continuous transgression against the supreme law of love. He does not love God supremely for His excellency, he does not love man as God’s image, “God is not in all his thoughts,” (Ps. x. 4;) practically, he lives “without God in the world,” (Eph. ii. 12.) There is not in him, even as a seed, that true Divine love, which alone bears the fruits of a holy life, (1 John iv. 7.) In the room of it there lives and reigns the love of self, or of some other of the creatures, to the neglect of the Creator, (1 John ii. 15, 16.) His life, therefore, is ungodly; and, as such, supremely unrighteous, a continuous debauch of insobriety, a drinking of the devil’s cup, (Tit. ii. 12; Luke xv. 11, 13;) for it is a life of revolt from due allegiance to heaven’s King, a life that seeks its delight in the creatures and not in the blessed and glorious Creator. And this sin of the life in not giving glory to God, and seeking blessedness in the view of His glory, is awfully aggravated in Christian countries, where it involves, not only a continued rebellion against God as our lawful Sovereign, but

also a continued rejection of God as our offered Saviour, (John xvi. 8, 9; Rev. iii. 20.)

11. *All mankind, as fallen, are in a state of misery.*
 —The first misery of our life is, that we are separated by our sin from the blissful presence and favour of God as our Father, the only true blessedness of man, the one only “fountain of living waters,” (Jer. ii. 13.) The separation is in its nature perpetual: a ship once sunk is incapable of rising; and a man once fallen is in himself for ever lost;—in being without God, fallen man is without hope, (Eph. ii. 12.) To this is added, that by closing our hearts against the love of God, we have closed His heart against us, we have called forth His righteous indignation, as a holy God, a just Ruler, a true Covenant-keeper. In being, therefore, “dead in trespasses and sins,” we are “by nature the children of wrath,” (Eph. ii. 3.) This awful thing, the curse of God, follows the fallen race through life, (John iii. 18; Rom. i. 18;) makes their earth to be iron, their heaven to be brass, their world to bring forth thorns and thistles, (Gen. iii. 17, 18; Job v. 7;) delivers them over to death, (Ps. xc. 5–8; Rom. v. 12,) and crowns their death with a thorny crown of terrors, (Ps. lxxiii. 17–19; Prov. i. 24–27.) It delivers them over to the malignant power of the enemy of God and good, so that their life is a willing bondage to him, (Eph. ii. 2,) that their nature is sunk into his image, (Gen. iii. 15; John viii. 44.) It follows them beyond the grave, and meets them on the judgment-throne, (Rev. i. 7.) It is there and then pronounced before heaven and earth, (Matt. xxv. 41.) They are driven by the curse from the presence of the Lord, fully and finally delivered to the enemy that has ruled them, to undergo the punishment of their sins, the pains of hell, in the blackness of hopeless darkness, anguish, despair, for ever and ever, (Matt. xxv. 46; Rom. ii. 8, 9.) Such is the course

of fallen human nature. And the misery of that course must be immeasurably increased in the case of those who have resisted the course of grace, by rejecting the Saviour offered in the gospel, (Rev. i. 7; Heb. x. 26-29.)

PART II.

THE DOCTRINE OF GRACE—THE GIFT OF GOD.

CHAPTER I.

DESTINATION OF REDEMPTION—"THE LOVE OF GOD."

1. *The chief end of the Scripture revelation is to make known the gospel.*—The fall of man had been foreseen from eternity. From eternity the Creator had arranged a method, and provided the means, of restoration, (Eph. i. 4.) So that, when the enemy had prevailed in his temptation, and man was fallen, and paradise was lost, God had but to execute His eternal decree, to employ the means eternally provided, in order that the enemy should be baffled, and man restored, and paradise regained. The method and means of fallen man's restoration is the subject of the gospel—"good news," "glad tidings," (Mark i. 1; Luke ii. 10.) And the revelation of this gospel is the chief end of Scripture, (John v. 39, xx. 31.)

2. *The gospel was revealed progressively, in a series of dispensations,* (Heb. i. 1.)—The revelation of grace is by Scripture itself divided into two Testaments, the Old and the New: the Old embracing what was revealed by "the law and the prophets" before the coming of Christ; the New embracing what has been revealed by Christ in the flesh, and by His inspired evangelists and apostles. These leading divisions have

been subdivided thus:—the Old Testament, into the patriarchal dispensation, extending from the Fall down to the giving of the law on Sinai; and the Mosaic, beginning with the Mosaic legislation, and ending with the preaching of the Baptist;—the New Testament, into the Gospel history of the presence and labours of Christ in the flesh, and the Apostolic age, of the planting of the New Testament Church by His Spirit. It will be found convenient to regard the whole revelation of grace as extending over three great epochs, corresponding to the names of Father, Son, and Holy Ghost: the *prophetic* epoch, of the Old Testament Scriptures and institutions, in which the gospel was made known by the Father in promise; the *evangelic* epoch, the theme of the Gospel histories, of the Saviour's incarnation, and suffering, and resurrection, and ascension to glory, in which the gospel was made known in the Son by fulfilment; and the *apostolic* epoch, corresponding to the Acts, Epistles, and Apocalypse, extending through the whole history of the militant New Testament Church down to the endless apocalyptic epoch of glory, in which the gospel has been, and is, made known through the Spirit by a full and wide proclamation.

3. *Under all its successive forms, the gospel has been one in substance.*—Under the Mosaic dispensation it was veiled by the law, given to Israel in some temporal respects as a covenant of works, (2 Cor. iii. 6–14.) But, though veiled, the glorious gospel was always present behind the veil: though not “the letter,” it was “the spirit” of the ceremonial law itself, which, in its spiritual aspect, was a type, a silent preaching, of the same salvation which the prophets preached in words, (12–18.) In the first preaching in Eden, we find that gospel as a precious seed, (Gen. iii. 15.) Through the patriarchal dispensation, antediluvian and postdiluvian, the seed grows up into a tree, (Heb. xi. 1–22; Rom. iv. 11–13.) Under the Mosaic dispensation it buds in the types and blossoms in the

prophecies of promise, (Heb. x. 1; Rom. iii. 21; Luke ix. 31; John v. 46.) In the person and work of Christ on earth, we find the ripened fruit, (Luke iv. 21; Rom. x. 14; John i. 14, 35-37.) And in the dispensation of the Spirit, the seed is carried abroad for the healing of the nations, (John xvi. 8-11; 1 Cor. i. 22-24.) But the "plant of renown" in all ages has been in its substance unchangeably the same; there has been but one gospel, one word of God enduring for ever, (Isa. xl. 8; 1 Pet. i. 23.)

4. *The salvation described in the gospel flows from the eternal love of God to lost men,* (John iii. 16.)—As foreseen by Jehovah from eternity, the whole human race lay "dead in trespasses and sins," (Ezek. xxxvii. 1, 2, 11; Eph. i. 1.) All alike were sinful, by nature and by practice, deserving nothing but His curse—deservedly "the children of wrath," (Eph. ii. 2, 3.) But of the dead in that valley of dry bones it pleased "God, who is rich in mercy," to love a certain number with "a great love," (Eph. ii. 4,) to choose a people to Himself, (Eph. i. 4.) This choice, or election of love, was manifested under the Old Testament by the separation of Abel from Cain; of the Sethites from the Cainites; of Noah from the wicked old world beyond the Flood; of Abraham from the wicked new world on this side of it; and of Isaac, Jacob, and their descendants, as God's "holy nation, peculiar people," among the world's nations and peoples. It continues to be manifested by the perpetuation of the New Testament Church as "a holy nation, a peculiar people," (1 Pet. ii. 9.) And it shall be fully and for ever manifested in the completed triumphant Church in glory, (Eph. ii. 7; Isa. lv. 12.) In all that has been, and shall be, said and done for man's salvation, we see but the outgoing and manifestation of the eternal electing love of God to lost men.

5. *This electing love is free and sovereign.*—It is an "election of grace," (Rom. xi. 5.) God has been determined in His choice wholly and solely by His

own "good pleasure," even as He "works all things after the counsel of His own will," (Eph. i. 5, 9, 11.) He has chosen His people freely and unconditionally, as a sovereign, giving His electing love to whom He will, in what measure He will, because He wills it. Thus, for example, He has passed by the fallen angels, and fixed His choice on fallen men. Among fallen men, He chose Israel to the enjoyment of gospel light, leaving the surrounding nations in heathen darkness, (Deut. vii. 7, 8.) Of the two sons of Isaac He chose Jacob rather than Esau, not because Jacob was better than Esau, but because God sovereignly willed, of two who were bad, to take one to Himself, (Rom. ix. 10-16.) So, under the New Testament, some nations are visited with the "glad tidings," others are left to perish for lack of knowledge. Among Christian nations, while "many are called, few are chosen;" of those who hear the outward call of the gospel, those alone believe it who are "ordained to eternal life," (Acts xiii. 48;) of believers, each makes progress in the divine life just according as God has willed, (Phil. ii. 13.) In short, our election, all our salvation, is altogether of grace, and only of grace. The fountain of all salvation is the sovereign love of God.

That love was not procured by the redeeming work of Christ. Christ is the gift of that love, (John iii. 16;) His sacrifice is the commendation of that love, (Rom. v. 8;) He lived and died to save those who are "given to Him" to be saved in God's eternal decree, (John xvii. 2, 6, 9, 24.) The love is not procured by the Holy Ghost: the Holy Ghost does but enable us to see in the Son the love which has eternally existed in the bosom of the Father, (Rom. v. 5;) He and His work are the gift of the Father and the Son, (John xv. 26; Eph. i. 3, 4.) God has not chosen us because He foresaw that we would believe; but we are enabled to believe because He has chosen us, (Acts

xiii. 48.) He has not chosen us because He foresaw that we would do good works; but we are enabled to do good works because He has chosen us, (Eph. i. 5, 6, ii. 8-10; 2 Tim. i. 9.)

And, indeed, it *could* not be otherwise. There was nothing in our race to distinguish it from the rebel angels, as in any way deserving of God's love. There is nothing in any one man rather than another—all alike by nature are dead in sin, the children of wrath. No one can even repent, or believe, much less do any work truly good in His sight, unless it be by the saving grace of God, (1 Cor. xv. 10.) In no one, therefore, as foreseen from eternity, did there exist anything on account of which God should choose him rather than another. The election, or predestination, is of grace; and, therefore, the salvation of the elect is "to the praise of the glory of grace," (Eph. i. 6; Isa. lv. 12.)

6. *The end for which God has chosen His people is salvation.*—The salvation is known as "life," "eternal life," "everlasting life;" but it is a *restored* life—life from the dead. Therefore it is more commonly spoken of as *salvation*: the gospel call is a call to salvation, (Acts xvi. 31; Rom. x. 9.) The life or salvation is also known by a variety of other names, taken from some of its aspects, or prominent parts, such as "the kingdom of God," "righteousness," "remission of sins," "a new creation," "a new heart," "power to become the sons of God," "redemption," &c. It was represented under the Old Testament by a series of types. Such were the deliverance of Noah from that baptism of the flood which swept away the wickedness of the earth, (1 Pet. iii. 21;) the deliverance of Israel from Egypt, through the Red Sea, through the wilderness, into Canaan; the passover lamb; the pillar of fire and of cloud; the manna from heaven; and the water from the smitten rock, (1 Cor. x. 1-11; Heb. iv. 1-9.) And,

generally, the whole ceremonial law of Moses, which, though in one aspect, as a covenant of works, it served only to shew our helplessness and sin, (Rom. v. 20,) was also a type of salvation, as Canaan was a type of the everlasting rest of heaven, (Heb. x. 1, iv. 9.)

To this salvation God has chosen His people. He has purposed not merely to give them a *chance* of salvation, to invite them to be saved, but to *save* them, to make their salvation infallibly certain, (Luke xii. 32,) by the efficacious use of all the means which, in sovereign wisdom and justice, He may deem necessary in order to that purpose of His sovereign love, (Rom. viii. 28–32.)

7. *The salvation is summed up in these three things:*—First, Restoration to the *favour* of God, including the withdrawal of His curse, (Gal. iii. 13; Rev. xxii. 3;) the forgiveness of sins, (Heb. viii. 12; Rom. iii. 25;) the acceptance of our persons as righteous, (Rom. iii. 24; Eph. i. 6; Heb. xi. 4, 6;) and the state and rights of adopted children of God, (Gen. vi. 1; John iii. 12; Rom. viii. 16, 17; 1 John iii. 1.)

Second, Restoration to the *image* of God, (Rom. viii. 29;) including knowledge, righteousness, and holiness, (Col. iii. 10; Eph. iv. 24;) knowledge, spiritual apprehension, living faith or sight, of the things of God, and specially the things He has prepared for them that love Him, (Ps. cxii. 4; John vii. 17; 1 Cor. ii. 10, 12;) righteousness, the love of our neighbour, keeping the second table of the law, (1 John iii. 14, iv. 12, 13;) holiness, the love of God, keeping the first table, (1 John iv. 16–19;) in a word, “a new creature;” “faith working by love;” “keeping the commandments of God;” “a new heart and right spirit,” seeking to manifest God’s glory, and blessed in the view of His glory. This restoration of the spirit is irreversible: the restored man can never more fall away into perdition, his new life having its fountain in the person and life of God, (Matt. xxii.

32; John iv. 13, 14; Isa. xl. 28-31.) And the purification of the spirit is accompanied with a purification (Rom. vi. 19; 1 Cor. vi. 19) and, in due time, glorification of the body, (Rom. viii. 23; 1 Cor. xv. 42-44, 50-54.)

Third, A restoration to the *presence* of God, in manifested love, (Ps. lxiii. 1, 3; 1 John i. 3, 4.) In the life of God's people on earth this presence is vouchsafed to faith, specially by the word, the sacraments, and other ordinances, (Matt. xxviii. 20, xviii. 20; 2 Cor. iii. 18.) In the life to come it shall be manifested to their sight, face to face, (1 Cor. xiii. 12; Rev. vii. 14-17, xxii. 3-5.) Because, though really present to their faith, the Lord is absent from their sight, He is spoken of as being absent from them, (2 Cor. v. 6-8,) and they are described as longing for the time of His full and visible manifestation in glory, (Phil. i. 23; Rom. viii. 23.)

8. *This salvation is secured by a covenant or testament.*—It is called a covenant, because the salvation is bestowed upon us by virtue of an agreement, of conditions accepted and fulfilled; and a testament, because the salvation is “an inheritance,” (Heb. ix. 15,) and the covenant-people are children and “heirs of God,” (Rom. viii. 16, 17.) It is called the *new* covenant or testament, by contrast with the old, the covenant of works, made and broken in Eden, and in some respects reappearing in God's dealings with Israel about the possession of Canaan, (Jer. xxxi. 31; Heb. viii. 8, 13, xii. 24; Matt. xxvi. 28; Heb. ix. 15.) It is contrasted with that old covenant in three respects:—1. The life of the old covenant was made conditional on man's obedience, and was promised as the reward of his works; but the salvation of the new covenant flows from the mercy of God in Christ, and is bestowed entirely by grace: therefore, as the old is named the covenant of works, the new is called *the covenant of grace*. 2. The old covenant,

dependent upon fallible man, might be broken, and was broken, enduring but for a time: the new covenant, resting upon the strength of the immutable God, cannot be broken, but stands for ever sure: therefore it is known as "*the everlasting covenant*," not only because from eternity it has been in the bosom's counsel of God, but also because to eternity it shall stand immoveable as the purpose of His covenanted love, (Gen. xvii. 13; Isa. lv. 3; Heb. xiii. 20.)

3. A third respect in which the new covenant is contrasted with the old is, that—

9. *In the covenant of grace, God deals with His people by a Mediator*, (Gal. iii. 19; Heb. viii. 6, ix. 15, xii. 24.)—Sometimes the Lord is represented as covenanting with the Mediator on behalf of the chosen people; sometimes as covenanting with the people in and through the Mediator. These are different modes of presenting the same truth, the distinguishing feature of the new covenant, that, whereas in the old covenant He dealt with the man directly for Himself, in the new covenant He deals with us through the mediation of a Redeemer; so that, while under the old covenant, the life or death of man depended only on himself, under the new covenant it depends upon the Mediator. And one great purpose of the Old Testament dispensation of the gospel was to prepare the Church for the manifestation of this Mediator in the fulness of time.

10. *The Mediator was foretold and foreshadowed by prophecies and types which find their fulfilment in Jesus Christ*.—Some of the prophecies are unimportant in themselves, but are very important as forming so many converging lines of evidence to identify Jesus as the Redeemer. Thus, He was to be born in Bethlehem, (Mic. v. 2; Matt. ii. 6;) there was to be a massacre of children in connexion with His appearance, (Jer. xxxi. 15; Matt. ii. 18;) He was to be called out of Egypt, (Hosea xi. 1;) He was to be called a Nazarene,

(Matt. ii. 23.) Others refer to circumstances of more or less importance in the general history of the Jews, of the Church, and of the world. Thus He was to be of the seed of David, (Isa. xi. 10; Matt. xxi. 9; Rom. i. 3; Rev. xxii. 16;) He was to appear at a time when the Church, (Matt. iii. 1; Isa. xl. 1-6; Luke ii. 25, 38; Acts xxvi. 6, 7,) and the world, (Hag. ii. 7; Matt. ii. 1, 2; Acts xvii. 23,) were to be looking and longing for His coming; after a prophetic forerunner had announced His coming, (Isa. xl. 1-6; Mal. iii. 1; Matt. iii. 2, 3;) in the fulness of times, (Gal. iv. 4;) when the sceptre was departing from Judah, (Gen. xlix. 10; Luke ii. 1;) when the royal house of David was laid low, (Isa. x. 32, xi. 1;) and the Roman empire was in its glory, (Dan. ii. 44, 45;) and He was to be cut off sixty-two prophetic weeks (434 years) after the restoration of Jerusalem, (Dan. ix. 24-27.)

11. *Some of the prophecies and types describe the Mediator's person and office.*—As to the constitution of His person, He was to be man, (Gen. iii. 15;) born of a virgin, (Isa. vii. 14;) sinless man, (Isa. liii. 9;) the true God, (Isa. ix. 6, xl. 9;) and God and man in one person, (Isa. vii. 14; Zech. xiii. 7.)

As to His offices, He was to be a prophet like Moses, (Deut. xviii. 15; Acts iii. 22-26,) making known to the people the will of God; He was to be a priest, like Aaron and Melchisedek, (Ps. cx. 4; Heb. vi. 20, vii., viii., ix.,) offering sacrifice, and making intercession, for the people; He was to be a king, like David, (Isa. lv. 3, 4, ix. 6, 7; Luke i. 32, 33; Rev. xxii. 16,) raised up by God, winning for Himself a kingdom, ruling and defending His people, restraining and conquering all His and their enemies. And for all these offices He was to be "Anointed," "Messiah," "Christ."

12. *The prophecies and types describe His work.*—The sum of their descriptions is this, that the Messiah

was to be and to do what the prophets foretold, and the types foreshadowed; to be the reality or substance of which these were but the promise and shadow, (Heb. x. 1.) Thus, for example, as prophet, He was to make known the whole will of God, and cause men to understand, believe, and obey it; beginning at Jerusalem, (Ps. cx. 2, 3,) but going forth through all nations till the whole world should be full of the knowledge of the Lord, as the waters cover the sea, (Isa. xlii. 6, xi. 9.) As priest, He was to make a real atonement for the sins of His people, by laying down His own sinless life in the room of theirs, (Dan. ix. 24; Isa. liii. 4-11;) and to make a real, efficacious intercession for them, remaining a priest for ever in heaven before God, (Ps. cx. 4; Heb. vii. 24, 25.) As king, He was really to erect a kingdom of God on the ruins of the kingdom of Satan, in His people's hearts, and over the universe for them, (Ps. xlv.; Isa. liii. 12; Ps. ii. 6-12;) and to give all necessary "gifts," or offices and institutions, under Himself as head, in the Messianic kingdom, (Ps. lxxviii. 18, 19; Isa. ix. 6, 7.)

13. *The salvation procured by this Mediator was to be righteous.*—As in the old covenant the life was promised, so under the new the salvation was to be procured, only on condition of perfect obedience to God's law. From the day in which the flaming sword first shone at Eden's gate, Jehovah continually shewed that, even in bestowing His salvation, He was not to allow a jot or a tittle of His law to pass away, or to depart in the least from that holiness, justice, and truth, which are unchangeable as His being, and are the foundation of His throne, and the sole hope and stay of the moral universe He rules. This was manifested from the beginning of the religion of grace in the old world, and all through the Old Testament dispensation of law, by the ordinance of bloody sacrifice, which shewed that even in bestowing His redeeming love on sinners, the Lord did not cease to cherish an unchangeable hatred

against sin, (Exod. xxxiv. 6. 7.) It was manifested with peculiar solemnity in the temple services, in which there was hardly anything that was not cleansed with blood, (Heb. ix. 18-22;) and above all, behind the veil, in the most holy place of tabernacle and temple. In that holy place there was the ark of God's covenant, and over the ark there shone a Shekinah, or glory, the light of God's countenance,—the glory of His grace as a covenant-God towards a sinful but covenanted people, (3, 4.) But on either side of the ark, looking down upon its lid, there were the cherubim, which had stood of old at Eden's gate,—the symbols of God's unchangeable holiness. In the ark there were the two stony tables, on which God's own finger had written His unchangeable law, (4, 5;) and on the lid of the ark there was sprinkled a covering [atonement] of atoning blood, shed for sin, (7.) Thus, in the very heart of the Old Testament institutions, it was always clearly shewn, that if the flaming sword between the cherubim had given place to the shining face of redeeming love, it was not because God had forgotten His holiness and holy law, but because, in infinite wisdom, He had found a way in which He might be just while the sinner is justified, (8-15,) in which the law might be magnified and made honourable while the lawbreaker is saved, in which the sovereignty of law might receive its most glorious vindication in the glorious manifestation of sovereign love and grace, (Ps. lxxxv. 10, 11; Isa. xlii. 21.) Hence the salvation is described as "the righteousness of God," (Rom. iii. 21;) and the Saviour-God as "Jehovah our righteousness," (Jer. xxiii. 6.)

14. *This righteousness was to be achieved by the Mediator as covenant-head of His people.*—In all His mediatorial offices, as prophet, priest, and king, He was to be "the servant" of God, (Isa. lii. 13, xlii. 1;) having God's law in His heart, coming to do God's will, (Ps. xl. 7, 8.) In the capacity of servant, by

perfect obedience, He was to deserve the approbation of God, and to receive as His "reward" the salvation of His people, (Isa. xl. 10, liii. 11, 12.) In Him, the covenant-people was to be accepted as God's servant, (Isa. xli. 8, xliv. 1, 2,) having perfectly obeyed in the covenant-head. Of this obedience the consummation was death,—a shameful and painful death,—for the sin of the covenant-people, (Ps. xxii., xl. 6, 7; Isa. liii.) This death was part of the obligation imposed on the people by God's law, and transferred to the Mediator by grace, (Job xxxiii. 24.) Their guilt was to be laid upon Him as a spotless lamb; He was to shed His blood in expiation of their guilt; and His perfect righteousness was to be imputed to them, and His death was to redeem them from the power of the grave. Hence the covenant-people are described as ransomed or redeemed,—bought with a price. The covenant-head is described as a Redeemer. The covenant-salvation is described as a redemption. Under all these expressions there lies the idea, that the life of the Mediator is given as the purchase-money or price of the forfeited lives of His people.

CHAPTER II.

IMPETRATION OF REDEMPTION—"THE GRACE OF THE LORD JESUS CHRIST."

1. *The centre and sum of our religion is the Lord Jesus Christ.*—We have seen that the Old Testament Scriptures and institutions did but foretell and foreshew His coming, and person, and offices, and work. The four Gospel histories do but describe Him as coming, and fulfilling what the law and the prophets have always been foreshewing and foretelling. The Acts and Epistles are but the evolution and exposi-

tion of what is contained in the Gospel histories ; the Apocalypse is the revelation of its destinies to and through the endless end ; the evangelists and apostles do but declare, with Divine authority and power, "that which was from the beginning, which they have heard, which they have seen with their eyes, which they have looked on, and their hands have handled, of that word of life," (1 John i. 1.) Thus Christ is the sun of the Bible system. He is the sun of His people's life : as promised of the Father, and present in the flesh, and made known by the Spirit, He is the one eternal Word, that has in all ages lived in the heart of the Church, and on the lips of her teachers. He is the sun of the world's history : without Him it is a chaos ; seen in the light of His person and work, it is a grand harmonious system of Divine providence. He is the sun of the history of the whole universe : in Him we see the mystery of its destiny already revealed, and in course of being achieved ; the full and final "restitution of all things," the subversion of the kingdom of darkness, the establishment of the kingdom of light, by the work, and in the person, of the incarnate Son of God, (Eph. i. 10.)

2. *He is God's eternal Son.*—We have already (Part I., Chap. I., 13,) seen that there is a second Person in the glorious Trinity, who is the eternal Son, the same in substance with the Father and the Spirit, their equal in power and glory ; and that that eternal Son is incarnate in Jesus of Nazareth, (John i. 14.) It was meet that our Saviour should be no less than God. In order to our salvation, there was need of a Divine, infinite fulness of grace, (Eph. iii. 19 ; Col. i. 19, ii. 9.) Not only His own humanity, but the whole Church of God's elect, rests upon the rock of His divinity, (Matt. xvi. 16–18 ;) the gates of hell shall not prevail against that "Rock of ages." His Divine nature not only enables Him to sustain the mighty burden of universal government for our sakes,

but gives an infinite value to the services He has rendered, and the sufferings He has undergone in our room, (1 Pet. i. 19, ii. 6, 7.) None but the true God could have revealed to us the will of God for our salvation, (John i. 14, 18.) And His place in the Trinity as the Son, made it possible for Him both to be given of the Father, and to send the Spirit.

3. *He is true, but sinless man.*—He is bone of our bone, and flesh of our flesh, having a human nature such as ours, in every respect save sin. He continually calls Himself “the Son of man.” His humanity is declared to form an essential part of the constitution of His person as our Redeemer, (1 Tim. ii. 5; Heb. ii. 14–18.) He has a real body, the subject of bodily affections, growing in stature, hungering, thirsting, weeping, bleeding, dying, raised again, (John xx. 27, 28.) He has a “reasonable soul,” growing in wisdom, undergoing temptation, and sorrow even unto death, sending up prayers unto God the Father. He was born of woman, lived in subjection to human authority, led a true human life, died a true human death. It was meet that the Divine Redeemer should thus be man; partly in order that in Him we might be able to *see* our God and Saviour, (John i. 14, xiv. 8, 9;) partly in order that in Him we might recognise the true dignity of our human nature, (Rom. xiv. 15;) but especially in order that He might be able to save us (Heb. ii. 10) by suffering and serving in our nature and stead, (14, 15,) sympathising with us in our sufferings and sorrows, (17, 18,) and leaving us an example of holy obedience, as the model man, (Isa. lv. 4; Phil. ii. 6; Eph. v. 2.)

But for all these purposes of His humanity, it was necessary that He should be sinless, “upright,” in the unsullied image of God, as the first Adam was before he fell. Accordingly, though true man, He is not descended from that Adam by ordinary generation; so that He has inherited none of his depravity or

guilt. He was conceived in the womb of a virgin, by the power of the Holy Ghost; and is, therefore, a "holy thing," (Luke i. 35,) "a lamb without blemish and without spot," (1 Pet. i. 19,) through a life of fiery trial remaining sinless in word and deed, (Isa. liii. 9; 1 Pet. i. 19,) in all that He says, and does, and is, being "holy, harmless, undefiled, separate from sinners," (Heb. vii. 26.)

4. *His two natures, though distinct, constitute one Person.*—In one sense, God dwells in every creature, (Acts xvii. 28.) In another and higher, He dwells in every saved man, (1 Cor. iii. 16; Col. i. 27.) But in these cases, the person of the creature remains distinct from the Person of the indwelling Creator or Redeemer. Not so in the case of the Lord Jesus Christ. His Divine and human natures are distinct from one another, as the body and soul of Adam are distinct from one another. But neither of the natures is distinct from His person. As the body and soul of Adam constitute in their union the person of Adam the man, so the human and Divine natures in their union constitute the person of Jesus the Lord and Saviour. So it is said of the Eternal Word, not that He entered into a man, but that He *became* man,—was "made flesh," (John i. 14;) from the instant of His conception in the Virgin's womb, He was "that holy thing," "the Son of God," (Luke i. 35.) His proper name is Emmanuel—God-man, God-with-us, (Matt. i. 23.) Though not the human nature, yet the *person* who is man, is robed with the attributes, and does the works of Divinity, (Phil. ii. 9–11; Acts xvii. 31; Eph. i. 19–23.) Though not the Divine nature, yet the *person* who is God, stoops to the weakness, and suffering, and death of humanity, (Phil. ii. 6–8; Eph. i. 19–23; Mark xiii. 32; Acts xx. 28.) In short, the Redeemer is neither merely God, nor merely man, nor merely God *and* man, but God and man *in*

one person,—a Divine man, (Zech. xiii. 7,)—an incarnate God, (1 Tim. iii. 16.)

By this constitution of the Redeemer's person, He is qualified for His saving work. Alike "the Son of God" and "the Son of man," He is qualified to mediate between the two, to bind them together in His person as Mediator, to connect inseparably God's heaven and man's earth. By virtue of His divinity, a Divine fulness dwells in the Son of man; by virtue of His humanity, human service is rendered, human suffering is undergone, by the Son of God. Thus He becomes to man the fountain of a new and indefectible Divine life, and to God the immoveable foundation of a new and heavenly human kingdom.

5. *The ministry of the Lord was immediately preceded and introduced by the ministry of the Baptist*, (Matt. iii. 1-3.)—The Baptist may be regarded either as the last of the Old Testament prophets, or as the first of the New, (Matt. xi. 13.) His ministry stands in the twilight dawn, when the darkness of Sinai is about to pass away before the sunlight of Calvary. He is the evening-star of one dispensation, and the morning-star of another. His preaching is at once the swan-song of the old, and the jubilee trumpet-blast of the new. The great end of his ministry was to bear witness to Jesus as the Redeemer, (John i. 7.) But that testimony is to be regarded in two aspects. First, in a peculiar sense John was *the* "forerunner," specially ordained and qualified by God for the work of announcing the Redeemer, (Luke i. 15-17;) and in declaring that Jesus is the Christ, he set upon Him the seal of the Holy Ghost, by whose inspiration the testimony was delivered, (John i. 31-34.) Second, in a more general sense, he was one of a line of forerunners, the last and greatest of the old prophetic line, (Luke xvi. 16; Matt. xi. 11;) like Moses and Elias on the Mount of Transfiguration, he was the delegate or representative of the Old Testament, "the law and the prophets;" and in bearing

witness to Jesus, he set upon Him the seal of the Old Testament, did Him homage in the name of the law and the prophets, declared that He is the end of the law, the fulfilment of the prophecies, the Saviour-God whom they had foreshewn and foretold, "the Sun of righteousness" of whose fulness they had received, by whose light they had shone, as planetary stars, through the long night of the past, (John i. 14-16.) In application of this testimony, John urged men to hold themselves in readiness to receive the approaching kingdom, to repent, to be forgiven; and administered to them the baptism of repentance, for the remission of sins, (Luke iii. 3-6.) And in consummation of the testimony, he not only predicted the near approach of the Redeemer, but publicly pointed Him out at the Jordan, baptized Him, (Matt. iii. 13-17,) and named Him as "the Son of God," (John i. 34.) In receiving this baptism of John, the Redeemer pledged Himself to "fulfil all righteousness" for and in His people; to open for them the kingdom of God, by bestowing upon them the forgiveness, (John i. 35-37,) and repentance, (Luke iii. 16, 17,) to which they were baptized in Him; to procure for them the baptism of grace, by enduring in their room the baptism of wrath, (Luke xii. 50; Col. ii. 12;) the baptism of that flood which swept away the sinless Son of God, in order that the sinful sons of men might be preserved in the ark of His salvation, (1 Pet. iii. 21.)

6. *The public ministry of Jesus dates from His baptism by John.*—The Redeemer had always been present in the Church, bearing and carrying her all the days of old, (Isa. lxiii. 8, 9; Dan. iii. 25;) His glory had shone in the holy place of tabernacle and temple, (Luke ii. 32.) The invisible presence was manifested or realised on the night of His birth, (Luke ii. 11-14;) and for thirty years the "greater than the temple," with veiled glory, in human form, had trodden our earth, (Luke iii. 23.) But it was in His baptism at

the Jordan that He was first formally and publicly acknowledged, before an assembled Church, and an open heaven, by the Father and the Spirit, audibly and visibly, as the beloved Son of God. That baptism declared Him to be the Christ,—the Messiah,—the Anointed: it was His formal designation as Redeemer, and consecration to the work of redemption. No doubt the anointing of the Spirit's descent, and of the Father's approbation, proved a true sacramental refreshing to the Son of man. Immediately thereafter the baptized Saviour was "driven of the Spirit" to the wilderness, to be tempted as the Son of God, and in that first passage of arms with the prince of darkness to open the great campaign of His public ministry as our Redeemer, (Mark i. 12; Matt. iv. 1-11.)

7. *As Redeemer, He executes the office of a Prophet.*—There is reason to believe that the second person of the Trinity, as "the Word," or "Wisdom of God," is the Person by whom the Divine nature is manifested throughout the universe. But, as the Redeemer of the Church, it is His office as Prophet to reveal "the will of God for our salvation," (John i. 14, 18.) His work as Prophet consists of two parts. First, *inward illumination* of men's minds, to enable them to apprehend the truth, and receive the grace, outwardly revealed, (Luke iv. 18; Eph. ii. 18.) This work He does by the Holy Spirit, (John xvi. 8-11.) Second, *outward revelation* of the truth and grace to be apprehended and received. This is accomplished by the instrumentality of the word;—the written word, given by the Spirit's inspiration, (2 Tim. iii. 16; 2 Peter i. 21;) and the visible word—the picture-gospel of the sacraments, instituted by Christ Himself. This prophetic office can be executed only by a *Divine Redeemer*, who knows the mystery of the Father's counsel, (John i. 18,) who has lived from the beginning, and is continually present in the Church to the end of the world, and who can give or send the Spirit of

grace and truth. It can be executed only by a *human* Redeemer; partly because it is only in the "Word made flesh" that we can *see* the fulness of grace and truth, so that it may have its full effect upon our understandings and hearts, (Zech. xii. 10; John xx. 27, 28; Matt. xiii. 16, 17;) but especially because His incarnation and suffering are not only a mode of revelation, but the very thing revealed,—the sum and substance of the gospel,—the incarnate Word preaching the gospel by *being* the gospel, (Luke iv. 18, 19, 21; John v. 39, vi. 33-35, i. 33-35.) For,

8. *As Redeemer, He executes the office of a Priest.*—It is the office of a priest to stand between the people and God,—to deal with God on their behalf,—to undertake and plead their cause. The priestly work of Christ consists of two parts,—His sacrifice and His intercession. His sacrifice is the proper foundation of all His redeeming work, of His Messianic kingdom of grace and glory, (Ps. xl. 6, 7; Gal. vi. 14.) It has been offered for the purpose of making satisfaction to Divine justice offended by our sins, and thus effecting reconciliation between the holy God and sinful man, (John i. 35-37; Rom. iii. 24-26.) For this end, the Lord took on Himself the burden of our guilt, endured the wrath of God which our sin deserved, and completed His suffering by dying in our room, a painful, shameful, and accursed death upon the cross, (John x. 11; Phil. ii. 6-9; 1 Peter ii. 24; Gal. iii. 13.) The effect of His deed of redeeming love is, that the justice of God is satisfied, the sin of His people is atoned for, their lost life is redeemed,—they are the purchased people of Christ,—they are guiltless, righteous, accepted,—their salvation is immutably secured in Him, (Rom. viii. 32-39; 2 Cor. v. 21; Eph. i. 7; Acts xx. 28; 1 Peter i. 18, 19.) The possibility of this sacrifice,—of a true human life in the room of lost man,—arose from the constitution of the Redeemer's person as true man, (Matt. xx. 28; Heb. ii. 14, 15.) Its lav-

fulness, as the self-sacrifice of a servant of God, arose from His being the Son of God, entitled to dispose of His life at His own will, and having received authority from the Father, (John x. 18.) And its infinite value, as a sufficient ransom for the lives of a whole world, arose from the constitution of His person, as not only sinless man, but true God, (Acts xx. 28; Heb. ix. 13, 14; 1 John i. 7, ii. 2.)

On this sacrifice is founded His efficacious intercession, (Heb. ix. 12.) His sacrifice was offered but once, because, in being offered once, it accomplished the end of purchasing His people's life, (Heb. x. 14;) but His intercession continues for ever, until He have completely saved them for whom He died, (Heb. vii. 24, 25; Ps. cx. 4.) The effect of His intercession is to make sure that their salvation, which He has purchased, shall be fully bestowed upon them; and to keep open to them a way by which they may continually approach to God, in the full assurance that their prayers shall be heard, their wants supplied, their persons and services accepted, (1 John ii. 1; Heb. ii. 17, iv. 14, 16.) For this work of intercession He is qualified by His atoning sacrifice, by His human nature, enabling Him to sympathise with His people, (Heb. ii. 18, iv. 15,) and by His Divine nature, enabling Him to be ever present with them, and to know their wants and desires, (Matt. xviii. 20; Rom. viii. 27.)

9. *As Redeemer, He executes the office of a King.*—By virtue of His nature as God He has a universal sovereignty, which extends to all temporal matters, embracing princes and nations as such, (Prov. viii. 15, 16; Rom. xiii. 1, 2, 4, 6.) This natural sovereignty does not belong to Him as Mediator or Redeemer, (Luke xii. 14; John xviii. 36.) As Mediator, He has a dominion of grace, He is King in and over the Church, (Ps. ii. 6; Heb. iii. 6; Rev. xxii. 16;) and for the good of the Church He administers the government of the universe, (Eph. i. 22.) This Messianic sovereignty He exercises

in two ways. First, *in* the Church, He makes His people willing, (Ps. cx. 3,) subduing them to Himself; He gives them ordinances of worship, discipline, and government, (Eph. iv. 8-13; Matt. xxviii. 19, 20,) and the blessedness and glory of having Him for their king, presiding over them, (John xii. 13; Matt. xviii. 18, 19; 1 Cor. v. 4.) Second, *for* the Church, He has overthrown the hostile kingdom of Satan, (1 John iii. 8,) broken the power of hell, vanquished death and the grave, (1 Cor. xv. 55, 57;) He exercises a controlling sovereignty over all principalities and powers, (Eph. i. 20, 21,) so that all things work together for the supreme good of His people, (Rom. viii. 28-30,) nothing can work them real evil, (Rev. vii. 3,) but even the seeming evil is overruled for their real good, (2 Cor. iv. 15-17;) and He has given in Himself not only a Divine strength to sustain them, but a perfect pattern, a model of holy obedience, to guide them and stimulate them, through their life's battle, to its eternal reward, (Phil. ii. 6-11; Eph. v. 2; Heb. xii. 1, 2.)

For the discharge of His kingly office, the Redeemer is qualified by being God, all-mighty, all-wise, all-conquering, all-ruling, all-seeing. And He is qualified by being man; destroying the kingdom of Satan in that very nature in which Satan established it; restoring the kingdom of God, and establishing it immutably in that very nature in which it had been subverted; and at the same time presenting to His people a model of human perfection which they may study, a human hero whom they may worship without incurring the guilt and danger of idolatry.

10. *As Redeemer, the God-man has rendered a perfect obedience in the room of His people.*—In all His Messianic offices, as Prophet, as Priest, and as King, He was the "servant" of the Most High, and perfectly fulfilled the law under which He had put Himself as our covenant-head. In other words, His obedience was not only passive, but active; He served as well

as suffered, (Phil. ii. 7, 8.) The service itself was one part of the suffering, the suffering was the consummation of the service, (Heb. x. 7.) This obedience He was under no natural obligation to render; by nature He is God, His office is not to obey, but to rule. And His obedience as a servant is therefore justly put to the account of His covenant people, imputed to them, reckoned as theirs. So that, in Christ, they are not only negatively guiltless, having their sin washed away in His atoning blood, but positively "accepted," (Eph. i. 6,) "righteous," (Rom. v. 19,) "justified" unto life, (18,) having a claim in law for life eternal; they are regarded and treated as having rendered a perfect obedience in their Covenant Head. And as, in order to render this perfect obedience in their room, the Son of God stooped to the form of a servant, was made lower than the angels, (Heb. ii. 9;) so His covenant people in Him are made higher than the angels, (Heb. i. 5, 14,) accepted, not only as faithful servants, but as beloved children in that beloved Son, (ii. 11-13; 1 John iii. 1.)

11. *As Redeemer, the Son of God submitted to an infinite humiliation.*—This was foreshadowed under the Old Testament by His occasional appearance in creature-form, by the provocations and persecutions which He endured in the person of His Church, and of His ambassadors and types, (1 Cor. x. 9; Ps. ii., xxii.,) and, above all, by the whole sacrificial system in which He was designated as "the Lamb slain from the foundation of the world." It consisted in His actual incarnation and suffering, (Phil. ii. 6-8.) The first step on this Jacob's ladder was the incarnation. The Son of God assumed the form of a servant. Though it had been the form of the mightiest archangel that stands before the throne, His assumption of it would have been a humiliation measured in its greatness by the distance between Creator and creature, Infinite and finite. But He was found in fashion as a man; He

took not on Him the nature of angels, by the assuming of which He would not have become one of their family, —for there is *no* family tie among them,—but the seed of Abraham, whereby He became one of the human *race*, of that race which is a serpent seed, (Gen. iii. 15,) in that form in which it is infamy for a sinless being to appear, (John iii. 14.) Among men, He chose the lowest place; was born of a subject nation, (Luke ii. 1,) of a poor family, in a stable, and cradled in a manger, (Luke ii. 4–7.) Before He had entered on His public ministry, He laboured with His own hands, to wring from the accursed earth His bitter bread, (Mark vi. 3.) When engaged in that ministry, He depended for His bread upon the charity of men, (Luke viii. 3.) More desolate than the wild beasts, (Luke ix. 58,)—without house or home,—suspected by His friends to be a madman,—reviled, persecuted by His church and nation, He was driven about like a withered leaf on the world which He had made, until at last, forsaken and betrayed by His own disciples, He was swept away in ignominy and woe from the earth, and found rest in a borrowed grave. Thus, outwardly, He was a “root out of a dry ground,” had “no form nor comeliness, no beauty that we should desire him.” But all this was only the surface of His humiliation. Its essence consisted in this, that He was “made under the law,” (Gal. iv. 4;) that the eternal Lawgiver, whose glory it is to reign, “became obedient,” was “meek and lowly in heart,” stripped Himself of His glory, and stooped to the level of the meanest subject-creature; and that He was made “a curse,” (Gal. iii. 13,) laden with the curse of the law on account of sin, judicially abandoned of the Father, exposed to the rage of men and devils, perishing beneath the wrath of God. This is the peculiar humiliation of the first-born Son of God, that He alone of all God’s children has died a true death, has felt the force of God’s vengeance against sin, has writhed in the fires of God’s indignation, has worn the

thorny crown of death's most real terrors, has received into His bosom the flaming sword of avenging justice. But that no circumstance of humiliation might be wanting, after His spirit had gone to the Father, His body was laid in that grave, the image of hell, which the wicked race of men have dug for themselves by their sins; "He made His grave with the wicked;" and before He was permitted to return to His glory, it lay for three days in that shameful bed. Now that whole humiliation of the Son of God was possible, because He is the Son of man.

12. *As Redeemer, the Son of man has been raised to an infinite height of exaltation.*—On the same Jacob's ladder of mediation, by which He descended as the Son of God, He has ascended as the Son of man. The first step of His exaltation is His resurrection, prefigured by His heavenly baptism at the Jordan, His victory over Satan in the wilderness, and His transfiguration on the mount. This resurrection, on the third day, gave Him glory as prophet, fulfilling His own repeated prediction; and as priest, shewing that His sacrifice was accepted; and as king, shewing that He was stronger than death and the grave:—the Christian Sabbath is the trophy of that victory. The second step is His ascension to heaven, in which, being seen of angels, He is justified in the Spirit, shewn to be the Son of God with power, openly acknowledged as having achieved the Church's salvation, heaven's gates opening to receive Him as the King of glory, with the new song in His praise as a Conqueror. The next step is His installation on heaven's throne, at God's right hand, as the victorious subduer of Satan and Redeemer of the Church, (Ps. cx. 1; Mark xvi. 19;) from which He goes forth, conquering and to conquer still, by His Word and Spirit, until all His Messianic people have been called and prepared for the seeing and the shewing of His glory, (Ps. cx. 1-3; Rev. xxii. 16, 17.) One step yet remains; the universal judgment, when the

Son of man shall come in His own glory, and in that of the Father, and of the holy angels, (Luke ix. 26,) when He shall judge in righteousness the world that has unrighteously condemned Him as the Son of God, they shall see and acknowledge His glory who have put Him to shame, (Rev. i. 7,) and He shall receive His own, and restore all things, consummating the victory, and inaugurating the endless triumph of the kingdom of light, (Rev. xxii. 3-5.) Now this wondrous exaltation of the Son of man is possible because He is the Son of God.

CHAPTER III.

THE APPLICATION OF REDEMPTION—"THE COMMUNION OF THE HOLY GHOST."

1. *The application of redemption is the work of the Holy Ghost.*—There is reason to believe that the Divine Spirit, as the power of God, the spirit of natural life, takes a personal part in all the Divine works of creation and providence. But it is in the new creation that we most clearly see and apprehend the appropriate offices and works of all the three persons of the adorable Trinity. And here we find an appropriate office and work of the third person, the Divine Spirit, as a "spirit of grace," (Zech. xii. 10.) Thus to Him, no less than to the Father and the Son, we are instructed to give the glory of our salvation; being baptized in the name, not only of the Father and of the Son, but also of the Holy Ghost, (Matt. xxviii. 19.) And in order to the working out of our salvation we pray for the saving offices of all the three persons alike, not only the "love of God," (the Father,) and "the grace of the Lord Jesus Christ," but also "the communion of the

Holy Ghost," (2 Cor. xiii. 14.) For in the achieving of that salvation, each of the blessed three in one takes an appropriate part: as the destination of redemption (the choice of the covenant people, and the gift of the covenant-head) flows from the love of God the Father; and as the impetration of redemption (the purchase of the covenant people, and the procuring for them of the covenant blessings) flows from the redeeming love of God the Son; so the application of redemption (the actual bestowing of those purchased blessings upon that chosen and ransomed people) flows from the renewing love of the Holy Ghost, (1 Pet. i. 1, 2,) proceeding from the Father and the Son, (John xv. 26, xvi. 7.)

2. *The saving work of the Spirit extends to the elect, and them alone.*—In a certain sense, the Spirit strives with all who are reached by the gospel call, (Gen. vi. 3.) In disobeying that call, men really grieve and quench the Spirit, (Eph. iv. 30; 1 Thess. v. 19;) and reject the Son, (John v. 40; Heb. x. 29.) But as the love of the Father is sovereign in electing, and the love of the Son is sovereign in redeeming, so the love of the Holy Ghost is sovereign in renewing and sanctifying, (John i. 12, 13; Phil. ii. 12, 13.) And as there is perfect unity in the "purpose," or sovereign "good pleasure," of the three-one God; so there is a perfect correspondency and harmony in the diversified operations by which that purpose is carried into effect, (Eph. i. 3-5; Rom. viii. 30.) The Spirit of grace renews, and sanctifies, and glorifies, all those, and only those, whom the Father has chosen, (Acts xiii. 48; 2 Tim. i. 9,) whom the Son has redeemed, (Ps. cx. 3; John x. 14, 26-28.) This does not exclude from salvation any who is willing to accept it, (John vi. 37; Matt. xi. 27, 28.) But it renders certain the salvation of the covenant people; securing their salvation by a threefold cord that cannot be broken—the Almighty power of the Father, and of the Son, and of the Holy Ghost, (1 Pet. i. 1, 2.)

3. *His saving work includes the outward revelation of the truth.*—There are many to whom the truth is outwardly revealed, who, nevertheless, are not saved by its means, (Matt. xx. 16; 2 Cor. ii. 16.) In extraordinary cases, such as that of infants, (Jer. i. 5; Luke i. 15,) those whom God has chosen may be saved without any knowledge of the truth. But, in all ordinary cases, the people of God are saved by the instrumentality of an outward revelation of the gospel, (Isa. xl. 8; Luke viii. 11.) And that revelation is one of the works of the Spirit of grace, (John xvi. 13.) In the prophetic epoch, He revealed the gospel, by moving the “holy men of old” who conveyed to Israel the Divine institutions, and the inspired Scriptures, of the old dispensation, (2 Pet. i. 21; 2 Tim. iii. 16.) At the dawn of the evangelic epoch, He revealed it more fully, by moving the prophets who bore witness to Jesus of Nazareth, (Luke i. 41, 67, ii. 26–38,) especially John the Baptist, (Luke i. 15–17; John i. 33.) He revealed it still further in the person and work of the Redeemer, the incarnate Word; making the Son of God to be conceived in the womb of a virgin, (Luke i. 35,) filling the Son of man with unmeasured grace, (John iii. 34; Luke iii. 21, 22,) sustaining Him under temptation, (Luke iv. 1–14,) through the whole miraculous work of His ministry, (Luke iv. 18,) in His atoning sacrifice, (Heb. ix. 14,) in His resurrection and ascension, (Rom. i. 4; 1 Tim. iii. 16,)—in a word, through all His Messianic humiliation and exaltation. And He has completed the outward revelation by the apostles and evangelists, (Rev. xxii. 18, 19;) working miracles in attestation of the divinity of their commission and message, (1 Cor. xii. 5–11; Heb. ii. 4,) enabling them to declare the message itself with infallible truth, (John xiv. 26, xvi. 13; Acts ii. 1–4;) and causing their canonical writings, as such, to be of Divine inspiration, (2 Tim. iii. 16; 2 Pet. iii. 15, 16.)

4. *His saving work secures the continued presence of*

Christ in the word and other gospel ordinances.—All the ordinances, the Word, the Sacraments, the Sabbath, the Church, each in its way, convey an external revelation of the truth. But the truth has no saving power, and, therefore, the ordinances have no saving power, except in so far as the Redeemer is present in them in saving grace, (John xv. 5; Luke x. 22; 1 Cor. iv. 1.) Even before the incarnation, His presence was always vouchsafed to the Church, (Isa. lxiii. 9; Ps. xlvi. 4, 5.) For three and thirty years the incarnate God was visibly present in the flesh, (John i. 14.) And He has promised that, though no longer present in the flesh, yet He shall be really present with the Church, in her ordinances, down to the end of the world, (Matt. xviii. 20, xxviii. 20.) This promise He fulfils by the mission of the Holy Ghost; absent in the body, He is ever present, really though invisibly, by that Spirit of grace and truth, (John xiv. 16–18.) So that, when the truth is duly presented in the “glass” of ordinances, the Redeemer is not only represented, but actually present to our apprehension, (2 Cor. iii. 18.) When we are addressed in the gospel call, the Saviour himself stands at the door and knocks, (Rev. iii. 20.) When the call is disobeyed, the Saviour himself is rejected, (Heb. x. 29;) when it is obeyed, the Saviour himself is received into the soul, (John i. 12;) and, so long as it continues to be obeyed, He continues to dwell in the soul, the hope of glory, (Gal. ii. 20; Col. i. 27.)

5. *His saving work begins to take effect in the infusion of a new life into the sinful soul.*—The sinful soul, as fallen and depraved, is not meet for the kingdom of God, (John iii. 6;) it is incapable of seeing the things of that kingdom in their true spiritual glory, (1 Cor. ii. 9;) its affections are disposed towards the creature, and not towards the Creator, (Ps. cxix. 25; Rom. iii. 11;) its will is desperately bent against His will, it is utterly incapable of obeying Him, (Rom. viii. 7;) it is depraved from its birth, (Ps. li. 5,) “dead in tres-

passes and sins," (Eph. ii. 1.) In order, therefore, that the sinner may be saved, made a living member of God's kingdom, it is necessary that he receive a new life, corresponding in its nature to the nature of that kingdom. This new life is bestowed by the omnipotent grace of God, (Eph. ii. 1, 10.) Its nature and origin is indicated by the expressions employed in Scripture to describe it; such as, "regeneration," (a new birth,) (Titus iii. 5,) being "born again," (or "from above,") (John iii. 3,) "born of water and of the Spirit," (John iii. 5,) becoming "a new creature," (2 Cor. v. 17; Eph. ii. 10,) being "renewed in the spirit of our mind," (Eph. iv. 23,) receiving "a new heart and a new spirit," (Ezek. xxxvi. 26,) &c. These expressions indicate a work truly miraculous, a work that can be wrought only by the power of the Almighty. They describe a great change, not in the mere substance, or essential faculties of the man,—for Paul the apostle is still the same person with Saul the persecutor,—but in the state and disposition of his heart, his understanding, his will, his affections, towards God; so that, morally and spiritually, he is a "new man," (Eph. iv. 24; Col. iii. 10,) to whom all things without have become new, (2 Cor. v. 17,) because he has received a new life within. The instrument by which this new life is ordinarily bestowed is the word of God, (1 Pet. i. 23.) The source from which it is drawn is Christ, (Col. iii. 3, 4; Gal. ii. 20.) Its author is the Holy Ghost, (John iii. 5-8; Titus iii. 5.)

6. *His saving work includes the sinner's effectual calling, conversion, union to Christ.*—The outward call of the gospel is addressed to all sinners, bidding them turn from sin to God, from ruin to salvation, in Christ, (Isa. lv. 1, 2.) But those who have not received the new life either do not know and feel their need of a Saviour, or do not see the beauty and glory of the offered Saviour and His salvation, (1 Cor. i. 23; 2 Cor. iv. 3, 4,) and consequently remain in the bond-

age of their old blindness and spiritual death. As distinguished from the mere outward call of the word, there is an inward, efficacious call of the Spirit by the word, the call of God's elect, (Rom. viii. 30; 2 Pet. i. 10.) They, in God's good time, are made "alive from the dead," in order that they may gladly leave their sins, and turn to God in Christ, (1 Cor. ii. 12; Ps. cx. 3.) Because it is efficacious, never failing to secure obedience, this inward call of the Spirit is known as *effectual calling*. And because it involves a turning of the soul from sin to God, from ruin to salvation, it is known as "turning" or *conversion*, (Ezek. xviii. 31, 32; Acts iii. 19.) It is at once a free act of the sinful soul, (Ezek. xviii. 31, 32,) and an irresistible grace of the Holy Ghost, (Luke xi. 22; Phil. ii. 13,) setting the imprisoned spirit free, (2 Cor. iii. 17.)

In order to the sinner's conversion, the Spirit makes him to know and feel the fact that he is *lost*, (Luke xv. 17; Acts xvi. 30,) lying under God's curse, (Gal. iii. 10,) incapable of doing aught to rescue himself either from the guilt of sin (Gal. ii. 16; Rom. iii. 20) or from its dark dominion, (Rom. vii. 24; Eph. ii. 1, 2,) vile, depraved, unfit for the presence of God, helplessly dependent upon His sovereign mercy, (Hosea xiii. 9, xiv. 1.) For this end He employs the natural miseries (Isa. lv. 1, 2) and terrors (Acts xvi. 26-29) of men. But the end itself, true conviction of sin, is attained only by our being made to know the law of God, (Gal. iii. 21-24,) as broken by us, (Rom. iii. 20, vii. 7, 9,) and in its light to see ourselves as sinners against the Holy God, (Ps. li. 4,) especially as He is manifested in redeeming love upon the cross, (John xvi. 8, 9.) But while thus making us to feel our *need* of a Saviour, He leads us to know and feel the fact, that the Saviour and salvation we need are provided in Christ Jesus, and Him alone, (Acts xvi. 31, iv. 12.) He enables us to see that that salvation is all-sufficient, (Heb. vii. 25;) that it is suitable to our case,

including pardon for our guilt, (1 John i. 7; Isa. i. 18,) a perfect righteousness to cover our nakedness, (Rom. iii. 21,) a life-giving spirit to renew our souls, (John iv. 14,) a blessed rest, and feast, and home, in the family and bosom of a reconciled God, (Luke xv.; Rom. v. 8; 2 Cor. v. 19;) a Saviour and a salvation freely offered to us, lost, (Matt. xviii. 11,) sinful, (Luke v. 32), chief of sinners (1 Tim. i. 15) though we be, (Luke xv. 7, 10, 19-24.) And while thus opening our eyes to see our ruin and God's salvation, the Divine Spirit makes us willing (Ps. cx. 3) to become the people of Christ, draws us by the cords of a man, and the bands of love, (Hos. xi. 4,) and unites us to the crucified Redeemer, (Gal. ii. 20,) as our only Saviour-God, (Hos. xiv. 4; Isa. lv. 6, 7.)

7. *The bond of our union to Christ is saving faith.*—Saving faith is so described in order to distinguish it from the temporary faith of the stony-ground hearer, (Luke viii. 13,) the miracle-working faith, (Matt. xvii. 20,) which had no necessary connexion with salvation, (Matt. vii. 22, 23,) and the merely historical faith of devils, who believe and tremble, (James ii. 19.) As distinguished from these, saving faith is the fruit of the gracious work of the Spirit, (1 Cor. ii. 4, 9, 10, 12; Acts xvi. 14;) and unites the believer to God in Christ for salvation, (Acts xvi. 31; Rom. x. 9-11.) The act of saving faith is described in Scripture by a great variety of names. Most frequently as "*believing*," (John x. 26; 1 Pet. ii. 7,) "*believing Christ*," (John x. 38,) or "*in Him*," (John xiv. 1,) or "*on Him*," (John x. 42; Acts xvi. 31,) or "*on His name*," (John i. 12;) sometimes as "*hearing*" Him, (John v. 25; Luke ix. 35,) "*following*" Him, (John x. 27;) "*obeying*" His gospel, (2 Thess. i. 8,) or doctrine, (Rom. vi. 17;) again, as "*seeing*" Him, (Matt. v. 8,) "*beholding*" Him, (John i. 36; 2 Cor. iii. 18,) "*looking on*" Him, (Zech. xii. 10,) or "*to Him*," (Isa. xlv. 22;) again, as "*coming to Him*," (Matt.

xi. 28 ; John vi. 37,) being “*built on Him,*” or “*in*” Him, (1 Pet. ii. 4, 5 ; Eph. ii. 22,) “*grafted*” into Him, (Rom. xi. 17, 19 ; John xv. 5,) “*being crucified with Him,*” (Gal. ii. 20 ; Luke ix. 23,) “*receiving*” Him, (John i. 12,) “*opening the door*” to Him, (Rev. iii. 20.)

In all these expressions it is implied, that the believer pretends to no goodness or merit of his own, (Rom. vii. 18 ;) that saving faith is an act of self-abnegation ; that it is the instrument, and only the instrument, in the hand of the Spirit, of uniting the sinful soul to Christ, in lowly dependence upon Him, and Him alone, for salvation. Further, we are taught in Scripture, that faith is not merely an act done once for all, but a habit of the saved soul, a life-long habit, (Gal. ii. 20 ;) that upon its continuance depends our perseverance in a state of salvation, (Heb. iii. 6, 14, vi. 4-6 ;) so that “*believer*” is another name for “*saint,*” or saved man, (Eph. i. 1 ; 1 Tim. iv. 12.) In other words, that dependence on Christ, and union with Him, is perpetual, (2 Cor. iii. 18 ;) and is the indispensable condition of remaining in the enjoyment of His life, (Gal. ii. 20 ; John xv. 4-7.)

8. *The result of this union is twofold—a change of state or condition, and a change of nature and disposition.* The change of state is described by the terms *justification* and *adoption* ; the change of nature by the terms *sanctification* and *glorification*.

First, *in the act of faith, the believer is justified and adopted.* He is *justified.* Justification is what is called a *forensic act, i. e.,* it is a deed done by God in relation to the believing man at His bar. He declares the believer just. He pardons all his sins, declaring that they shall no more be remembered in judgment against him, (Heb. viii. 12 ; Rom. viii. 1.) He accepts him as righteous, solemnly puts him on the footing of a faithful servant, who has perfectly obeyed the law, (Rom. iii. 21, 22, 26, v. 12, 19.) And He treats him accordingly, regarding his person

and his services thenceforward with that favour which is life, that loving-kindness which is better than life, (Rom. v. 17, 18 ; 1 Pet. ii. 5 ;) and bestowing upon him, as righteous, a life which is eternal, an everlasting salvation, (Rom. v. 21, viii. 31-39.) This justification we receive, not on account of any merit of our own, (Phil. iii. 9 ; Isa. lxiv. 6,) but wholly and solely by the grace of God, (Rom. iii. 24, v. 15-21.) The *ground* of it is the merit of God in Christ, His perfect obedience, active and passive, rendered in our room. We are justified as being "in Christ," (Rom. viii. 1,) united to Him as our covenant-head, so that our sin is laid upon Him, and His righteousness is laid upon us, (2 Cor. v. 21 ;) as Luther said, "I am Thy sin ; Thou art my righteousness." We are delivered from the curse, because He was made a curse for us, (Gal. iii. 13.) We are delivered from our guilt, because He was laden with its piercing burden, (Isa. liii. 11.) We are saved from death, because He has died in our room, (1 Pet. ii. 24 ; Rev. i. 5.) We are accepted as righteous servants, because He, the righteous servant of God, has rendered a perfect obedience to all God's law in our stead, and has therefore provided for us a "righteousness of God," as deep, and broad, and high, as that most holy law, (Eph. i. 6.) In one word, we are saved from death because we have suffered in Christ, we are justified to eternal life because we have served in Christ, our representative and covenant-head, (Rom. v. 14 ; 1 Cor. xv. 22.) This righteousness we receive, we are justified, only by faith. Christ has procured the salvation of His covenant people ; He has died for them on the cross, (Acts xx. 28 ;) He intercedes for them, and reigns for them, on the throne, (Rom. viii. 34 ;) so that in Him their salvation is immutably secure, (Isa. liii. 10, 11.) But the redemption does not take effect upon them till they have been actually united to Him by the Spirit. In the exceptional cases

in which faith is a physical impossibility, the union may take place without faith; Christ may embrace them who are incapable of embracing Him, (Isa. xl. 11; Mark x. 13-16.) But in all ordinary cases, to remain in unbelief is to remain in a state of condemnation, under the wrath of God, (John iii. 18.) It is by faith, and only by faith, that we are justified, (Rom. iii. 22, v. 1; Gal. iii. 11.) Further,

The believer is *adopted*. Our Redeemer, though He became a servant for our sakes, was and is the beloved Son of God, (Luke iii. 22, ix. 35.) And we, in receiving Him, coming to be "in Him," are "in Him" received, not only as servants, but as children of God, (John i. 12.) Because we are not children of God by nature, but aliens and enemies, therefore our reception into God's family is described as adoption, "the adoption of children," (Rom. viii. 15; Gal. iv. 4-6.) This adoption, like our justification, flows from the free grace, the redeeming love, of God the Father, (1 John iii. 1,) in Christ the Son, (Gal. iv. 4, 5.) It is a solemn deed of Jehovah, in which He says of the believer, not only "Behold my servant whom I uphold, mine elect, in whom my soul delighteth," but, "This is my beloved Son, in whom I am well pleased." The blessings of this sonship are declared in Scripture to be as follows:—The paternal love of God, (1 John iii. 1,) the brotherly love of Christ, (Heb. ii. 11-13; John xv. 12,) the familiar friendship of Christ, (John xv. 13-15,) familiar access to God as His children, (Gal. ii. 6; Rom. viii. 15,) and a right as heirs of God, joint-heirs with Christ, to dwell in God's house, and reign with the First-born, and possess all things in Him, for ever and ever, (Gal. iv. 7; Rom. viii. 17; 2 Cor. vi. 10; Rev. i. 6, xxii. 5.) This sonship, a blessing and glory greater than that of the angels, (Heb. i. 5, 14,) we receive by faith, (John i. 12.)

9. Second, *in the exercise of faith the believer is sanctified*.—This sanctification is the unfolding of the

new life received in regeneration, and exercised in saving faith. It is the work of God's Spirit, (Titus iii. 5; 1 Pet. i. 2.) It consists in the formation of a "new man;" the restoration of the image of God, defaced by the fall, (Eph. iv. 24; Col. iii. 10;) or conformation of the character to the image of Christ, who is the image of God, (Rom. viii. 29.) It is in its nature *complete*; *i. e.*, the change or transfiguration extends to the *whole* man,—to the understanding, and affections, and will. The understanding is renewed in knowledge, (Col. iii. 10; Jer. xxiv. 7; 1 Cor. ii. 12, 15;) the affections are renewed, turned from sin to love, (Ps. cxvi. 1; Rom. viii. 28; 1 John iii. 14;) and the will is renewed to a free and glad obedience, (Rom. vii. 22; Ps. cxvi. 12;) in short, the whole man is renewed, in righteousness and holiness, after the image of God, (Eph. iv. 24.) Consequently, the outward life is renewed; the renovated man ceases to do evil, (2 Tim. ii. 19; 1 John iii. 6,) and does good, (Eph. ii. 10,) living soberly, and righteously, and godly: soberly, preserving his personal purity, (James i. 27;) righteously, discharging all the duties of love to his neighbour, (Rom. xiii. 5–10;) godly, discharging all the duties of love to his Saviour and God, (Jude 21; 1 John v. 3.)

10. *This sanctification is the fruit, and the evidence, of saving faith.*—It is the *fruit* of faith, (Acts xv. 9, xxvi. 18,) derived from Christ, (1 Cor. i. 30.) The photographic plate, chemically prepared, receives the image of a man by being set over against him in the sunlight: so the believer, prepared by the Spirit, (2 Cor. iii. 17, 18,) is transfigured into the image of Christ, by beholding His glory of grace in the sunlight of the gospel, (18.) And as it is the fruit, so it is the *evidence* of faith. In this sense, we are said to be justified by works, (James ii. 14–26;) *i. e.*, by good works our faith is shewn to be genuine, we are not *made* to be Christians, but *shewn* to be

Christians. There is a "dead faith" which produces no good works: the true living faith "worketh by love," (Gal. v. 6,) "keeping the commandments of God," (1 Cor. vii. 19;) as it is often said, "We are justified" (obtain our pardon, acceptance, adoption) "by faith alone; but the faith which justifies will not remain alone." Thus, while faith, depending wholly upon God, is the inward life of Christianity in our souls, (Gal. ii. 20,) love, keeping the commandments, is its outward evidence, (1 John iv. 7, iii. 14; 2 John 6;) and although it is only as we see the love of God in Christ to lost men that we learn to love Him, (1 John iv. 19,) it is only as we possess and exercise a true and holy love to God and men, that we can *be sure* that God has really loved us with the eternal, electing love which He bears His people, (1 John iii. 18-20.) It is true that in the exercise of faith itself there is a certain consciousness of exercising it. But it is only by the sensible and visible fruit of faith that we can obtain the *full assurance* of being God's children, the blessed *hope*, the *joy* in the Holy Ghost, the *assured peace*, which, next to justification, adoption, and sanctification, are the most precious portions of the Christian's treasury on earth, (Rom. v. 1-11.)

11. *This sanctification is in the present life imperfect, but progressive.*—It is *imperfect*. Though complete in its nature, as extending to all the believer's faculties, capacities, and conduct, yet it is imperfect in *degree*. In this life there is no sinless perfection; in the most advanced believer on earth there are always some remains of sin indwelling, (Isa. vi. 5; Rom. vii. 18-25; Phil. iii. 12;) so that, with the reality of faith in the heart, there may be an obscuration of its evidences in the conduct, leading to a disturbance of the soul's inward peace, its assurance of God's love, and a clouding of its hope and joy of hope; (Ps. li. 9-12,) there is need of continual confession of sin, and prayer for forgiveness, (1-4; Matt. vi. 12,)

the prayer, if not of a lost sinner, yet of a penitent son who has transgressed against and offended the heavenly Father, (9.) But the sanctification is in its nature *progressive*. It is of the nature of the new life to grow, and spread, and bud, and blossom, and bear fruit like a tree, (Matt. xiii. 31, 32,) or to extend itself more and more through the man's character and conduct like a leaven, (33.) The "new man," as such, dies unto sin, and lives unto righteousness, more and more; grows in knowledge, and every other Christian grace, (2 Pet. iii. 18; Phil. iii. 13; Heb. vi. 1.) Till the new creation is complete, the Divine creative Spirit never rests; in disposing and enabling the sinner to keep in view of the Saviour, He causes him to be transformed into the same image "from glory to glory," ever advancing, step by step, onward and upward, as on a Jacob's ladder, from one ascending degree of sanctification to another, (2 Cor. iii. 18.)

12. *The believer or saint can never fall away into final perdition, but shall certainly be led through grace to endless glory.*—The saint on earth is never perfect, and sometimes is allowed to relapse into scandalous sin, (Ps. li. 14; Luke xxii. 31–34.) This is part of the believer's training on earth, in order that he may be thoroughly humbled, and taught to give all the glory of his salvation to God, (Ps. li. 12–17; 1 Pet. i. 23–25.) And there are professing Christians possessing a certain kind of faith, who, nevertheless, in time of trial fall away into perdition, (Luke viii. 13;) there are hypocrites, whose hope shall perish, (Job viii. 13.) But no one who is really renewed by the Spirit, who has exercised a saving faith upon the Son, can ever be lost, (Isa. xl. 30, 31; Ps. xxxvii. 23, 24.) For the promise to faith is a promise of salvation, (Acts xvi. 31.) The word that has been believed is the word of Jehovah, which cannot fail of its promised result, (Isa. lv. 10–13, xl. 8.) In the act of faith the believer is justified to everlasting life, as a child of God, en-

titled to a glorious immortality. The life which is put forth in faith is in its nature immortal; the Spirit, whose grace enables the sinner to believe, is in His purposes unchangeable, "His gifts and calling are without repentance," (Rom. xi. 29.) The Son on whom the faith has been reposed is able to save to the uttermost all that come to God through Him, (Heb. vii. 25;) He has purchased their salvation with His blood, (Acts xx. 28;) He reigns and intercedes for it on the throne, (Rom. viii. 34-39;) and no one of them can be lost, unless He either be defrauded of His covenant-reward, (Isa. liii. 11; Heb. xii. 2,) or cool in His unchangeable love, (Rom. viii. 38, 39; Heb. xiii. 8.) The Father, of whose election the calling and justification are the fruits, is one whose electing love is immutable and eternal, (James i. 17,) and who, in giving effectual calling to this sinner and that, has shewn that *they* are the objects of that love, predestinated to be brought, in due time, through grace to glory, (Rom. viii. 28-30; Luke xii. 32.) The question of the perseverance of the saints really resolves itself into the question of the perseverance of God—in other words, of the power of the Almighty, (Isa. xl. 28-31; Rom. viii. 31.) Though the believer is utterly feeble and helpless in himself, yet he can never utterly fall away unless God cease to be almighty, *i.e.*, cease to *be*; he must continue to stand so long as there is strength in the love of God the Father, or efficacy in the grace of the Lord Jesus Christ, or life in the communion of the Holy Ghost. Only, let us not forget, that it is *in the faith* that he is to continue to stand, that he is to be *a persevering saint*, that his perseverance is a *perseverance in grace*. If any professed believer live unrenewed, and die impenitent, we are not to imagine that in his case a saint has failed to persevere in grace; we are to conclude that a sinner has been detected before the time, (1 Tim. v. 24,) that a hypocrite has failed to persevere in hypocrisy, (1 John ii. 19.) In spite of

such cases of apostasy, true believers have a Divine right to rejoice in the hope of the glory of God, (2 Tim. ii. 18, 19. i. 12.) The work of the believer's sanctification is consummated at death, (Luke xxiii. 43; Heb. xii. 14,) recognised on the judgment-day, (Matt. xxv. 34,) and fully manifested throughout a blessed and glorious eternity, (Rom. viii. 18, 19; Rev. vii. 16, 17.) In that eternity, not only the soul but also the body shall appear, spiritualised and glorified, endowed with the unwearying strength of a sinless immortality, (Rom. viii. 23; 1 Cor. xv. 42, 43, 54.) In that eternal glory shall appear all whom the Father has chosen, and the Son has redeemed, and the Spirit has renewed. They shall see the Saviour's face, and be altogether like Him, (Rev. xxii. 4.) On a bright May morning, every drop of dew is filled with the light, and transfigured into the image of the sun : so of the covenant-people, the dew of the Redeemer's youth, (Ps. cx. 3 ;) on the morning of that eternal day they shall be, not only countless as the dew, (Gen. xv. 5 ; Rev. vii. 9, 10,) but beautiful and bright as the dew ; every one of them shall be filled with the warm light, and transfigured into the image, of the glorious Sun of righteousness, (Rom. viii. 29, 30.) It is true that, as they shall for ever continue beholding His face, gaining deeper and wider views of His glory, they may for ever go on growing in stature, transformed into an ever-deepening and widening image of His glory ; the dew-drop expanding into a lake, and the lake into a sea. But the image in the dew-drop is as perfect, full-orbed and bright, though not as great, as in the lake : so, from the hour in which the saint beholds his Saviour face to face, both sin and sorrow are for ever at an end ; he has attained the summit of the Jacob's ladder ; he is in the state of sinless perfection, of cloudless bliss, (1 John iii. 2.) Our present sanctification is the one only method of progressing towards that eternal blissful glory, (1 John iii. 3.)

PART III.

THE DOCTRINE OF GRACE—THE DUTY OF MAN.

CHAPTER I.

THE CHRISTIAN LIFE—ITS INWARD NATURE, FAITH AND REPENTANCE.

1. *The gospel call is a call to a new life*, (Rom. vi. 4, vii. 6.)—It is true that Christ has not in substance delivered a new law; the law of His house is ever the old, unchangeable, royal law of love, (Matt. xxii. 34–40, v. 17–19.) But He calls us from the wicked old life of fallen men, that life which is a life of disobedience to the law, and merits the wrath of the Lawgiver, and is itself a living death, (Rom. viii. 6; Eph. ii. 1–3.) He calls us to a life that is new on this account among others, that it obeys the old eternal law of love, keeping the commandments of God, (Gal. v. 6; I Cor. vii. 19.) It is new, moreover, because it is lived by a new *power*, of the Holy Ghost, (Rom. viii. 13, 14; John iv. 14;) because it walks upon a new and everlasting *way*, Jesus Christ the righteous, (John xiv. 6; Heb. x. 19;) because it has new *objects* of love, the brotherhood in Christ, (John xiii. 34,) and new *motives* to the love of God and man,—not only our natural obligations to God as Creator and Preserver, but our covenant obligations to God in Christ as our Redeemer, (Exod. xx. 2; Eph. v. 2.) Thus, from its

very nature, the gospel calls us to live a new life, and that not merely the true life of man as a rational creature, but also and distinctively the life of a Christian, redeemed by Christ.

2. *The gospel lays all men under obligation to obey this call.*—Because the old life is in its nature ungodly and unrighteous, all men are under a natural obligation to lead the new. But they are laid under a super-added obligation by the call of the gospel. For that call is addressed to all men, (Prov. viii. 4.) The gospel way of life is open to all, (Isa. lv. 1–3; Rev. xxii. 17,) the Saviour is offered, (Matt. xi. 28; John vi. 37,) the Spirit is promised (Luke xi. 13) to all who choose to accept them. This *new fact*, that the life which men have lost by sin is put within their reach by grace, lays them under a superadded obligation to receive and to live the new life, (Matt. iii. 2.) He who does not receive it and live it, in thus disobeying the gospel, contracts a new and superadded guilt, (John xvi. 8, 9,) the guilt of contumacy and rebellion, not only against the Lord as God, but also against the Lord as an offered Saviour, (Heb. x. 26–29.)

3. *The obligation of man to obey is not affected by the sovereign predestination of God.*—I cannot understand how the Lord's predestination is consistent with the freedom of the gospel offer, and the freedom of the sinner in accepting or rejecting it. Neither can I understand how the sovereign foreordination of all events is consistent with the moral government of God, His answers to prayer, the freedom of man in obeying or disobeying any or all of His commandments. I cannot *understand how* these seeming contradictions may be reconciled. But for practical purposes *I do not need to understand how*. For practical purposes, all that I need to know *is the fact that*, while God has absolutely foreordained all events, yet He invites and commands me to deal with Him in prayer as a father, promising to hear and answer my petitions; that while

determining men's actions as fixedly as the places and courses of the stars, He yet leaves the men themselves, in all their actions, as free as the wind. The *reason why* is to me "a secret thing," which I must therefore leave to "the Lord our God," to whom it belongs, (Deut. xxix. 29.) The *fact that* is a plainly "revealed thing," that I "may do all the words of God's law;" and it is the measure of my obligation, the rule of my duty. In like manner, in order to be not only free but bound to obey the gospel call, I do not need to *understand how* its freedom, and my freedom and responsibility in relation to it, may be reconciled with God's absolute predestination of the event; all that I need is to *know the fact that*, even as the gospel salvation is sufficient for all, (Heb. vii. 25,) so the gospel call is open to all; that it is addressed to men not as predestinate, redeemed, regenerate, but as fallen men, (Prov. viii. 4,) sinners, (Luke v. 32,) lost sinners, (Luke xix. 10,) like me; and that therefore it is addressed to me as truly as it ever has been addressed to any, that I am under the same obligation and have the same warrant to obey it with any believer that has ever lived on earth. The "secret thing"—the mystery—I leave to the Lord my God; it has no bearing on my present duty. The "thing revealed"—the plain fact—I apply to determine my duty thus: it tells me that, whether I am predestinated or not, if I obey the gospel call I shall certainly be saved, if I disobey it I shall certainly be lost.

4. *The gospel call is a call distinctively to faith and repentance*, (Acts xx. 20, 21.)—This is the sum of practical Christianity, (27.) In calling men to faith and repentance, the gospel does not neglect, but inculcates and insures the keeping of all the commandments of God in a new and holy obedience, (Gal. v. 6; 1 Cor. vii. 19.) But while a true divine love distinguishes the Christian from the worldling, faith and repentance distinguish him from man sinful and unfallen. Faith

and repentance alike are necessary to salvation, (John iii. 36 ; Luke xiii. 3 ;) to both alike is attached the promise of salvation, (Acts xvi. 31 ; Luke xv. 7, 10, 21, 22 ;) to both alike all men are called, (Matt. xi. 28 ; Acts xvii. 30 ;) and both together constitute the sum of all that is peculiar to the Christian life.

5. FIRST, *The gospel call is a call to FAITH*, (Rom. x. 8-14.)—It is by faith that the new life is received, (Gal. iii. 22,) nourished and sustained, (Acts xxvi. 18 ; Eph. iii. 17,) and lived, (Gal. ii. 20,) by which it overcomes the world, and gains the crown of immortality, (1 John v. 4 ; Heb. xi.) Faith is the fountain of all true obedience, (Gal. v. 6,) and the mother of all the other Christian graces, (Rom. v. 1-11.) “Without faith it is impossible to please God,” (Heb. xi. 6 ;) it is impossible truly to live, (Hab. ii. 4 ; Rom. i. 17 ; Gal. iii. 11 ; Heb. x. 38.) We have already (Part II. Chap. III.) spoken of it as a work and grace of the Spirit. We shall now speak of it as a work and duty of man.

6. (1.) In a very general sense, “*faith is the evidence of things not seen,*” (Heb. xi. 1.)—It attests their reality ; it makes them to appear ; it brings them to view ; just as if it had set them before our bodily eyes, it makes us to know and feel that they are, really though invisibly. Thus, though I cannot see it with my bodily eyes, yet I am convinced that the cause of this world’s origination is the Word of God, (Heb. xi. 3,) that the force which keeps the stars in their places and courses is universal gravitation, that the instrumental cause which fills the earth with food and gladness is the principle and law of vegetation, that the thing which causes the hands of my watch to mark the hours and minutes is an invisible machinery adapted to that end. And this conviction, of the reality of what I do not see, is faith.

This faith is specially exercised upon things that are *in their nature* invisible, the things of the spiritual and eternal world. Thus, though my bodily eyes

cannot behold it, I am convinced that in my mortal body there dwells an immortal spirit, laden with guilt, enslaved by depravity ; that there is a holy God, punishing the guilty, hating all sin ; that there is an incarnate God, who has died to expiate man's guilt ; that there is a holy Spirit, who lives to deliver men from their corruption ; that there is an eternal world beyond the present, a heaven for those whom Christ has redeemed, a hell for those who have rejected His salvation. This conviction of the reality of what I cannot see, again, is faith. And it is a part of saving faith.

But it is not the whole. The mere conviction of the reality of spiritual things can not save me, (James ii. 14.) It may exist in worldlings and hypocrites, (Luke viii. 13.) It exists in the very devils, (James ii. 19.) It will exist in all men on the judgment-day, (Rev. i. 7.) When existing *alone*, its natural tendency is to drive the sinful man away, in hatred and terror, from the holy God, (Gen. iii. 8 ; Rom. viii. 7 ; Rev. vi. 15-17 ;) and, as the aliment of remorse, it will constitute the very life of the undying and eternal death, (1 Cor. xv. 56.)

(2.) More definitely, *true faith involves trust in God, as powerful, good, and true*—"a faithful Creator," (1 Pet. iv. 19.)—"Faith is the substance of things hoped for," (Heb. xi. 1 ;) it substantiates them ; it transforms them from shadowy expectations into solid possessions ; just as if it had placed them in our hands, it enables us to enjoy them, in a childlike trust upon the faithfulness, the truth, goodness, power of God. This faith is the duty of every rational creature. Every creature is dependent for its being upon the sovereign power, and goodness, and truth of the Creator. Every rational creature is bound to recognise that dependence, and give due glory to God, by reposing his trust, for life and all its means, upon that sovereign power, truth, and

goodness. To refuse to own that dependence in practice is rebellious and presumptuous pride. "The *just* shall live by faith:" unbelief is *injustice*, unfairness, iniquity: faith alone is justice, equity, fair-dealing; for it alone acknowledges *the fact* of man's absolute dependence upon God, (Hab. ii. 4.) To refuse to trust in His goodness and truth, is to give His very nature the lie, (1 John v. 10:) to acknowledge His truth, and power, and goodness, to lean upon Him in childlike trust, is the true and only life of His rational creatures, (Jer. ii. 13; Luke iv. 4.) Unbelief, departure from that childlike trust in Him, (Heb. iii. 12,) is, in its nature, a spiritual death; and, as an apostasy from the only God, rebellion against His sovereignty, merits a second death, of condemnation and wrath. By this unbelief man sinned and died in Eden: he distrusted the fatherly goodness of Jehovah, imagining that He was a jealous tyrant; and His immutable truth, imagining that He would not keep the covenant-promise; and His almighty power, imagining that He could not execute the covenant threat: he really disowned God's sovereignty, seeking to be himself a god, (Gen. iii. 5;) and, in that hour of unbelief, he sinned and died. The trust in God's goodness and truth and power which the fallen man apostatises by withholding, (Heb. iii. 12,) is restored in the Christian, and constitutes a part of his saving faith.

But not the whole of it. Our sin has deprived us of all claim upon the goodness of God: by nature we are not His children, but His enemies, (Rom. v. 10;) so that His power is turned, His truth is pledged against us, (Gen. ii. 17; Rom. i. 18.) We are, therefore, by nature, no longer in a position to receive a true life by dependence merely upon the natural goodness of God. In order that we may be warranted in trusting Him, and have life in union with Him, we must know Him in His saving grace. Accordingly,

7. (3.) *Saving faith, distinctively, is trust in God as a Saviour.*—The sum and substance of the “things hoped for” by the saints of old, the people of God under the Old Testament, was the redemption promised in Eden, procured in Christ, administered by the Spirit, (Heb. xi. 39, 40.) They received and lived the new life by believing, looking forward to a promised Redeemer yet to come, (Luke ii. 38.) We receive and lead the new life by believing, trusting in a Redeemer that has come, and wrought out an everlasting salvation, (Rom. x. 6–11.)

This saving faith shews us the Redeemer, and unites us to Him, in all His saving offices, as Prophet, and Priest, and King. It recognises Him, unites us to Him, as *Prophet*: the Christian life is lived by believing Christ, *resting* on His truth, as *the* Prophet of the Church, the revelation of God, the true and faithful Witness, (Matt. xi. 27; John xvi. 14, 15; Rev. xix. 10.) It recognises Him, and unites us to Him, as *Priest*: the heart and soul, the very life, of the Christian life consists in believing on Christ as *the* great High Priest, trusting in His atoning sacrifice once offered for sin on the cross, (Gal. ii. 20, vi. 14,) and in His efficacious intercession perpetually made before the throne, (Heb. iv. 14–16, x. 15–22.) It recognises Him, and unites us to Him, as *King*: in another of its aspects the Christian life consists in a free (Ps. cx. 3) and joyful (Ps. cxlix. 2) recognition of, and subjection to, and dependence on, Christ as King,—a King not only by virtue of His nature as God, but also and specially by virtue of His office as Redeemer, (Matt. xxviii. 18–20; Rev. i. 5, 6.) And in all this, saving faith beholds, and unites us to, our God, (Isa. xl. 9; John i. 14, xiv. 1 :) the whole life of the Christian is a life of dependence upon the covenanted truth, and mercy, and sovereignty of God as Saviour, (Luke iv. 4; Ps. xci. 2, 14–16.)

8. *This faith is the instrument of our receiving all*

blessings.—First of all, and for ever, in uniting us to God the Saviour, it receives our salvation, (Acts xvi. 31.) In uniting us to Christ the Prophet, it enlightens our understanding, (John i. 4; Ps. xix. 8,) to the knowledge of all things, (1 Cor. ii. 15, 16,) and specially of the riches of God's grace, (John i. 14,) present and eternal, prepared for us, and freely given to us in Christ, (1 Cor. ii. 12, 9, 10.) In uniting us to Christ the Priest, it conveys to us justification and adoption, (Rom. iii. 24; John i. 12;) it shews us the love of God, (Rom. v. 8,) and thus leads us to *love* God, (1 John iv. 19,) and man, (John xiii. 14, 34;) it gives us more and more the blessedness of settled *peace* with God, (Rom. v. 1,) of familiar *fellowship* with Him as His children, (2;) it gives us the *joy* of that fellowship, (2,) the *assured hope* of glory, and the joy of that joyful hope, springing from the experience of the love of God, beaming and streaming into our hearts from the cross, (3–8,) and from the knowledge of the love of Christ, pleading for us before the throne, (9, 10.) In uniting us to Christ the King, it secures a reign of Christ in our souls, (Rom. vi. 4, vii. 4,) enables us to obey Him in love, (Gal. v. 6,) keeping His commandments, (John xiv. 21;) it gives us the glory of having Jehovah for our King, (Ps. lxxxix. 18;) it makes us ourselves to be kings and priests to God, (Rev. i. 6;) and it assures us that all real blessings, temporal and spiritual, shall be bestowed upon us, (Matt. vi. 31–33,) that all things, even apparent evils, shall work together for our good, (Rom. viii. 28; 2 Cor. iv. 17,) because the government of the universe is in the hands of our Covenant-head, (Rev. xxii. 16,) intrusted to Him for the good, (Eph. i. 22,) and administered by Him for the salvation, of His covenant people, (Rom. viii. 31–39.) It is true that the children of God do not always possess these *fruits* of faith, the *joy* of salvation. But they do always possess the salvation itself. And its joy is always within their reach;

in order to receive it more and more, they need only to exercise, more and more steadfastly and fully, the grace of faith, (2 Cor. iii. 18.)

9. *This faith is reasonable, and of universal obligation.*—Faith, as such, is not unreasonable. If there be sufficient evidence, it is not faith, but unbelief, that is unreasonable. If the matter be of practical importance,—*e. g.*, if it concern my life, as depending on the skill of a given physician,—unbelief in the truth is dangerous, belief of the truth is the only way of safety. And if the matter involve a moral obligation,—*e. g.*, if it concern the payment of a debt, proved to be such,—belief is obligatory, and unbelief a sin; belief of the truth is the only way of duty. Now, the Scripture revelation concerns a matter of supreme importance, the glory of God's grace, the honour of Christ, the salvation of my soul; and faith is the way, the only way, of obtaining that salvation; therefore, not to believe is to incur the most tremendous of calamities, (John iii. 36.) Further, as the Scripture revelation is abundantly attested by evidence as being the word of God, not to believe is the very supreme of folly, (Ps. xiv. 1.) And as I am commanded by the gospel law, even as I am guided by the gospel light, to give myself over in faith to God in Christ for salvation, not to believe is to incur a superadded guilt, to plunge myself into a deeper condemnation, (John iii. 19, xvi. 8, 9:) it is to be guilty not only of continuous rebellion against the Lord as my God, not only of a continuous suicide, spiritual and eternal, but of a crucifixion of Christ, (Heb. vi. 6,) a continuous rejection in Him of the Lord as an offered Saviour, (Heb. x. 29, 30.) On the other hand, in exercising faith, I do a most reasonable deed, (1 Pet. iii. 15.) When I believe in an unseen and eternal world, I do but believe a fact, abundantly attested even by the light of nature. In committing myself to God in Christ as Saviour, I do but believe and act upon another fact,

abundantly attested, (see *Introduction*,) that I am by nature lost, that in Christ, and Him alone, there is a salvation provided and offered; in other words, *I repose upon the testimony of God*, whose truth is unchangeable. Our obligation to faith rests not merely on our interest, but ultimately upon the claims of God to be honoured as true by every rational creature, (Isa. i. 2.)

Further, as it is by faith that we advance in grace, and obtain the assurance and joy of salvation, we are bound not only to believe and be saved, but also to keep believing, in order that we may bring forth the fruits of faith, in a holy life, (1 Cor. xiii. 13,) and so obtain its assurance in joyful hope, (1 Thess. v. 16.)

10. SECOND, *The gospel call is a call to REPENTANCE*, (Matt. iii. 2; Mark i. 15, vi. 12; Acts ii. 38.)—In the original Greek, the literal meaning of the term (*μετάνοια*,) translated “repentance,” is “change of mind.” When, therefore, it commands us to repent, the gospel refers to a mind which needs to be changed. This is the “carnal mind,” or natural disposition of man, as fallen and sinful, the fountain or spring of all the natural life. That natural mind is indisposed and unable to keep the royal law of love, (Rom. viii. 7.) Its life is summed up in a number of sinful lusts, “the lust of the flesh, and the lust of the eyes, and the pride of life,” (1 John ii. 16.) These, in their being and exercise, constitute the sum of our natural life as fallen, “all that is in the world.” In all the life of the natural man, therefore, there is no true divine love, either to God as supreme, or to man as His image; his life is essentially ungodly, (Titus ii. 12.) And the lusts are distinctively “worldly,”—*i. e.*, they consist in some form or other of worldliness, love of the creature in preference to the Creator,—and are therefore an apostasy and idolatry. “The lust of the flesh,” devoted to sensuous comforts and enjoyments, is mammon-worship, the basest of all idolatries, (Col.

iii. 5;) "the lust of the eyes," vanity and ambition, is at bottom a worship of Satan, the father of lies, the author of vain-glory, (Matt. iv. 8, 9;) and "the pride of life," is the worship of self, the worst and wickedest of deceivers and devils, (Jer. xvii. 9; Matt. xvi. 23.) All these forms of creature-worship were combined in the sin whereby man fell, (Gen iii. 6;) and some or all of them constitute the whole life of man as fallen and depraved, (Rom. i. 21; Eph ii. 2, 12; Titus ii. 12.) Thus the carnal-mind is itself a true spiritual death, (Rom. viii. 6;) and, as a continuous apostasy from God, and breach of His royal law of love, makes the carnal man to be a "child of wrath," (Eph. ii. 1-3.)

That old mind the gospel-call to repentance commands us to change. This call of the gospel, therefore, is a call to obey the whole law of love, which the carnal mind perpetually violates, (Titus ii. 12.) In particular, as the carnal mind is enmity against God, and will not and cannot obey Him, the gospel-call is a call to the love of God, and keeping His commandments, (Jude 21; 1 John v. 3,) including the love of man as His image. Where the carnal mind bids me seek my life in this world's perishing bread, the gospel bids me seek it in conformity to God's will, realised in Christ, the bread of life everlasting, (Luke iv. 4; John vi. 52-58.) Where the carnal mind bids me seek a vain evanescent glory in the admiration of men, and in domination over them, the gospel bids me seek a true immortal glory in humble adoration of God, and subjection to Him, (Luke iv. 8; Rom. ii. 7.) Where the mind of the flesh bids me gratify my pride by making myself a god, the gospel bids me look with awful reverence to Jehovah, and lay myself prostrate at the feet of His majesty, fearing and trembling lest I should offend, (Luke iv. 12; Phil. ii. 12.) In a word, where the mind of the flesh bids me indulge *myself*, and make God to be nothing, the

mind of the Spirit bids me crucify self, (Luke ix. 23,) and make God to be everything, living and dying unto Him, in unselfish, self-denying, undying love to God and man, (1 Cor. xiii. 4-7.) But this spiritual mind, with its new love, has certain special aspects in the Christian, (the man restored, as distinguished from the man unfallen,) to which has been peculiarly appropriated the name of repentance.

11. *True repentance involves a heart-hatred of our sin, and an apprehension of God's mercy in Christ.*—There is a false repentance which springs merely from worldly considerations, not of the intrinsic evil of the sin itself, but of some of its calamitous consequences, (Gen. iv. 13, 14.) This is what Scripture describes as the "sorrow of the world," (2 Cor. vii. 10;) it is not a gracious affection of the new and spiritual life, but a mere natural affection of the old and worldly life; it is remorse, and it works despair and death, (Matt. xxvii. 3-5; Rev. i. 7.) The true repentance is a gracious work of God's Spirit, (Zech. xii. 10;) it involves a heart-hatred of the sin, (Rom. vii. 15; Ezek. xxxvi. 31,) and a heartfelt sorrow on account of it, as a thing vile and loathsome in itself, (Rom. vii. 24,) enslaving and defiling both soul and body, (Rom. vii. 23; 1 Cor. iii. 16, 17,) dishonouring and offending God, (Ps. li. 4,) and, above all, piercing Him in His redeeming love in Christ, (Zech. xii. 10; John xvi. 9.)

This repentance, therefore, springs from faith and love; "it is the tear of faith." It is only in Christ that we can gain such a view of our sin as to hate it; in order to die unto sin, we must be nailed on His cross, (Gal. vi. 14.) It is only in Christ that we can receive such a view of God as to have confidence in turning from our sin to *Him*. To see Him only in the glory of His nature or law, is to despair and die, (Rom. vii. 9.) We are melted into penitence only by the Sun of righteousness; we relent only when we see the relenting of God,—the glory of His

redeeming love in Christ, (Zech. xii. 10 ; Luke xxii. 61, 62.)

12. *True repentance involves a sincere disposition and endeavour to depart from sin, and serve God in love.*—If the sorrow for sin be genuine, the penitent will necessarily desire and strive to be free from the cause of his grief, (Rom. vii. 24 ; Ps. li. 9, 10.) If the hatred to sin be true and mortal, he will make ceaseless war against his tormentor and foe, (Gal. v. 16, 17 ; Eph. vi. 11, 12.) If the sorrow and hatred spring from true love to God in Christ, the love will appear in departure from the sin that pierces, and in a holy obedience that glorifies the Saviour God, (Ezek. xxxvi. 26, 27 ; John xiv. 21.) The heavenly fruits of a new and holy obedience are the evidence of repentance no less than of faith, (Matt. iii. 8 ;) without them, no man has a right to hope that he has really repented unto life ; without them, there is every reason to fear that the profession of penitence is a lie, provoking the wrath of the heart-searching God whom it insults, (Matt. iii. 10.)

13. *True repentance, like faith, is a means of salvation, indispensable, and universally obligatory.*—It is a means of salvation. Like faith, it is no part of the price of our salvation. Like faith, it involves in its very nature a confession that we have no claim upon salvation in ourselves, and lays us low at the feet of the sovereign mercy of God in Christ, (Ps. li. 3, 4 ; Hos. xiv. 2, 3 ; Luke xv. 18, 21.) But though it has no merit as a work, it has a saving office as an instrument. For, like faith, it is a means of receiving the great salvation into our souls. It is “repentance unto salvation,” (2 Cor. vii. 10 ;) as the man that truly believes, so the man that truly repents shall certainly be saved, (Hos. xiv. 4 ; Luke xv. 7, 10, 22.)

As a means of salvation it is *indispensable*. It is the express condition of receiving remission of sins, (Mark i. 4 ; Acts ii. 38.) Without it, it is expressly declared, no man can be saved, (Luke xiii. 3.) And,

indeed, we might have concluded so much from the nature of the case. Impenitence, as such, continuing in the "carnal mind" is spiritual death; perpetual impenitence is perpetual death; and is, moreover, perpetual contumacy against God, deserving His perpetual curse, (Rom. ii. 5; viii. 6, 7.) Without a radical "change of mind,"—a new mind,—a new heart,—a heart to know, and love, and serve the Lord, there *can* be no heaven for the sinner; with a carnal mind which is enmity against God, it is utterly impossible either to glorify God by keeping His commandments, or to be blessed in the view of His glory, to be other than cursed in the view of His glory, (Rev. i. 7; vi. 15–17.) And the believer, if he keep his sin "covered," unconfessed, and unlamented in his heart, shuts his heart against the healing and reviving mercy of God, (Ps. xxxii. 3–5.)

And it is *of universal obligation*. For the old life and mind are ungodly and unrighteous, and need to be repented of. The call to repentance is addressed to all men, (Acts xvii. 30; 2 Peter iii. 9.) The grace of repentance is offered to all, (Acts v. 31; xx. 21.) In short, to all men is freely offered in Christ the new life which the gospel commands them to lead, (John i. 4.) He therefore who does not repent, sins not only against the light of nature, but against the light of grace in Christ.

14. *The repentance, like the faith, must be life-long.*—It is true that as the believer makes progress in grace, he learns more and more to rejoice in God the Saviour, (1 Peter i. 8; 1 Thess. v. 16;) and from this point of view the Christian life is a life of festive gladness, (Luke v. 34;) feasting, and not fasting, is its law. But by the same progress in grace he gains deeper and deeper views of the evil of sin, (1 Tim. i. 15,) and mourns with a deeper and deeper grief on account of its remaining power in himself. The joy in the Saviour-God is not more truly the law of our Christian life than the sorrow on account of the sin that has pierced

Him, (Matt. v. 4; Zech. xii. 10.) And, therefore, because the sin ends only with the present life, the "godly sorrow" on account of it must be life-long, (Isa. xxxviii. 15.) The repentance, further, must be perpetual in its warfare against indwelling corruption, (Luke ix. 23,) until the last remains of that corruption have perished in the hour of death. In other words, it must be perpetual in its growing love, and abounding labours of love to God and man, until the immortal love have fully and finally prevailed, and received the victor's crown of immortal life, (2 Tim. iv. 7; Rev. ii. 7, 11, 17, 26; iii. 5, 12, 21.)

15. *The faith and the repentance abase man, and exalt God.*—This is the grand end of the Christian religion and life. *Manward*, it produces *humility*. In order even to enter the kingdom of God, the man must become as a little child, (Matt. xviii. 3.) In that kingdom he is the greatest who humbles himself most,—makes himself least, (1, 4.) So that, when the man is perfectly emptied of self, he is ripe and ready for heaven. To produce this humility more and more is the necessary and inevitable effect of true faith and repentance. Faith, as such, is the death of pride; it is its very nature to confess that man is weak and helpless, dependent upon another; it depends upon Jehovah even for life, (Hab. ii. 4;) it lays the man upon His strength like a helpless babe on a mother's bosom. Repentance, as such, as sorrow for sin, is the burial and gravestone of pride; a continuous memorial to the man of the pit from which he came, and of the baseness which still adheres to him. And this office of faith and repentance can never cease until the last remains of pride have been extirpated, and the redeemed man has altogether forgotten self in adoring love and praise to a visible Redeemer in blissful glory, (Rev. vii. 9–17.)

Godward, it produces *praise*. The very act of faith is an act of homage to His sovereign power and good-

ness and truth as God; the act of saving faith is an act of recognition of, and dependence on His sovereign power and goodness and truth as a Saviour. Repentance, sorrow for sin, is based on the recognition of the goodness, justice, holiness of His law, *i. e.*, His will, His person as Sovereign; in making war against sin, it is a continuous acknowledgment of His right to reign; in turning from sin to God, it acknowledges the Creator, as distinguished from the creature, as being supremely excellent, the soul's portion, the only fountain of living waters. And this twofold recognition of His glory is consummated in love, sustained by faith and repentance, like Moses between Aaron and Hur, and continuing to give glory, in everlasting song, after faith and repentance have ceased to be.

16. *The new life of the Christian is in imitation of Christ, and love to Him.*—Christ is to us not only a Saviour, the manifest grace of God; not only a Sovereign, the manifest majesty of God; but also a pattern, as the manifest image of the invisible God, (2 Cor. iv. 4; Heb. i. 3,) the perfect model of a true and sinless humanity, (Heb. vii. 26.) The end of our predestination, redemption, regeneration, is that we may be conformed to His image, (Rom. viii. 29; Eph. i. 4.) Accordingly, the Christian life consists in conformity to Him, (2 Cor. iii. 18;) *e. g.*, in His *humility*, (Phil. ii. 6–12,) in His cheerful *endurance* of suffering, (Heb. xii. 1–4,) in His *love*, (Eph. v. 2,) specially His *love to His people*, (John xv. 12, 13,) and *labours* of love, (xiii. 12–16,) a love that is *free, self-denying, self-sacrificing*, even unto death, (Eph. v. 2.) And progress in the Christian life is a progressive resemblance to Christ, in knowledge, righteousness, and holiness, onward and upward to the sinless perfection of those who are altogether like Him, because they see Him as He is, (1 John iii. 2, 3; Rev. xxii. 4.) We ought to follow every good example, (1 Cor. iv. 16,) but only in so far as that example is good; and there is no example

absolutely certain to be always good, no model to be safely imitated in all things, none on whom we can repose a true faith, even as there is no hero that may without impiety be worshipped, but the Man of men, Jesus, the Son of God.

The Christian life is a life of love to Him. In the love of Christ, the God-man, are combined the two tables of the law, the love of God, and the love of our neighbour. But there is a peculiar adoring love and praise due to Him as our Redeemer, (Ps. cxvi. 1; Rev. i. 5, 6; 1 Cor. xvi. 22.)

17. *The new life of the Christian is acceptable to God.*—As Christ is a great High Priest, so Christians, in believing on Him, are made holy priests, (1 Pet. ii. 5.) As He, out of undeserved love to them, gave Himself in their room, a dead sacrifice, a sin-offering of blood; so they, out of grateful love to Him, in the new life, give themselves, a living sacrifice, a thank-offering of praise, (Rom. xii. 1.) And this sacrifice of the Christian, laid on the altar of Christ, is acceptable to God. It is not that the new life in any way procures the salvation. But, first, it is a “reasonable service,” (Rom. xii. 1;) it stands to reason, it corresponds to the nature of things, that the rational creature should live in love to the Creator, that the man for whom Christ has died should live for Christ. Second, it is a work of God, in which God sees His own glory. He rests in complacent delight in the view of His natural creation, (Gen. ii. 2, 3,) He rejoices in all His works, (Ps. civ. 31;)—holiness, in whatever degree, must be delightful to the Holy One;—much more must He rejoice in the progressive sanctification of His Church, (Isa. lxv. 19; Zeph. iii. 17,) in which He sees the glory, not only of His nature as God, but of His grace as Redeemer; the only work that has ever cost a Divine person a moment’s pain, the work, therefore, in which the Redeemer receives the sweetest pleasure, (Heb. xii. 2,) the joyful reward of His pain-

ful toil, (Isa. liii. 11.) And, third, this progressive sanctification is the instrument of preparing believers for His endless sacramental delight in heaven, (Matt. xxvi. 29; 1 John iii. 3,) and of bringing into the Church of true believers the unconverted elect, the unborn children for whom Christ has died, (Isa. liii. 10; Ps. xl. 3; John xvii. 23.) But the acceptability is always "in Christ Jesus," (1 Pet. ii. 5.) There is iniquity in the holiest of our holy things, (Lev. v. 15; xxii. 16;) our very righteousnesses are as filthy rags, (Isa. lxiv. 6.) And even the thank-offering of a Christian life can be accepted only by the grace of God, through the sacrifice and intercession of His Son.

CHAPTER II.

THE CHRISTIAN LIFE—ITS ORDINANCES.

1. *For the good of the Church on earth, the Lord Jesus Christ has instituted certain "ordinances,"* (Eph. iv. 7-12.)—They have obtained this name because they are ordained, or instituted, by the Lord, (Matt. xxviii. 20.) They may be classified as follows:—Some of them owe their existence to the revelation of grace in Christ; such are, *the word and the sacraments, the visible church, the ministry of word and sacraments, and of church government and discipline.* Others are founded upon nature, but have received a new character from the Scripture revelation—have their root in nature, but their fruit only in grace; such are, *the sabbath, prayer and praise, and, generally, the worship of God.*

2. *The use of ordinances is necessary to salvation.*

—Absolutely, nothing is necessary but the blood and spirit of Christ; so that (in the case of infants, for example) a sinner may be saved without the use of ordinances, if only he be washed in Christ's blood, and renewed by His Spirit. Again, even in the case of adults, nothing is absolutely necessary but faith and repentance; so that, if any one could believe on Christ, and live a new life, without the ordinances, he would certainly be saved. But, on the other hand, the ordinances are the divinely instituted instruments of bestowing the grace of God, of manifesting the presence of God in Christ to the soul, (Ps. cxxxii. 13-16; Matt. xxviii. 20;) they are the appointed instruments of creating the new life, (1 Pet. i. 23,) of nourishing and sustaining it through grace into glory, (2 Cor. iii. 18;) hence they are termed "*means of grace.*" The observance of them, as being commanded by Christ, is itself a part of the new life, of obedience to Him; so that he who wilfully neglects them shews that he is not in a state of salvation, (Rom. x. 10; Luke ix. 26; John xiv. 21.) Further, as the divinely appointed instruments of the Saviour's manifested presence, they are the divinely appointed instruments of saving the soul; so that, without the use of *some*, at least, of these ordinances, there is no ordinary possibility of salvation, (Rom. x. 13-15.)

3. *The ordinances have no saving power in themselves.*—The blessing flows only from Christ, present in them, in manifested grace, (John xvi. 14;) they are *merely* the instruments of His presence and power by the Spirit, (1 Cor. ii. 4, 5; iii. 5-7,) sovereignly and efficaciously working in men's souls, (Phil. ii. 13,) creating and sustaining the new life, (Eph. ii. 8-10; Gal. vi. 15,) with its faith, "which worketh by love," (Gal. v. 6,) and repentance, "keeping the commandments of God," (1 Cor. vii. 19.) So that, without the manifested presence of the Saviour-God, without faith apprehending Him, without the Holy Ghost giving

faith for the apprehension of Him, and repentance by the apprehension of Him, the ordinances are nothing, (1 Cor. iii. 5-7,) and the use of them is but an empty form, (2 Tim. iii. 5.)

4. *All the detailed ordinances partake of the nature of WORSHIP.*—By worship is meant the express and formal recognition and adoration which are due to the Deity, (Matt. iv. 10; Rev. xix. 10;) Christian worship is an express and formal recognition and adoration of God in Christ. This worship itself is an ordinance of God, (Matt. iv. 10.) As the worship of a spiritual, heart-searching God, it ought to be spiritual and sincere, (John iv. 23,) flowing from the heart's adoring reverence and love to God in Christ as King, (Matt. xv. 7, 8.) In order to be acceptable, it must be rendered through Christ our Priest, (Heb. iv. 14-16; 1 Pet. ii. 5,) in humble acknowledgment of our own unworthiness, and sole dependence on His perfect righteousness, and efficacious intercession. And for this end we must have the blessing of Christ the Prophet, in His Word, and by His Spirit of grace and truth, (John xvi. 14; Eph. ii. 18.) This worship, in its inward nature and power, ought to pervade our whole life, as a life of continuous dependence upon, and adoring reverence and love to Christ, (Rom. i. 9; xii. 1, 11.) Formal and express, it ought to pervade our observance of all the other ordinances in detail; for no one of them do we rightly observe, unless in it we recognise and adore the Lord, (Hab. ii. 20.)

Of these detailed ordinances we shall speak in the order we find most convenient.

I.—THE VISIBLE CHURCH.

The literal meaning of the term "church," is "house of the Lord," (Heb. iii. 6.) The Scripture word (*ecclesia*), which we have translated "church," literally means, "the company of those who are called

out of" the mass of lost men, (1 Pet. ii. 9; 1 Cor. i. 2.) The Church is also described in Scripture as a flock, the flock of God; as a kingdom, the kingdom of God, the kingdom of heaven, &c.

5. *The only Head of the Church is the Lord Jesus Christ, as Messiah or Mediator.*—As true God, He is head of the nations, (Prov. viii. 15, 16; Rev. xix. 16.) As Messiah, He is head of the Church, (Col. i. 18,) which is His body, (Eph. i. 22, 23;) the first-born Son, (Rom. viii. 29,) over the household of younger brethren, (Heb. iii. 6;) the Shepherd of Israel, (Ps. lxxx. 1,) over the flock, (John x. 11–16;) the King on Zion, (Ps. ii. 6,) over the new and everlasting kingdom, (Isa. ix. 6, 7; Mark xv. 26; Rev. i. 6.) This Messianic headship is coextensive with the Messianic offices of Christ, and covers all the duties and privileges of His Messianic people, (Col. iii. 11.) Thus, *as Prophet*, represented by the Word, He is head of the Church, sole fountain of her *doctrine*; the teacher of the household, (Luke ix. 35,) guide of the flock, (John x. 4, 5, 27,) revealer and revelation of the gospel of the kingdom, (John i. 14, 18.) *As Priest*, represented by the sacraments, He is head of the Church, sole fountain of her *life*; the bread and the wine of the household, (Mark vii. 27; John vi. 54,) the pasture as well as the pastor of the flock, (Ps. xxiii. 1, 3; John x. 11, 28; Acts xx. 28,) the foundation, (Matt. xvi. 16–19; 1 Pet. ii. 3–5,) the life, (Col. iii. 4,) the glory and joy of the kingdom, (Ps. cxlix. 2; Rev. i. 5, 6.) *As King*, represented by Church-government and discipline, He is head of the Church, sole fountain of her *laws and institutions*, ruling over the household, (Heb. iii. 6,) leading His flock (Ps. lxxx. 1) by His governmental staff or sceptre, (Ps. xxiii. 4,) reigning over and for the covenant kingdom of God, (Isa. ix. 6, 7; Eph. iv. 7–11; Rev. xxii. 16.) It is this Messianic headship which makes the Church to be the Church of Christ.

6. *The Church of Christ exists under two aspects.*—The *invisible* Church consists of the whole number of God's elect, given to Christ in eternal covenant, and redeemed by His blood, (Ps. cx. 3 ; Isa. liii. 10 ; Heb. xii. 23.) While all the elect are members in God's decree, the actual members of this Church at any given time on earth are those whom the Holy Ghost has called to faith and repentance, (1 Pet. ii. 4, 5, 9, 10 ; Eph. ii. 18–20,) in execution of that eternal decree, (Phil. ii. 13.) It is called invisible, because it does not constitute a visible organisation or society on earth, but a spiritual body, united to Christ by the Holy Ghost dwelling in all its members, and in Him as the head, (Eph. i. 22, 23.) As imperfect on earth, it is known as the Church militant, (Eph. vi. 12 ;) as perfect in glory, as the Church triumphant, (Rev. vii. 9, 10 ;) and in both states, as the Holy Catholic Church. But by the Lord's institution, His Church is constituted into a *visible* organised society, of men professing faith in Him and obedience to Him, associated together in His name in the use of visible ordinances for a visible worship and work, (Matt. xxviii. 18–20.) And this *visible* Church, therefore, is itself an ordinance of God. It may exist in a single family, (Rom. xvi. 5 ; Philem. 2,) or embrace a whole congregation sitting round one communion table, (Acts xiv. 23 ; 1 Cor. xiv. 23,) or include all the associated Christian professors of a large community, (Acts xv. 3, 22.) In all cases, it consists of a *society* of men professing the religion of Christ, faith in Him, obedience to Him. The catholic or universal visible Church consists of all throughout the world who profess the Christian religion, and their children.

7. *The visible Church includes in its membership all who make credible profession of Christianity.*—Under the Old Testament, it included the seed of Isaac, pledged to a profession of Christianity, (faith in the promised Messiah or "Christ,") and aliens received by

adoption into the commonwealth of Israel. Under the New, the Church has been mainly gathered in from the Gentiles. In this visible kingdom of Christ there are, and always have been, many who are no true members of the invisible Church, but hypocritical pretenders to faith and repentance, (John vi. 70; Matt. xiii. 24-30, 47-50; 1 John ii. 19, 20.) On the other hand, there may be true members of the invisible Church who are no members of the visible. There can be no membership in Christ's visible kingdom where there is a visible and continued disobedience to Christ the King. If, therefore, a converted man not only relapse into scandalous sin, but remain for a time impenitent and contumacious, then, by openly casting off Christ's authority, he has *ipso facto* ceased to be a member of the visible Church, though he can never cease to be a member of the invisible, (Matt. xviii. 17.) Again, in the case of a convert from heathenism, who is not a Church member from infancy, the faith and repentance, the new life, constituting him a member of the invisible Church, may exist for a time before the open profession of faith and repentance which constitutes membership in the visible.

8. *The children of Church members are members of the visible Church.*—The Church-membership of infants, as a divine institution, was attested under the Old Testament by the sign and seal of circumcision, (Gen. xvii. 9-12; Rom. iv. 11.) Under the New Testament, the Church has remained in substance the same as it was under the Old, (Rom. xi. 17, 18.) The ceremonial system, of types and shadows, has been repealed, and is superseded by the coming and work of the great Antitype, (2 Cor. iii. 11, 13, 14.) But there is no change of the law of infant Church-membership. The Saviour has commanded us to suffer little children to come to Him, on the ground that "*of such*" (though not of such *alone*) "*is the kingdom of heaven,*" (Matt. xix. 14;) and to "*receive such children in His name,*"

(Mark ix. 37,) *i. e.*, as belonging to Him, (41.) One of the apostles urges all his hearers to repent and be baptized, on the ground that the promise is to them and *to their children*, (Acts ii. 38, 39.) And another, in order to shew that the whole family becomes a Christian family by the Christianity of one of its heads, brings in, by way of proof, as a mere admitted matter of course, the fact that the children of a believing parent are not “unclean” but “holy,” (1 Cor. vii. 14,) *i. e.*, belong to the “holy nation,” the visible Church of Christ’s professing people, (1 Pet. ii. 9.) The same fact is signified and sealed in the baptism of infants, which is the formal recognition of their membership by birth or adoption, the Church’s act of “receiving” them in the name of Christ as members of His Church. The ground of their Church-membership is their federal or covenant relation to their parents, in whom they exist, or are represented, as their head, (Gen. xvii. 7.) Its practical effect is to entitle them to all the privileges of the visible Church; to bind their parents to train them up for God; to bind the whole Church to love and cherish them as brethren in Christ; and to encourage us to cherish a good hope of their salvation, and work and pray for their regeneration even in infancy, that they may be saved by the grace of God, (Jer. i. 5; Luke i. 15; Isa. xl. 11.)

9. *Membership in the visible Church is a duty and privilege.*—The visible Church is herself one of the ordinances, and the only possible means of our full enjoyment of all the ordinances, in the due observance of which the new life is sustained, and progresses through grace to glory, by our “beholding as in a glass the glory of the Lord,” (2 Cor. iii. 18; Eph. iv. 8–12.) Its membership gives to Christians an opportunity of blessing and being blessed in the reciprocal love which they owe to one another, not merely as “one blood” by nature, but as a brotherhood in Christ, (1 Pet. ii. 17,)

owing to one another a new and peculiar spiritual affection, (John xiii. 34, 35; 1 John iii. 14;) it gives them an opportunity of cheering and sustaining one another in faith, (Rom. i. 11, 12,) in constancy, (Luke xxi. 32,) in love, and all faith's labours of love, (Heb. x. 24.) And its existence, in holy and blameless love, is an instrument of blessing the world, of extending the kingdom of Christ, by openly manifesting the glorious grace of Christ the King, (John xvii. 23; 1 Pet. ii. 9; 2 Cor. iii. 2, 3.) For these blessed ends, every man is bound to do the duty, and enjoy the privilege, of being a member of Christ's visible kingdom. But the duty can be done, the privilege can be enjoyed, only by faith. He who is a Church-member without faith is no better than a Judas, betraying the Lord with the Judas' kiss of hypocritical profession.

II.—THE WORD OF GOD.

10. *The Scriptures describe themselves in terms that strikingly resemble their descriptions of Christ.*—Thus the written word and the incarnate Word receive the same name, (Mark vii. 13; Rev. xix. 13.) Both alike are *divine*, (1 Tim. iii. 16; 2 Tim. iii. 16.) Both alike have assumed human form by the operation of *the Holy Ghost*, (Luke i. 35; 2 Pet. i. 21.) Both alike are the *foundation* of the Church, (1 Cor. iii. 11; Eph. ii. 20,) the *seed* of her life, (Gal. iii. 16; Luke viii. 11,) its *food*, (John vi. 51; 1 Pet. ii. 2,) and the instrument of its perpetuation, and final victory, and endless glory, (Col. ii. 7; 1 Pet. i. 23–25.) Both alike are made unto us *wisdom*, (1 Cor. i. 30; 2 Tim. iii. 15,) and *righteousness*, (1 Cor. i. 30; Heb. v. 13,) and *sanctification*, (1 Cor. i. 30; 1 Tim. iv. 5,) and *redemption*, (1 Cor. i. 30; John viii. 32, 36.) Both alike are the object of *faith*, (Acts xvi. 31; Rom. x. 8,) which the believer *receives* (John i. 12; Acts xvi. 14,) and *loves*, (Ps. cxvi. 1, cxix. 97, 113, 119;) which dwells

in the true Church by faith, (Col. i. 27; iii. 16,) which her ministers preach, (1 Cor. i. 23; 2 Tim. iv. 2,) for which her martyrs suffer and die, (Rom. viii. 36; Rev. i. 2; vi. 9; xx. 4,) &c. Thus the written word of God is, so to speak, identified with the Word incarnate—the Bible with Christ. And not without reason. For,

11. *The Scriptures are the one only revelation of Christ*, even as He is the one only revelation of God in grace, (John i. 14, 18.) Christ is the truth, the whole truth, which God has chosen to reveal for our salvation, (John xiv. 6; 1 Cor. i. 24;) but the Scriptures are the instrument of conveying to us the knowledge of that truth as it is in Christ, (John v. 39; xx. 31; 1 John i. 1.) In other words, Christ is the thing revealed, the Scriptures are the revelation of it; Christ is the Saviour-God, the Scriptures are the light in which He is seen; Christ is the substance of salvation, the Scriptures are the form in which that substance is apprehended.

Hence the importance of full and clear scriptural doctrine; it is the instrument of full and energetic Christian life. We know Christ only in proportion as we know the word of God. If we would find Him, we must search the Scriptures, (John v. 39.) If we would be habitually in His company, walking with God, (Gen. v. 21, 24; Col. iii. 3,) we must habitually meditate upon the Scriptures, (Ps. i. 1-3.) If we would grow in every grace, (2 Cor. iii. 18,) we must grow in the knowledge conveyed by the Scriptures, (2 Pet. iii. 18.) If we would be filled with the divine fulness of Christ, (Col. ii. 9; Eph. iii. 19,) we must be inhabited by the ocean-like fulness of the Scriptures, (Isa. xi. 9; Col. iii. 16; 2 Tim. iii. 16, 17.) In short, if we would have Christ to be our very life now and for ever, (Col. iii. 4,) we must have the word of God dwelling in us, (Deut. viii. 3; Matt. iv. 4.)

On the other hand, the knowledge of the Scripture

doctrine is nothing, (Matt. vii. 21-23,) it will but deepen condemnation, (2 Cor. ii. 16,) unless it be made the instrument of receiving the Christ whom the Scriptures reveal, and changing us into His glorious image of self-denying, self-sacrificing love, (1 Cor. xiii. 1, 2.) We may have a historical knowledge of God's word, a dead faith, no better than the faith of devils, who believe and tremble, (James ii. 19,) or we may have a temporary faith, (Luke viii. 13,) leading to certain temporary results, but producing no permanent good fruits, because not involving a living faith in Christ, God's living and life-giving Word. Of this the Saviour has warned us in the parable of the sower, (Matt. xiii. 1-23; Mark iv. 1-25; Luke viii. 1-18.) He warns us that the good seed of God's word may be received on or into the mind, and yet prove utterly unproductive of saving fruit, through our frivolity, or fickleness, or double-mindedness; He teaches us that the saving fruit can be produced only from the good soil of an earnest, persevering, single-hearted purpose to know and do the will of God. Now, how is that good soil to be itself produced in our bad hearts?

12. *The saving knowledge of Scripture is given by the Holy Ghost, and Him alone, (1 Cor. ii. 9, 10.)* It is He that has unveiled the Saviour, and makes Him to be present in the word, and all other ordinances, in His glory of grace; and it is He, and He alone, that can unvail our hearts, roll away the darkness of our sin, and lead us forth into the light of the gospel, (Ps. cxix. 18; 2 Cor. iii. 17,) so that, with unvailed hearts, "with open face," we may behold the unvailed glory, (18). Therefore our Bible study should always be an act of worship. We ought to read the Bible on our knees: 1st, In adoration, because we are in the presence of God's incarnate Word; 2d, In adoring prayer, that the Spirit of truth may reveal Him to us in the glory of His real but invisible presence; and 3d, In adoring praise, for whatever of His glory, as the in-

carnate Word, the written word by the grace of the Spirit has enabled us to see and to shew.

13. *The Spirit gives us this knowledge in the use of suitable means and endeavours for obtaining it.*—Thus He makes use of our *conscience*, constraining us to the study as a solemn duty, (Isa. i. 2;) of our *affections*, drawing us to the study by the cords of a man, binding us to it by the bands of love, (Ps. i. 2; cxix. 97;) of our *understanding*, cultivated and trained to masculine endeavours to know the deep and great things of God, (1 Cor. xiv. 20; Eph. iv. 14;) and of the law of our constitution by which custom creates *habit*, disposing us to the *habitual* study of the word, so that each passing day brings its lesson in the everlasting life, (Ps. i. 2.) He makes use of history, and geography, and science, and grammar, and logic; He makes use of the labours of commentators, and polemical, and doctrinal, and practical writers on theology—everything that can tend to elucidate or illustrate the Bible history and doctrines. And, in addition to all these, He makes use of an ordinance instituted for this very end:—

III.—THE CHRISTIAN MINISTRY.

14. *The ministry of the Church is twofold.*—There is a *private* ministry. It is the duty of all Christians to make known the gospel truth, to bear witness to the gospel salvation. This duty is done in two ways. 1st, By *words*, in private conversation or exhortation, Christians addressing their fellow-Christians, and all men, as they have opportunity, about Christ and His salvation, (Mal. iii. 16; Rev. xxii. 17.) 2d, By *deeds*, by the preaching of a life truly Christian or Christ-like, Christians presenting in their persons at once the gospel of Christ, and an ocular demonstration of its truth, (2 Cor. iii. 2, 3, 18; Matt. v. 16; Ps. xl. 1–3; Eph. ii. 7.)

But the name of the Christian ministry is ordinarily appropriated to the *public* ministry, of an order of public "teachers," which Christ, as Messiah, has "given," among other "gifts," to the Church, (Eph. iv. 11.) These public officers are not only teachers, but rulers, (1 Tim. v. 17;) whence their name of pastors, (Eph. iv. 11,) implying both the guidance and the feeding of the flock. But the guiding is in order to the feeding, (Acts xx. 28;) and it is the grand end of the Christian pastorate, especially by the public preaching of the gospel, to minister the word of God, (Acts vi. 4; 2 Cor. v. 18.) By the ministry of His word, the pastors minister Christ himself, (1 Cor. iv. 1;) by proclaiming the Saviour, they save men's souls, (1 Tim. iv. 16.) For this end, they are to give themselves wholly to the ministry, (1 Tim. iv. 15.) And in order that they may be free to do so, they are to be aided in the spiritual rule of the flock by ruling elders, (1 Tim. v. 17,) to be relieved of the temporal care of the Church by deacons, (Acts vi. 1-4,) and of all worldly care about their own sustentation by the liberality of the Christian people, (Matt. x. 9-11; 1 Cor. ix. 7-14.)

15. *The end of the Christian ministry is twofold.*—1st, The edification of the existing Church, the increasing of its faith, and hope, and love, by the administration of the word and sacraments, of discipline and government, under Christ, (Eph. iv. 12; Acts xx. 28.) 2d, The conversion of sinners, the evangelisation of the heathen, at home and abroad, until the whole world shall have been converted to Christ, and prepared for glory. (Matt. xxviii. 19, 20; Mark xvi. 15; Rev. xi. 15.) Correspondingly,

16. *Our duty and privilege in relation to the ministry is twofold.*—*First*, for our own edification, and that of the existing Church. By this ministry the word of God is addressed to all men, (Prov. viii. 4; Mark xvi. 15.) It is therefore the duty of all men to

attend upon its ministrations, and receive the word of God from it, as from the ambassador of Christ, (2 Cor. v. 20; Matt. x. 40, 41.) It is *only* a ministry, the ministry of *God's word*, (1 Cor. iv. 1.) It is therefore the duty of all men to try the spirits, whether they be of God—to test by the infallible standard of the word whether the ministry of this or that church or man be true and scriptural, (1 John iv. 1;) and, after having put themselves under a faithful ministry, to apply the same test to all its ministrations, (Acts xvii. 11.) There is no security that any one minister or church shall always speak the truth, the whole truth, and nothing but the truth; and to believe upon the mere authority of man is not to exercise a true faith, which rests upon the authority of God, but to reject the authority of the Holy Ghost, of Christ the prophet speaking in the word, (1 Cor. ii. 4, 5.) Again, we are to expect a blessing from the scriptural ministrations of a faithful ministry, as from all other ordinances, only by the sovereign, efficacious grace of God, (1 Cor. iii. 5-7.) And we are to keep in mind that a due receiving of the ministry and its ministrations includes on our part a suitable provision for its liberal temporal support, (1 Tim. v. 17, 18; 1 Cor. ix. 7-14.)

Second, For the world's evangelisation. The Church is the light of the world, (Matt. v. 14.) It is one great end of her existence on earth to carry the gospel to all nations, till the kingdom of Christ have extended over all the world's dominions, (Matt. xxviii. 19; Ps. cx. 2.) This is the work, not of the ministry merely, but of "the bride"—the Church as a whole, (Rev. xxii. 17.) The missionary is but her servant or mouth-piece, by whom she bids the heathen "come" to Christ. From this it follows that we ought to bear the subject of the world's conversion on our minds, (Ps. lxxiv. 20,) as our personal business, (Ps. cxxxii. 1-5,) for which we live on earth, (Eph. ii. 5-7.) We ought to bear it upon our prayers before God, (Eph.

vi. 18–20;) and, if our prayer be not the prayer of the hypocrite, (Prov. xxviii. 9,) it must be accompanied with pains or almsgiving, (Acts x. 4.) In short, the Church by divine institution is a missionary society; and though many of her professing members may display the spirit of the priest and the Levite, (Luke x. 29–37,) of Cain, who said, “Am I my brother’s keeper?” yet her true members will display the compassionate spirit of the good Samaritan, of Christ, (Matt. ix. 36–38,) who gave Himself a ransom for many, (Eph. v. 2;) they will make the world’s evangelisation a matter, not only of daily thought and prayer, but of daily toil; giving as Christ gave, for this end, till they *feel* it; working the harder, living the more frugally all the week, that they may have the more to devote for this glorious purpose on the Sabbath, (1 Cor. xv. 58, xvi. 1.)

IV.—PRAYER AND PRAISE.

17. *The Christian life is a life of PRAYER.*—Prayer, as an expression of dependence upon God, is the duty of all men as rational creatures. Unconverted men may often send up cries for help, expressing, like the young lions, the anguish of their want and woe. But true prayer can be uttered only out of a Christian heart. It is the work of the Holy Ghost, (Zech. xii. 10; Rom. viii. 26.) It consists in the utterance of real desires in harmony with God’s will, (ver. 27,) and in confident dependence upon His will and His power to bestow what we ask, (Matt. vii. 7, 8.) And such true prayer can be made only by those whom the Spirit of grace has renewed, (Eph. ii. 18,) enabled to recognise Jehovah as their reconciled Father, (Rom. viii. 14, 15,) and deal with Him through Christ, the sacrifice and intercessor, (Heb. ix. 19–22; iv. 14–16.) This prayer, the cry of faith, is a stated exercise of the Christian life; it begins with the beginning of the

new life in the soul, (Acts ix. 11,) and never ceases to be uttered till the end of that life on earth, (1 Thess. v. 17; Luke xviii. 1,) and the beginning of that blissful glory, in which want and woe are for ever at an end—"farewell praying and fighting, and welcome heaven and singing."

18. *The Saviour has given us special instructions regarding prayer.*—He has warned us, for example, against making prayers merely for show, (Luke xx. 47 :) and taught us that our prayers should be not public merely, but also and specially private, as the expression (even when publicly made) of personal intercourse in spirit with the heart-searching God, (Matt. vi. 5, 6.) He has warned us against trifling in prayer, and consequently using many words; and taught us that our prayers should be plain, and pointed, and short,—the earnest cry of one who addresses a present God, (vers. 7, 8.) He has warned us against fainting or wearying in prayer, and taught us to persevere, (Luke xviii. 1-5,) as knowing that God loves to be wrestled with for the blessing, (Gen. xxxii. 24-30.) And He has taught us to pray in faith, (Matt. vii. 7, 8,) presenting our petitions in His name, and expecting the answer for His sake, (John xiv. 13; xv. 16; xvi. 23, 24, 26.) Besides these general instructions, and His own example, further—

19. *He has given us for our guidance a form of prayer,* (Matt. vi. 9-13; Luke xi. 2-4.)—This form He has given in order that we may know in what "manner" we ought to pray, (Matt. vi. 9.) From the Lord's Prayer, therefore, we learn the general strain of a Christian's true prayers. And as prayer is a mockery unless it be the utterance of the heart's true desires, and as there can be no true desires in the heart which do not more or less mould the character and conduct, the Lord's Prayer gives us Christ's own picture of a Christian's heart and life.

(1.) "Our Father which art in heaven. . . . Amen."

The first and last words of the prayer represent the habitual act and attitude of *faith*. The Christian humbles himself in the dust of earth at the foot of Jehovah's heavenly throne. But while thus exalting God, he appropriates Him to himself—he trusts in Him as *his* Father. He depends not only on His unlimited power, but on His unlimited willingness to bestow on His children all that is really good. He presents his request as to a sovereign, not in the certainty that the particular thing which he desires shall be granted, but in the confidence that God will graciously consider the request, and give in answer to it whatever is for the real good of the petitioner, and the glory of the Giver, and the welfare of the whole family. Further, the Christian says, not merely "*my* Father," but "*our* Father;" he recognises in himself a member of the family of God, and prays with the family, and for its other members as for himself. Above all, he never leaves out of his prayers,—nor out of his hope, his heart, his life,—the first-born Son of the family, in whom all the younger brethren have their sonship, and privilege of free access unto God, and promise of answer to their prayers. The Lord Jesus Christ, the sacrifice once offered, the intercessor for ever present before God, is the Christian's security, confidence, the keystone of his hope in prayer and in life, his true and only "Amen," (Rev. iii. 14.)

(2.) The detailed petitions of the Christian correspond to the detailed requisitions of the moral law. "Give what thou commandest, and command what thou wilt," said Augustine. Like the moral law, the Lord's Prayer consists of two parts—the one having direct and immediate reference to God, expressive of our love to God; the other having direct and immediate reference to man, expressive of our love to man. Like the moral law, it places *first* the cause of God, and speaks of the welfare of man only in the *second* place, in due subordination to God's glory. This is the

habitual act and attitude of a Christian's heart and life.

(3.) What does the Christian desire in relation to God? First, that in all things He may be glorified, "Hallowed be Thy name." Second, and specially, that the kingdom of Christ may go on extending, until it have been fully and finally established, the monument and witness of the glory of God's grace. And third, that for both these ends men on earth may be made able and willing to do the will of God, the Creator and Redeemer, so that there may be a heaven on earth, as there is a heaven in heaven. Thus, just *because* the Christian desires that God should be glorified in the first place, he desires that man should be blessed in the second.

(4.) What does the Christian desire for man? He begins very low, in order that he may leave no part of his life out of his religion. He desires, in the first place, "daily bread," so much of this world's good things, such a disposition of outward providence, as may be necessary for our living the temporal life which God has ordained as our training for the eternal. Second, he desires the bread of everlasting life, the forgiveness of his sins; assuring the heavenly Father that his heart is open to *receive* forgiveness from God, —witness the fact, that it has been opened to *bestow* forgiveness upon his neighbour who has trespassed against him. And third, he desires the water of everlasting life,—the life, the wisdom, the strength of God within him,—that he may be wisely guided out of the way of temptation, or powerfully sustained and enabled to overcome the tempter.

(5.) This second table of petitions, like the second table of the law, is "like unto" the first. The giving of our daily bread is a manifestation of God's glory as our Creator and Preserver, "Hallowed be Thy name;" the forgiveness of our sins, a manifestation of His glory as our Redeemer, "Thy kingdom come;" and the

renewing of our souls, a manifestation of His glory as our Sanctifier, "Thy will be done on earth." For all these good things, temporal and spiritual, the Christian depends upon the "love of God (the Father,) the grace of the Lord Jesus Christ, and the communion of the Holy Ghost;" ascribing to that one God the "kingdom, power, and glory." Thus,

20. *Christian prayer is accompanied with PRAISE.*—Praise is the ascription to God of the glory that is His due, for what He is, and what He has done, as Creator and Redeemer. It is a tribute which every rational creature owes to Him, on account of His intrinsic excellency, and of His manifested glory in His works. But no man can render true praise to God without a new heart: the new heart is the harp of gold, from it alone can arise the new song of the Creator and Redeemer's glory. Praise corresponds to prayer, as repentance stands related to faith. As repentance is involved in faith, as faith needs only to be unfolded in order to be repentance; so in every true prayer there is involved a recognition of Jehovah's glory, which needs only to be formally expressed in order to become articulate praise. On the other hand, as repentance is possible only through faith, so in all true praise to God there is a recognition of our own unworthiness, and of Christ's sole worthiness, which needs only an occasion in order to become articulate prayer. Thus in the Book of Psalms, the directory of true praise, and the song-book of the Church's heart, the praises continually resolve themselves into prayers, and the prayers into praises. Once more, as the Christian's prayer is but an expression of his heart's desire and hope, so his praise is but an expression of his life's endeavour and love. The praise of the lips is a lying vanity, unless the life be more or less a continual thank-offering to God, a silent psalm. For true praise is the fruit of saving grace, (Ps. xl. 3,) the song of the redeemed and for-

given, (Hos. xiv. 2,) the glad overflowing of the heart which God's goodness and mercy have filled, (Ps. lxxiii. 3-6,) presented and accepted through Christ, (1 Pet. ii. 5.) It is the song of a believer's love and joy, as prayer is the sigh of his hope. Praise, like prayer, must be perpetual, (Ps. lii. 9,) extending all through the life of faith, and hope, and love on earth, (Ps. lxxi. 6; 1 Cor. xiii. 13.) But it does not, like prayer, cease with the life on earth. Faith must give place to sight, and hope to full enjoyment, (1 Cor. xiii. 12; Rom. viii. 24;) and therefore prayer, the cry of want, is heard no more in blissful glory. But love is the image of God; and, like God, it is eternal, (1 Cor. xiii. 8; 1 John iii. 2;) it shall be translated into heaven without tasting of death; and there the undying love shall sing an undying song of adoring gratitude and praise, (Rev. vii. 9-14.)

V.—THE CHRISTIAN SABBATH.

21. *Among the ordinances of the Church a peculiar honour is due to the Sabbath,* (see Part I., Chap. III. 13.)—Like prayer and praise, the Sabbath institution is founded in nature. But though it has its root in nature, it has its fruit only in grace. On this account it has been transferred from the seventh to the first day of the week. It has been transferred from the kingdom of nature into the kingdom of grace. In observing it, we commemorate, not only the Creator's rest from creation, but also, and specially, the Redeemer's rest from redemption; we hold the festival of the resurrection of the Church in the person of her Head, and we receive the foretaste of her endless Sabbath-keeping in the everlasting rest of the Canaan above, when all her many members, whom Christ has redeemed, shall have been gathered by the Spirit, and brought along with Christ into glory. In this institution, the Church possesses an instrument, not only of

refreshing the bodies and souls of her own members, but also of giving a visible glory to Christ, by the full observance, solemnly and publicly, of all the other ordinances of His religion.

This blessed rest, so precious to man and beast, can be truly and fully enjoyed only by the grace of God's Spirit, enabling us to repose and refresh our souls in the view of what God is in His grace, what He has done for us in Christ, and what He has prepared for them that love Him. It ought to be wholly devoted to religious exercises, in the closet, and the family, and the congregation. It ought to be held doubly dear, as being not only "made for man" at the first, but redeemed for man after he had forfeited its spiritual blessings by sin; being not only the boon of God's natural goodness, but the gift of His redeeming love, purchased for us by the blood, secured to us in the Messianic Lordship, of the Son of man. Thus regarded and employed, it is a powerful instrument of advancing personal, and family, and national religion. Sabbath desecration is a crime at once against man's right and God's law; a sin against God, not only as Creator, but as Redeemer. The Sabbath-breaker, profaning the holy and blessed rest which Christ has procured by His painful toil, treading under foot the "pearl of days" which Christ has purchased with His blood, turns upon the Saviour and rends Him in His Messianic Lordship, and thereby exposes himself to the judgment of the Son of man as Lord of the Sabbath.

CHAPTER III.

THE CHRISTIAN LIFE—ITS ORDINANCES—(*continued.*)

VI.—THE SACRAMENTS.

1. *As to their name.*—In the Latin language, the term “sacrament” (*sacramentum*) meant the oath of obedience by which a Roman soldier bound himself to his commander; or, more generally, any solemn engagement or vow. This term the Church has adopted as the name of a certain class of her ordinances. All Christians are agreed in believing that to that class belong circumcision and the passover under the Old Testament, and baptism and the Lord’s Supper under the New. Looking upon these, in connexion with the special definition given of circumcision in scripture, (Rom. iv. 11,) we can form an idea or definition of the nature, place, and use of the sacraments in general.

2. First, *All the sacraments have a Divine institution as Church ordinances.*—The mere cutting of the foreskin, or washing with water, or eating a lamb, or partaking of bread and wine, is nothing in itself, has in its own nature no tendency to secure the presence and blessing of Christ. That which makes it to be a Church ordinance, in which the Saviour bestows His presence and blessing on His people, is the fact that it has been instituted by God, for that end, as a solemn rite of His religion of grace, (Gen. xvii. 9–14; Exod. xii. 3–14; Matt. xxviii. 19; 1 Cor. xi. 23–26.)

3. Second, *In all of them there is a significant action; they are all in their nature “signs.”*—Some memorials have no natural significance; they are significant only from a previous agreement between the parties: such were the standing-stones, set up of old as monuments of covenants between man and man,

between man and God; such is the rainbow in the storm, (Gen. ix. 12-17.) But other memorials are significant in their very nature: such is the portrait which I have received from my friend as a parting token; as often as I look upon it, it tells me the story of old times, by shewing me the very image of the friend I love. And such are the sacraments. In them I see so many picture gospels, or pictorial representations, a silent preaching of the work of man's redemption. They are in their nature significant; each one of them, by significant action, represents before my eye "Christ and the benefits of the new covenant." Thus circumcision and baptism, emblems of purification, (Col. ii. 11, 12,) shew me in a figure the twofold purification from sin, by the twofold Lordly baptism of salvation,—the baptism of Christ's blood, the baptism of remission, purifying me from the guilt of sin, (Heb. x. 22,) and the fire-baptism of His Spirit, the baptism of repentance, purifying me from its corruption, (Luke iii. 15, 16 :) the passover and the Lord's Supper, emblems of a feast, of life sustained by death, set before me the death of Christ upon the cross, (1 Cor. v. 7; xi. 26,) in order that He might deliver my life from the Egyptian bondage of death and hell, and by becoming a new life in me, my strength and my joy, might sustain me through the wilderness journey of earth to the endless rest and feast of the Canaan above, (Gal. ii. 20; Col. i. 27.)

4. Third, *They are all, by Divine institution, "seals."*—The imposition of a seal upon a testament does not add anything to what is written in the testament: it only declares, with additional solemnity, the already-declared will of the testator. In the sacraments, Jehovah does not add anything to the "riches of grace" revealed in His written word; He only, in a more solemn form, shews Himself as a covenant God to His covenant people, and unites with them in declaring, formally and publicly, that the covenant riches are

theirs in Christ,—that they are His people, that He is their God.

Thus a sacrament, as such, is an ordinance of God, a “sign,” and a “seal.” These three characters are combined in circumcision, in the passover, in baptism, and in the Lord’s Supper, and in them alone: they, therefore, and they alone, are entitled to the name of sacraments.

From the general idea of a sacrament, it follows that—

5. First, *In all the sacraments, duly administered, Christ is really but invisibly present, in saving grace.*—During His life on earth, He received all the sacraments of both Testaments, (Luke ii. 21; iii. 21, 22; xxii. 14–20.) He partook of them, not as a sinful member of the Church, but as her sin-cleansing Head; not as receiving salvation, but as bestowing it, (Matt iii. 15; Luke xii. 50; Col. ii. 11–14.) And He is “the same yesterday, to-day, and for ever.” As He was baptized along with the people, and ate the passover and Lord’s Supper along with His disciples, so, wherever there is a true sacramental act, He is really present, (Matt. xviii. 20,) bestowing the salvation which the Church receives, being the Saviour on whom she believes, (Rev. iii. 20; Rom. x. 6–8.) As for three and thirty years He joyfully underwent the painful toil of procuring her salvation, (Heb. xii. 2,) so, through all her life-history, He enjoys the sacramental delight of bestowing it, (Isa. liii. 11.)

This presence of the Saviour does not consist in the presence of His mere body in the element. His mere body cannot be in all lands and all times, in heaven and on earth. Through all the history of the Old Testament Church, His mere body was not in existence; it had not yet been broken when He instituted the Lord’s Supper; when that Supper was being partaken of, His body was not *on* the table, but *at* its side. His mere body is not the Saviour, on whom we believe,

whom we adore; to believe in *it*, to adore *it*, is gross idolatry. The expression, "my body, broken for you," evidently means, "I myself, my person, the incarnate Redeemer, given for you, a dead sacrifice, a sin-offering of blood;" just as the parallel expression, "your bodies," (Rom. xii. 1,) *must* mean "you yourselves, your persons, a living sacrifice, a thank-offering of fruit." And the figurative statement, "this is my body," evidently means, "this is the symbol of my body;" just as the expression "that rock was Christ," (1 Cor. x. 4,) means, "that rock represented Christ." In short, the presence of Christ in the sacraments is of the same nature with His presence in the word, or any other ordinance; it is a presence not in the mere material *element*, but in the spiritual *ordinance*; a real but invisible presence, in saving grace; a presence through the spirit, apprehended by faith. In the sacrament, as in other ordinances, we receive not the mere material body of Christ, but Christ himself, the incarnate God, in the glory of His redeeming grace, (2 Cor. iii. 18; Rev. iii. 20.)

6. Second, *The sacraments are properly for believers, in the exercise of faith.*—All the sacraments, by Divine institution, are administered only to the professing people of God, the members of the visible Church. Thus, circumcision and the passover were administered only to those who by birth or adoption were of the seed of Abraham, the members of the Old Testament Church. Baptism is administered only to those who, either by birth or by a personal profession of faith and repentance, are members of the visible New Testament kingdom of heaven; the Lord's Supper is administered only to those who profess to have "examined themselves," (1 Cor. xi. 28,) to have "judged themselves" (ver. 31) to be in a state to "discern the Lord's body" (ver. 29) in the ordinance, *i.e.*, to receive the Supper in faith. The Church has no right to administer the ordinance to any that are not members of Christ's

visible Church, that do not profess to be Christians; and no one has a right to take the sacrament to himself who is not a member of Christ's invisible kingdom, who is not a Christian indeed, prepared to exercise faith in the act of receiving. This is evident from the very nature of the ordinance as a seal. Whether you look upon it as the seal of God, set upon the covenant people, declaring that they are His in Christ, or as the seal of that people, set upon the covenant God, declaring that He is theirs in Christ; in either case, it is plain that none but a believer, one in the act of faith, can really do, can without hypocrisy pretend to do, what is implied in his part of the sacramental act: no other with truth can say to Jehovah, "Thou art my God and Saviour;" or profess to hear Jehovah say to him, "Thou art my beloved son; in thee I am well-pleased." That is what is implied in "eating and drinking worthily;" *i.e.*, eating and drinking in a frame of mind corresponding to the nature of the ordinance, as a spiritual feast, given to believers, and received by faith.

7. Third, *The worthy receiving of the sacraments is a great duty and privilege.*—It is a duty to honour Christ in His ordinance—keeping His command; it is a duty to make solemn profession of faith in Him—shewing before men that we are not "ashamed" of Christ as Saviour; it is a duty to exercise in reality the faith which, in the act of receiving the sacrament, we profess. It is a privilege to be permitted to give honour and glory to Christ; it is a privilege, specially, to meet Himself in grace, and receive Him more abundantly; above all, it is a great privilege to meet and receive Him, not, as He often shews Himself in His providence and word, threatening, hiding His face, putting forth His arm to chastise or punish, but, as He always reveals Himself to faith in the sacraments, (and is revealed to sight in heaven,) "as a lamb that had been slain," "feeding His people," in the

tender fulness of His eternal redeeming love. As all are bound to believe, so all believers are bound to receive the sacraments in faith, in order that they may duly honour Christ, and have their own souls revived and refreshed, their faith confirmed, their love rekindled, their hope brightened.

8. Fourth, *Unworthy receiving of the sacraments is a great calamity and sin*, (1 Cor. xi. 27-32.)—It is a great sin not to be in the state and in the exercise of faith; it is a great aggravation of the sin to pretend to be a believer in the attitude and act of believing; and it is an awful superadded aggravation to take the Lord's own ordinance as the occasion and instrument of a lie; not only rejecting and mocking Him, when we see Him, as He is represented in the sacrament, stretching forth His arms, dead for us on the cross—and thus crucifying the Lord afresh—but prostituting the symbols of His dying love to the base purposes of our hypocrisy, like that Belshazzar, who, for the purposes of his carnal feasting, desecrated the sacred vessels of the house of the Lord. And it is a great calamity: the handwriting on the wall is plain, denouncing woe upon the unworthy partaker; his deed is its own punishment; nothing can be imagined better fitted to harden the impenitent heart, to make hypocrisy inveterate, to sear the conscience as with a red-hot iron, to make the Christian a backslider, and the dead sinner “twice dead.”

9. *The sacraments, one in essentials, differ in circumstantials.*—In their essence or substance they all alike signify, seal, and apply to believers, the same Saviour, the same salvation. But they differ in circumstantials. Thus, (1.) as to the “*sensible signs*” employed: in circumcision it is cutting the foreskin; in the passover, eating a sacrificial lamb; in baptism, “washing with water, in the name of the Father, and of the Son, and of the Holy Ghost;” and in the Lord's Supper, “giving and receiving bread and wine, according to Christ's

appointment." Thus, (2.) as to *time*: circumcision and the passover, by their typical blood-shedding, spoke of a redemption yet to come, and were administered only down to the death of Christ; baptism and the Lord's Supper speak of a Redeemer that has come, a redemption that is "finished," and are administered from the time of Christ's coming down to the end of the world. Thus, (3.) as to the *aspects* under which they represent our salvation by Christ: circumcision and baptism, administered only once, corresponding to the passage of the Red Sea, (1 Cor. x. 2,) represent more especially our escape from the Egyptian bondage of sin and death, and *admission* into the kingdom of God, by the blood and spirit of Christ; the passover and the Lord's Supper, perpetually repeated, corresponding to the Israelites' feasting on the manna from heaven and water from the rock, (ver. 3, 4,) represent more especially our *progress* in Christ, a wilderness warfare and pilgrimage through the kingdom of grace, into the Canaan of everlasting rest, the kingdom of glory. Thus, once more, (4.) as to the *parties* to whom they are to be respectively administered: the Lord's Supper and the passover are administered only to adults; circumcision and baptism are administered to infants.

10. *Infant Church-members are to be baptized.*—Under the Old Testament, infant Church-members received the sacrament of circumcision. Under the New Testament, the standing of infants in the Church is the same as it was under the Old; the sacrament of baptism is the same in substance with that of circumcision, (Col. ii. 11, 12.) Although, therefore, there had been no further intimation of the will of Christ, we should have been bound, by a consideration of the nature of the case, to give to infants the sacrament of initiation—just as by the same consideration we are bound to admit female Church-members to the Lord's table, though the practice has no express scriptural institu-

tion. But there are some further intimations of the Lord's will in the matter of infant baptism. Thus we have the words of the Lord, commanding His disciples to "receive" "little children" "in His name," (Matt. xviii. 2; Mark ix. 36, 37,) *i.e.*, as He Himself immediately after explained the expression "because they belong to Christ," (Mark ix. 41 :) now, in giving baptism to infant Church-members, we simply receive them in His name, as belonging to Him, as being members of His visible kingdom. Again, in the practice of the apostles : in the few cases of baptism mentioned in the apostolic history, there are recorded no fewer than three cases in which *families* were baptized, on the conversion of the heads of these families, (Acts x. 24, 44-48; xvi. 14, 15, 30-33.) Once more, it can be shewn that infant baptism was practised in the primitive Church, in the room of infant circumcision, from the days of the apostles. And there is not in the whole New Testament a single word indicating any intention of abolishing the law by which infant Church-members received the sacrament of initiation; *i.e.*, received a visible and formal recognition of their standing and privileges as Church-members. It is true that faith and repentance, openly professed, are made a condition of receiving baptism; and that in the New Testament we read of the baptism of adults upon their profession of penitence and faith. It follows from this, that, as in our mission fields, corresponding to the field of apostolic labours, where men have not already been baptized in infancy, where their parents are heathens, there must be many baptisms of adults, and these may not be baptized till they make a profession of faith and repentance. But that has nothing to do with the case of infant Church-members. Faith, repentance, profession, are declared in Scripture to be the condition *of salvation*. But we know that this condition applies only where those acts of a Christian life are not a physical impossibility; that while adults can be saved

only through faith and repentance, embracing the Lord, infants, embraced by the Lord, (Isa. xl. 11,) can be saved without them. In like manner, in the sacrament, though the infant cannot receive the Saviour, yet the Saviour can receive him, and commands the Church, as the Lord's handmaid, to take the infant up in her arms, and carry it in her bosom.

What benefit flows from infant baptism? The Lord is obeyed. The Church is taught that even infants *need* to be saved, and that infants *may* be saved, by the grace of God. The parents come under solemn obligation to train up their child as a member of the kingdom of Christ. The whole Christian community becomes formally and solemnly pledged to hold, and love, and cherish the babe evermore as a Christian brother. The infant himself has thus signified and sealed to him his birthright to all the precious privileges of Christ's visible kingdom on earth. And, if the Lord will, in answer to His people's prayers, the servant's baptism of water may be accompanied with the Lordly fire-baptism of the Spirit; the hour of the child's recognition as one born into the visible kingdom may be the hour of his regeneration into the invisible kingdom of God.

VII.—CHURCH-GOVERNMENT AND DISCIPLINE.

11. *Various opinions have prevailed among Christians as to the form of Church-government.*—These opinions may be reduced to the following three. First, The *Congregationalists* or *Independents* believe that the right to rule resides primarily in the body of Church-members in a congregation, and that each congregation is independent, subject to no higher ecclesiastical authority. Second, The *Presbyterians* or *Parochial Episcopalians* believe that the government of the Church is representative, by elders or bishops, constituted into Church courts; and that among these courts

there is a subordination—the congregational court, or kirk-session, being subject to the district court, or presbytery, (“eldership,”) the presbytery to the provincial court or synod, and so on; and that all are subject to the General Assembly of presbyters representing the whole Church which they govern. Third, The *Prelatists* or *Prelatic Episcopalians* believe that the right to rule resides properly in the prelate or prelatial bishop of a district or diocese, that the Church-members and ministers of the diocese are subject to him, and that he, in his turn, is subject to the archbishop of his province. No one of these parties pretends that all the detailed regulations of their government are expressly laid down in Scripture. All of them admit that the question of the *form* of Church-government, compared with the grand essentials of Christianity, is of secondary importance; that no more is revealed in Scripture than the general principles which they profess to carry out into detail; and that at least for these details, the Church has been left free to apply for herself, under Christ, the principle, “let all things be done decently and in order,” (1 Cor. xiv. 40.) Further, in all the denominations there are found some who do not believe that Christ has enjoined any one *form* of government, who believe that He has left each Church to determine for herself, under Him, what form may be most suitable to her genius and circumstances.*

But the Word of God leaves no room to question the *fact* of a government in the Church distinct from the government of the state.

12. *The distinct government of the Church is an ordinance of God.*—Such a government is plainly *necessary*, from the nature of the visible Church. The visible Church is a kingdom, with laws and institutions of its own; and there must be some one, whether congregation, or court of elders, or bishop, to administer these

* The writer of this book believes that the Presbyterian form is “founded on the word of God, and agreeable thereto.”

laws, to keep the institutions in force. For example, while each man has to determine for himself whether he ought to *apply* for admission to the sacraments of the Church, the Church has to determine for herself whether she ought to *admit* him. Again, as Christ has commanded the Church in certain cases to suspend a Church-member from her visible communion, (Matt. xviii. 15–18; 1 Cor. v. 4, 5,) she must, in some form or other, continually determine for herself, under Christ, whether this or that man ought to be so excluded. Once more, the Church is bound to have certain office-bearers, *e.g.*, for the administration of the word and sacraments, who must be admitted to their office by her solemn act of ordination, (Acts vi. 1–6; Tit. i. 5; 1 Tim. iv. 14;) and she must therefore continually determine for herself whether this or that man ought to be ordained or deposed. In such cases, acts of government *must* be done, in some form or other, by the Church. Accordingly a distinct government does exist in the Church, by divine institution. Even under the Old Testament, when the Hebrew nation was under the immediate government of Jehovah, there was a distinct Church-government, independent of the state-government. And under the New Testament, the ordinance is plainly revealed. Thus, for example, the Saviour claims, and dies in attestation of His claim, (Mark xv. 26,) to be the Head of a spiritual kingdom, not of this world, (John xviii. 36;) intimates that a government, under Him, is to be one of the permanent institutions of His Church, (Matt. xvi. 18, 19; xviii. 17, 18;) actually exercises that government, in ordaining and sending the apostles and evangelists for her salvation, (Luke ix. 1, 2; x. 1;) and declares Himself to be her only King, in His parting charge on earth, (Matt. xxviii. 20,) and in His last message from heaven, (Rev. xxii. 14, 16.)

Again, while the apostles enjoin obedience to the civil magistrate as being (in his due place) the minister

of God, (Rom. xiii. 1-7,) they join with the elders and brethren in certain acts of government altogether independent of him, (Acts i. 15-26, vi. 1-8, xv. 6-29;) and, when he would violate their spiritual freedom, set him at open defiance, (Acts iv. 8, 9, 18, 20.) They enjoin the Church to do certain acts of government altogether irrespective of him, (1 Cor. v. 5-6; Tit. i. 5.) They expressly declare that "governments" constitute one of the gifts of Christ as Messiah to His Church, (1 Cor. xii. 28; Eph. iv. 7-11.) They speak of an order of governors as actually existing in her, which all Christians are bound to obey under Him, (1 Tim. v. 17; Heb. xiii. 7, 17.) And it is notorious that for three hundred years after her institution, the whole spiritual work of the New Testament Church, in the regions to which her operations extended, was done, not only independently of, but in spite of every civil government on earth.

13. *The government of the Church extends to things spiritual.*—There are certain ordinances peculiar to the Church as a kingdom of Christ, which would not have existed without her, and without which she cannot carry out the purposes of her existence as a visible kingdom. Such are her public worship, membership, and offices. These are in their nature spiritual, pertain to the kingdom of Christ the Messiah, (Ps. ii. 6; Eph. iv. 7-11,) and form the proper province of Church-government under Him as head, (Heb. iii. 6.)

14. *The Church-government has no power in temporal matters.*—The Church herself, as a visible society, has certain material properties and interests; Church-members have certain temporal interests too, such as their wealth, their health, their good name, their lives, their standing as citizens of the nation. But over such temporal matters the Church-government has no authority; these, as being in their nature temporal or civil, are subject solely to the authority of the civil magistrate, under the supreme God by whom

kings reign and princes decree justice, (Rom. xiii. 1-7.) Thus the Saviour himself, as a member of the Hebrew nation, paid tribute to the existing civil government of His time, (Matt. xxii. 16-21;) and, in obedience even to an unjust sentence of the lawful magistracy, laid down His mortal life, expressly on the ground that His Messianic sovereignty did not exempt Him from due subjection to that magistracy, (John xviii. 36.) Thus the apostles, while refusing to submit to any human authority in matters spiritual, in temporal matters formally pleaded their rights as citizens, and submitted themselves to the magistrate's due authority, (Acts xvi. 35-38; xxii. 25-28; xxv. 10, 11; xxvi. 1, 2.) And all Christians are commanded, while in spiritual matters obeying Christ alone, (Matt. xxiii. 10; xxviii. 20,) to give to the civil magistrate tribute, honour, even their very lives, if he demand them, (Rom. xiii. 7; 1 Pet. ii. 13, 14, 17, 19,) not merely from constraint or fear, but cheerfully and loyally, for conscience' sake, (Rom. xiii. 5,) for the Lord's sake, (1 Pet. ii. 13,) because the state-ruler is the ordinance of Christ as God, (Rom. xiii. 1-3, 6,) to Christians no less than other men, (1 Pet. ii. 15;) and he, therefore, who disobeys the lawful command of the magistrate, disobeys God.

15. *The authority of Church-governors is only ministerial, not lordly.*—The Lord Jesus Christ is King and Head of the Church, (Ps. ii. 6; Heb. iii. 6.) His kingly will is her only rule, (Matt. xxviii. 20;) His prophetic Word is her only law-book, (Matt. xv. 9; Rev. xxii. 18, 19.) From this arises an important distinction between the authority of Church-rulers and that of civil magistrates. The civil magistrate has a right to *make laws*, which bind the conscience of his subjects, in things that are not in themselves unlawful: the Church-governor has, properly speaking, no power of making laws; he has authority only to administer the laws which Christ has made for this spiritual kingdom, to apply to particular cases the will of Christ as revealed

in His Word. In this sense the civil magistrate is a lord, (Ps. lxxxii. 6 ; John x. 34,) the Church-ruler is merely a minister or servant of Christ, (Matt. xx. 25-27 ; 1 Cor. iv. 1.) Thus, for example, the Church has power, not to forgive sins, but only to *declare* the conditions of forgiveness, and to admit to or exclude from the outward seals of forgiveness ; she has power, not to *make* qualifications for membership in the visible kingdom of Christ, but only to declare, and apply in particular cases, what Christ the King has prescribed as qualifications in His Word ; she cannot *make* a Church-member, she can only “*receive*” him ; if she reject a qualified member from her communion, he is a member still ; if she admit an unqualified man to her communion, he is nevertheless no member of Christ’s visible Church. So, again, she has power, not to *create* or institute ordinances, but only to administer those which Christ the King has instituted in His Word : though she should pretend to institute such, they are none of His—they are mere nullities at best, and have no promise of His blessing, (Mark vii. 7.) So, again, she has power, not to *make* qualifications for office, but only to declare, and apply in particular circumstances and cases what Christ the King has prescribed as qualifications in His Word. So, once more, she has no power to strip herself of this ministerial power, or to put herself in subjection to any other than Christ ; for in the instant in which she becomes the subject of that other, she ceases to be the servant or subject of Christ, (Acts iv. 19, 20.) In short, the Church, as the “*spouse*” of Christ, has, properly, no authority of her own, but merely the power of administering His will in His “*own house,*” (Eph. v. 23, 24.)

16. *The Church has no instrument of enforcing her discipline but the Word of God.*—The civil magistrate has the power of the sword, (Rom. xiii. 4.) He has a right to compel his lawful subjects to obey

his lawful commands, at the peril of their goods, their liberties, their lives. This power is plainly necessary to the well-being and even the existence of civil society. When a subject sets himself contumaciously against the law, either he must go down or the law must: if the law be bad, it ought to go down; if the law be just and necessary, the law-breaker must go down, or the state is at an end. But no such power is necessary to the being or well-being of the Church, as a visible kingdom of Christ. It is inconsistent with the well-being, and with the very nature of that kingdom, (Luke ix. 52-56.) The call of the gospel, all the laws of the gospel Church, are addressed to man's will, his conscience, his understanding. It is only with the will, the understanding, the conscience, that they can be obeyed, (Ps. cx. 3.) So long as the man's will, and understanding, and conscience are open to the receiving and obeying of the law, no other power than that of the word is necessary. As soon as these have ceased to be open, as soon as he refuses to obey or "hear" the Church, he has ceased to be a member of Christ's visible Church, and the authority of the Church rule over him is at an end, (Matt. xviii. 17.) Accordingly, the only instrument of Church-discipline is "the sword of the spirit," the Word of God; the only acts of Church-discipline permitted by Christ's law are rebuke, (1 Tim. v. 20,) or suspension from Church standing and privileges, (1 Cor. v. 1-5,) or, at the utmost, excommunication (Matt. xviii. 17) from the visible kingdom. Thus, by the very constitution of that kingdom, every man is not only *free* to separate from her, but separate in fact as soon as he has refused to be bound by God's Word.

17. *From the nature of Church-authority we learn the nature and obligation of obedience to it.*—The obligation arises from the fact that Christ has instituted the government or rule, and commanded us to obey, (Heb. xiii. 7-17.) To be in visible subjection to law-

ful Church-rulers, to obey in spiritual things their lawful commands, is to do the will of Christ; to disobey their lawful commands, to refuse to be subject to their authority, is to cease to be a member of His visible Church, (Matt. x. 14; xviii. 17;) because, in fact, it is to cease to be visibly subject to the Lord, of whom the Church-ruler is but a minister, (Matt. x. 40; Gal. iv. 14;)—to disobey the officer, administering the King's law, is to disobey the King. On the other hand, all obedience must be "in the Lord," (Eph. vi. 1; Col. iii. 18; 1 Thes. v. 12;) *i.e.*, consistent with the nature of the relation in which He has placed us—consistent with supreme obedience to Jehovah in Christ. So, for example, our obligation to obey magistrates does not include any obligation to do what God has forbidden, or abstain from doing what God has commanded, (Dan. vi. 5–10; Acts iv. 19.) But in order to obey Church-rulers "in the Lord," not only must we know that what they command the Lord has not forbidden; we are bound to know, out of Christ's own Word, that in what they command they do but declare what Christ has commanded. For they are only *His* ministers, and we have no right to take them for *more* than His ministers; to make them *more* than ministers is to make Him *less* than the only Lord and Master in the house, (Matt. xxiii. 8.) Further, it will not suffice merely to know that He has enjoined this or that, and outwardly to do it: our obedience is not "in the Lord" unless it be a service of the spirit, freely and gladly done to Him, (2 Tim. i. 3; Rom. vii. 22–25,) unless it spring from adoring love to Him, as the only Lord and Saviour, (2 Cor. v. 14; 2 Tim. i. 7.) In short, our obedience to Church-rulers must be in application of the principle, "The head of every man is Christ:" (1 Cor. xi. 3,) we must obey them or we disobey Him; we must obey them *merely* as His ministers, not as lords, so as, in obeying them, to be really obeying Him, supremely and only, (Luke ix. 35,) or

we cease to be the free-servants of Christ, and become the bond-slaves of man, (Gal. i. 10.)

18. *The end of an independent Church-government, under Christ, is coincident with the end of a visible Church.*—First, it bestows on Church-members the benefit of laws and institutions, given by Christ for their benefit, and administered by those whom He has deemed best qualified, (Eph. iv. 7–11.) Second, it leaves the Church free to carry on, according to Christ's will, her great work of the evangelisation of the nations. Third, it presents to the world a continual testimony to the truth, that there is a kingdom of God, a ransomed people of Christ. And above all, in so doing, it not only tends to bring in the people to His dominion, but gives Him glory as King before the world which rejected Him as King; it crowns Him with a crown of glory on that same earth on which, for our sakes, He was crowned with a thorny crown of shame: it shews that the visible Church is not *now* ashamed of "JESUS OF NAZARETH, THE KING OF THE JEWS."

CONCLUDING ADDRESS.

ON "THE LAST THINGS."—DEUT. XXXII. 29.

1. *The Bible bids us live in the present with a view to the future.*—In this it coincides with human reason, with human nature. It is the nature of man to look forward, to regulate his present life with a view to the future. The boy looks forward to youth, the youth to manhood, the mature man to old age. There is not a man so sunk and embruted as to be wholly absorbed in the present. There is hardly a brute so thoroughly embruted as this: the beaver builds his dam, the bird builds his nest, the bee hoards its honey, the salmon deposits his spawn, all dimly looking forward. Wherever there is a spark of instinct—of anything resembling reason, there there is in the present a regard to the future. God, it is true, has no future; all things to Him are an eternal present. But a finite intelligence which looks not forward, ceases to be an intelligence, sinks into a *thing*.

But the Bible bids us look forward to those things specially which certainly *are* in the future. There are many things in it, of more or less importance, which are to us uncertain, which we cannot foresee. There are three things of supreme importance, which are absolutely certain, which every one may confidently expect as events appointed in his own career. These are included in the comprehensive description, our "latter end." They are included by theologians under the head of "*the last things*." Absolutely certain, waiting every one of us, are *Death*, and *Judgment*,

and *Eternity*. And the Bible bids us live our present life in the view and expectation of these supreme realities.

2. *This view to the future is wisdom for the present.*— There have always been men who bid us think only of the present; who tell us that to occupy ourselves with the future is folly, is to distract our minds from present duties and enjoyments. Not so says experience. He is the busiest and happiest school-boy who most steadfastly looks forward to youth; the busiest and happiest apprentice who most steadfastly looks forward to manhood; the busiest and happiest journeyman who most steadfastly looks forward to old age, and acts accordingly. The human virtue of prudence, whose office it is to secure our temporal comfort and welfare, takes its nature and its very name from “foresight,” looking forward to the future, and regulating our present dispositions and conduct with a view to that. So, also, the word of God bids us not only look upward to things unseen, but forward to things yet to come, and regulate our present dispositions, conduct, life with a view to these. And it tells us that this view to supreme realities in the future is one instrument of producing the Divine virtue of wisdom, whose ways are ways of pleasantness, whose paths are paths of peace, (Prov. iii. 17,) which leads us not merely to temporal comfort and success, but to eternal bliss and glory. In truth, the *due* consideration of our “latter end,” of “the last things,” cannot fail to lead us to the “wisdom of God,” (1 Cor. i. 24,) must “shut us up to the faith” of Jesus Christ the Saviour. If any man have not believed, it is on this account, among others, that he has not *duly* considered Death, and Judgment, and Eternity.

I.—DEATH.

3. “*It is appointed unto men once to die,*” (Heb. ix.

27.)—This is one great fact in the future history of one and all of us. Our soul must part from our body. We must part from the world. We must face the king of terrors. We must pass through the dark valley of his shadow. Wisdom, prudence, common-sense declare, that our life is a madness unless we are prepared to die; for life is uncertain, death is certain.

4. *According as we live, so we shall die.*—In one way or other we are all preparing, we *are* prepared to die *our* death; we are *making* the death that is before us; either weaving for him a thorny crown of terror, or weaving for him a flowery crown of festive gladness. On the one hand, there is the death of the wicked, crowned with terrors, robed in darkness, dragging them away from their only life, and laying them, spiritually dead, beneath the lightning bolts of an angry God: this death they have prepared for themselves, (Prov. i. 24–31.) On the other hand, there is the death of the righteous, (Num. xxiii. 10,) invested with a certain shadowy awe and darkness to their flesh and blood, but robed with gladness, crowned with flowers, to their spirits. He has no power to injure them, (Rom. viii. 38, 39;) he has been conquered by their Redeemer, (1 Cor. xv. 55–57;) he does but lead them, as the Redeemer's servant, through a dark valley, (Ps. xxiii. 4,) and lay them gently asleep, (1 Cor. xv. 6–13,) on the bosom of a reconciled God, lull them into a sleep from which they instantly awaken to the joys of paradise, (Luke xxiii. 43.) This death they have prepared for themselves, by believing in Christ, taking Him for their everliving Redeemer, (Job xix. 27;) by dwelling in Christ, and having Christ dwelling in them, who is the resurrection and the life, (John xi. 25,) in whose service death becomes but the messenger to call the children home, (Luke ii. 29, 30.)

5. *The date of our death is ordinarily uncertain, though comparatively near.*—It is near comparatively, —in comparison with the whole duration of our being

as eternal. The majority of mankind die in infancy. Vast multitudes are swept away in youth. No great number reach middle age. There are very few that reach the three-score and ten, or four-score years of extreme old age. And though we were to live a thousand years, that old age itself, our whole time on earth, would be but a span, "a parenthesis between two eternities;" our life on earth would be but a shadow, a breath, in comparison with that eternal existence on which we enter at its close. The mountain looks large when I am at its foot; at a few miles' distance, it begins to dwindle; seen from the moon, it is no larger than a mole-hill; looked for from the distance of the fixed stars, it has altogether disappeared. So, as seen from the eternal world, the space between our cradle and our grave is but a step, a line; our life is but an instant, in which we linger on the shore, and look upon the rower that is coming to bear us away on the shoreless ocean. But, short though it be, the life that is given us is supremely important. It is the only opportunity we have of preparing for death, and all that lies beyond. "Behold, *now* is the accepted time, now is the day of salvation," (2 Cor. vi. 2.) Surely it is our only true wisdom to be duly prepared for death, by being in Christ, and having Christ in us, who has conquered death; to be earnest and instant in the work, for "the work is great, and the time is short, and the Master is at hand."

The date is uncertain. Like all other things, it is certainly foreknown, because foreordained by God, (Ps. xxxi. 15.) But ordinarily, the precise date of our death is hid from ourselves, (Matt. xxiv. 42-44.) He may come at any instant. Not only the old man, but the middle-aged, the youth, the child, may be called hence in a year, a week, a day, an hour. Consequently, we ought to be *always* ready for death, *i. e.*, always in Christ, the resurrection and the life; so that, come when he may, we may be ready, he may lead

us from a sorrowful mortality to a joyful immortality, (Matt. xxv. 6-13.) We ought to sit loose to the world; to be as warriors in the field, in the face of the enemy, sleeping on their arms, ready to spring up full armed at any instant when the battle-cry may sound; not like the base scum of camps, who tarry by the spoil, and load themselves like thieves, and gorge themselves like vultures, and in so doing lay themselves open and helpless to the sword and the terror of the foe, (Luke xii. 16-21.)

II.—JUDGMENT.

6. *As surely as we live, so surely we shall be judged,* (Heb. ix. 27.)—The certainty of a coming judgment might have been concluded, and has been concluded even by heathens, from the nature and place of man as a rational creature, under the government of God. Man, as a rational creature, is the servant of God, intrusted with so many “talents” (Matt. xxv. 14, 15;)—so much ability of body and mind, so much wealth, and influence, and power, above all, an immortal soul, to be employed in the service and for the glory of the Giver; and for the use that he makes of these talents he is accountable. God, as a moral governor, is bound by His very nature and place, sooner or later to come to a reckoning with every one of His servants, and deal with them according as they have dealt with His gifts, (ver. 19-28.) Hence, the judgment is as certain as the nature of man, as the being of God. But, obviously, the judgment is not fully administered in the present life. It is administered in the case of nations, which have no existence but in time. It is not administered in the case of individuals, whose time is but their transition into eternity. In general, it is true, the wicked shall not live half his days, (Ps. lv. 23,) the righteous shall have long life and prosperity, (Ps. xci. 16.) But in detail, we often see the righte-

ous, so far as this world can make weal or woe, of all men most miserable, (1 Cor. xv. 19; Ps. lxxii. 13, 14,) undergoing the pain, sinking beneath the burden, of poverty, contempt, obloquy, persecution, death, (Heb. xi. 36-38; Rom. viii. 35, 36;) we see the wicked prosper, flourish like a green bay tree, and after a life of unchecked insolence, of cloudless prosperity, endure no pangs of natural terror in his death, (Ps. lxxiii. 3-12.) In order, therefore, to the vindication of God's glory as a righteous magistrate, in order to the existence of His government as a rule of justice and law, there must be a judgment in the life to come, in which Jehovah shall bring to light the righteousness of the righteous, (Ps. xxxvii. 5, 6,) and right all wrongs, and punish the guilty wrong-doers, (Ps. lxxiii. 16-20.)

This truth, evidenced by the light of nature, is put beyond a doubt by the light of revelation. Two men have been excepted from the general doom of death: no man shall be exempted from the universal judgment. Although it had been expressly revealed to you that you shall never die, that your soul shall never part from the body, yet you and I, and all, shall one day be judged, (Acts xvii. 31.) At the sound of the last trumpet, the bodies of all the dead shall be raised from their graves, and endowed with an immortal strength, for weal or woe, (Job xix. 27; 1 Cor. xv. 52, 53.) The immortal spirit shall return to the immortal body. And, in this condition, prepared for their immortality of bliss or pain, all nations shall stand before God, (Rev. i. 7; Matt. xxv. 32.) They shall be separated into two classes, the sheep and the goats, on either hand of the Judge: the sheep, the righteous, on His right hand, shall be approved, and received into everlasting life; the goats, the wicked, shall be condemned, and driven away as accursed into everlasting punishment, (ver. 32-34, 43-46.) Here, then, is another mighty motive to faith in Christ. We must be in Him, in order that we may be duly prepared for

judgment. The man who now rejects Him is choosing his own place for that day on the left hand of the throne. For

7. *The judgment is to be according to works*, (Rom. ii. 6.)—It is true that men are saved only by faith. But it is no less true that they shall be judged only by their works. In that day there shall be many professors of the Christian faith, who will plead their faith at the judgment-bar, calling the Lord himself to witness that they have been hearers of His word, (Luke xiii. 26,) and have even wrought miracles in the faith of it; but who, nevertheless, because their works have been evil, shall be condemned as workers of iniquity, (Matt. vii. 21-23.) On the other hand, none shall be acquitted and approved but those who have done good works; and they shall be acquitted and approved *because* they have done good works. The real question to be determined on that day is this, Was this or that man, while he lived on earth, a true servant and son of God? And the principle upon which it will be determined is, "By their fruits ye shall know them." There are infant children of God, whose divine life has no time to manifest itself by works on earth, flowers that are transplanted in the bud to the paradise above. But in the case of those who are permitted to dwell for some time on earth, the quality of the man shews itself by the quality of his conduct, thoughts, words, and actions, (vers. 17, 18.) And by our deeds it shall "on that day" be determined what we are, whether servants and sons, or enemies of God, and judged accordingly, (vers. 19, 20.) Has this man, however imperfectly, obeyed the royal law of love,—love to God supremely, love to man as God's image? If he have, then though he should have committed many sins, yet in his love, and labours of love, there is evidence that he is born of God (1 John iv. 7,) he is God's true child and servant, he has been justified, and adopted, and (so far) sanctified; and now he is

approved. If he have not, he is no son nor servant of God, (ver. 8;) his own works bear witness that he is an enemy; and he is condemned.

It is true, again, that in the judgment there will be a difference made between the heathen who have not enjoyed, and us who have enjoyed the light of outward revelation, of offered salvation, in Christ Jesus. The heathen will have to answer only for the few "talents" they possess, their natural faculties of soul and body: we will have to answer for our many "talents," especially the offered grace of God in Christ. The heathen shall be dealt with only by that law which they possess, in the light of nature, (Luke xii. 47, 48; Rom. ii. 12-16:) we shall be judged by the new commandment, which bids us not only love Jehovah as our God, and our neighbour as ourselves, but love Jehovah as our Saviour, and love and cherish His people as our brethren in Him, as the members of His body. Indeed, this new commandment is to be the grand test of the sonship or alienation of those who have received the outward light of offered mercy in the gospel. In their case the general question will assume this specific form, Has this man or that loved and cherished the people of Christ? If he have, then he is approved as having loved and cherished Christ himself in His members, (Matt. xxv. 35-40.) If he have not, he is condemned as *not* having loved the Lord Jesus Christ, (vers. 42-45,) and as being, therefore, "anathema maranatha," (1 Cor. xvi. 22.)

In order, therefore, to be prepared for this judgment, we must be engaged in good works, in labours of love, love to God, love to man, above all, love to Christ the Godman, the Redeemer, going forth in manifold loving-kindness to His people. And for this end—in order that we may be ready for a judgment by works—we must now accept the Saviour and His salvation by faith. For not only is this faith itself a duty, "*the work of God*," (John vi. 29;) it is the in-

strument of working all true good works. "Labours of love" are "works of faith," (1 Thess. i. 3;) it is "faith which worketh by love," (Gal. v. 6.) And the motive thus furnished to faith is the more urgent, because,

8. *The judgment is final and irreversible.*—The Judge is the Lord Jesus Christ, (John v. 21, 22.) Specially, the judgment is committed to Him as the Mediator, the Son of man, (Matt. xxv. 31; John v. 27.) As the Son of man He has perfectly obeyed the law, and thereby shewn the justice of the law by which we are to be judged. As the Son of man, He has been invested with a special authority over our race; He has purchased the supreme lordship over man at the cost of His precious blood. When He comes to us in the gospel, calling us to salvation, He utters not merely an invitation but a command, a command which we cannot disobey without rebellion against His Messianic sovereignty. Those who accept Him and His salvation not only save their own souls but glorify the Lord as Redeemer, crown Him with glory and honour. Those who reject Him and His salvation, not only ruin their own souls but "pierce" the Saviour, crucify the Lord afresh, putting Him to an open shame. And as it is through the Son of man that God deals with us now in offered mercy, so it is through the Son of man that God will deal with us "on that day" in coming judgment. Christ will come in His own glory, and that of the Father, and that of the holy angels, (Luke ix. 26.) Every eye shall see Him, and they also that pierced Him, (Rev. i. 7.) The world which judged Him, which has looked upon His humiliation, and want, and woe, shall look upon His Messianic glory, and see in Him its Judge, and bend before His judgment-throne, (Matt. xxv. 31, 32.)

And in this we see that the judgment will be final and irreversible. For, *first*, there can be no escape nor appeal from it. He, the eternal Son of God, is

perfectly holy, and just, and true; so that the judgment must be rigidly impartial, (Rom. ii. 11;) He is perfectly wise, heart-searching, omniscient, so that the judgment will be infallibly correct, (ver. 16;) He is infinitely powerful, almighty, all-present, so that none can escape from sure execution of His impartial and righteous doom. But, *second*, on that day He appears as a Judge. He appears no more as an offered Saviour to the lost. If we receive Him not as our Saviour now, we never shall have the opportunity of receiving Him as such again. We shall see Him once again: but it is not as an offered Saviour, but as a just Judge, in flaming fire taking vengeance on them that know not God and obey not the gospel of the Lord Jesus Christ, (2 Thess. i. 8.) In a word, that day's proceedings are the final dealing of God with lost men through His Son. And from this it necessarily follows that the issues of those proceedings are perpetual and irreversible, alike for weal and for woe.

III.—ETERNITY.

9. *On leaving time we pass into eternity.*—This follows from the very nature of man as a rational creature, the image of God. It is involved in the necessity and the fact of a retributive judgment to come. It is clearly manifested in the light of scriptural revelation. The judgment-day is but the dawning, dark or bright, of an existence that can have no termination. No sinner may hope that he can ever die, no saint need fear that he shall ever cease to live. Saint and sinner alike are endowed with the glorious or the tremendous attribute of immortality: "These shall go away into *everlasting* punishment; but the righteous into life *eternal*." It is impossible to picture to our minds the idea of an eternal duration. To say that our life can never cease to be, is only to tell what eternity is *not*. To number millions of millions of

years and ages, is not to tell what eternity *is*; it is not so much as to describe a portion of it: for after all these years and ages have been lived, eternity has not been diminished, it is only beginning, it is *for ever* beginning, never ending. Of that eternity it is awful so much as to think. I have read of one who was driven from worldliness to godliness by merely seeing the *word*. How much more awful to think of *the thing*, to think that in a few short years at the longest you and I shall be in eternity, on the shoreless sea, and that you or I *may*, through that eternity, be lost. Oh, let us make sure that we are now in the ark of salvation!

10. *The eternity of sinners is unspeakably woeful.*—The lost man is parted for ever from the world which constituted his only life on earth, (1 John ii. 17.) He is incapable of receiving any enjoyment from the manifested presence of God the Saviour: the presence of the holy God, even in heaven, would be to him but a consuming fire, a hell, awakening his carnal mind, which is enmity against God, into a perpetual anguish of fear and hate. He is shut out from God's favour which is life, His loving-kindness which is better than life. He is driven into outer darkness, where there is weeping, and wailing, and gnashing of teeth. His soul is pierced and torn with contending passions, a hell let loose within him; his heart is consumed by the vultures of remorse, by an accusing conscience, now fully awakened, and gnawing like a worm that never dies, by unavailing regrets for neglected opportunities, a neglected God, a rejected Saviour, a wasted life, a ruined soul, a lost and undone eternity. He is shut in with companions whose misery and rage must immeasurably add to his misery and rage; with the human associates of his wickedness on earth, whom he has countenanced and encouraged on the way of destruction, and with the devil and his angels, (Matt. xxv. 41,) to be tormented by them who delight in tormenting,

whose torment it is to be hindered from tormenting, (Luke iv. 33, 34,) and who are now set free to torment by the same Messianic authority which restrained them on earth. He is in everlasting fire, and endowed with an immortal strength for the enduring of an immortal pain. His soul and body are under the uncontrolled dominion of that sin which is the sting of his undying death. That sin is invested with almighty power to torment by the Divine law which is its strength. The sinner is laden with the curse of the holy God, pressing upon soul and body with the weight of Divine wrath, (2 Thess. i. 8.) And in the lowest deep of hell there is ever a lower deep revealed in the fact, that the lost soul is lost *for ever*. After millions of millions of years and ages have rolled away, the wildest imagination will not dare to imagine, the father of lies will not venture to hint, that the immeasurable woe and terror is one instant nearer its termination. For "there is no repentance in the grave, no pardon offered to the dead." The Saviour, offered once, is offered no more. There remains only a fearful looking for of judgment for ever and ever, a hopeless despair, a rayless blackness of darkness, to them who have once rejected Him; a blackness which is the darker, a despairing anguish which is the deeper, *because they have rejected Him*, and their everlasting destruction is the awful glory of His righteous judgment. Would you escape that frightful doom, which no tongue can describe, no heart conceive? Then do not reject Him, receive Him *now*, in time, in the day of salvation.

"Life is the season God hath given
To fly from hell and rise to heaven."

11. *The eternity of saints is unspeakably joyful.*—It is all summed up in this, that they shall see the face of God in Christ, (Rev. xxii. 1-4.) In looking upon His face, they shall be delivered from every doubt and mis-

giving regarding the awful retribution that has visited the impenitent; the light of His glory shall transform into a sea of gold the dark clouds of judgment that rise from the hell beneath their feet; and they shall be able to see and exultingly sing that God is unchangeably holy in His nature, (Rev. iv. 8,) just and true in all His ways, (xv. 3.) In looking on His face they are delivered from every sorrow and sin, (Rev. vii. 16, 17,) the mournful attendants of their imperfection on earth; their faith, as a dim beholding "in a glass," like Moses on Pisgah has died in sight of the promised land, and has given place to beholding "face to face," (1 Cor. xiii. 12;) their hope, like the summer blossoms passing away before the autumn fruit, has given place to full enjoyment, (Rom. viii. 24;) their love, like Enoch and Elias, has been translated into heaven without tasting of death, and is made perfect in the image of the incarnate love upon the throne, (1 John iii. 2.) The last vestige of the curse has passed away in the unclouded vision of His blessedness. The last remains of sin's bondage have perished in the glorious liberty of the sons of God, the liberty of serving Him freely, and singing His praise, out of the overflowing fulness of an everflowing love. All alienation and strife have ceased to be among them who are brethren at heart: the whole Church of God is visibly, sensibly, audibly, one body, one heart, one soul, united at last in the adoring love, and service, and praise of the one Saviour God. All doubts and fears about the past, the present, the future, are ended: all things are united into one glorious kingdom of light, fully and finally triumphant, immoveably established in the person of that incarnate Jehovah: there are no regrets for the past, no anxieties for the future, but a perpetual present of love answering to love; no weakness, no want, no woe, but a cloudless light and an abounding strength of eternal love—an endless communion of glory, the fully manifested love of the ransomed

people responding to the fully manifested love of the Lamb that loved and died, and lives and loves for evermore. Are *you* called to be one of the blissful throng? Then cherish the hope, and look forward to the near approach, of that "far more exceeding and eternal weight of glory;" and by a glad reliance on Christ hold yourself in readiness for His coming, (Rev. xxii. 20.) *Would* you be one of them? Then obey the gospel call to faith and repentance, believe on the Lord Jesus Christ, turn from sin to that Saviour God, enter by the Spirit's grace on the new life, with its works of faith and labours of love. "Blessed is that servant whom his Lord when he cometh shall find so doing."

THE END.

INDEX.

- ADAM, his first sin, 50-51; covenant-head, 52; transmits guilt and corruption to his posterity, 52-56.
- Adoption, what it is, 91.
- Angels, 28.
- Ascension of Christ, its place in His exaltation, 81.
- Atonement of Christ, 76-77.
- Baptism, a divine ordinance, 134; a sign representing purification from sin, 135; a seal of the covenant of grace, 135-136; to be administered to the infant children of members of the Church, 140-142.
- Children, infant, church-membership of, 119.
- Church, name and thing, 116; the invisible, 118; the visible, 118; members of, 118-120; head of, 117; ministry of, 124-127; governors of, 143-145.
- Church-government, three opinions about, 142; distinct, an ordinance of God, 143; extends to spiritual not to temporal matters, 145-146; in the hands of church-officers, only ministerial, 146; its only instrument the Word of God, 147-148; benefits of, 150; duty of submission to, 148.
- Circumcision, a divine ordinance, 134; a sign representing purification from sin, 135; a seal of the covenant of grace, 135-136.
- Commandments, the ten, analysis of, 38-46.
- Congregationalism, what it is, 142.
- Covenant, what it is, 47; God's first, with man, 47; its promise, 48; its condition, 48-49; its threat, 49-50; its breach, 50; made with Adam for his posterity, 52; justice of, 52; God's second with man, wherein it contrasts with the first, 64.
- Creation, what it is, 27; is all "very good," 28-29.

Death, the threat of the first covenant, 49 ; what it involves, 50 ;
temporal, all must meet and all should prepare for, 152-155.

Decrees of God, 24 ; end of, 24 ; eternal, 25 ; unchangeable and
sovereign, 25.

Doctrine, importance of clear and full views of, 122 ; obligation to
acquire a knowledge of, 1, 105.

Dispensations of the revelation of grace, 58-60.

Episcopalians, two kinds of, Parochial and Prelatic, 142-143.

Eternity, all must enter, 160-161 ; of sinners woeful, 161-162 ; of
saints joyful, 162-164.

Exaltation of Christ, 81-82.

Faith, its nature and obligation, 100-106 ; unites to Christ, 88.

God, existence of, revealed in Scripture, 12 ; revealed by nature,
13-15 ; attributes of, analysed, 16-17 ; unity of, 17-18 ; trinity
of persons in, 18-23 ; foreknowledge of, 23 ; foreordination of,
24-26 ; does not free man from responsibility, 33-98 ; His
work of creation, 27-29, 34 ; His works of providence, 30-34 ;
His electing love, 60.

Gospel, what it means, 58 ; revealed progressively, 58-60 ; its ori-
ginal source, 60 ; calls to a new life, 97.

Holy Ghost, is God, 21-22 ; office of, in our salvation, 82-83 ; to
whom, how, and to what extent, He applies redemption,
83-88 ; inspired the Scriptures, 9-10, 84 ; imparts the saving
knowledge of the truth, 123-124.

Humiliation of Christ, 79-81.

Independent form of church-government, 142.

Inspiration, 9-10, 84.

Intercession of Christ, 77.

Jesus Christ, is God, 20-21 ; is God's eternal Son, 70-71 ; is true
but sinless man, 71 ; is one person in two natures, 72 ; is
the centre and sum of Christian religion, 69, 122 ; is the
mediator of the new covenant, 65 ; public ministry of, 73-75 ;
a prophet, 75 ; a priest, 76 ; a king, 77, 117 ; the head of the
Church, 77, 117 ; the judge of all men, 159 ; obedience of, 78 ;
humiliation of, 79 ; exaltation of, 81 ; union to, and its results,
88-96.

- Judgment, last, all must undergo, 155-157; will be according to works, 157-159; will be final and irreversible, 159-160.
- Justification, nature, ground, and method of, 89-91.
- Law, moral, founded on the nature of man, 37; comprehended in the ten commandments, 37; obedience to, summed up in love, 38; falls into two great divisions, 38.
- Life, the promise of the first covenant, 48; infusion of new, 85-86; the gospel a call to, 96; *Vide Salvation*. Christian, involves faith and repentance, 99-111; abases man and exalts God, 111; a life of imitation of Christ and love to Him, 112-113; is acceptable to God, 113; is created and sustained through the instrumentality of ordinances, 115.
- Man, in what respects made in the image of God, 35-36; first estate of, 46; fallen in Adam, 53; in a state of sin, 54; in a state of misery, 56; under an obligation to believe and obey the gospel, 98.
- Mediator, who, what, and how described in Scripture, 65-69.
- Ministry, Christian, private, 124; public, 125; end of, twofold, 125; duty in relation to, 125-127.
- Miracles, two kinds of, viz., those of wisdom and those of power, 5.
- Ordinances, instituted by Christ, 114; necessary, 114; have in themselves no saving power, 115; the due use of them involves nature of worship, 116; include the visible Church, 116, Word of God, 121, Christian ministry, 124, prayer and praise, 124, Christian Sabbath, 132, sacraments, 134, church government and discipline, 142.
- Passover, a divine ordinance, 134; a sign representing Christ's death and life-giving power, 135-140; a seal of the covenant of grace, 135-136.
- Praise, a Christian ordinance, 131-132.
- Prayer, a Christian ordinance, 127; the Lord's, analysed, 128-131.
- Predestination, 24-26; to life, 60-61.
- Prelatic form of church-government, 143.
- Presbyterian form of church-government, 142-143.
- Providence of God, 30-34.
- Redemption, whence the name, 69. *Vide Salvation*.
- Regeneration, 86.

- Religion, what it is, 12.
- Repentance, what it is, and involves, 106-111.
- Resurrection of Christ, its place in His exaltation, 81; of all men, 156.
- Revelation, natural, 1; preternatural, needed, 1, and given in Scripture, 2-9.
- Sabbath, 41, 132.
- Sacraments, name and thing, 134; are signs, 134; seals, 135; presence of Christ in, 136; are properly for believers, in the exercise of faith, 137; worthy and unworthy receiving of, 138-139; essentially one, circumstantially different, 139-140; in what character Christ himself partook of them, 136.
- Sacrifice, Christ's, 76-77.
- Salvation, what it includes, 63-64; whence it flows, 60-62; how secured, 64; is righteous, 67-68; is through a Mediator, 65-69; is applied by the Holy Ghost, 82-83; is bestowed only upon the elect, 83; received by faith, 89-92; stages of its progress in the case of each believer, 84-96.
- Sanctification, 91-96.
- Scriptures, contain a preternatural revelation, 2; are inspired by God, 9, 84; their majestic simplicity, 6; their unity and harmony, 7; are the rule of faith and practice, 10; their chief end to make known the gospel, 58; describe themselves in terms resembling their descriptions of Christ, 121; their place and use, 125-127.
- Sin, its nature and natural consequences, 49-50, 53-57; Adam's first sin, *vide Adam*; all men are sinners, guilty, depraved, 53-55; deliverance from sin, *vide Salvation*.
- Supper, Lord's, is a divine ordinance, 134; a sign representing Christ's death and His life-giving power, 135; a seal of the covenant of grace, 135-136. *Vide Sacraments*.
- Theology, what it is, 1; its sources, 1, 2.
- Worship, its nature, 116; its form and spirit, 40-41.

